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THE EPISTLE OF ST. JAMES

The Greek Text With Introduction,
Notes and Comments



by
Joseph B. Mayor

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Joseph B. Mayor

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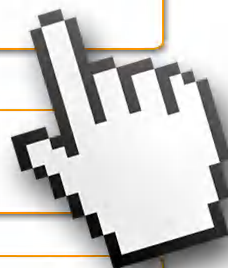
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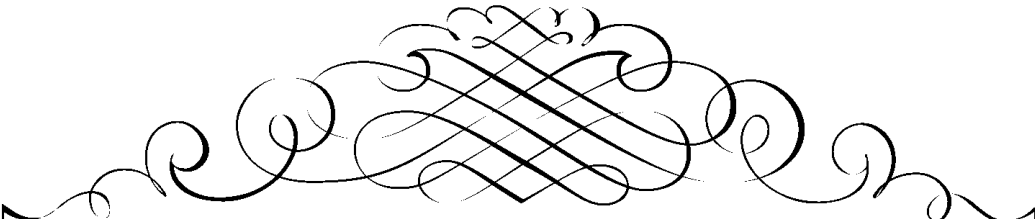
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TORONTO

THE
EPISTLE OF ST. JAMES

THE GREEK TEXT

WITH

INTRODUCTION NOTES AND COMMENTS

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VIRO REVERENDO

F. J. A. HORT, S.T.P.

SACRI TEXTUS AD PRISTINAM FORMAM REVOCANDI

DILIGENTISSIMO PERITISSIMOQUE AUCTORI

HAEC QUALIACUMQUE STUDIA

QUAE UTINAM DIFFICILLIMAE EPISTULAE LECTORIBUS

SPLENDIDIOREM LUCEM EDITIONIS HORTIANAE IAM DUDUM DESIDERANTIBUS

ALIQUID SALTEM LUCIS AFFERRE POSSINT

A VETERE AMICO ET CONDISCIPULO

Dedicantur

PREFACE TO THE FIRST EDITION

In writing my Preface I bring to a close a work which has for some years been my chief occupation, and which has indeed been seldom out of my thoughts since the time when, as an undergraduate, I first made acquaintance with Coleridge's Aids to Reflection, and was led in consequence to study with some care the Epistle of St. James, to which reference is made in the earlier Aphorisms of that book.

In the Introduction I have stated my reasons for believing this Epistle to be the earliest of the books of the New Testament, written probably in the fifth decade of the Christian era by one who had been brought up with Jesus from his childhood and whose teaching is in many points identical with the actual words of our Lord as recorded in the Synoptic Gospels. If I am not mistaken, it presents to us a picture of pre-Pauline Christianity, which is not only interesting historically, but is likely to be of special value in an age of religious doubt and anxiety like the present. Amongst those to whom the formulas of later Christianity have lost or are losing their significance, there must be many who will find a message suited to them in the language of this, the least technical of all the Epistles, many who will appreciate the strong practical

sense and earnest philanthropy of St. James, and take to heart his warnings against unreal professions of whatever kind. In its plain positive teaching his Epistle affords a common platform for Christians of every degree of attainment, from which they may advance again with new hope to such further developments of the faith, as it may be given to each from above to receive and to profit by.

The eighth and ninth Chapters of the Introduction deal with the Grammar and Style of the Epistle, and, in some degree, with those of the New Testament writers generally. As a corollary to these, I have, in the tenth Chapter, pointed out some objections to the hypothesis which has been lately revived amongst us, that the Greek is a translation from an Aramaic original.

As regards the text I have been almost entirely dependent on the labours of others, especially those of Tischendorf, Bishop Westcott, and Dr. Hort. In the very rare cases in which I have ventured to depart from a reading of WH., I have carefully explained my reasons for doing so in the Notes. The comparison of three Latin Versions of the Epistle, and the collations of the Codex Patiriensis and Codex Bobiensis will, I hope, be found useful by those who are interested in textual criticism.

In the Notes it has been my aim, treating the book like any other ancient writing, to ascertain the precise meaning of each sentence, phrase, and word, as it was intended by the writer, and understood by those to whom his Epistle was addressed. The names of previous annotators, to whom I am indebted, will be found in the eleventh Chapter of the Introduction. In the Comments which follow the Notes I have in the first place viewed the Epistle more as a whole, tracing the general connexion of ideas and illustrating and discussing the wider questions involved: and, in the second place, regarding it as

an integral portion of the canonical Scriptures, which are recognized by all Christians as authoritative in matters of faith, I have to some small extent endeavoured to show in what sense its teaching is to be understood by us now, and how it is to be applied to the circumstances of modern life.

It only remains for me to acknowledge with hearty thanks the assistance I have received from friends who have looked through portions of the proof-sheets, especially to Dr. E. A. Abbott (A.), the Rev. G. H. Gwilliam (G.H.G.), Prof. Sanday (S.), and Dr. Charles Taylor, Master of St. John's College, Cambridge (C.T.), whose initials are appended to notes communicated by them.

October 24, 1892.

PREFACE TO THE SECOND EDITION

The Second Edition has been revised throughout and enlarged by nearly fifty pages, the greater part of which (pp. cliv-clxxviii) is occupied with an examination of the theories of Harnack and Spitta as to the date of the Epistle. The substance of these pages is contained in two articles which appeared in the Expositor for May and July, 1897.¹

July 16, 1897.

PREFACE TO THE THIRD EDITION

This edition has again been carefully revised. The discussion on the Brethren of the Lord, contained in the first chapter, has been re-written and considerably enlarged. As

¹ In an important work which has just appeared (*Einleitung in d. N. T.* pp. 52-108) Dr. Zahn upholds the early date and the genuineness of the Epistle, and criticizes the theories of Harnack and Spitta.

to this I am indebted to the Editor of the Expositor for allowing me to incorporate the substance of three articles, which appeared in the July and August numbers for 1908, and in the January number for 1909, and also to the Rev. J. Ll. Davies and to Mrs. Agnes Smith Lewis for their valuable suggestions. Another chapter in which I hope I may have succeeded in stating my argument more clearly is that on the Relation of the Epistle to the other books of the New Testament, in which I have endeavoured to show that the Epistles of St. Peter and St. Paul bear evident traces of having been written subsequently to that of St. James.

The most important book which has appeared for many years in connexion with St. James is Dr. Hort's posthumous edition with Introduction and Commentary, as far as Ch. IV. v. 7, which was published at the end of last year under the supervision of Dr. J. G. F. Murray. As the greater part of my own edition was already set up in stereotype before this appeared, it is only in the later part of Ch. III. and the earlier part of Ch. IV. that I have been able to refer to it. Dr. Robertson Nicoll has, however, kindly allowed me the use of the Expositor in order to call attention to the very high qualities which mark this in common with all Dr. Hort's other work, and at the same time to discuss some points in which he and I have come to different conclusions in our interpretation of the text.

February 25, 1910.

TABLE OF CONTENTS

INTRODUCTION

CHAPTER I

THE AUTHOR

Internal Evidence. The writer speaks with authority, and in the tone of the O.T. rather than of the New. This agrees with what is said in the Epistles and Acts of James, the President of the Church at Jerusalem, p. ii. Remarkable agreements between the language of our Epistle and that of the speech of James in Acts xv. Also in our Epistle and Acts xxi., p. iii. This James is known as the Lord's brother. Reason why this title is not used in our Epistle, p. v. Three explanations of the title tested by the evidence of Scripture, p. vi. What we are told of our Lord's Infancy by St. Luke, p. vii. Mary's misunderstanding of the angelic message mistaken for a vow by later writers, p. viii. The announcement to Joseph, p. ix. Bp. Gore's view of the narrative in Matthew, p. x. Meaning of phrase *πρὶν ἢ συνελθεῖν*, p. xi. Pearson's attempt to weaken the force of *εως ου* in Matt. i. 25, p. xii. Limitations may suggest action after the limit is reached, p. xiii. The use of *πρωτοτοκος* implies other children, p. xiv. This is also suggested by the story of Christ's visit to the Temple in his twelfth year, p. xv. The people of Nazareth speak of the brothers and sisters of Christ, p. xvi. We read that the brothers moved with Mary to Capernaum. Anxiety of Mary and the brothers as to the danger of overstrain on the part of Jesus, p. xvii. This anxiety is taken advantage of by the scribes, who speak of Him as having a devil. Meaning of this phrase in St. John's Gospel, p. xviii. There is nothing in the action of the brothers to suggest that they were older than Jesus, p. xix. Their attempt to dictate what course he should pursue in going up to the Feast, p. xx. What is meant by the words 'Neither did His brethren believe on Him' p. xxi. Our Lord's commendation of His mother to St. John is not inconsistent with the Helvidian Theory, p. xxi. The evidence of Scripture is against the Epiphonian theory, p. xxii. Jerome repudiates tradition, professing to derive his theory from Scripture only, p. xxiii. He does not hold consistently to his own theory. Confounds *ἀδελφος* with *ἀνεψιός*, p. xxiv. James the brother of the Lord was not one of the Twelve, p. xxv. We are told that the brethren were not even believers, p. xxvi. Jerome misinterprets Scripture. The term Apostle was not confined to the Twelve, p. xxvii. Neither James nor Jude calls himself Apostle. The brothers of the Lord are continually found in company with His mother, p. xxix. The testimony of the neighbours goes to prove the reality of the fraternal, no less than of the maternal relation. It is Salome, not Mary of Clopas who is called the aunt of

TABLE OF CONTENTS

Jesus. No ground for identifying James the Little with the brother of the Lord, p. xxx. Extreme improbability of the Hieronymian view, p. xxxi. Primary and secondary tradition. Value of tradition varies according to the nature of its subject, p. xxxiii. The negative tradition in Mark accords with the reticence ascribed to Mary by Luke, p. xxxiv. To the early Christians in general Christ's life was a blank up to the Baptism, p. xxxv. The Epiphanian tradition rests only on sentiment and apocryphal fiction, as appears from the statements of Jerome, Basil, Origen, Clement of Alexandria, Epiphanius, p. xxxvi. Hegesippus wrongly cited on behalf of Epiphanius, p. xxxix. His evidence conclusive against the Hieronymian theory. Such phrases as *λεγόμενος ἀδελφός* are aimed at the Ebionite view, p. xl. Eusebius quotes an old tradition, which he connects with Hegesippus, that Jude was *κατὰ σάρκα* brother of Jesus, p. xli. Meaning of this phrase. Eusebius is himself undecided, p. xlii. Epiphanius borrows from Hegesippus without naming him. Zahn explains this silence by his knowledge that Hegesippus was opposed to his own view, p. xliii. Tertullian speaks of the relationship of the mother and brothers as being equally real; and of Mary's virginity as coming to an end, p. xliv. This seems to have been the prevailing belief at the end of the second century, p. xlv. The growth of Asceticism during the following centuries. Early prevalence of Ebionitism among Jewish Christians, p. xlvi. How regarded by Justin Martyr and Origen. Influences which favoured the growth of the belief in the Perpetual Virginity, p. xlvii. The story of the Nativity gradually modified under the influence of the ascetic spirit, p. xlviii. Fantastic applications of prophecy. Extravagant expressions of ascetic feeling, p. xlix. The story of the Infancy contained in the apocryphal gospels was a natural outcome of this feeling, p. l. Elaborations of the story by Epiphanius, p. li. The Helvidian view opposed on the ground of sentiment, p. lii. Danger of imputing the sentiment of a later age to an earlier. Jewish sentiment on the subject at the time of the Christian era. What Scripture suggests as to the feelings of Joseph and Mary, p. liii. There is no evidence of any sentiment on their part which would justify us in wresting the plain language of Scripture, p. liv. Conclusions. Further particulars of the life of James gathered from uninspired writings, p. lv. The appearance of the Lord to James after the Resurrection recorded in the Gospel to the Hebrews. Hegesippus on the asceticism and the martyrdom of James, p. lvii. Account of his death by Josephus. Lightfoot's comments on these accounts, p. lviii. Clementine Homilies. Conclusion as to the training, education, and character of James, p. lix. Hellenism in Syria, p. lx. Resemblances of the teaching of James to that of Jesus, p. lxii. Close connexion between his Epistle and the Sermon on the Mount, p. lxii. Reminiscences of other sayings of Jesus, p. lxiii. Possible causes of the unbelief and the conversion of James, p. lxiv.

CHAPTER II

EXTERNAL EVIDENCE FOR THE AUTHENTICITY OF THE EPISTLE

Direct evidence: Eusebius in his account of the Canonical books classes it amongst the *Antilegomena*, but elsewhere cites it as genuine, p. lxvi. It is omitted in the Muratorian fragment and in the Canon Mommsenianus; but included in the Peshitto and in the Catalogues of Origen, Cyril of Jerusalem, Gregory of Nazianzus, Athanasius, Amphilochius of Iconium, Epiphanius, Jerome and Augustine, and was finally accepted by the third

TABLE OF CONTENTS

Council of Carthage, p. lxvii. Indirect evidence : was known to Clement of Rome, to the authors of the Didaché and of the Epistle of Barnabas, also to Ignatius and to Polycarp, p. lxix. Hermas is full of allusions to it, p. lxxiv. It is referred to by Justin Martyr, Athenagoras, Irenaeus, Theophilus, Clement of Alexandria, and by the writers of the Ep. ad Diognetum, and of certain Apocryphal Acts, p. lxxviii. Origen first cites it by name as Scripture and as the work of St. James, p. lxxxii. Allusions are also found to it in Tertullian, Dionysius of Alexandria, Gregory Thaumaturgus, the Clementine Homilies, Constitutiones Apostolicae, Lactantius, Athanasius, Chrysostom, and Didymus. By the end of the fourth century it is all but universally accepted, p. lxxxii.

CHAPTER III

RELATION OF THE EPISTLE TO THE OTHER BOOKS OF THE NEW TESTAMENT

The Synoptic Gospels, p. lxxxv. Gospel and Epistles of St. John, p. lxxxvii. Acts of the Apostles, p. xci. Epistles of St. Paul, their posteriority to St. James shown by many minor resemblances, p. xciii, and especially by the discussion on Faith and Works, p. xcvi. Epistles of St. Peter and St. Jude, p. cii. Epistle to the Hebrews, p. cviii. Apocalypse, p. cix.

CHAPTER IV

RELATION OF THE EPISTLE TO EARLIER WRITINGS

Canonical books of the Old Testament, p. cx. Apocrypha, p. cxvi. Philo, p. cxxi. Greek Philosophers, p. cxxiv.

CHAPTER V

THE CONTENTS OF THE EPISTLE, p. cxxviii.

CHAPTER VI

PERSONS TO WHOM THE EPISTLE IS ADDRESSED AND PLACE FROM WHICH IT IS WRITTEN

The various dispersions of Israel, p. cxxxiv. This Epistle was probably addressed to the Eastern Diaspora, p. cxxxvi. What may be inferred from the Epistle as to the character and condition of the readers, p. cxxxvii. It contains no allusion to Gentiles: the rich oppressors are unbelieving Jews, cxxxviii. The faults noted are the same as those laid to the charge of the Jews in the Epistles of St. Paul and St. Peter, p. cxl. The allusions are in accordance with the supposition that it was written from Jerusalem to Jews, p. cxlii.

CHAPTER VII. PART I

ON THE DATE OF THE EPISTLE

The general result of the external and internal evidence points to the fifth decade after Christ as the time of composition, p. cxliv. This date is confirmed by the absence of any reference to the fall of Jerusalem, or to the admission of Gentiles into the Church, p. cxlv. The allusions to Church order and discipline, and the Judaic tone, are in accordance with

TABLE OF CONTENTS

an early date, p. cxlvi. On the other hand it was written after a persecution, St. James had attained a position of authority, and the persons addressed were no longer recent converts, p. cxlix. Grounds on which it has been ascribed to a later date : the use of the name 'Christ' without the article, condition of the Churches addressed, waning belief in the Second Coming, p. cxlix. Examination of Dr. Davidson's argument proving that it was written by an anonymous Ebionite shortly before the fall of Jerusalem, p. clüi. Examination of von Soden's argument proving that it was written in the time of Domitian, p. clvi. Examination of W. Bruckner's argument proving that it was forged by an Essene living at Rome after 150 A.D., p. clxi. Examination of Pfeiderer's argument proving that it was written by a catholic contemporary of Hermas, p. clxvi. Principles for determining the relative priority of two writers when the resemblance is so great as to make it probable that one borrowed from the other, p. clxix. The question of the genuineness of our Epistle must be considered in connexion with that of the genuineness of the other books of the N.T., p. clxxiii. Large demands on the credulity of their readers made by the advanced critics, p. clxxiv. Result of similar criticism in the case of classical authors, p. clxxvi.

CHAPTER VII. PART II

HARNACK AND SPITTA ON THE DATE OF THE EPISTLE

Arguments of Harnack and Jülicher for making the Epistle contemporary with the Shepherd of Hermas, p. clxxviii : it is a homily under the form of a letter, and implies the previous existence of St. Paul's epistles, clxxix ; the religious tone cannot be paralleled before the time of Hermas, clxxx ; the view of the Law, of Faith and Works, is incompatible with an early date, clxxxii. Inconclusiveness of these arguments. The differences between our Epistle and the Shepherd are such as can only be explained by the supposition of a long interval of time, cxc. Harnack acknowledges that his view of the Epistle leaves it a mass of inconsistencies, p. cxci.

Spitta and Massebieaux make it a Hebrew document of the first century B.C. and try to show that the passages in which the name of Christ occurs are interpolations, and that parallels for what is thought to be Christian can be found in pre-Christian writings, cxci. These arguments answered by a comparison with other parts of the N.T. which do not show a more advanced Christology than our Epistle, cxcvi ; and by pointing out its unlikeness to Jewish writings, such as the Psalms of Solomon and some treatises of Philo, cxcviii ; Spitta's Jewish parallels tested, p. cci. Views of Grafe, B. Weiss, and Kühl, p. cciii.

CHAPTER VIII

ON THE GRAMMAR OF ST. JAMES

Orthography, p. ccvi. Inflexions, p. ccviii. Syntax : the Article, p. ccx ; Pronouns, p. ccxxii ; Number and Gender, p. ccxxiv ; Cases, p. ccxxiv ; Prepositions, p. ccxxvi ; Verb, p. ccxxix ; Participle, p. ccxxxi ; Compound Sentence, p. ccxxxiii. Negatives, p. ccxxxiv. Other Adverbs and Particles, p. ccxxxv. Ellipsis and Pleonasm, p. ccxxxvi. Order of Words, p. ccxxxviii.

TABLE OF CONTENTS

CHAPTER IX

FURTHER REMARKS ON GRAMMAR AND STYLE

A comparison between the Greek of St. James and that of other writers of the N.T. in reference to Inflexions and to Syntactical uses, p. ccxl. Examination of his Vocabulary, p. ccxlv. His use of Rhetorical Figures: Metaphor, Paronomasia, Alliteration, Asyndeton, p. ccxlix. His Rhythm p. cclv. Energy and vivacity the distinguishing features of his style, p. cclvii.

CHAPTER X

DID ST. JAMES WRITE IN GREEK OR IN ARAMAIC?

Grounds on which it has been held that St. James wrote in Aramaic, p. cclx. The Greek does not read like a translation, p. cclxii. It was within the power of a Galilean peasant to acquire a good knowledge of Greek, p. cclxiv. Neither the Corbey version nor the Peshitto suggests an earlier original than the Greek, p. cclxvi.

CHAPTER XI

BIBLIOGRAPHY, p. cclxix

CHAPTER XII

APPARATUS CRITICUS, p. cclxxx

Greek MSS. Ancient Versions. Collations of the Codex Patiriensis and Codex Bobiensis. Table of Abbreviations.

NOTE ON THE WORD CATHOLIC AS APPLIED TO THIS EPISTLE,
p. ccxc

TEXT OF ST. JAMES

The Greek with three Latin versions in parallel columns, pp. 2—27.

NOTES, pp. 29—187

PARAPHRASE AND COMMENTS, p. 183

- I. 1—15. p. 189.
 - Trial, Temptation, p. 189.
- I. 16—18. p. 199.
 - God the Author of all Good, p. 199.
 - Regeneration, p. 200.
 - The Word of Truth, p. 203.
- I. 19—27. p. 204.
 - Hearing the Word, p. 205.
 - Slow to Speak, p. 206.
 - Slow to Wrath, p. 208.
 - Modes of Self-deception, p. 210.

TABLE OF CONTENTS

- II. 1—13. p. 210.
 Respect of Persons, p. 211.
 Solidarity of Duty and the Law of Liberty. p. 214.
- II. 14—26. p. 215.
 Faith, p. 216.
- III. 1—12. p. 219.
 Use and Abuse of Speech, p. 219.
- III. 13—18. p. 221.
 Wisdom, p. 222.
- IV. 1—17. p. 223.
 The World, p. 224.
 The Divine Jealousy, p. 226.
 Accompaniments of Repentance, p. 227.
 Judging, p. 228.
 Making Plans, p. 228.
- V. 1—11. p. 229.
 Sternness of St. James, p. 230.
- V. 12—20. p. 230.
 Swearing, p. 231.
 Healing of the Sick by Anointing and Prayer, p. 232.
 Confession of Sin, p. 234.
 Conversion of the Sinner, p. 237.

INDEX

- Of Greek Words, pp. 239—258.
Of Subjects, pp. 259—264.

CHAPTER I

THE AUTHOR

THE writer calls himself 'Jacob' (from which our name 'James' is derived through the Italian 'Giacomo'), and describes himself as 'a servant of God and of the Lord Jesus Christ.' As the name was very common in the first century, and the description is one which is applicable to all Christians, it is evident that he must have been distinguished from other Jacobs by position or character, so as to justify him in addressing the 'Twelve Tribes in the Dispersion' with the tone of authority which is so marked a feature in the Epistle before us. This inference receives support from the Epistle of Jude, the writer of which styles himself 'servant of Jesus Christ and brother of Jacob,' evidently assuming that his brother's name would carry weight with those whom he addresses.

The Epistle of Jacob, or James, is strongly contrasted not only with the Epistles to the Romans and Galatians, against which some have supposed it to be directed, but also with the First Epistle of St. Peter, which in some points it closely resembles. The general characteristic by which it is distinguished from these Epistles is its Jewish tone of thought, style, and doctrine. In style it reminds one now of the Proverbs, now of the stern denunciations of the prophets, now of the parables in the Gospels. It has scarcely any direct reference to Christ, who is indeed only named twice.¹ In commending the duty of patience (v. 7-11), the writer refers, with the Psalmist (cxxvi. 6), to the example of the husbandman, and to Job and the prophets of the Old Testament: if he alludes to our Lord at all, he only does so obscurely in ver. 6 'ye killed the just; he doth not resist you'; while St. Peter on the contrary dwells exclusively on the example of Christ (cf. 1 Pet. ii. 19-24, iv. 12-14). So in urging the

¹ i. 1, ii. 1.

duty of prayer reference is made, not (as in Heb. v. 7) to the promises or the prayers of Christ, but to the prayer of Elijah : the duty of kindness, and the warning against evil-speaking in ch. iii., are based not on the example of Christ and the thought of our common brotherhood in Him (as in 1 Pet. ii. 23, Rom. xii. 5, Eph. iv. 25), but on the parables of nature, on the fact that man was created in the image of God, and on general reasoning : and again (in iv. 11, 12) speaking evil of a brother is condemned as putting a slight on the Law, not as causing pain to Christ. No mention is made of the death or resurrection of Christ, or of the doctrines of the Incarnation and Atonement. To a careless reader the tone of the Epistle, as a whole, seems scarcely to rise above the level of the Old Testament : Christian ideas are still clothed in Jewish forms. Thus the Law, called for the sake of distinction 'the law of liberty' or 'the royal law,' seems to stand in place of the Gospel or even of Christ himself (ii. 8-13, iv. 11) : the love of the world is condemned in the language of the Old Testament as adultery against God. This contrast rises to its highest point in treating of the relation between Faith and Works (ii. 14-26). While St. Paul writes (Rom. iii. 28) 'We reckon therefore that a man is justified by faith apart from the works of the law,' the language of St. James is (ii. 24) 'Ye see then how that by works a man is justified and not by faith only.' And while the case of Abraham is cited in Rom. iv. 3, 13, 16 in proof of the doctrine of justification by faith, and the case of Rahab is cited for the same purpose in Heb. xi. 31, St. James makes use of both to prove that man is justified by works (ii. 25). I shall have to go more fully into these questions hereafter, and shall then point out some considerations which will to a certain extent qualify the first impression left on the mind by a perusal of the Epistle ; but speaking generally we may safely say that it has a more Jewish cast than any other writing of the New Testament, and that the author must have been one who would be more in sympathy with the Judaizing party and more likely to exercise an influence over them than any of the three great leaders Peter, Paul, or John.

This agrees
with what is

Epistles
and Acts of
James, the
P
of the
Jerusalem.

If we turn now to the Epistles of St. Paul and to the Acts of the Apostles we find mention there of a James who exactly fulfils the conditions required in the writer of our Epistle. In Gal. i. 18, 19 St. Paul says that three years after his conversion, probably about the year 38 A.D., he went from Damascus to Jerusalem and stayed

with Peter fifteen days, seeing no other apostle but only James the Lord's brother. This is quite in accordance with what we read in the Acts xii. 17, where Peter, on his escape from prison (A.D. 44), is recorded to have gone to the house of Mary the mother of Mark, and desired that the news of his escape might be sent to James and the brethren. In Gal. ii. 1-10 St. Paul describes a later visit to Jerusalem after an interval of fourteen years, *i.e.* about A.D. 51. In this visit the leaders of the Church, James, Peter, and John (*l.c.* ver. 9), after hearing his report of his first missionary journey, signified their approval of his work and 'gave right hands of fellowship,' agreeing that Paul and Barnabas should preach to the Gentiles and they themselves to the circumcision. In verses 11-14 of the same chapter Peter's inconsistency in regard to eating with the Gentiles at Antioch is explained by the arrival of certain from James, *προ του γαρ ελθειν τινας απο 'Ιακωβου μετα των εθνων συνησθιεν' οτε δε ηλθου, υπεστελλεν και αφωριζεν εαυτον φοβου-μενος τους εκ περιτομης.* This second visit is more fully described in Acts xv. 4-29, where James appears as President of the Council held to consider how far the Gentile Christians should be required to conform to the customs of the Jews. It is James who sums up the discussion, and proposes the resolution which is carried, in the words *εγω κρινω μη παρενοχλειν τοις απο των εθνων επιστρεφου-σιν επι του Θεου, κ.τ.λ.*

It is important to notice that in his speech (ver. 14) Peter is called Symeon, a name never assigned to him elsewhere in the Acts or in any part of the N.T. except in 2 Pet. i. 1. From this we gather that the actual words of the speaker are recorded either in their original form or in a translation; and it becomes thus a matter of interest to learn whether there is any resemblance between the language of our Epistle and that of the speech said to have been uttered by James, and of the circular containing the decree, which was probably drawn up by him.¹ I cannot but think it a remarkable coincidence that, out of 230 words contained in the speech and circular, so many should reappear in our Epistle, written on a totally different subject. They are as follows: (1) the epistolary salutation *χαίρειν* (Jas. i. 1, Acts xv. 23), found in only one other passage of the N.T., the letter

Remarkable
between
the
James in
Ac s

¹ The similarity between the First Epistle of St. Peter and the speeches ascribed to him in the Acts is noticed in Alford's Greek Testament, vol. iv. *Prolegomena*, p. 137.

of Lysias to Felix (Acts xxiii. 26): (2) the curious phrase borrowed from the LXX. which occurs in the N.T. only in Acts xv. 17 ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, and James ii. 7 το καλον ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς: (3) ἀκούσατε ἀδελφοί μου found in James ii. 5 alone in the Epistles, compared with ἄνδρες ἀδελφοὶ ἀκούσατέ μου in Acts xv. 13: (4) ἐπισκέπτεσθαι James i. 27, Acts xv. 14: (5) ἐπιστρέφειν James v. 19, 20, Acts xv. 19: (6) τηρεῖν and διατηρεῖν, James i. 27 ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κοσμου, Acts xv. 29 ἐξ ὧν διατηροῦντες ἑαυτοὺς εὖ πράξετε: (7) ἀγαπητος occurs in the Acts only in xv. 25 σὺν τοῖς ἀγαπητοῖς Βαρνάβα καὶ Παύλῳ, while ἀδελφοί μου ἀγαπητοὶ is found three times in our Epistle: (8) perhaps we may compare also the repetition of the word ἀδελφός in James iv. 11 μὴ καταλαλεῖτε ἀλλήλων ἀδελφοί: ὁ καταλαλῶν ἀδελφοῦ ἢ κρίνων τὸν ἀδελφὸν αὐτοῦ κρινεῖ τὸν νόμον κ.τ.λ. and Acts xv. 23 οἱ πρεσβύτεροι ἀδελφοὶ τοῖς κατα τὴν Ἀντιοχείαν . . . ἀδελφοῖς χαιρεῖν: and the pregnant use of the word ὄνομα in James v. 10 ἐλάλησαν ἐν τῷ ὀνοματι Κυρίου, ver. 14 ἀλειψαντες ἐλαίῳ ἐν τῷ ὀνοματι, ii. 7 το καλον ὀνομα, and in Acts xv. 14 λαβεῖν ἐξ ἔθνῶν λαὸν τῷ ὀνοματι αὐτοῦ, ver. 26 ὑπερ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.¹

Further
agrⁿ
between
we are
told of
¹ e in
Acts xxi.
^r
Epistle.

To return to our immediate subject: James is seen in the same position of authority in Acts xxi. 18, when Paul presents himself before him on his return from his third missionary journey (A.D. 58). After joining in praise to God for the success which had attended his labours, James and the elders who are with him² warn St. Paul of the strong feeling against him which had been excited among the 'myriads of Jewish believers who were all zealous for the law' (ζηλωταὶ τοῦ νομοῦ) by the report that he had taught the Jews of the Dispersion to abandon circumcision and their other customs. To counteract this impression, they recommended him to join in a Nazarite vow, which had been undertaken by four members of their community, as a proof that the report was unfounded and that he himself walked according to the law. The description here given of the state of feeling at Jerusalem and of St. James' anxiety to avoid causing any offence to it is quite in accordance with the

¹ So in James' speech, reported in Acts xxi. 24, we find ἀγνίζω, as in James iv. 8, and δαπάνησον ἐπ' αὐτοῖς, with which compare James iv. 3 ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσῃτε.

² As Blass points out (*Philology of the Gospels* p. 25), the Apostles had by this time left Jerusalem for their more extended missionary work.

tone of our Epistle and may help to explain the reserve with which distinctive Christian doctrines are treated in it.

The only other passage in which James is mentioned by name in the Epistles is 1 Cor. xv. 7, where we are told that Jesus appeared to James after his Resurrection. Of this more will be said shortly. But we have seen that in Gal. i. 19 he receives the appellation of 'the Lord's brother,' and there are further allusions to the 'brethren of the Lord' in 1 Cor. ix. 5, which is generally taken to imply that they were all married, and in Acts i. 14, where we are told that after the Ascension 'the Eleven with the women and Mary the mother of Jesus and his brethren remained together at Jerusalem waiting for the promise of the Spirit.' These passages also will come in for further consideration.

An objection may be raised to the identification of the writer of the Epistle with the brother of the Lord, on the ground that no claim is made to this title in either of the Epistles which go by the names of the brothers James and Jude. If they were really brothers of the Lord, would they not have laid stress on the authority derived from this relationship, just as St. Paul lays stress on his apostleship? But what was Christ's own teaching on the matter? When his mother and brothers sought on one occasion to use the authority, which they assumed that their kinship gave them, they were met by the words 'Who is my mother, and who are my brethren?' And he stretched out his hand to his disciples and said 'Behold my mother and my brethren.' St. Paul expresses the same idea of the disappearance of the earthly relationship in the higher spiritual union by which all the members of the body are joined to the Head, in the words 'though we have known Christ after the flesh, yet now know we him so no more,' 2 Cor. v. 16. Surely it is only what we should have expected beforehand, that James and Jude would shrink from claiming another name than that of 'servant' to express the relation in which they stood to their risen Lord, after having failed (as I shall shortly endeavour to show) to acknowledge Him as their Master in the days of his humiliation.

So far we have arrived at the following conclusions: the writer of the Epistle is or, to allow for a moment the possibility of its not being genuine, wishes to be understood as being, the President of the Church at Jerusalem, and the brother of the Lord.¹ We

¹ I have made no reference to the Tübingen theory which supposes the Acts to

This James known as brother.

Reason why not used in e pis

Three ex- p s ons of this title.

have now to investigate the meaning of this last expression,¹ and we will take as our starting-point Bishop Lightfoot's classification of the explanations which have been proposed. Is it to be understood literally of half-brothers of the Lord, sons of Mary his mother and of Joseph his reputed father² (the Helvidian view)? Or is it to be understood of foster-brothers, sons of his reputed father by a former wife (the Epiphonian view)? Or is it to be understood of the cousins of the Lord, sons of Clopas or Alphaeus, the husband of his mother's sister, who bore the same name as herself (the Hieronymian view)? Bishop Lightfoot upholds the Epiphonian view, which, he says, 'holds a middle place between the remaining two. With the Helvidian it assigns an intelligible sense to the term "brethren": with the Hieronymian it preserves the perpetual virginity of the Lord's mother.'

In dealing with this question the first thing is to be on our guard against starting with *à priori* assumptions, such as that,

These explanations tested by the evidence of Scripture.

be a *Tendenzschrift* written with the view of minimizing the difference between St. Paul and St. James, (1) because I do not see that it in any way affects my argument, unless it should be maintained that the writer of the Acts had our Epistle before him and intentionally imitated its language, which would give an even stronger support to my argument from a different point of view; and (2) because the theory itself seems to me by this time exploded.

¹ In the discussion which follows I have had constantly before me Bp. Lightfoot's excellent dissertation on the Brethren of the Lord, which is contained in his *Galatians* (10th ed. pp. 252-291). I think, however, that he has been less successful in dealing with the Epiphonian than with the Hieronymian theory. In the discussion which follows I have found myself entirely in agreement with all he has said on the latter, while he seems to me to have passed over the weak points of the former with far less searching criticism, perhaps because he felt drawn to it as forming a sort of Aristotelian mean between two extremes. The tone in which he speaks of our Lord's commendation of His mother to St. John, referring to it as an 'objection which has been hurled at the Helvidian theory with great force and, as it seems to me, with fatal effect' strikes me as hardly in accordance with his usual calm and measured language. But of this it is for my readers to judge. I have also consulted Credner's *Einleitung in d. N. T.*, Laurent's *Neutest. Studien*, Mill's *Pantheistic Principles*, Part II. pp. 220-316, the articles 'Maria' and 'Jakobus' in Herzog's *Encycl. f. prot. Theol.*, W. Goode's *Divine Rule*, vol. ii. pp. 423-437, ed. 2, Farrar's able discussion of the subject in his *Early Days of Christianity*, ch. xix., Bungener's *Rome et la Bible*, Zahn's *Bruder u. Vettern Jesu* (included in his *Forschungen*, vol. vi. 225-363), Bp. Gore's *Dissertation on the Virgin Birth*, Lobstein, *Virgin Birth of Christ*, Ramsay, *Was Christ born at Bethlehem?*, and the articles bearing on the subject in the more recent Dictionaries of the Bible. I should have been glad to put the question aside with a simple reference, but I think there are some considerations which have not been sufficiently attended to, and that the Epistle gains an added interest from what I hold to be the right solution of the difficulty.

² A friend sends the following note. 'Donne in his 2nd sermon on the Nativity, speaking of the heresies which had been put forward on the subject, refers to Helvidius in the words "and Helvidius said, she had children after." Coleridge (*Notes on English Divines*, i. 74, ed. 1853) remarks on this "Annon Scriptura ipsa? And a heresy too"!'

miracles being impossible, it is useless to consider evidence which implies the possibility of a miraculous birth; or that, catholic sentiment being the absolute criterion of truth for Christians, we are precluded from the discussion of any theory which supposes the Brethren of the Lord to have been the sons of Mary. Our immediate business is simply to ascertain, what, as a matter of fact, was the belief of the early Christians upon this matter, and how they understood the expression *οἱ ἀδελφοὶ τοῦ Κυρίου*. I propose therefore to consider, first, how far these theories are in accordance with the evidence of Scripture, and then to consider how far the results thus obtained are supported by the statements of other Christian writers down to and including Jerome.

As to Scripture, the evidence may also be considered under two heads: (1) What we are told as to the Birth, the Infancy, and the Childhood of Jesus; and (2) What we are told as to the household of Nazareth during his manhood.

It may be well to begin with a general view of the situation as Gospel given in the early chapters of St. Luke and St. Matthew. Infancy: According to the former (i. 26 foll.) a Hebrew maiden of some announce- sixteen years (as we may suppose), apparently descended from Mary. David, is espoused to a carpenter of the same lineage, and is looking forward to be married to him within a year. She is related to the wife of the priest Zechariah, who, like some of the older heroines of her race, especially Sarah and Hannah, after long endurance of what Jewish women felt to be the bitter reproach of barrenness, had been gladdened by the promise made to her husband, that a child should be granted to them in their old age, who should come in the spirit and power of Elijah, to prepare the way for the Messiah. Shortly afterwards Mary herself receives a yet higher intimation from the angel Gabriel, telling her that she shall bear a child who shall be called the Son of the Most High, shall inherit the throne of his father David, and rule over the house of Jacob for ever. Mary's answer is made up of two parts—a query, 'How shall this be?' and the reason for the query, 'Seeing I know not a man.' The query is natural enough. How was it possible that one in such low estate should be so highly honoured? Compare the words put into the mouth of Mary on her visit to Elizabeth in *Protev.* 12, *Μαριαμ δε επελάθετο τῶν μυστηρίων ὧν εἶπε προς αὐτην Γαβριήλ, καὶ ἀτενίσασα εἰς τον οὐρανον εἶπε, Τίς εἰμι εγω, οτι πασαι αἱ γενεαὶ τῆς γῆς μακαρι-*

οὐσιν ἐμέ; And this is the prevailing tone of the hymn which follows, framed, as it is, on Hannah's psalm of thanksgiving. It is in accordance also with the explanation given by the angel: 'The greatness foretold comes not from you, but from the working of the Divine Spirit. Your part is simply to believe that no word of God can fail of its accomplishment.'

Mary's
difficulty
not caused
by any vow
on her part.

But I think every reader must feel that the reason Mary assigns for her query is not at all what we should have expected. The espoused wife would surely have concluded that the child promised must be the offspring of her intended marriage. What should have led her to make what would seem the very inappropriate remark, that the marriage was not yet consummated? The answer given by some of the Fathers, in accordance with the statement found in the apocryphal Gospel *De Nativitate Mariae* is that we are to regard the words not as a simple statement of an existing fact, but as a resolution or vow of virginity.¹ Cornelius à Lapide compares it with a similar statement which might be made by a Carthusian, *Non vescor carnibus*; and regards it as a special glory of Mary that she sets more store by her own vow than by the promise of the Messiah: *Angelus partum nuntiat, at illa virginatati adhaeret.*² But (1) according to Jewish law (Num. xxx. 1-16) a woman's vow, whatever its nature, was not binding against the will of her father and husband, and (2) have we any example of a vow of this nature among Jewish women? We know what was Elizabeth's feeling on the subject, how she speaks of her conception as 'taking away her shame among men'; and, according to the Protevangelium, which may perhaps be trusted, where it deals, not with facts, but with the feeling of the time, this feeling was doubly strong in the case of Anna, the mother of Mary.³

¹ It is debated among the older commentators whether this vow was made for her by her parents in infancy, or by herself after she was grown up, or in concert with Joseph on their betrothal.

préféroit sa virginité à la promesse de l'Ange, conserver. Mais les actions les plus saintes, faites contre l'ordre et la volonté de Dieu, que nous devons aimer et chercher en toutes choses, sont des pechez, et non des vertus. Anssi S. Bernard dit qu'elle eust esté préste de renoncer à son vœu, *frangere votum*, si c'eust esté la volonté de Dieu, en luy soumettant, quoique non sans regret, la volonté qu'elle avoit de l'observer.'—*L'Histoire Ecclésiastique*, i. 465.

³ I learn from the article on Mary in the *Encyclopaedia Biblica* that Kattenbusch in his treatise on the Apostles' Creed, pp. 562-565 considers the words ἐπεὶ οὐ γνώσκω ἄνδρα to be a marginal adscript.

Supposing, however, that we accept the possibility of such a vow, how are we to account for the betrothal? How are the two compatible? After the angel's announcement, we can see a reason for the marriage, but how for betrothal before the announcement, if no marriage were intended? Evidently there was no previous suspicion of her future destiny in the Virgin's mind; or why should she have been so startled at the announcement when it came? To suppose a vow seems to impute to St. Luke or his authority such an ideal of marriage as gained favour with later apocryphal writers¹ (though prohibited by St. Paul in 1 Corinthians vii. 5), and which subsequently blossomed out into the scandals of the *συνείσακτοι αδελφαί* (see 1 Cor. ix. 5) condemned in the first council of Nicaea. Again, the expression *ου γνωσκω ανδρα* is not what we should have expected. Granting that *ουκ εγνω ανδρα* is a regular legal phrase for an unmarried woman (see Gen. xix. 8; Num. xxxi. 17, 18, 35; Jud. xxi. 12), still there is nothing to show that *ου γνωσκω ανδρα* would have been understood in the sense 'I am under a vow.' Why not *ευχην εχω* (or *ευχη δεδεμαι*) *του μη γνωμαι ανδρα*? The only explanation known to me which gives a natural sense to the words is the suggestion made in an article on the *Virgin-birth* by Mr. G. H. Box (*Hastings' Dict. of Christ.* vol. ii. p. 806), which has received the support of Mrs. Margaret Gibson and Prof. Kautzsch of Halle, that the Greek futures *συλλημψη* and *τεξη* in Luke i. 31 may be an incorrect translation of an original, meaning 'Behold thou art now conceiving in thy womb,' 'thou art bearing a son'; because in the Semitic languages the present participle may stand by itself, without an auxiliary verb, to denote either past, present, or future, it being left to the reader to give his own interpretation in each case. So here the Palestinian Syriac Lectionary written, as it is stated, in the actual dialect used by our Lord, and edited from three MSS. by Mrs. Lewis and Mrs. Gibson in 1899 for Messrs. Kegan Paul & Co., has the present participle,² instead of the future indicative of the Greek, and we should probably understand the words as representing the foreground and the background of the prophetic vision. If Mary took the present in its ordinary sense, we can understand her hasty denial

¹ Cf. the *Acta Xanthippae*, edited by M. R. James in *Apocrypha Anecdota*.

² Mrs. Gibson tells me this is also the case with a sixth-century MS. now in course of publication for Mrs. Lewis by the Cambridge Press.

that such was, or could be at present, the case with her. The words *οὐ γινώσκω ἄνδρα* would then be a natural rejoinder on the part of one who was seeking to find a reconciliation of two seemingly contradictory facts, not opposing her human volition (the vow) to the Divine Will. In this way we should escape the incongruity between the apparent self-assertion of verse 34 and the general tone of the Gospel of the Infancy, especially the beautiful submission of verse 38 'Behold the handmaid of the Lord; be it unto me according to thy word.'

The announcement to Joseph in Matt. i.

In this passage of St. Luke we are shown the pre-nuptial anxieties of Mary. In St. Matthew i. 18 foll. we read of the anxieties of Joseph, *μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.* On learning this fact, Joseph is disposed to put her away secretly, but an angel appears to him in a dream and bids him take her to wife, because *το ἐν αὐτῇ γεννηθὲν ἐκ πνεύματος ἁγίου,* and to give the name Jesus to the child who shall be born, since it is He who shall save his people from their sins. What we naturally gather from these words is that the betrothal of Joseph and Mary was a betrothal like other betrothals, with a view to a marriage like other marriages. Its character is changed first by the fact of Mary's pregnancy, and then by the angelic intimation made to Joseph with respect to it.

Not to be regarded as a document give Mary to vindicate character.

While I agree with Bishop Gore¹ that the narrative contained in the first two chapters of St. Matthew has the appearance of being derived from Joseph himself, I am unable to coincide in his view that 'it was intended by Joseph to be a 'document, clearing up by his own testimony the circumstances of the birth of Jesus. This document he must, we should suppose, have given to Mary, to vindicate by means of it, when occasion demanded, her own virginity.' But, if we accept the story of the Infancy as historical, can we suppose that Joseph should in a formal document have omitted so many important particulars which belonged to the story, and of which he was himself a witness, thus causing a difficulty in the way of the acceptance of the Lucan narrative? Or, if we exclude from the 'document' everything but verses 18 to 21 of chapter i., does not the very idea that such a document could be needed show a strange want of faith in one who had witnessed so many proofs

¹ See p. 28 of his interesting treatise on the Virgin-Birth, included in a volume entitled *Dissertations on the Subjects connected with the Incarnation.*

of the protecting hand of God throughout the whole matter? How little in accordance is such an action with the charge given to the Apostles, 'that they should take nothing for their journey, save a staff only'; that they should not be anxious how or what they should speak, 'for it is not ye that speak, but the spirit of your Father that speaketh in you'! If Joseph believed that his testimony was powerful enough to prevent all subsequent scandal, history has proved his hopes fallacious. It was not the belief in Joseph's testimony, but the belief in Christ's divinity, which made it possible for men to accept the miraculous birth. The inexact and fragmentary narrative of St. Matthew seems to me more like a tradition based upon remembered sayings of Joseph than a written document bearing his name. Again, if Joseph was really desirous to leave behind him a statement which would put the perpetual virginity of Mary beyond all doubt in the minds of those who would be influenced by such a statement, why did he use, what is at any rate an ambiguous phrase, *εως ου*, and not say distinctly *καὶ ἐκ τούτου οὐκ ἔγνω αὐτὴν ποτὲ, ἢ εὖς τοῦ ἀποθανεῖν*?

Epiphanius (*Hæer.* lxxviii. 20) notices the phrase *πρὶν ἢ* ^{Meaning of} *συνελθεῖν* as a difficulty in the way of his assumption that Joseph, ^ἢ ^{συνελθεῖν.} at the time of his betrothal, was an octogenarian, and that Mary was assigned to him by lot, as a ward, not as a wife. He allows that the words naturally suggest a looking forward to the subsequent marriage union on the part of Joseph, but this, he says, was impossible owing to his age; and there he leaves the matter. It is sufficient to say that the supposition of the extreme age of Joseph, which Epiphanius borrows from the Apocryphal Gospels, fails to accomplish what the advocates of the Perpetual Virginity regard as the chief end of Mary's marriage, viz. to screen her from injurious imputations, such as are recorded by Celsus (*Orig. c. Cels.* i. 28 and 32); and it has been generally abandoned by modern upholders of this theory.¹ Some have attempted to escape the inference derived from the word *συνελθεῖν* by explaining it to mean nothing more than 'set up house together,' but surely the sense is sufficiently proved by the words which follow, *εὐρεθη ἐν γαστρὶ ἐχουσα* and *οὐκ ἔγινωσκεν αὐτὴν*. As Maldonatus says, it is a euphemism, much like that in

¹ Many of the Fathers, beginning with Ignatius (*Eph.* xix., where see Light-foot) supply a more mysterious reason for the marriage, as a means of deceiving Satan, who looked for the Christ to be born of a Virgin according to prophecy, and could not conceive of a Virgin-Wife.

I Corinthians vii. 5, where the best reading is *ἐπὶ τὸ αὐτὸ ἦτε*, instead of the old *συνέρχισθε*.

Epiphanius
on Matt.
i. 25.

In Matthew i. 25 we read *οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν υἱόν*, but Epiphanius (c. 17)¹ gives *οὐκ ἔγνω αὐτὴν ἕως οὗτου ἐγέννησε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον*. He endeavours to evade the natural force of the words by treating *ἔγνω* as if it were equivalent to *ἤδει*, and asks how Joseph was to *know* the dignity of Mary until he had seen the miraculous birth? Then with regard to *πρωτότοκον*¹ he says: We must not translate it by her 'first-born son,' but by 'her son, the firstborn of all creation.'

Pearson's
attempt to
weaken the
force of
ἕως οὗ in
Matt. i. 25.

Neither of these fancies has commended itself to modern Epiphanians; but Bishop Pearson, following some of the Fathers, and himself followed by Dr. Mill, has endeavoured to show that 'the manner of the scripture language produceth no such inference, as that, from a limit assigned to a negative, we may imply a subsequent affirmative,' and, strange to say, this has been accepted without examination even by so great a scholar as Lightfoot.²

The examples adduced by Pearson in support of his interpretation are the following: 'When God said to Jacob "I will not leave thee until I have done that which I have spoken to thee of" (Gen. xxviii. 15), it followeth not that, when that was done, the God of Jacob left him. When the conclusion of Deuteronomy was written, it was said of Moses "No man knoweth of his sepulchre unto this day" (Deut. xxxiv. 6), but it were a weak argument to infer from thence, that the sepulchre of Moses has been known ever since. When Samuel had delivered a severe prediction unto Saul, he "came no more to see him unto the day of his death" (1 Sam. xv. 35); but it were a strange collection to infer, that he therefore gave him a visit after he was dead.³ "Michal the daughter of Saul had no child unto the day of her death" (2 Sam. vi. 23); and yet it were a ridiculous stupidity to dream of any midwifery in the grave. Christ promised his presence to the Apostles "until the end of the world" (Matt. xxviii. 20); who ever made so unhappy a construction, as to infer from thence that for ever after he would be absent from them?' (*Creed*, p. 174)

It is difficult to believe that a man of Pearson's ability can have been blind to the difference between two kinds of limit, the

¹ See below pp. xiv foll.

² *Gal.* p. 271.

³ The writer of 1 Sam. xxviii. would seem to have thought otherwise.

mention of one of which suggests, while the mention of the other negatives, the future occurrence of the action spoken of. If we read 'the debate was adjourned till the papers should be in the hands of the members,' it as certainly implies the intention to resume the debate at a subsequent period, as the phrase 'the debate was adjourned till that day six months' implies the contrary. So when it is said 'to the day of his death,' 'to the end of the world,' this is only a more vivid way of saying *in saecula saeculorum*. In like manner the phrase 'unto this day' implies that a certain state of things continued up to the very last moment known to the writer: the suggestion is, of course, that it will still continue. The remaining instance is that contained in Gen. xxviii. 15. This is a promise of continued help on the part of God until a certain end is secured. When that end is secured God is no further bound by his promise, however much the patriarch might be justified in looking for further help from his general knowledge of the character and goodness of God. To take now a case similar to that in hand: supposing we read 'Michal had no child till she left David and became the wife of Phaltiel,' it were a ridiculous stupidity (to use Pearson's vigorous phrase) to doubt that the writer intended us to understand that she did have a child afterwards. So in Matt. i. 24 the limit is not one beyond which the action becomes naturally and palpably impossible: on the contrary it is just that point of time when under ordinary circumstances the action would become both possible and natural,¹ when therefore the reader, without warning to the contrary, might naturally be expected to assume that it did actually occur. How far this assumption on the part of the reader, natural under ordinary circumstances, becomes unnatural under the very extraordinary circumstances of the case, will be discussed further on. I confine myself here to the argument from language.²

¹ Compare Plut. *Qu. Conv.* viii. 1, Diog. L. iii. 2 (with the notes of Menage) on the vision which appeared to Ariston, warning him *μὴ συγγινεσθαι τῇ γυναικί* till the birth of her son Plato, after which two sons and a daughter were born to him (Diog. *l.c.* 4). Origen (*c. Cels.* i. 37) cites this as a parallel to the virgin-birth of Christ. See also Hygin. *F.* 29, quoted in Wetstein's note *in loco*; Athenag. *Apol.* 33 *ὡς γὰρ ὁ γεωργὸς καταβάλλων εἰς γῆν τὰ σπέρματα ἔμπρον περιμένει, οὐκ ἐπισπείρων, καὶ ἡμῖν μέτρον ἐπιθυμίας ἢ παιδοποιία*, Const. Apost. vi. 28. 5 *μήτε μὴν ἐγκυμονούσαις ὁμιλεῖτωσαν (ταῖς γυναιξίν οἱ ἄνδρες), οὐκ ἐπὶ παιδῶν γὰρ γενεαί τούτο ποιοῦσιν, ἀλλ' ἡδονῆς χάριν*, and the Life of Zenobia by Treb. Poll. (*Hist. Aug.* vol. ii. p. 117 Teubner). Clement of Alexandria (*Strom.* iii. p. 543) calls this a law of nature.

² Laurent remarks on the use of the imperfect *εγίνωσκε* implying abstinence from a habit ('refrained from conjugal intercourse'). As this is the only instance

The use of
πρωτότοκος
in Luke ii. 7
implies that
Jesus was
not the only
child of his
mother.

I go on now to Luke ii. 7, ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτοτοκον. The natural inference drawn from the use of the word πρωτοτοκον is that other brothers or sisters were born subsequently; otherwise why should not the word μονογενής have been used as in Tobit iii. 15 μονογενής εἰμι τῷ πατρὶ μου, Luke vii. 12, viii. 42, etc.? In Rom. viii. 29 the word is used metaphorically, but retains its natural connotation, πρωτότοκον ἐν πολλοῖς ἀδελφοῖς, and so in every instance of its occurrence in the N.T. It occurs many times in its literal use in the LXX., e.g. Gen. xxvii. 19, 32, xliii. 33, Deut. xxi. 15, 1 Kings xvi. 34, 1 Chron. v. 1, xxvi. 10, but, so far as I have observed, never of an only son. It is said in answer to this by Bp. Lightfoot (p. 271) that 'the prominent idea conveyed by the term first-born to a Jew would be not the birth of other children, but the special consecration of this one. The typical reference in fact is foremost in the mind of St. Luke, as he himself explains it, "Every male that openeth the womb shall be called holy to the Lord"' (ii. 23).

But is there any reason for supposing such a close connexion between the verses? The story of the Birth is followed by the visit of the shepherds, and that again by the Circumcision. Then at length comes the Presentation in the temple, which is an independent narrative, introduced to give the prophetic utterances of Simeon and Anna, and explained by the offering required by the law. Need we ascribe to St. Luke any other purpose, in giving this quotation from the Mosaic law, beyond the simple desire to explain how it was that Simeon was enabled to see Him, who was not only 'the glory of his people Israel,' but also 'a light to lighten the Gentiles'? No doubt the law as to the first-born is equally valid whether there are other children or not; but St. Luke is not here concerned in

of the use of the imperfect ἐγίνωσκειν in this sense, either in the New Testament or the LXX., it is probable that there is some special reason for its being chosen. The most usual force of the imperfect is to express continuous action for a limited period in the past, in contradistinction from the present tense which expresses continuous action prolonged up to the present time. A familiar example is 1 Corinthians xiii. 11, ὅτε ἤμην νήπιος, ἐλάλουν . . . ἐφρόνουν . . . ἐλογιζόμεν ὡς νήπιος· ὅτε γεγόνα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου, which might be otherwise expressed by saying ἐλάλουν, ἐφρόνουν, ἐλογιζόμεν ὡς νήπιος, εὖς ἀνὴρ ἐγενόμην, a sentence agreeing in form with the one before us. On the other hand, the aorist is used to summarize a fact of the past, without necessarily indicating whether it is momentary or continuous. Thus it is used of a continuous fact in such passages as Judges ix. 22, ἤρξεν Ἀβιμέλεχ τρία ἔτη; 2 Samuel v. 5, τεσσαράκοντα ἔτη ἐβασίλευσεν; Genesis xxiv. 16, παρθένος ἦν, ἀνὴρ οὐκ ἔγνω αὐτήν, which covers the whole life of Rebekah up to her marriage with Isaac; similarly Genesis xix. 8.

stating the law, but in giving a narrative of domestic life, viewed retrospectively from the standpoint of accomplished facts. Under these circumstances the use of the word *πρωτότοκος* is surely misleading, and therefore improbable, if there were no children born afterwards.¹

I think also that there are circumstances connected with one remarkable episode in our Lord's childhood, which are more easily explicable if we suppose Him not to have been His mother's only son. Is it likely that Mary and Joseph would have been so little solicitous about an only son, and that son the promised Messiah, as to begin their homeward journey after the feast of the Passover at Jerusalem, and to travel for a whole day, without taking the pains to ascertain whether He was in their company or not? If they had several younger children to attend to, we can understand that their first thoughts would have been given to the latter; otherwise is it conceivable that Mary, however complete her confidence in her eldest Son, should first have lost Him from her side, and then have allowed so long a time to elapse without an effort to find Him? ²

This is also suggested by the story of the visit to the Temple in His twelfth year.

¹ Suicer, ii. p. 877, quotes from Severianus, *πρωτότοκος λέγεται ὁ ἀδελφούς ἔχων*, and from Theodoret *εἰ πρωτοτοκος, πως μονογενής*; the latter referring to a theological difficulty arising out of Col. i. 15 (where see Lightfoot), but the phrase naturally applies to the word taken in its simple meaning. In the Psalms of Solomon (xviii. 4) we have the two words combined so as to exclude the natural inference, *ἡ παιδεία σου ἐφ' ἡμᾶς ὡς ἰδὼν πρωτότοκον μονογενῆ*. The latest editors suggest that these are duplicate renderings of the same Hebrew word (p. lxxx). I may mention here Dr. Edersheim's remark, that, if the Epiphanian theory were true, our Lord would not have been the heir to David's throne according to the Genealogies, as his elder brother would have ranked before Him (*Jesus the Messiah*, i. p. 364). Compare the article on the Genealogies by Lord A. Hervey in Smith's *Dictionary of the Bible* and also that in Hastings' *Dictionary*.

² An anonymous writer in the *Church Quarterly* for April, 1908, puts forward another consideration which, he thinks, suggests a different conclusion (p. 79). Referring to Luke ii. 41, he says: 'We are told that Mary went up to the Passover each year during their residence at Nazareth; could a journey of twice eighty miles be made at a specific date annually by a woman who was fulfilling the functions of motherhood to a large and increasing family?' The original merely says that it was the custom of Joseph and Mary to go up yearly to the Passover (*ἐπορεύοντο κατ' ἔτος*). Of course such a custom does not imply an iron rule which allows of no exception. We have a parallel in the story of Hannah. We are told thrice over that she and her husband Elkanah and all his house used to go up yearly to sacrifice at Shiloh (1 Sam. i. 3, 7, 21), but in verse 22 we read that Hannah refused to go up during the time (probably three years) which elapsed between the birth and the weaning of Samuel. This shows that we are not bound to interpret *κατ' ἔτος* rigidly. On the other hand Mary's own history shows that there was no impossibility in taking about young children. She took her Infant with her to the Temple, before He was two months old, and to Egypt before He was two years old. The return from Egypt suggests to the same writer an argument in favour of the Epiphanian hypothesis, 'because St. Matthew uses the same words in describing it as he had used in his description

The
brothers
and sisters
of Jesus
known to
the people
of
Nazareth.

We go on now to the consideration of what we are told about the Holy Family after the commencement of our Lord's public Ministry. From Mark vi. 1-6 (supplemented by Matt. xiii. 54, and Luke iv. 16 f.) we learn what was the general idea which the people of His own town, Nazareth, entertained of Jesus and of His family. He had been preaching in their synagogue on a text from Isaiah, and all were astonished at the wisdom and power with which He spoke. 'Whence,' said they, 'hath this man this wisdom? Is not this the carpenter's son? Is not his mother called Mary? and his brethren James and Joses and Simon and Judas? And his sisters, are they not all with us? And they were offended in him. And Jesus said unto them, A prophet is not without honour save in his own country and among his own kin and in his own house.'

I think any unprejudiced person reading these words, as the first readers of this Gospel did, without previous intimation as to anything unusual in the birth of Christ, would take it for granted that the four brothers and two or more sisters here spoken of were children of Joseph and Mary,¹ that some of them at any rate were not in entire sympathy with Jesus, that the sisters were probably married in Nazareth; lastly, that Joseph himself was dead.

The
brothers
accompany
Mary in her
move from
Cana to
Capernaum.

Taking our general cue from this passage, I proceed now to consider the earliest actual appearance of the Brethren in the Gospel narrative. This is in John ii. 12, *μετα τουτο κατεβη εις Καφαρναουμ, αυτος και η μητηρ αυτου, και οι αδελφοι και οι μαθηται αυτου, και εκει εμειναν ου πολλας ημερας.* The immediately pre-

of the flight from Bethlehem (he took the young child and his mother), and yet, according to the received chronology, a space of time had elapsed in which the Helvidian theory would require, at least, one child to have been born' (p. 78). The simple answer is that the Evangelists exclude irrelevant matter, and that the presence of another child at this period is not of the slightest importance. It need not even involve the use of an additional ass for their journey. If we wished to indulge in fantastic imaginations of this sort, we might ask, what became of the elder brothers (on the Epiphonian hypothesis) during the interval between the departure from Nazareth and the return to it again? The Protevangelium represents one of them as in attendance on Mary. See Edersheim, vol. i. 364 n.

¹ I do not of course deny that, as Jesus was generally known to his fellow-citizens as son of Joseph, so He might be generally spoken of as brother of Joseph's sons by a former wife, *if the fact of a former marriage were proved*; but this is just the point in question; unless it can be distinctly proved, the probability is greatly in favour of the word 'brother' being used in its ordinary sense; and my quotations above are meant to show that the scripture narrative does not favour the supposition.

ceding event was the marriage of Cana, of which we are told¹ that the mother of Jesus was there, presumably as of right, and that Jesus and His disciples were invited to the marriage. It would seem, therefore, that His mother was closely connected with the family who were celebrating the marriage feast. It is not distinctly stated that the brothers were there, but, as they are not named as included in the invitation given to the disciples, and yet are mentioned in company with the mother in verse 12, we naturally suppose that they shared the same right as she did to be present at the marriage.

And not only does St. John thus associate the brethren with Mary at the marriage, but he adds that they went down afterwards to Capernaum with His mother and His disciples, on which Westcott's comment is, 'As yet the family life was not broken.' It is true their sojourn on this particular occasion was not for long, but from that time forth Capernaum is spoken of as the home, instead of Nazareth (Matt. iv. 13).²

I go on now to the scene described in Mark iii. 20-22, 31-33. Anxiety of the brothers
 'And the multitude cometh together again, so that they could not so much as eat bread. And when his friends (*οἱ παρ' αὐτοῦ*) danger of over-
on the part
of Jesus. heard it, they went out to lay hold on him: for they said, He is beside himself. And the scribes which came down from Jerusalem, said, He hath Beelzebub, and by the prince of the devils casteth he out devils. . . . And there come his mother and his brethren, and standing without, they sent unto him, calling him. And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek thee. And he answered them, and saith, Who is my mother and my brethren? And looking round on them that sat round about him, he said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother and sister and mother.'

Here, too, I think the natural impression on an unprejudiced reader is that *οἱ παρ' αὐτοῦ* (cf. *de chez lui*) implies one household, that brothers and sisters are such in the strict sense of the word, that all shared a common anxiety when they heard that the Son and the Brother was so absorbed in His work of teaching and healing that He took no thought of the necessaries of life.

¹ In verses 1, 2.

² See Edersheim i. 364.

For other examples of this consuming zeal, compare Mark vi. 31, Luke xiii. 32 foll., John iv. 34.

This anxiety taken advantage of by the scribes who speak of Him as having a devil.

Some writers seem to have attributed to the relations of Jesus something of the malignity of the scribes from Jerusalem, the story of whom is interposed in the narrative which relates the behaviour of the Mother and Brethren. But these latter are all the time outside, unable to make their way through the press. There is a reason, however, for the interposition. The scribes from Jerusalem had added to the natural anxiety of the family, not by the blasphemous charge to which they finally had recourse,¹ 'He casteth out devils through Beelzebub'; which could only have been productive of burning indignation in the breasts of men like James and Jude, who—even if they had not themselves been present at the Baptism, nor heard the voice from heaven, nor the testimony of John—must at least have been told of these things by others; and who above all, had grown up in His company and felt for themselves the perfection of His character. There was, however, another phrase, apparently synonymous but with very different meaning, which was more commonly in the mouths of the Jewish scribes, and which could hardly have been unknown to the Brethren, 'He hath a devil and is mad.' As these scribes had endeavoured to prejudice the disciples against Jesus by the question 'Why eateth your Master with publicans and sinners?' and the disciples of John by taking advantage of Christ's apparent neglect of fasting; so here they try to prejudice His own family by the suggestion that His mind was disordered, that 'He hath a devil,' which we know from St. John's Gospel to have been a common allegation on the part of the Jews.

St. John's
en-
this point

Thus in vii. 20, when our Lord asks, 'Why seek ye to kill me?' the multitude answered, 'Thou hast a devil. Who goeth about to kill thee?' Again in vii. 48, "Say we not well, Thou art a Samaritan and hast a devil?" and in verse 52, after Christ's words, 'If a man keep my word, he shall never taste of death,' the Jews said, 'Now we know that thou hast a devil. Abraham is

¹ It is a question whether this discourse is rightly placed here by St. Mark. Dr. Edersheim (*Life of Jesus*, i. 573) thinks that St. Mark is here combining two events, one recorded in Matthew ix. 34, the other in Matthew xiii. 20-32; and he believes that the greater part of our Lord's answer to the blasphemous accusations of the Scribes, as given in St. Mark's Gospel, was spoken at a later period, when the opposition of the Pharisaic party assumed much larger proportions. His comments on the latter are contained in vol. ii. 197 foll., where he describes the ministry in Perea.

dead and the prophets; and thou sayest, If a man keep my word, he shall never taste of death.' So in x. 20, after Christ had said, 'I lay down my life that I may take it up again,' many Jews said, 'He hath a devil and is mad; why hear ye him?' Others said, 'These are not the sayings of one possessed with a devil. Can a devil open the eyes of the blind?' Westcott's note on vii. 20 is as follows: 'Compare Matt. xi. 18, Luke vii. 33, where the same phrase is used of John the Baptist, as one who sternly and, in men's judgment, gloomily and morosely withdrew himself from the cheerfulness of social life. So here perhaps the words mean no more than "thou art possessed with strange and melancholy fancies; thou yieldest to idle fears." In a different context they assume a more sinister force, (Joh.) viii. 48, 52; x. 20. Yet even in these cases the sense does not go beyond that of irrationality.'

It has been said that the behaviour of the brothers here There is towards Jesus is that of elders towards a younger. But is it not this action more probable that Mary herself was the one who would feel most brothers anxious about her Son, and most ready to suggest some way of requires us inducing him to take rest? It is she who stands first in the u po e rebuke, 'Who is my mother?' 'Behold my mother.' We may they we e suppose, therefore, that she was in error here, as she had been at Cana, and as she had been in the Temple, when her complaint at His disappearance drew forth from her Son the words, 'Wist ye not that I must be *ἐν τοῖς τοῦ πατρὸς μου*?' To take a parallel case, is it more in accordance with human nature that a second wife should be induced by her step-sons to take action against her own firstborn and only child, than that a mother, with several children of her own, should consult with the younger ones when a sudden danger seems to threaten the eldest and dearest?

It depends more upon the positive than the relative age of brothers whether the interference of a younger with an elder is probable or improbable. When all have reached manhood and have settled in their different spheres, a few years' difference in age does not count for much. If we remember how little even the Apostles were able to appreciate the aims and methods of our Lord up to the very end of His life, how different was their idea of the Kingdom of Heaven and the office of the Messiah from His, we shall not wonder if His younger brothers, with all their admiration for His genius and goodness, were at times puzzled and bewildered at the words which fell from His lips; if they

regarded Him as a self-forgetting idealist and enthusiast, one who was devoted to the saving of others, and therefore could not save Himself. Are we to blame His mother and His brothers if the fearful foreboding of such an end was like a sword piercing their own hearts?

Thus much, I think is certain from the facts of the case; and we need nothing more to explain their fear that His mind might be overstrained, and their subsequent attempt to dictate the measures He should adopt in going up to the feast.

The attempt
of His
brethren
to dictate
to Jesus
the course
He should
pursue in
going up to
the Feast of
Tabernacles.

This attempt is reported in John vii. 2-8. 'Now the feast of the Jews, the feast of tabernacles, was at hand. His brethren therefore said unto him, Depart hence and go into Judaea, that thy disciples also may behold the works which thou doest. For no man doeth anything in secret and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. For even¹ (*οὐδέ*) his brethren did not believe on him. Jesus therefore said unto them, My time is not yet come, but your time is always ready. The world cannot hate you, but me it hateth, because I testify of it that its works are evil.'

Speaking of this passage the anonymous writer already referred to remarks 'Whatever may be said of the earlier incident, here the attitude of the brothers is seen to be definitely hostile. It is trifling with the Evangelist's words to see in them a precautionary effort on the brothers' part to dictate the measures our Lord should adopt in going up to the feast. As a matter of fact, the brethren here display a reckless disregard of His welfare, and are ready to thrust Him into a perilous position. The constant friction between Him and the ecclesiastical authorities appears to be becoming too severe a strain on their affection, and they are at a loss to understand His diffidence. So they would goad Him into decided action by taunts at His inconsistent conduct. . . . Our Lord's reply to the brethren recalls His vehement denunciation of Peter, when he made himself the mouthpiece of Satan. Now these men of his own household have ranged themselves on the side of the world-power.'

What are we
to
stand by the
—
d
'Neither
brethren
him'?

People who write thus seem to forget that those against whom they are so bitter were shortly to take their place by the side of the Apostles in defiance of the ecclesiastical authorities; that the leading one among them was destined to become the head of the

¹ I rather prefer the A. V. 'neither did.'

Church at Jerusalem; and that he and his brother Jude were to leave behind them epistles, which would be treasured up for all time among the sacred writings of the Church. The difficulty, whatever it may be, of the behaviour of the Brethren is not entirely removed by the supposition that they were not sons, but step-sons of Mary. In any case they had been for some time members of the same household with Jesus and His mother. Is it conceivable that men who were so soon to take a leading position in the Christian community should have enjoyed such an inestimable privilege without imbibing something of the fraternal and the filial spirit? Christ's words leave no doubt that the brothers were in the wrong here, but were they more in the wrong than the sons of Zebedee when they wished to call down fire from heaven, or disputed about precedence in the Messianic kingdom? Westcott, in his note on John vii. 5, 'For neither did his brethren believe on him,' seems to me to give the true account of the matter. 'The phrase need not mean more than that they did not sacrifice to absolute trust in Him all the fancies and prejudices which they cherished as to Messiah's office.' 'They ventured to advise and urge, when faith would have been content to wait.' I will add that they are eager for the triumph of their Brother and impatient at its delay. They demand that He should manifest His power at the centre of action, rather than in remote districts. No doubt they hope, as His disciples did, to share the glory of His kingdom; but it is an entire mistake to speak of their conduct as evincing hostility or jealousy towards Him.

'If the mother of Jesus had had other sons, would He on the cross have commended her to the care of a disciple rather than to that of a brother?' In urging this objection Bishop Lightfoot¹ speaks of the Helvidian theory as requiring us to believe that the mother, though 'living in the same city with her sons and joining with them in a common worship (Acts i. 14), is consigned to the care of a stranger, of whose house she becomes henceforth the inmate.' The word 'stranger' is hardly applicable to the disciple whom Jesus loved, who appears also to have been the son of Salome, His mother's sister.² It seems to me, therefore, an exaggeration to say that 'our Lord would thus have snapped asunder the most sacred ties of natural affection.' If, as was

¹ *Gal.* p. 272.

² See below, pp. xxix. foll.

probably the case, the younger brothers of our Lord were already married, whether living in separate houses or in a common household with their mother,¹ we can see distinct reasons why He should have commended her to the charge of her nephew, who was probably unmarried and living in a house of his own. Could this be regarded as in any way a slight put upon her other sons, assuming there were such? Must they not have felt that the busy life of a family was not suited for the quiet pondering, which now more than ever would characterize their mother? and further, that this communion between the Mother and the Disciple was likely to be not only a source of comfort to both, but also most profitable to the Church at large?

Even supposing Jesus had commended His mother to the charge of one who was no relation at all, such as Mary of Bethany, rather than to that of St. John, who could have ventured to dispute His right to do so?

In the same passage Bishop Lightfoot says that the fact of the unbelief of the brothers 'would scarcely have been allowed to override the paramount duties of filial piety.' As this unbelief was on the eve of passing into fervent belief, it need not, I think, enter into our consideration of the question. We have simply to consider generally what is the duty of sons towards a widowed mother. Undoubtedly their duty is to show towards her in all fitting ways the feelings of love and gratitude. But does this require them to dictate to her, where, and with whom, she shall live? If, on the advice of her wisest and oldest friends, she chooses to live alone, or with one who is not a relation, are we to say either that she is wanting in natural affection, if she takes this advice, or that her sons are failing in filial duty if they consent to its being done?

So far we have been comparing the Helvidian and Epiphonian views in the light thrown upon them by Scripture; and so far,

The evl-
ri. e
Scrip ure is
decidedly
Epiphonian
theory.

¹ From the articles under 'House' and 'Family' in Hastings' *Dictionary of the Bible*, I am inclined to think that the brothers and their wives still occupied the same house with the mother. In the former article it is said, 'As it is customary for the married sons to remain under their parents' roofs and bring up families, a house may often have had forty or fifty inmates, exclusive of servants and slaves'; and similarly in the latter article we read, 'The members of a Hebrew household included some or all of the following, the man, his mother (if residing with him after the father's death), his wives, children, daughters-in-law and sons-in-law, other friends or dependants. Sometimes the widowed mother appears as the head of the household, as in the case of Micah (Jud. xvii. 1-4) and of Mary after Joseph's death.'

I think, no unprejudiced person can doubt that the weight of argument is very strongly in favour of the former. I proceed now to examine what is alleged from Scripture in defence of the Hieronymian view, and shall then consider what is the voice of tradition and sentiment in reference to each of the three hypotheses

Jerome's answer to Helvidius, which fastened on the Western Church the doctrine of the Perpetual Virginity and the interpretation of 'brethren' in the sense of 'cousins,' appeared about 383 A.D. Helvidius had attacked the then prevailing view of the superiority of the unmarried to the married state by referring to the example of the Lord's mother, 'of whom we read in Scripture that she bore children to her husband Joseph.' Jerome does not attempt to answer this by appealing to tradition: on the contrary he altogether repudiates tradition, professing to derive his theory from a critical examination of Scripture. His argument briefly stated is, that James the brother of the Lord is called an Apostle by St. Paul, that he must therefore be identified with James the son of Alphaeus, since James the son of Zebedee was no longer living when Paul wrote; identified also with James the less in Mark xv. 40 (the comparative implying an opposition to James the greater,¹ viz. the son of Zebedee), this James being there stated to be brother of Joses. But in Mark vi. 3 we find a James and Joses among the brethren of Jesus, and this agrees with John xix. 25, where Mary, the mother of James and wife of Alphaeus, is called Mary of Clopas, sister of the Lord's mother; from whence it follows that the four brothers and two or more sisters mentioned in Mark vi. 3 and elsewhere are really first cousins of Jesus. Jerome himself had no information on the subject of Clopas, but suggests that he may possibly have been father of Mary. Later writers added further developments to this theory. Clopas was identified with Alphaeus, as another form of the common Aramaic original Chalphai; and 'Judas of James,' who occurs in St. Luke's list of the Apostles (Luke vi. 16, Acts i. 13), is identified with the writer of the Epistle, who calls himself 'brother of James' (Jude 1), and also with the brother of Joses, James, and Simon in Mark vi. 3. Simon Zelotes, who is joined with

Jerome
repudiates
tradition
and pro-
fesses to

theory
solely from
Scripture.

¹ 'There is no scriptural or early sanction for speaking of the son of Zebedee as James the Great' (Lightfoot, *Gal.* p. 263).

James and Judas in the list of the Apostles, is supposed to be another of these brethren; and some held that Matthew, being identical with Levi the son of Alphaeus, must belong to the same family.

Jerome does not hold consistently to his own theory.

Bishop Lightfoot calls attention to the fact that not only does Jerome make no pretence to any traditional support for this view,¹ but that he is himself by no means consistent in holding it. Thus in his comment on the Galatians written about 387 A.D. he says: 'James was called the Lord's brother on account of his high character, his incomparable faith, and his extraordinary wisdom; the other apostles are also called brothers (John xx. 17), but he pre-eminently so, to whom the Lord at his departure had committed the sons of his mother (*i.e.* the members of the Church at Jerusalem).' In a later work still, the epistle to Hedibia, written about 406, he speaks of Mary of Cleophas (Clopas), the aunt of our Lord, and Mary the mother of James and Joses, as distinct persons, 'although some contend that the mother of James and Joses was his aunt.'

I proceed now to examine the above argument:

Examination of his argument. The term ἀδελφός is never used for ἀνεψίος in the New Testament or in classical Greek.

(1) It is assumed that 'brother' (ἀδελφός) may be used in the sense of cousin (ἀνεψίος, found in Col. iv. 10). The supporters of this theory do not offer any parallel from the N.T., but they appeal to classical use both in Greek and Latin, and to the O.T. The examples cited from classical Greek are merely expressive of warm affection, or else metaphorical, as Plato *Crito* § 16, where the laws of Athens are made to speak of οἱ ἡμέτεροι ἀδελφοὶ οἱ ἐν Ἄιδου νόμοι. There is no instance in classical Greek, as far as I know, of ἀδελφός being used to denote a cousin. In Latin *frater* may stand for *frater patruelis*, where there is no danger of being misunderstood (cf. Cic. *ad Att.* i. 5. 1). The Hebrew word is used loosely to include cousin, as in Gen. xiv. 14-16 (of Abraham and Lot), where the LXX. has ἀδελφιδούς; in Levit. x. 4, where the first cousins of Aaron are called brethren (ἀδελφοί) of his sons, Nadab and Abihu; in 1 Chron. xxiii. 21, 22 ('The sons of Mahli, Eleazar and Kish. And Eleazar died, and had no sons, but

¹ After disputing the value of the authorities appealed to by Helvidius, he sets aside the appeal to authority in the words *Verum iugas terimus et fonte veritatis omisso opinionum rivulos consecramur* (*Adv. Helv.* 17); and in another treatise (*De Viris Illustribus* 2) contrasts his own view with the Epiphianian in the words *Ut nonnulli existimant, Joseph ex alia uxore; ut autem mihi videtur, Mariæ sororis matris Domini, . . . filius* (Lightfoot, p. 259).

daughters : and their brethren the sons of Kish took them'), where also the LXX. has ἀδελφοί. These passages seem to me to be hardly covered by the general rule laid down by Bishop Lightfoot (p. 261) 'in an affectionate and earnest appeal intended to move the sympathies of the hearer, a speaker might not unnaturally address a relation or a friend or even a fellow-countryman as his "brother": and even when speaking of such to a third person he might through warmth of feeling and under certain aspects so designate him.' I think, however, the Bishop is entirely right when he goes on to say: 'It is scarcely conceivable that the cousins of any one should be commonly and indeed exclusively styled his "brothers" by indifferent persons; still less, that one cousin in particular should be singled out and described in this loose way 'James, the Lord's brother.'" If we remark too the care with which Hegesippus¹ employs the term ἀδελφός of James and Jude, the brothers of the Lord, while he keeps the term ἀνεψίος for Symeon, the cousin of the Lord and second bishop of Jerusalem, we shall feel that there is a strong probability against the use of ἀδελφοί in the N.T. to denote anything but brothers, *i.e.* in the case before us either half-brothers or foster-brothers, as the evidence may decide.

(2) Jerome's main argument is that James the Lord's brother was one of the Twelve, and therefore identical with James the son of Alphaeus. He grounds this assertion on a single passage in St. Paul, which I shall presently examine. Bishop Lightfoot and others have shown that it is not a necessary consequence of St. Paul's language, and that it is opposed to the distinction everywhere made in the N.T. between the brethren of the Lord and the Twelve. Thus in Acts i. 14, after the list of the Eleven including James the son of Alphaeus, we read 'these all continued instant in prayer' *σὺν γυναιξίν τε καὶ Μαρίας τῇ μητρὶ τοῦ Ἰησοῦ καὶ τοῖς ἀδελφοῖς αὐτοῦ*. It will hardly be said that they are included in the Twelve, as Mary among the women, and specially mentioned afterwards, as she is, only on account of their superior importance. If so, they would have been mentioned immediately after the Apostles; on the contrary they are placed after Mary, being joined with her, as in several other passages, because they, with her, constitute the family to which Jesus belonged. Again in John ii. 12 we read that Jesus went down to Capernaum

James, the
of
the Lord,
was not one
of the
Twelve.

¹ See below, pp. xxxix, xl.

αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ· καὶ ἐκεῖ ἔμειναν οὐ πολλὰς ἡμέρας ; and in Matt. xii. 47 foll. 'One said to him' ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἐστήκασιν ζητοῦντές σοι λαλήσαι 'and stretching forth his hand to his disciples he saith' ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ Πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτὸς μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν. In the last passage there is the same strong antithesis between natural earthly ties and his duty to his Father in heaven, which we observe in the words spoken by him when found as a boy in the Temple.

On the contrary, we read that the brethren were not even believers.

Notice also that there is in this passage not only a distinction made between the brethren of Jesus and his disciples, but a certain opposition is implied, which is brought out more clearly in St. Mark's narrative of the same event (iii. 21, 31-35). This narrative, of which we have already treated, gives additional point to the words in Mark vi. 4, spoken with immediate reference to the unbelief of the people of Nazareth, *οὐκ ἐστὶν προφήτης ἀτιμὸς, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τοῖς συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.* If it were simply the disbelief of townspeople not immediately related to him, there seems no need for the addition 'in his own kinsfolk and in his own house.' And the inference, which we naturally draw from the words of St. Mark, is confirmed by the express statement of St. John (vii. 3-5), *οὐδε γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτὸν,* and by our Lord's words addressed to them (ver. 7), *οὐ δυνατὰ ὁ κόσμος μισεῖν ὑμᾶς· ἐμε δε μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἐστίν.* Compare this with the words spoken shortly afterwards to the disciples (xv. 19), *εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἀντὶ τοῦ ἰδίου ἐφίλει· ὅτι δε ἐκ τοῦ κόσμου οὐκ ἐστε, ἀλλ' ἐγὼ ἐξελεξα ὑμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.* I have already touched on the cause and nature of the unbelief imputed to the Lord's brothers, and shall presently discuss the cause of their subsequent conversion. I simply note here that in vii. 3 they are represented as making a distinction between themselves and the disciples, and that in vv. 5-7 they are said to be on the side of the world against Christ. I think my readers will agree that the argument derived from St. Paul's words must be one of great force if it is to overthrow the combined evidence of so many passages, all showing that Christ's brothers were not included in the Twelve.

The words on which Jerome lays stress, as proving that James was one of the Twelve, are found in Gal. i. 18, 19, ἀνήλθον εἰς Ἱεροσόλυμα ἱστορήσαι Κηφᾶν, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκάπεντε· ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. Bishop Lightfoot in his note discusses whether this should be translated, 'I saw no other Apostle save James,' or 'I saw no other Apostle, but only James.' He gives instances to show that εἰ μὴ may have the latter force, e.g. Luke iv. 27, πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ μὴ Νααμὰν ὁ Σύρος, Gal. ii. 16, οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου, εἰ μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, Αποκ. xxi. 27, οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς, ἰβ. ix. 4. The peculiarity of these cases is that, whereas, according to the ordinary use, εἰ μὴ introduces an exception to a general statement applicable to the class to which the excepted case belongs, in the instances cited the excepted case is not included in the foregoing class. It appears to be originally a colloquial use, and is employed with comic effect in Arist. *Eq.* 185, etc. Thus here Naaman was not one of the many lepers in Israel; they who are written in the Book of Life are not included among those who are guilty of abomination and falsehood; faith is not included in the works of the law, but is contrasted with them as a different kind of justification. Accordingly St. James need not be included among the preceding Apostles.¹ Much in the same way we find πλὴν used, where we should rather have expected ἀλλά, e.g. Acts xxvii. 22, ἀποβολὴ γὰρ ψυχῆς οὐδεμία ἐστὶ ἐξ ὑμῶν, πλὴν τοῦ πλοίου. But even if we give its usual force to εἰ μὴ, it will not follow that St. James was included in the Twelve, for there can be no doubt that in Gal. i. 19 ἕτερον looks backward to Κηφᾶν, not forward to Ἰάκωβον. The sentence would have been complete at εἶδον, 'I saw Peter and none other of the Apostles.' Then it strikes St. Paul, as an afterthought, that the position of James, as President of the Church at Jerusalem, was not inferior to that of the Apostles, and he adds 'unless you reckon James among them.'

That the term ἀποστολὸς was not strictly confined to the

¹ With this use of εἰ μὴ may be compared the use of ἀλλ' ἢ in Deut. iv. 12 δμοίωμα οὐκ εἶδετε ἀλλ' ἢ φωνήν, Arist. *Ρακ* 475 οὐδ' οἶδε δ' εἶκλον οὐδεν ἀργεῖοι πάλαι, ἀλλ' ἢ κατεγελων τῶν ταλαιπωρουμένων.

Examina
text ad-
duced on the
other side.
Meaning of
εἰ μὴ in

The term
'apostle'
was not
confined to
the Twelve.

Twelve appears from Heb. iii. 1, where it is used of Christ, and from 2 Cor. viii. 23, where we find the phrase *ἀπόστολοι ἐκκλησιῶν*. Compare the use of *πρεσβεύω* in 2 Cor. v. 20, Eph. vi. 20. It appears also from another passage in which James is mentioned, 1 Cor. xv. 4-7. Here it is said that Jesus after His resurrection 'appeared to Cephas, then to the Twelve, then to above 500 brethren at once, then to James, then to all the Apostles,' where we should perhaps consider the term to include the Seventy, according to the view of Irenaeus and other early writers. At any rate there can be no doubt as to St. Paul's apostleship. Barnabas also is called an apostle (Acts xiv. 4, 14), probably also Andronicus and Junias (Rom. xvi. 7), and Silvanus (1 Thess. ii. 6).¹

It seems to me that the most natural interpretation of the two passages just dealt with is that which concedes the name 'apostle' in the wider sense to St. James, but makes a distinction between him and the Twelve. We should infer the same from 1 Cor. ix. 5, 6, 'have we not a right to take about a wife that is a believer' (*ἀλελφὴν γυναῖκα*) *ὡς καὶ οἱ λοιποὶ ἀποστολοὶ καὶ οἱ ἀδελφοὶ τοῦ Κυρίου καὶ Κηφᾶς; ἢ μόνος ἔγω καὶ Βαρναβᾶς οὐκ ἐχομεν ἐξουσίαν μὴ ἐργάζεσθαι;* Here *οἱ λοιποὶ ἀποστολοὶ* is contrasted with *ἔγω καὶ Βαρνάβας*: and apparently the 'brethren of the Lord' and 'Cephas' are particularized as being those who were known to make use of the liberty belonging of right to them all.

If it should be argued that, where the 'brethren of the Lord' are distinguished from the Twelve, this may be spoken loosely of the majority of them, and need not be understood to apply strictly to each separate brother; that it is consistent therefore with the supposition that James, for instance, was an Apostle, provided that Simon and Jude were not Apostles; the answer is that the theory derives part of its seeming strength from the coincidence of the names of three of the brethren of the Lord and three of the Twelve Apostles. But it is impossible to suppose repeated assertions to be made respecting the brethren of the Lord, which (on this supposition) are untrue of him who was by far the best known among them. Lastly it is to be noticed that neither James nor Jude claims the title of Apostle in his Epistle, and that Jude seems to disclaim the title for himself in ver. 17,

Neither
Jr
Jude calls
himself an
Apostle.

See Lightfoot, *l.c.*, pp. 92-101, and the *Didaché*, xi. 1. 5, with Funk's notes.

μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστολων τοῦ Κυρίου.

(3) It has been shown that probability is strongly against a cousin of the Lord being habitually known as ἀδελφὸς Κυρίου, and that the evidence is overwhelming against the brothers of the Lord being included in the Twelve. Scarcely less strong is the argument against the Hieronymian view drawn from what we read of the relation of the brethren of the Lord to his mother. Though, according to this view, their own mother Mary was living at the time of the crucifixion, and though there is nothing to show that their father was not also living, yet they are never found in the company of their parents or parent, but always with the Virgin. They move with her and her divine Son to Capernaum and form one household there (John ii. 12); they take upon themselves to control and check the actions of Jesus; they go with Mary 'to take him,' when it is feared that his mind is becoming unhinged. They are referred to by the neighbours as members of his family in exactly the same terms as his mother and his reputed father; the neighbours, it is evident, have no more doubt as to the one relationship than they have as to the other; they have known the parents, they have known the children; there is in their eyes no mystery in the matter, nothing to suggest anything out of the common order of nature. It is suggested indeed that the Virgin and her sister were both widows at this time, and had agreed to form one household; but this is mere hypothesis, and is scarcely consistent with the remarks of the neighbours, who endeavour to satisfy themselves that Jesus was not entitled to speak as he had done, by calling to mind those nearest to him in blood. We read that Joseph was still alive at the time of the visit to the Temple in His twelfth year; the neighbours must surely have known whether these six or seven brothers and sisters were really Joseph's children or those of Joseph's sister-in-law. But we need not dwell further on this point, since the assumption on which the whole theory rests is untenable, as I now proceed to show.

(4) That Mary of Clopas was the sister of Mary, the mother of the Lord, is not only most improbable in itself (for where do we find two sisters with the same name?), but is not the most natural interpretation of St. John xix. 25, εἰστηκεσαν δε παρα τῷ σταυρῷ του Ἰησοῦ η μητηρ αὐτου και η αδελφὴ τῆς μητρος αυτου, Μαρία

The
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The testi-
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It is Salome,
o. Mar
Clopas, who
St. John the
of
J us.

ἡ τοῦ Κλωπᾶ καὶ Μαρία ἡ Μαγδαληνή (translated in the Peshitto, 'His mother and his mother's sister, and Mary of Cleopha and Mary Magdalene'). If we compare this verse with Mark xv. 40 and Matt. xxvii. 56, we find that, of the three women named as present in addition to the mother of Jesus, Mary Magdalene occurs in all three lists: 'Mary the mother of James and Joses' of the two synoptic Gospels is generally identified with 'Mary of Clopas'; and we then have left in Matthew 'the mother of the sons of Zebedee,' in Mark 'Salome,' and in John 'his mother's sister.' Salome is generally identified with 'the mother of the sons of Zebedee,' and there seems good reason also for identifying her with 'his mother's sister' in the Fourth Gospel. It does not seem likely that St. John would omit the mention of his own mother; and the indirect way in which he describes her is very similar to the way in which he refers to himself as 'the disciple whom Jesus loved.' If we are right in this supposition, it is natural that the two sisters should be paired together, and then the two other Marias, just as we have the apostles arranged in pairs without a connecting particle in Matt. x. 3, 4. If the sons of Zebedee were so nearly related to our Lord, it helps us to understand Salome's request that they might sit on His right hand and on His left hand in His glory, as well as the commendation by our Lord of his mother to one who was not only his best-loved disciple, but her own nephew. If, however, this interpretation is correct, if the sister of the Lord's mother is not the mother of James and Joses, but the mother of the sons of Zebedee, then the foundation stone of the Hieronymian theory is removed, and the whole fabric topples to the ground.

There is no ground or the identification of James the brother of the Lord or of 'Ιουδας with the epistle of Jude.

(5) I take next two minor identifications, that of 'James the less' with the 'brother of the Lord,' and that of 'Ιουδας 'Ιακωβου, of Luke vi. 16 and Acts i. 13, with Jude the writer of the Epistle, who calls himself 'brother of James.' We have seen that Mary the mother of James του μικρου and of Joses, in Mark xv. 40, is probably the same as Mary of Clopas, and that we have no reason for inferring from the Gospels that she was related to Jesus. If so, there is an end to the supposition that James the less is James the brother of the Lord. But it is worth while to notice the mistranslation in which Jerome imagined that he found a further argument for the identification of our James with the son of Alphaeus. The comparative *minor*, he says, suggests two persons, viz. the two Apostles of this name. But the Greek has no com-

parative, simply τοῦ μικροῦ, 'the little,' which no more implies a comparison with only one person, than any other descriptive epithet, such as εὐεργέτης or φιλάδελφος. As to Ἰούδας Ἰακώβου, no instance is cited for such an omission of the word ἀδελφός, and we must therefore translate 'Judas son of James' with the R.V. Independently of this, if James, Judas, and Simon are all sons of Alphaeus, what a strange way is this of introducing their names in the list of the Apostles, 'James of Alphaeus, Simon Zelotes, Judas of James'! Why not speak of all as 'sons of Alphaeus,' or of the two latter as 'brothers of James'? Why not speak of all as 'brethren of the Lord'? It is especially strange that, if Judas were really known as such, he should have been distinguished in John (xiv. 22) merely by a negative, 'Judas not Iscariot,' and in the other Gospels by the appellation 'Lebbaeus' or 'Thaddaeus' (Matt. x. 3, Mark iii. 18).

(6) Much has been made of the identification of the names Alphaeus and Clopas, and of the duality of Clopas and Cleopas (Luke xxiv. 18). It seems doubtful whether the identification of the former and the separation of the latter pair can be maintained. Bp. Lightfoot considers that 'viewing the question as one of names only, it is quite as reasonable to identify Clopas with Cleopas as with Alphaeus' (*l.c.* pp. 256, 267). Supposing, however, our previous argument to be sound, the question is of no importance as to our main subject.

I have endeavoured to point out the difficulties which beset the Hieronymian theory and make it in my opinion less worthy of acceptance than either of the other theories. As it seems still to be the predominant theory in the Churches of Western Christendom, reformed¹ and unreformed, I have thought it might be well to show by a rough numerical estimate the force of the probabilities which are really arrayed against it. This will be found in the note below.²

¹ Even a commentator so little fettered by tradition as Dr. S. Cox writes thus in the *Expositor* for Jan. 1890, p. 68: 'James then (as I hold and shall assume, after a careful study of the various theories propounded about him . . .) was the son of Alphaeus, otherwise called Clopas, and of his wife, the sister of the Virgin Mary . . . Among his brothers were Simeon . . . Jude . . . Joses . . . and Levi the publican.' It is curious that the one authority to which Dr. Cox refers those who care to examine the controversy for themselves is 'the admirable summary in Dean Plumtre's commentary,' where, however, we read (p. 17) 'there is absolutely no ground for identifying the brother of the Lord with the son of Alphaeus.'

² Those who have followed the argument in the text will not, I think, regard

There is no force in the objections made to the Epiphanian theory from the Hieronymian point of view.

Two unimportant objections made both to the Epiphanian and the Helvidian theories from the Hieronymian point of view are: (1) that they assume the existence of two sets of cousins having two names in common, James and Joseph being found both among the sons of Alphaeus and among the Lord's brothers; and if we accept the statement of Hegesippus that Symeon was son of Clopas, and identify Clopas with Alphaeus, we then get a third name, Symeon, common to the families. This objection is based on several assumptions, one being that Mary the wife of Clopas was sister of the Virgin Mary, which has been shown to be all but incredible. But waiving this, why should it be thought improbable that three of the commonest Jewish names should be found in two sets of cousins? We have a greater variety of Christian names in ordinary use in England than there were then in Judaea, but no one would think such a recurrence of names in any way remarkable or extraordinary; in fact, so far as my experience goes, the improbability is all the other way.

(2) When a certain Mary is described as 'the mother of James' we naturally assume that the James intended is the most celebrated of the name, viz. the Lord's brother. But we elsewhere find the same Mary designated as mother of Joses (Mark xv. 47), or more generally of James and Joses (Matt. xxvii. 56, Mark xv. 40), so that no stress can be laid upon this.

Tradition, primary and secondary.

Turning now to the argument from tradition, we must bear in mind that what we are in search of is historical fact; and here it is most important to distinguish between primary tradition,

the following estimates of the chances in favour of the several suppositions involved in the Hieronymian theory as giving an unfair representation of the case:

(a) for the use of *ἀδελφός* for cousin in the phrase *ἀδελφὸς Κυρίου*—one out of five ($\frac{1}{5}$), making 4 to 1 *against it*.

(b) for the brethren of the Lord being included in the Twelve—one out of ten ($\frac{1}{10}$), making 9 to 1 *against it*.

(c) for the supposed sons of Clopas-Alphaeus being always found in company—not with their own mother, who was certainly still living,—but with their aunt, residing with her and her Son, and taking on themselves to control the actions of the latter—one out of ten ($\frac{1}{10}$), making 9 to 1 *against it*.

(d) for two sisters having the same name—one out of ten ($\frac{1}{10}$), making 9 to 1 *against it*.

There are various other improbabilities, some of which have been already touched on, but I should be willing to rest the case on the four points here named, giving a resultant probability *in favour of* the simultaneous realisation of the four above-stated hypotheses of $5 \times 10 \times 10 \times 10 = 5000$, making 4999 probabilities to 1 *against it*, that is, against the truth of the Hieronymian theory.

the report of an actual eye- or ear-witness, and secondary tradition, the value of which depends on the faithfulness with which the primary tradition is reported. When we speak of tradition we usually mean second-hand report of this sort, which naturally loses a part of its value with each step further from the first-hand report. In like manner mere lapse of time has a tendency to weaken the force of primary tradition, so far as details are concerned. On the other hand tradition is strengthened when it is upheld by the combined memories of many persons. The accepted historical belief at any given time, so far as the educated minority is concerned, may be said to depend upon the critical interpretation of supposed authentic documents by scholars, such as Jerome in the fourth century, who regarded it as mere waste of time to leave the Scriptures, the fountain of truth, and follow *opinionum rivulos*, the fancies of later writers who had no other ground for their guesses than the Scriptures themselves (Jer. *Adv. Helv.* 17). But even of the educated, it is true to a certain extent, as it is entirely true of the uneducated, that they take their notions of history without inquiry either from the most popular epitome or from what may be loosely called tradition. And tradition as it exists in any age will probably have some nucleus of fact, but that nucleus is so transformed by the action of the imagination, and by the thoughts and feelings of the generations which have passed since the actual occurrences of which it embalms the memory, that we cannot trust it for details. Thus, while we may fully allow the interest and importance which attach to the thoughts and feelings of Christians in former ages, yet for our present purpose it seems desirable to separate our consideration of these from our consideration of tradition, as embodying an actual recollection of fact handed down orally from father to son, or crystallized in literature at a certain stage of its progress. Again the value of tradition varies very much according to its subject. Is this such as to appeal forcibly to the senses? Did it compel the attention of great multitudes? Is it of such a nature as to cause a lasting change in the condition and circumstances of men living at the time, and to provide food for the feelings and imagination of their posterity? Is it some great catastrophe whether natural or historical, such as the siege of Jerusalem or of Paris, or the late earthquake in South Italy? Then we may believe it will fix itself for long periods in the national memory.

Value of
varies ac-
the nature
subject.

In like manner we can conceive how such events as the crucifixion and the appearances of the Risen Lord would be indelibly united with the Messianic hopes of the disciples, while the story of the birth, starting from an obscure beginning, would be more liable to change its character according to the varying fancies and prejudices of men. There is also such a thing as manufactured tradition, like that of the ciceroni, or merely literary tradition, like that which has grown up round the scenes of many of Scott's romances. In our investigation of any so-called tradition it is of the utmost importance to be on our guard against mistaking deliberate invention of this kind for natural growth.

The negative tradition of Mark agrees with Mary's reticence in Luke.

It may be said of the Gospels themselves that they are traditions crystallized in literature. St. Luke in the Acts gives a specimen of primary tradition in the 'We'-sections, and of secondary tradition in the earlier chapters. The story of our Lord's infancy is preserved to us in the differing traditions of the 1st and 3rd Gospels. Another tradition is suggested by St. Mark's Gospel, which is generally considered to be the nearest of all to the 'Ur-Evangelium.' John's baptism is there spoken of as 'The beginning of the Gospel of Jesus Christ,' which agrees with what we are told in Acts i. 33, that the qualification for Apostleship was to have been an eye-witness of the life of Christ from the baptism of John to the day when he was taken up. Nor is this at all inconsistent with the story of the Infancy as told by St. Luke, if we remember that that story can only rest upon the witness of Mary herself, one marked feature of whose character is shown in the words 'Mary kept all these things and pondered them in her heart.' To her it was all too sacred, too awful, to be talked about. And it is only natural to suppose that those to whom the secret was necessarily confided, Joseph, Elizabeth, perhaps the beloved disciple, and St. Luke in later years, would have felt the same awe. It could only be from a sense of duty that the great secret was entrusted to the Church, perhaps at her own death. When St. John wrote his Gospel, he seems to have considered that it was more important to speak of the work of the Divine Logos in and upon the world than to dwell particularly on the mode of His entrance into the world. That there was such a long-continued reticence is proved not only by the commencement of St. Mark, but by the genealogies, which were eventually incor-

porated in the Gospels of Matthew and Luke, both giving the descent, not of Mary, but of Joseph.

1 We cannot suppose that the mass of the early Jewish converts had any knowledge of that portion of Christ's life which preceded the baptism of John, excepting the fact that He was of the family of David. To them Joseph was the father, and James and Jude the brothers of Jesus, as they appear in the Gospel of St. Mark. To them the day of baptism was more important than the day of birth; and this feeling would be increased by the addition (as shown in some of the early MSS. and Fathers) of the words from Psalm ii., 'This day have I begotten thee,' to the voice from heaven, 'Thou art my beloved Son,' an addition which might easily give rise to Docetic views, such as those of Marcion. Compare also the words of the Jews in John vii. 27, 'When the Christ cometh, no man knoweth whence He is.'

To the early Christian Church in general Christ's life began with the Baptism.

With regard to the evidence of St. John it has been held by some German writers that the fact of his silence as to the miraculous birth shows that he was either ignorant of the tradition recorded in the 1st and 3rd Gospels, or that he knowingly refused to give his sanction to it. Dr. Abbott having in my opinion proved that St. John had carefully studied these Gospels, the only question for us will be, whether we should regard his silence as evidence that he rejected the narratives which they insert. If, however, we call to mind the essential difference between the 4th Gospel and the others, viz. that in it the *αρχη* of the story of Redemption is no longer the baptism of John, or the announcement to the Virgin of Nazareth, but the eternal fact that, before all worlds, the Word was with God and was God, that all things were made by Him, and that He came into this world to be the light and life of men,—then surely we shall feel that the silence of the Evangelist was not due to any difficulty as to the acceptance of the miraculous birth, but to the transcendent importance of that great fact, of which the miracle was comparatively no more than an insignificant detail.

To St. John the glorious birth is the glory of the Word.^a

There is no trace of an original historical tradition to the effect that the Brethren were sons of Joseph by a former marriage. The belief rests on two pillars, sentiment and apocryphal fiction, the latter being itself an offshoot of the pre-existing sentiment. This appears from the language used by Jerome and Basil in the

The tradition on sentiment apocryphal fiction.

fourth century, by Origen in the third, by Clement of Alexandria at the end of the second; nay, it may be inferred from what is said by Epiphanius himself.¹

As appears
from the
writings of
Jerome,

In his *Comment. in Matth.* xii. 49, Jerome speaks with scorn of the upholders of the Epiphanian view, as 'following the ravings of the apocryphal writings and inventing *quandam Melcham vel Escam muliereculam*, as Joseph's first wife'. Similarly, in his answer to Helvidius (c. 17) he contrasts the appeal to later authorities with the appeal to Scripture in the words *Verum nugas terminus et fonte veritatis omisso opinionum rivulos consecramur*. He pleads also sentiment in favour of his own view, as extending the range of virginity to Joseph as well as to Mary. On the other

Basil.

hand, Basil the Great is reckoned among Epiphanians by Lightfoot, because he quotes a story about Zacharias which seems to be taken from the *Protevangelium*, where this view is strongly maintained. Yet Basil in the same passage, while announcing his own belief in the perpetual virginity ('since the lovers of Christ cannot bear to hear that the mother of God ever ceased to be a virgin'), confesses that it is not a necessary article of Christian belief (*Hom. in Sanct. Christ. Gen.* ii. p. 690, ed. Garn.).

Origen, however, is the writer who brings out the two sides most strongly in his *Comment. in Matth.* tom. x. 17 (Lomm. iii. p. 45). 'Some persons, on the ground of the tradition contained in the Gospel according to Peter (*εκ παραδοσεως ορμωμενοι του επιγεγραμμενου κατα Πετρον ευαγγελιου*²) or the book of James (the *Protevangelium*), affirm that the brothers of Jesus were Joseph's sons by a former wife. Those who hold this view wish to preserve the honour of Mary in virginity to the end, in order that her body, once chosen for so high a purpose, might not be degraded to lower use after the Holy Spirit had come upon her . . . and I think it reasonable that, as Jesus was the first-fruit of purity among men, so Mary should be among women.' Here it is to be observed that Origen does not say this opinion is held by all, or most, or by the orthodox; it is simply held *by some*. And the

Origen.

¹ For other patristic references to the apocryphal Gospels, see Thilo *Codex Apocr.* pp. lxi. foll.

² It has been attempted to extract from this a proof of an early tradition recorded in the Petrine Gospel. But the words only mean 'starting from tradition, viz. the Petrine Gospel.' Even if the text had the article τῆς before τοῦ επιγεγραμμενου, it would not require us to believe that the story which had come down from the Gospel of Peter was already a tradition to the author of that Gospel.

ground on which they hold it is distinctly said to be its assertion in two apocryphal books, the Gospel of Peter,¹ which (as we know from the portion which has been recently recovered) was tinged with the Docetic heresy, and the *Protevangelium*, of which more hereafter. Their motive for following these authorities is merely

¹ It has been argued that the fact of this author's holding Docetic views only enhances his authority as a witness to the truth of the Perpetual Virginity; because, if the Divine Christ did not unite Himself to the man Jesus until the baptism by John, there was no reason for the miraculous birth. And so we are told that Cerinthus 'rejected the doctrine of the miraculous conception and taught that Jesus was, according to the ordinary course of human birth, the son of Joseph and Mary; that He differed from other men only as being unusually righteous and wise; that, on his baptism, Christ descended upon him in the form of a dove, that He had been thereby enabled to preach the supreme God and to work miracles; that before the crucifixion Christ withdrew himself, leaving Jesus to suffer and to rise again, while Christ, as a spiritual being, remained impassible' (Salmon on Doceticism in *D. of Chr. Biog.* i. p. 868). But this was not the only, nor indeed the most common form of Doceticism. Cerinthus was a Jew and an Ebionite. The Docetae were more commonly Gentiles and Gnostics. That it was easier for Greeks than for Jews to accept the doctrine of the miraculous birth appears from Justin, *Apol.* i. 20, where the stories of Heracles and the Dioscuri are cited as parallels, while the Jew Trypho on the contrary says that the Christians ought to be ashamed to support their cause by the ridiculous fables of the heathen (*Dial.* 67). In the edition of the Gospel according to Peter by Robinson and James, attention is called to the writer's dislike of the Jews (p. 27), and to the two marks of Doceticism noticed in his Gospel: (1) that Jesus felt no pain when crucified (p. 18), (2) the cry uttered on the cross, 'My power, my power, thou hast forsaken me' (p. 20), which they compare with what we read of Valentinus in *Iren.* i. 8. 2. Dr. Salmon gives an abstract of Hippolytus' account of this sect (*Hippol. Ref. Haer.* viii. 10, *D. of Chr. Biogr.* i. 866), the substance of which is that the 'Aeons' begat of one virgin a joint offspring, the Saviour of all, co-equal with the primal Deity in every respect, except that he was begotten, while the latter was unbegotten (p. 867). The Saviour passed into this lower world, unseen, unknown, not believed in. An angel who accompanied him from above, made the annunciation to Mary, as it is written in the Gospels. At His baptism he received in the water a form and impress of the body conceived of the Virgin. [I suppose this new body was imagined to be a spiritual body inclosed in the outer fleshly body.] The Saviour received this body in order that, when the 'archon' had condemned to death the flesh that was his own creation, the Saviour's soul, having stripped off the fleshly body, and left it nailed to the cross, might yet not be found naked, being arrayed in the body received at baptism. Here the Docetic principle seems to apply only to our Lord's resurrection-body. Compare also Irenaeus (i. 30, 12). Salmon remarks (p. 868) that with two exceptions, or perhaps only one, all the sects known as Gnostic ascribed to the Saviour a superhuman nature, their main assaults being made on the doctrine of His perfect humanity. Thus Valentinus held that the body of our Lord came from heaven and was not formed from the substance of the virgin; she was but the channel through which it was conveyed into the world (p. 869).

It appears then that Doceticism formed no obstacle to the acceptance of the miraculous conception. If it might be understood, as by Cerinthus, to render this unnecessary, it might also be used, as by Valentinus, to explain it; while it further accounted for the absence of miracles before the baptism; gave full meaning to the words reported to have been heard at the baptism, 'This day have I begotten thee'; agreed with the appearances after the resurrection, the power of passing through closed doors, etc.; and seemed to afford an explanation of the resurrection, if the fleshly body remained on the cross, and the spiritual body supplied its place. Thilo in his *Codex Apocryphus Novi Testamenti*, p. 378,

subjective: they wish to do honour to the Virgin; and Origen professes his agreement with them on even less substantial ground. In another passage, which has been preserved in the *Catena Cordier*. (Lomm. vol. iii. p. 45, n. 3), Origen (or the Catenist) simply gives his conclusion without stating his reasons: 'It has been much discussed,' he says, 'how we are to understand the phrase Brethren of the Lord, since Mary had no other child but Jesus. The explanation is that they were legally brothers, being sons of Joseph by a former wife.'

Clement of
Alexandria.

Origen's teacher, Clement, is an exception to most of the Fathers in his feeling as to celibacy. He distinctly says (*Strom.* vii. p. 874) that marriage is superior to virginity; but apparently his delight in allegory led him to accept the story of the *Protevangelium*. Thus in his notes on the Epistle of Jude, preserved to us in a Latin version of doubtful authority, he speaks of him as son of Joseph, and in *Strom.* vii. p. 890 he refers to Salome as evidence of the miraculous birth (cf. *Protev.* c. 20), though he allows that this was not the usual view. I quote the translation of *Strom.* l.c. given in the edition of Hort and Mayor: 'But just as most people even now believe, as it seems, that Mary ceased to be a virgin through the birth of her child, though this was not really the case—for some say that she was found by the midwife to be a virgin after her delivery—so we find it to be with the Scriptures, which bring forth the truth and yet remain virgins, hiding within them the mysteries of the truth. "She has brought forth and not brought forth" says the Scripture (*i.e.* pseudo-Ezekiel), speaking as of one who had conceived of herself and not from another. Wherefore the Scriptures are pregnant to the true gnostics, but the heresies, not having examined them, dismiss them as barren.' See also *Paed.* i. p. 123, and Zahn, *l.c.* pp. 309 foll.

Epiphanius
himself.

Epiphanius is the earliest patristic authority for the legendary story of the Holy Family. I have already pointed out how he endeavoured to force the language of the Gospels to suit his own theory. Here I shall deal with his additions to Scripture and the grounds on which he asks our assent to them. In *Haer.* lxxix. c. 5, p. 1062, he refers to the History and Traditions of Mary as his goes so far as to say that the doctrine 'de virginitate post partum servata' is due to the Docetic fancies of the Gnostics: 'dubitari vix potest, quin Gnostici primi illo comento usi sint, ut suac de putativo vel aetherio Christi corpore sententiae fidem facerent.'

authority for the story of her parents, Joachim and Anna, and in *Haer.* lxxviii. c. 7, p. 1038, he ascribes the recent attack on the Perpetual Virginity to ignorance of Scripture and a want of familiarity with histories (*ιστορίαις*). 'What this history of Mary was,' says Bishop Pearson, 'or of what authority these traditions were, we cannot learn out of Epiphanius.' But when we find the *Protevangelium*, which was probably written 200 years before Epiphanius, and which contains most of his additions to Scripture, such as those relating to the age and previous marriage of Joseph, entitled *ιστορία Ἰακώβου* and beginning with the words *ἐν ταῖς ἱστορίαις τῶν δώδεκα φυλῶν ἦν Ἰωακείμ πλουσιος σφόδρα*, and when another apocryphal Gospel is entitled *Historia de Joachim et Anna et de nativitate Beatae Dei genetricis*, it is natural to suppose that these were among the sources referred to by Epiphanius.

Bishop Lightfoot, however, is disposed to consider that Epiphanius had a more trustworthy guide in Hegesippus, the Church historian praised by Eusebius, who was born in Palestine about 120 A.D., and was therefore likely to be familiar with the early Christian traditions. This familiarity is shown in his history of the death of James, the Lord's brother, which will be given further on, and also in his account of the succession to the bishopric of Jerusalem quoted by Eusebius (*H.E.* iv. 22) *μετὰ το μαρτυρησαι Ἰακωβον τον δικαιον, ως και ὁ Κυριος ἐπὶ τω αὐτω λογω, παλιν ὁ ἐκ του θειου αὐτου Συμεων, ὁ του Κλωπα, καθίσταται ἐπίσκοπος, ον προεθεντο πάντες, οντα α νεψιὸν τοῦ Κυρίου, δευτερον*, which Lightfoot translates 'After the martyrdom of James the Just on the same charge¹ as the Lord, his paternal uncle's child, Symeon, the son of Clopas, was next made bishop of Jerusalem, being put forward by all as the second in succession, because he was a cousin of the Lord.' The meaning of the word *δευτερον* has been disputed. It is explained by Eusebius *H.E.* iii. 22, *τῶν ἐπ' Ἀντιοχείας Ευοδίου πρωτου κατασταντος, δευτερος ἐν τοις δηλουμενοις Ἰγνάτιος*

Hegesippus,
well in-
⁷⁸⁸
about the
Palestine,
ⁿ
cited in be-
Epiphanian
copy.

His
conclusive
Jerome,

¹ I should prefer to translate this phrase here either 'for the same speech,' or more generally 'on the same ground.' Its meaning is shown by a comparison of the words of James, recorded by Hegesippus *ap. Eus. H.E.* ii. 23, *τι με ἐπερωτατε περὶ Ἰησου του υἱου του ἀνθρώπου; και αυτὸς κάθηται εν τῷ οὐρανῷ ἐκ δεξιῶν τῆς μεγάλης δυνάμεως και μελλει ερχεσθαι ἐπὶ των νεφελων του οὐρανου*, words which were immediately followed by his martyrdom. So in Matthew our Lord answers Caiaphas in the words, *ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν του ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως και ἐρχόμενον ἐπὶ των νεφελῶν του ουρανου*, which were followed by the cry, *εβλασφήμησεν . . . ἔνοχος θανάτου ἐστίν*.

ἐγνωρίζετο. Συμεὼν ὁμοίως δεύτερος μετὰ τὸν τοῦ Σωτῆρος ἡμῶν ἀδελφὸν τῆς ἐν Ἱεροσολύμοις ἐκκλησίας κατα τουτους τὴν λειτουργίαν ἐγκεχειρισμένος ἦν: ἰβ. iii. 32 ἐν ᾧ (διωγμῶ) Συμεῶνα τὸν τοῦ Κλωπᾶ, ὃν δεύτερον καταστήναι τῆς ἐν Ἱεροσολύμοις ἐκκλησίας ἐπίσκοπον ἐδηλώσαμεν, μαρτυριῶ τον βίον ἀναλύσαι παρειλήφαμεν. These passages are important as showing that, while the son of Clopas is described as the *cousin* of Jesus, James is still described as His *brother*: so too Jude in *H.E.* iii. 20. The relationship is more exactly defined in iii. 11, where it is said that, after the death of James, the surviving apostles and disciples of the Lord elected Symeon as his successor, ἀνεψιόν, ὡς γε φασί, γεγονότα τοῦ Σωτῆρος· τον γαρ ουν Κλωπᾶν ἀδελφὸν τοῦ Ἰωσήφ ὑπάρχειν Ἠγήσιππος ἱστορεῖ. Nothing can be more conclusive against the Hieronymian confusion of cousin and brother.

But consistent with Helvidianism, such phrases as λεγόμενος

being directed against the Ebionite view.

The only support which Lightfoot could discover for the Epiphanian hypothesis in the extant fragments of Hegesippus, is found in Eusebius *H.E.* iii. 20: 'there still remained members of the Lord's family, grandsons of Judas, who was called His brother according to the flesh' (του κατα σαρκα λεγομενου αυτου αδελφου), to which he adds 'In this passage the word "called" seems to me to point to the Epiphanian rather than the Helvidian view, the brotherhood of these brethren, like the fatherhood of Joseph, being reputed but not real.' Similarly he says (in the note on p. 283) of the expressions λεγομενος, φερόμενος, χρηματιζων, James 'was a *reputed* brother of the Lord because Joseph was His *reputed* father.' On p. 276 he speaks more doubtfully, 'The Clementine Homilies . . . speak of James as being *called* the brother of the Lord (ο λεχθεις αδελφος του Κυριου, xi. 35), an expression which has been variously interpreted as favouring all three hypotheses . . . and is indecisive in itself.' In my opinion these expressions simply repudiate the Ebionite view that Jesus was the son of Joseph and Mary, and cannot be considered to favour the Epiphanian above the Helvidian theory. Christians who accepted the Gospels of St. Matthew and St. Luke in their entirety, and believed, in opposition to the Ebionites, that Jesus had no earthly father, found a difficulty in using the simple language of the first generation of believers, and speaking of Joseph as His father, or of the sons of Joseph and Mary as being His brothers.

There is, however, something unusual in the phrase *ὁ κατα* Eusebius *σάρκα λεγόμενος ἀδελφός*. It implies that Judas had been an old described, not simply as 'brother of Christ,' but definitely as 'His which he brother according to the flesh'; and it is interesting to find this with statement referred to as an old tradition in the preceding sentence that Jude^{ego pue,} of Eusebius: *παλαιὸς κατέχει λόγος τῶν αἵρετικῶν τινὰς κατη- κατά σάρκα γορήσαι τῶν ἀπογόνων Ἰουδαῖ (τοῦτον δὲ εἶναι ἀδελφὸν κατὰ brother of σάρκα τοῦ σωτήρος), ὡς ἀπὸ γένους τυγχανούτων Δαβὶδ καὶ ὡς Jesus. αὐτοῦ συγγένειαν τοῦ Χριστοῦ φερόντων ταῦτα δὲ δηλοῖ κατα λέξιν ὧδὲ πῶς λέγων ὁ Ἡγήσιππος*. It seems natural to understand the phrase *τοῦ κατὰ σάρκα λεγομένου* in the succeeding sentence as referring to the *παλαιὸς λόγος*, which affirmed as a fact that Jude was *κατὰ σάρκα* a brother of the Lord. To this same tradition Eusebius was indebted for the story of the charge brought against the grandsons of Jude as belonging to the royal line of Judah and kin to the Messiah (and therefore likely to take the lead in any insurrection against Rome). In the next sentence he tells us that this story was related by Hegesippus, whose testimony he quotes in slightly altered form, mentioning Jude's brotherhood as asserted by another, instead of affirming it as a part of his own belief.

The introductory words, *ταῦτα δὲ δηλοῖ κατα λέξιν ὧδὲ πῶς* Meaning of *λέγων Ἡγήσιππος*, seem to involve an inconsistency, *κατα λέξιν* κατα σαρκά meaning 'word for word' and *ὧδὲ πῶς* 'somewhat as follows.' At other times Eusebius uses stronger expressions to denote his own accuracy in quotation, such as *τούτοις αὐτοῖς ἐκτιθεμένος* *ρήμασι* of Africanus (*H.E.* i. 7), *συλλαβαῖς αὐταῖς* of Josephus (*H.E.* i. 11). Possibly he may have thought the words of the old tradition too positive, and toned them down by the saving word *λεγομένου*. Possibly too, he may have preferred to make a vague reference to tradition, instead of citing an honoured name such as Hegesippus, as voucher for what he might himself regard as a doubtful opinion. That the addition was not due to Hegesippus is suggested not only by the form of the preceding sentence, but by another quotation from him in *H.E.* ii. 23 *διαδεχεται δὲ τὴν ἐκκλησίαν . . . ὁ ἀδελφὸς τοῦ Κυρίου Ἰακώβος*, where *λεγομένου* is again absent. What then did Hegesippus mean by speaking of Jude as the Lord's brother 'according to the flesh'? Surely this phrase must bear the same sense here as it does in Gal. iv. 23 *ὁ μὲν ἐκ τῆς παιδίσκης κατα σάρκα γεγεννηται* (in the common

course of nature), ὁ δὲ ἐκ τῆς ἐλευθέρας διὰ τῆς ἐπαγγελίας (by the promise overriding the common course of nature), and in Rom. ix. 3. τῶν συγγενῶν μου κατὰ σάρκα. Compare also Rom. i. 3 περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυεὶδ κατὰ σάρκα, τοῦ ὀρισθέντος υἱοῦ Θεοῦ ἐν δυνάμει κατὰ πνεῦμα αἰγιωσύνης. Christ was κατὰ σάρκα Son of David, κατὰ πνεῦμα Son of God. So, if Jude were son of Joseph and Mary, he might be called κατὰ σάρκα, but not κατὰ πνεῦμα (see Luke i. 35), brother of Jesus.¹ Here then we seem to have come upon a genuine tradition dating from the middle of the 2nd century, and supported by a witness of such high authority as Hegesippus in favour of the Helvidian view. It is curious that, so far as I am aware, the passage of Eusebius which states this should have escaped the notice of previous investigators, even of Lightfoot, who quotes the sentence which immediately follows. His view, based on the use of λεγομενος in this one passage, is that the language of Hegesippus is ambiguous, but that on the whole it suits better the Epiphonian theory, as we find it plainly expressed in Eusebius and Epiphanius, both of whom derived their information mainly from him.

Eusebius himself is undecided in his language.

But is it really certain that Eusebius held this view? The passages quoted by Lightfoot (p. 283) with the exception of that from the disputed treatise *On the Star*,² seem to be rather doubtful. In *H.E.* i. 12 and ii. 7 it is a question of the meaning of φερομενος and χρηματιζων, of which I spoke before. The most telling quotation is the confused sentence in *H.E.* ii. 1 Ἰάκωβον του του Κυριου λεγομενον ἀδελφου, οτι δη καὶ ουτος του Ἰωσηφ ωνομαστο παις, του δε Χριστου πατηρ ὁ Ἰωσηφ, ω μνηστευθεισα η παρθενος πριν η συνελθειν αυτους ευρέθη εν γαστρὶ εχουσα εκ πνευματος αγίου—τουτου δη ουν αυτου Ἰάκωβον . . . πρῶτον ἱστορουσι τῆς ἐν Ἱεροσολυμοις ἐκκλησίας του τῆς επισκοπῆς εγχειρισθηναι θρονου (we are told that the bishopric of Jerusalem was first held by James, the reputed brother of the Lord, because He too was called son of Joseph, as Joseph father of Christ). It seems to me, however, that Eusebius

¹ For other examples see Ignat. *Smyrn.* i. 1 τὸν Κύριον ἡμῶν ἀληθῶς ὄντα ἐκ γενους Δαβίδ κατὰ σάρκα, υἱὸν Θεοῦ κατὰ θέλημα καὶ δύναμιν Θεοῦ, Epiph. *Haer.* lxxvii. p. 1007 τῇ μὲν φύσει καὶ τῇ οὐσίᾳ λόγος ὢν τοῦ Θεοῦ, κατὰ δὲ σάρκα ἐκ σπέρματος Δαβίδ, ἰβ. lxxviii. p. 1043 εἰ μὴ γὰρ ἦν αὐτοῦ ἀληθῶς μήτηρ (ἡ Μαρία) κατὰ σάρκα κηῖσασα αὐτὸν κ.τ.λ., ἰβ. ὁ Ἰωσηφ, μὴ σχὼν κοινωνίαν πρὸς τὴν γεννησιν τὴν κατὰ σάρκα του Σωτήρος, ἐν τάξει πατρὸς λογίζεται.

² See *D. of Chr. Biog.* vol. ii: p. 345 col. 1.

is unsettled in his own opinion. He never pronounces decidedly for the view put forward in the *Protevangelium*, which we know as the Epiphanian, and of which he would naturally have given an account, if he thought it worthy of trust, as he has done of the relation of Symeon to the Lord. It is also noticeable that he often omits the λεγόμενος before ἀδελφος, as in *H.E.* ii. 23. 1 ἐπὶ Ἰακωβον του του Κυρίου τρεπονται ἀδελφον, *ib.* iii. 22.

If, however, Epiphanius and Eusebius borrowed from Hegesippus the idea of an earlier marriage on the part of Joseph, as Lightfoot suggests, how is it that Epiphanius never mentions the name of Hegesippus, while Eusebius gives us nothing more than these in definite allusions? Zahn, in his excellent dissertation on the *Brüder und Vettern Jesu*, points to many passages in which it can be shown that Epiphanius borrows from Hegesippus without naming him (pp. 258 foll.), the most striking example being that in which he repeats, as an experience of his own (*Haer.* xxvii. 6) what had happened to Hegesippus in the time of Anicetus, more than a hundred years before he was himself born. Sometimes Epiphanius betrays his secret by the use of some word recalling the title of the *υπομνηματα* of Hegesippus, much as he refers to the Apocryphal Gospels under the name *ιστορίαι*. In *Haer.* xxix. 4 he names Eusebius and Clement of Alexandria as authorities for statements which all three writers have derived from Hegesippus, to whom he refers only in a vague *ἄλλοι* or *πολλοὶ προ ἡμῶν*. Why this marked reticence? Zahn (pp. 262, 319) very reasonably suggests that it was because Epiphanius found no support in Hegesippus for the view, which he himself so vehemently advocates, of the relation in which the Brethren stand to Jesus. Perhaps we may consider that this suggestion is confirmed by what Eusebius tells us in *H.E.* iv. 22 viz., that Hegesippus spoke of some of the Apocryphal writings of his time as having been written by heretics. Compare what is said of these in *Constit. Apost.* vi. 16, where the 'poisonous apocryphal books are ascribed to wicked heretics who set themselves against the providential ordinance for the procreation of children in marriage.' On the other hand, Eusebius tells us in the same passage that Hegesippus quotes from the Gospel according to the Hebrews, which was in use among the Ebionites and began, as some say, with the Baptism of John (Zahn, *l.c.* p. 274).

I proceed now to consider the evidence of Tertullian. We have

Epiphanius
Hegesippus
names bim.

Zahn thinks
was because
ne
that
eg pus
was opposed
is own
view.

Tertullian speaks of the relationship of the brothers and the mother as being equally real, and of Mary's virginity as coming to an end.

seen that his contemporary, Clement of Alexandria, while himself holding the view afterwards maintained by Epiphanius, allowed that it was not generally accepted by the Church of his time. Tertullian seems never even to have heard of it. Jerome, in answer to Helvidius, who had claimed the authority of Tertullian and Victorinus for the opposite view (that the Brethren were sons of Mary and Joseph), denied that Victorinus held this view, and challenged the authority of Tertullian as being tainted with the errors of Montanus. Zahn is inclined to think that Jerome is mistaken as to Victorinus, and Lightfoot himself gives examples of the unscrupulous way in which Jerome 'piles up his authorities.' Happily we can judge for ourselves in the case of Tertullian. Marcion had defended his Docetic views by explaining the question 'Who is my mother, and who are my brethren?' as equivalent to a negative, proving that Christ was never born and was not really man. To which Tertullian replies, '*Nos contrario dicimus*, that the presence of His mother and His brethren could not have been announced unless He really had a mother and brothers. . . . The words give a just expression to His indignation at the fact that His nearest relations are standing outside, while strangers are intent on His teaching within' (*Adv. Marc.* iv. 19). Similarly where he treats of the same text in his answer to the Marcionite Apelles, he argues that the words are not inconsistent with the truth of the humanity of Christ. 'No one would have told Him that His mother and His brethren stood without, who was not certain that He had a mother and brothers. . . . We are all born, and yet we have not all got either brothers or a mother. We may have a father rather than a mother, or uncles rather than brothers . . . His brothers had not believed in Him, His mother had been less constant in attendance upon Him than Martha and the other Mary. . . . We may find a picture of the synagogue in His absent mother, of the Jews in His unbelieving brethren, a picture of the Church in the disciples who believed in Him and clung to Him' (*De Carne Christi*, 7). As Tertullian in these passages gives no hint that Christ's relationship to His brothers was less real than that to His mother, so in other treatises he takes for granted that Mary ceased to be a virgin after the birth of Christ (*De Monogamia*, 8 :) *Duae nobis antistites Christianae sanctitatis occurrunt, monogamia et continentia. Et Christum quidem virgo*

enixa est, semel nuptura post partum ('being about to marry first after her delivery') *ut uterque titulus sanctitatis in Christi sensu dispungeretur per matrem et virginem et univiram*; and in even plainer words (*De Virg. Vel. 6*), where he discusses the meaning of the salutation *benedicta tu inter mulieres*. 'Was she called *mulier* and not *virgo* because she was espoused? We need not at any rate suppose a prophetic reference to her future state as a married woman': *non enim poterat posteriorem mulierem nominare, de qua Christus nasci non habebat, id est virum passam, sed illa (illam?) quae erat praesens, quae erat virgo* ('for the angel could not be referring to the wife that was to be; for Christ was not to be born of a wife, *i.e.* of one who had known a husband, but he referred to her who was in his company at the time, who was a virgin').

Pausing here at the end of the second century, what do we find to be the general belief with respect to that doctrine which Epiphanius regards as the teaching of the Church from the beginning, and the questioning of which he characterizes as the climax of impiety (*Haer. lxxviii. 33*), lately introduced by the insignificant sect of the Antidicomarianites (*l.e.* chap. 6)? It is apparently unknown in the Churches of Carthage and of Rome, is only held by a minority in the Church of Alexandria, and was discountenanced in Palestine as early as 160 A.D. by Hegesippus, in whose lifetime it had probably been promulgated for the first time by the author of the *Protevangelium*. Setting aside the apocryphal Gospels I think we may say that there was no sort of authoritative tradition in its favour before the end of the fourth century, though there was a growing feeling in favour of the perpetual virginity, which took definite shape in the title *ἀειπαρθενος* used of Mary by Athanasius. Jerome's view, being still more in accordance with the ascetic ideas of the time, was adopted by Augustine and the Latin fathers generally; while in the Eastern Church, Chrysostom, who, in his earlier writings, favours the Epiphanian view, comes round to Jerome in the later. The subsequent Greek Fathers are, however, almost all on the side of Epiphanius; and the Greek, Syrian, and Coptic Calendars mark the distinction between James the brother of the Lord and James the son of Alphaeus by assigning a separate day to each. This distinction is also maintained, apart from any statement as to the

General
opinion on
at the end
second

Growth of
during the
centuries.

exact relationship implied by the term 'brother,' in the *Clementine Homilies* and *Recognitions* of the second century, and the *Apostolic Constitutions* of the third.

Early prevalence of Ebionitism. How regarded by Justin Martyr and Origen.

At the same time we should not forget the prevalence of a very different view at an early date among the Ebionites, a view which was sometimes combined with mischievous heresies, but which was not in itself condemned with any great severity by Origen and Justin Martyr. The former, in his *Comm. in Matt.* tom. xvi. (Lomm. vol. 4, pp. 37-9) compares the story of Bartimaeus persisting in his prayer to the son of David, in spite of the opposition of the people of Jericho, to the prayer of the Ebionites, (some of whom hold that Christ was son of Mary and Joseph, others that he was born of Mary and the Holy Ghost), in spite of Gentile scorn for the poverty and meanness of the Jewish view. And again, a little below, 'You may still hear Gentile Christians, who have been brought up in the faith that Christ was born of a virgin, rebuking τῷ ἐβιωναίῳ καὶ πτωχευοντι περὶ τὴν εἰς Ἰησοῦν πίστιν, τῷ οἴομενῳ αὐτον ἐκ σπερματος ἀνδρος καὶ γυναικος εἶναι. And yet such a Jew may be crying all the louder, with a true, though not an enlightened faith in Jesus (πιστευων μὲν ἐπὶ τοῦ Ἰησοῦν, ἀνθρωπικωτερον δὲ πιστευων), "Thou Son of David, have mercy on me." Compare *c. Cels.* v. 61, where two kinds of Ebionites are distinguished, ἤτοι ἐκ παρθενου ὁμολογουντες ὁμοίως ἡμῖν τοῦ Ἰησοῦν, ἢ οὐχ οὕτω γεγεννησθαι, ἀλλ' ὡς τοὺς λοιποὺς ἀνθρώπους. So Justin in his *Dialogue* (chap. 48), after the Jew Trypho had spoken of the contradiction involved in the idea of a Messiah who was God from all eternity, and yet was born as man on this earth, calls upon him, whatever may be the metaphysical difficulties involved, not to reject the evidence of the birth of a human Messiah; since even among Christians there are some¹ who hold that Christ was ἀνθρώπος ἐξ ἀνθρώπων. Justin says that he could never accept such a view himself, even if it were accepted by the majority of Christians, because it is opposed to the preaching of Christ and of the prophets; but he seems to recommend it as an intermediate stage for Jews.

Influences favoured the belief in Perpetual Virginity.

On the other hand, when once the story of the Infancy and Childhood had been added to the generally recognized, though incomplete tradition contained in St. Mark's Gospel, there can be

¹ The MSS. read εἰσὶ τινες ἀπὸ τοῦ ἡμετέρου γένους, which is altered by Zahn and others to ἡμετέρων, much to the damage of the argument as I understand it.

no doubt that, independently of its own intrinsic loveliness, it would possess a special attraction for many minds towards the end of the first century. The Essenes and Therapeutae are said to have encouraged celibacy and asceticism generally, and St. Paul gave his advice against marriage under certain circumstances, though at a later period he sternly condemns the heretics who, like some of the Gnostics afterwards, forbade marriage (1 Tim. iv. 3; compare Heb. xiii. 4).¹ St John speaks of a special reward to virgins in Revelation xiv. 4; and this ascetic view spread rapidly both amongst heretics and orthodox Christians. Of the former, Saturninus, Marcion, the Eucratites, and the Montanists in the second century are named as depreciating, or actually forbidding marriage among their adherents. Of the latter, evidence may be found in Athenagoras, *Apol.* c. 33, *ευροις δ' αν πολλους τῶν παρ ἡμιν και ανδρας και γυναικας καταγηράσκοντας ἀγάμους ελπιδι του μάλλον συνέσεσθαι τω Θεῷ*; in such language as that of Cyprian (*Hab. Virg.* 3), *flos est ille ecclesiastici germinis . . . illustrior portio gregis Christi*, ib. 22, *quod futuri sumus, vos jam esse coepistis . . . cum castac perseveratis et virgines, angelis Dei estis aequales*; and in the rash act by which Origen believed himself to be carrying out the words of Christ (Matt. xix. 12). The same tendency is also noticeable in the neo-Pythagoreans and neo-Platonists. By the end of the third century it began to produce its natural consequence in the institution of celibate communities and the discouragement of marriage among the clergy. Thus in the Council of Nicaea a determined attempt was made to compel married clergy to separate from their wives, and the hermit Paphnutius, who led the opposition, only pleaded in favour of what he calls the ancient custom, which, while it forbade marriage after a man had been ordained, did not require him to leave the wife whom he had married as a layman.

Those who were agitating for a stricter rule would naturally make use of the example of the Virgin, insisting (with Epiphanius) on the name as implying a permanent state, and would endeavour to give an artificial strength to their cause by the addition of imaginary circumstances to the simple narrative of the Gospel. Hence it was not enough to suppose the brethren of the Lord to be sons of Joseph by a former wife; Joseph's age must be increased

¹ See Burkitt's *Gospel History*, pp. 213 f. on St. Luke's asceticism.

The story of the Nativity gradually modified under the influence of the ascetic spirit.

so as to make it impossible for him to have had children by his second wife, though this supposition contradicts what the upholders of this view maintain to be the very purpose of Mary's marriage, viz. to screen her from all injurious imputations. How could the marriage effect this, if the husband were above eighty years of age, as Epiphanius says, following the Apocryphal Gospels? Again, if this were the case, why should not the Evangelist have stated it simply, instead of using the cautionary phrases *πρὶν ἢ συνελθεῖν* and *οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν*? But even this was not enough for the ascetic spirit. Further barriers must be raised between the contamination of matrimony and the virgin ideal. Joseph himself becomes a type of virginity: the 'brethren' are no longer his sons, but sons of Clopas, who was either his brother by one tradition, or his wife's sister's husband by another. Mary is made the child of promise and of miracle like Isaac, though not yet exalted to the honours of the Immaculate Conception; and we see Epiphanius already feeling his way to the doctrine of her Assumption,¹ which was accepted by Gregory of Tours in the sixth century. One other development may be noticed, as it is found in the *Protevangelium*, c. 20, though not mentioned by Epiphanius, viz. that not only the Conception but the Birth of our Lord was miraculous; in the words of Jeremy Taylor 'He that came from his grave fast tied with a stone and signature, and into the college of the Apostles, the doors being shut . . . came also (as the Church piously believes) into the world so without doing violence to the virginal and pure body of his mother, that he did also leave her virginity entire.'²

Fantastic
of prophecy.

This miracle, superfluous as it is and directly opposed to the words of St. Luke (ii. 23), is yet accepted by Jerome and his followers; and it is in reference to it that Bp. Lightfoot (*l.c.* p. 371) thinks that too much stress has been laid by modern writers on the false asceticism of the early Church as the only cause of the dislike to the Helvidian view. He considers that this dislike is 'due quite as much to another sentiment which the Fathers fantastically expressed by a comparison between the conception and the burial of our Lord. As after death his body was placed in a sepulchre wherein never man before was laid, so it seemed fitting that the womb consecrated

¹ See below, p. li.

² Chrys. *Hom.* cxlii. (*ap.* Suicer, ii. p. 306) *ὁ Χριστὸς προῆλθεν ἐκ μήτρας καὶ ἔλυτος ἔμεινεν ἢ μήτρα*, and it was affirmed in the 79th Canon of the Council *in Trullo* towards the end of the seventh century.

by His presence should not thenceforth have borne any offspring of man.' So we find Pearson (*Creed*, p. 326) citing in proof of the *ἀειπαρθενία* Ezek. xliv. 2 'This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut.' It would surely have been more to the purpose to cite the words of the Messianic psalm (lxix. 8) 'I have become a stranger to my brethren and an alien to *my mother's children*,' this psalm being used to illustrate the earthly life of our Lord both by St. John, 'The zeal of thy house has eaten me up; they gave me also gall for my meat, and in my thirst they gave me vinegar to drink,' and by St. Luke, 'Let their habitation be desolate.' Whether these sentiments of the Fathers are to be regarded as something independent of the idea of the impurity of marriage or as a natural offshoot of it, which I should be rather inclined to believe, is not of much importance.

We can see how such sentiments would be wounded by those who continued to use the old-fashioned language, especially when it was found that the assertors of a purely human birth were also not unfrequently the assertors of a purely human Messiah; still more when scandalous stories, such as are referred to by Celsus, were spread abroad by unbelieving Jews. It is evident, too, what scope this sentiment would find for its exercise in the marriage of Joseph and Mary; if it might be assumed, with Epiphanius, that the incorrect use of the word *παρθενος*¹ in rendering Isaiah vii. 14 was to be understood as declarative of perpetual virginity; if a woman were at liberty to marry without any idea of fulfilling the duties of a wife, nay, with a settled resolution not to fulfil them. It shows to what lengths this sentiment could go when we read, in pseudo-Matthew, *De Nativitate S. Mariae*, chap. 9, that the Angel Gabriel calmed Mary's fears by the words *Ne timeas quasi aliquid contrarium tuae castitati hac salutatione praetexam. Invenisti enim gratiam apud Dominum quia castitatem elegisti. Ideoque virgo sine peccato concipies et paries filium*; also the words put into the mouth of Mary in the same Gospel, chap. 7, *Elias assumptus est quia carnem suam virginem custodivit*; Epiphanius, *Haer.* lxxviii. 23, 'some have dared to insult the ever-virgin, holy and blessed, by thinking it possible that, after the mystery of the Incarnation had been made known to her; she should have

Extrava-
pressions of
this feeling

¹ On which see Bishop Gore's *Virgin Birth*.

consented to cohabit with her husband, *καὶ ἔστι τοῦτο πάσης μοχθηρίας δυσσεβέστατον* ; and again in Origen (*Hom. vii. in Luc.*, Lomm., vol. v. 109), *In tantam nescio quis prorupit insaniam ut assereret negatam fuisse Mariam a Salvatore, eo quod post nativitatem illius iuncta fuerit Joseph.*

The legendary story contained in the Apocryphal Gospels was its natural outcome.

I agree with Bishop Lightfoot and Lord A. Hervey, that the various stories which we read in the Apocryphal Gospels about the Holy Family have no claim to be regarded as genuine historical traditions: they are simply attempts of different ages and parties in the early Church to reconcile the narrative of the New Testament with their own fancies and opinions, and to give support, as they imagined, to the miraculous conception. Sometimes we can see in them the working of the poetical imagination, brooding over the scanty outlines given in the New Testament, and attempting to picture to itself the early life of Mary, her relations with her husband, the childhood and youth of Jesus, and who and what His brethren were. Some of these imaginations are touching and beautiful, as in the account of Anna's sadness, where she sits in her garden and bewails her own childless state, while all things round are full of young life; or the delight of the infant Mary dancing on the steps of the Temple and enjoying daily intercourse with the angels. At other times they can only be characterized as unnatural, useless, odious, utterly misrepresenting the character of Christ. Of the first we have an instance in the Arabic Gospel of the Infancy, chap. i., where Jesus in His cradle is represented as saying to Mary, 'I, whom you have brought forth, am the Son of God, the Logos; My Father hath sent me for the salvation of the world.' Of the second we have an instance in the resolution of the priests to remove Mary from the Temple, when she grew up to womanhood, and entrust her to the charge, not of her parents, or of some motherly woman, but of a widower, to be selected by lot, though, as Joseph objected, he might have grown-up sons living in the house with him. Of the third we have an example in the part played by Salome in the *Protevangelium*. Of the fourth in the malicious actions attributed to the child Jesus in the *Gospel of Thomas*.

The dedication of Samuel in the Temple would form a natural model for the dedication of Mary; and it is plain that, when it was once assumed that Mary had no child but Jesus, the easiest solution of the fact that He was brought up among brothers and sisters,

would be to suppose that these were children of Joseph by a former wife. Then, again, the easiest way of accounting for the perpetual virginity was to suppose that Mary herself was under a vow, and that Joseph was an old man who, at the urgent request of the Temple authorities, consented to receive her into his house and give her the protection of his name, as his nominal wife. Lastly, the Apocryphal Gospels are all marked by a childish love of the marvellous, the miracles belonging mainly to a time in which the canonical Gospels report no miracles, nay, positively assert that no miracle was wrought (John ii. 11).

Taking this as a general account of what we may call the apocryphal tradition, on which Epiphanius built up his theory, it will be worth while to observe how he endeavours to strengthen its foundations, which he evidently feels to be somewhat insecure, and to elaborate its design by new additions of his own. Thus he defends the childish miracles as attesting the divinity of Christ from His birth (*Hæc.* li. 20). The name 'virgin' implies a permanent quality, like the name 'Boanerges' (*Hæc.* lxxviii. 6). 'Let the romancers, who would make us believe that she had children after the birth of her Firstborn, tell us their names; they must have lived with her and her Son' (*l.c.* 9) [an extraordinary inversion of the story in Mk. vi. 1-6]. Mary did not continue long with the beloved disciple. We hear nothing of her accompanying him to Asia. The Scripture tells us nothing about her; whether she died, or was buried, or not. This strange silence hides a deep mystery, of which we find a hint in the Apocalypse, where we are told of the woman who brought forth the man-child, and to whom wings were given to bear her to her place in the wilderness (*l.c.* 11). Science also confirms our faith in the virginity of Mary. We learn from it that the lioness can only bring forth once, and Mary is the mother of the Lion of the tribe of Judah (*l.c.* 12). Again, Mary was a prophetess, as we learn from Isaiah viii. 3; and the gift of prophecy is incompatible with the state of marriage, as we see in the case of Moses, who never begot a child after he began to prophesy; of the daughters of Philip; also of Thecla, who broke off her engagement on her conversion (*l.c.* 16). [Epiphanius forgets Deborah, Huldah, Isaiah, Hosea, Ezekiel.] Mary corresponds to Eve, as the source of life and salvation to the source of death and ruin (*l.c.* 18). Joseph is still the patron of virgins, and Joseph's sons observed the rule of virginity and lived

Elaboration
of the story

Epiphanius

as Nazarites: how can we doubt, then, that Joseph himself lived as a virgin with Mary? (*l.c.* 8, 13, and 14). [Here, too, Epiphanius has forgotten that St. Paul speaks of the Brethren of the Lord as married men (1 Cor. ix. 5), and that Hegesippus speaks of the grandchildren of Jude.]

The Helvidian view attacked on the ground of sentiment.

The real strength of the opposition to the Helvidian view is rooted in sentiment. It is 'the tendency,' says Dr. Mill (*l.c.* p. 301), 'of the Christian mystery, God manifest in the flesh, when heartily received, to generate an unwillingness to believe that the womb thus divinely honoured should have given birth to other merely human progeny.' 'The sentiment of veneration for this august vessel of grace which has ever animated Christians . . . could not have been wanting to the highly-favoured Joseph.' 'On the impossibility of refuting these sentiments . . . the truly Catholic Christian will have pleasure in reposing.' So Epiphanius, Jerome, and other ancient writers speak of this as a 'pious belief,' and the same is reiterated by Hammond and Jeremy Taylor cited by Mill (p. 309). In answer to this I would say that unless we are prepared to admit all the beliefs of the mediaeval Church, we must beware of allowing too much authority to pious opinions. Is there any extreme of superstition which cannot plead a 'pious opinion' in its favour? Of course it is right in studying history, whether sacred or profane, to put ourselves in the position of the actors, to imagine how they must have felt and acted; but this is not quite the same thing as imagining how we ourselves should have felt and acted under their circumstances, until at least we have done our best to strip off all that differentiates the mind of one century from the mind of another. If we could arrive at the real feeling of Joseph in respect to his wife, and of Mary in respect to her Son before and after His birth, this would undoubtedly be an element of the highest importance for the determination of the question before us: but to assume that they must have felt as a monk, or nun, or celibate priest of the Middle Ages; to assume even, with Dr. Mill, that they fully understood the mystery 'God manifest in the flesh,' is not merely to make an unauthorized assumption, it is to assume what is palpably contrary to fact.

Danger of trying to get the sentiment of a later age to

Jewish sentiment on the occasion of the time of the Christian era.

Mary and Joseph were religious Jews, espoused to one another, as it is natural to suppose, in the belief prevalent among the Jews that marriage was a duty, and that a special blessing attached to a

prolific union.¹ They looked forward, like Simeon and Anna, to the coming of the Messiah, the prophet like unto Moses who would speak the words of God to the people, the Prince of the house of David, who would not merely judge the heathen and restore again the glories of Solomon, but would sit as a refiner and purifier of silver and purify the sons of Levi themselves, and yet one who would bear the sins of many and make intercession for the transgressors.² To both it is revealed that the Messiah should be born of Mary by a miraculous conception. Joseph is told that 'his name is to be called Jesus, because he shall save his people from their sins.' Mary is told in addition that 'he shall be called the Son of the Highest, and that the Lord God shall give him the throne of his father David, and he shall reign over the house of Jacob for ever.' There is surely nothing in these words which would disclose the Christian mystery 'God manifest in the flesh.' They point to a greater Moses, or David, or Solomon, or Samuel. Mary's hymn of praise is founded on the recollection of Hannah's exultation at the

What
suggests as
feelings of
Josephⁿ

¹ Cf. the language of Mary's kinswoman Elizabeth in Luke i. 25, and Lightfoot, *Coloss.* p. 139, 'The Talmudic writings teem with passages implying not only the superior sanctity, but even the imperative duty of marriage. The words of Gen. i. 28 were regarded not merely as a promise, but as a command, which was binding upon all. It is a maxim of the Talmud that "Any Jew who has not a wife is no man" (*Yebamoth*, 63 a). The fact indeed is so patent, that any accumulation of examples would be superfluous, and I shall content myself with referring to *Pesachim*, 113 a, b, as fairly illustrating the doctrine of orthodox Judaism on this point'; *ib.* pp. 168, 9, 'The early disciples in the mother Church of Jerusalem show Pharisaic but not Essene sympathies.' 'It was altogether within the sphere of orthodox Judaism that the Jewish element in the Christian brotherhood found its scope.' Cf. also C. Taylor, *Lectures on the Didaché*, pp. 86-88.

² See Ryle and James, *Psalms of Solomon*, p. lii. (speaking of the 17th Psalm): 'It may be taken, we believe, as presenting, more accurately than any other document, a statement of the popular Pharisaic expectation regarding the Messiah, shortly before the time when our Lord Jesus, the Christ, appeared.' Among the characteristics of the Messiah's rule there given, it is stated that 'He is to be a descendant of David,' that His Mission is of a twofold character, destructive towards Gentiles and sinners, restorative as regards Israel: His rule is spiritual, holy, wise, and just: 'all his subjects will be sons of God, all will be holy,' cf. Ps. xvii. 35 *καὶ αὐτὸς βασιλεὺς δίκαιος καὶ διδασκὸς ὑπὸ Θεοῦ ἐπ' αὐτούς, καὶ οὐκ ἐστὶν ἀδικία ἐν ταῖς ἡμέραις αὐτοῦ ἐν μεσῶ αὐτῶν, ὅτι πάντες ἄγιοι καὶ βασιλεὺς αὐτῶν Χριστὸς Κύριος (αἱ. Κυρίου)*. But (p. lv.) 'though' endowed with divine gifts, he is nothing more than man. Neither of supernatural birth, nor of pre-existence in the bosom of God, or among the angels of God, do we find any trace. He is an idealized Solomon.' Again (p. lxii.) they remark, 'it is a matter not without interest and importance that our Psalms, which stand closest of all extant Jewish religious poetry to the Christian era, are so conspicuously similar to the songs contained in the opening chapters of St. Luke's Gospel.' The editors appear even to suggest the possibility that the so-called Psalms of Solomon may have been written by the author of the *Nunc dimittis* (p. lix. n.). In Justin's dialogue (§ 49) Trypho asserts that the general belief of the Jews is that Christ would be merely man.

fulfilment of prophecy in the birth of her son. Her mind would naturally turn to other miraculous births, to that of Isaac under the old dispensation, to that now impending in the case of her cousin Elizabeth. And as there was nothing in the announcement made to them which could enable them to realize the astounding truth that He who was to be born of Mary was VERY GOD OF VERY GOD, so there is nothing in the subsequent life of Mary which would lead us to believe that she, any more than His Apostles, had realized it before His Resurrection. On the contrary, it is plain that such a belief fully realized would have made it impossible for her to fulfil, I do not say her duties towards her husband, but her duties towards the Lord himself during His infancy and childhood. It is hard enough even now to hold together the ideas of the Humanity and Divinity of Christ without doing violence to either; but to those who knew Him in the flesh we may safely say it was impossible until the Comforter had come and revealed it unto them. As to what should be the relations between the husband and wife after the birth of the promised Child there is one thing we may be sure of, viz. that these would be determined not by personal considerations, but either by immediate inspiration, as the journey to Egypt and other events had been, or, in the absence of this, by the one desire to do what they believed to be best for the bringing up of the Child entrusted to them. We can imagine their feeling it to be a duty to abstain from bringing other children into the world, in order that they might devote themselves more exclusively to the nurture and training of Jesus. On the other hand, the greatest prophets and saints had not been brought up in solitude. Moses, Samuel, and David had had brothers and sisters. It might be God's will that the Messiah should experience in this, as in other things, the common lot of man. Whichever way the Divine guidance might lead them, we may be sure that the response of Mary would be still as before, 'Behold the handmaid of the Lord, be it unto me according to thy word.'

There is no
^e any senti
ⁿ their part
 would
^{s in} wresting
^l language of
 Scripture.

Even if the language of the Gospels had been entirely neutral on this matter, it would surely have been a piece of high presumption on our part to assume that God's Providence must always follow the lines suggested by our notions of what is seemly; but when every conceivable barrier has been placed in the way of this interpretation by the frequent mention of brothers of the Lord living with His mother and in constant

attendance upon her; when He is called her first-born son, and when St. Matthew goes into what we might have been inclined to think almost unnecessary detail in fixing a limit to the separation between husband and wife; can we characterize it otherwise than as a contumacious setting up of an artificial tradition above the written Word, if we insist upon it that 'brother' must mean, not brother, but either cousin or one who is no blood-relation at all; that 'first-born' does not imply other children subsequently born; that the limit fixed to separation does not imply subsequent union?

The conclusion then, to which our discussion leads, is that James the Lord's brother was son of Joseph and Mary, brought up with Jesus until his eighteenth year at any rate, not one of the Twelve, not even a disciple till the very end of our Saviour's life, but convinced, as it would seem, by a special appearance to him of the risen Lord, and joining the company of the disciples before the day of Pentecost. After the martyrdom of Stephen, when the Apostles were scattered from Jerusalem, we find James holding a position of authority in the Church of Jerusalem (Gal. i. 18, 19, Acts xii. 17), which, as we may probably conjecture, had been conceded to him as brother of the Lord, and retaining this position till the end of his life.

Further particulars are supplied by Josephus, Hegeppus, the Gospel according to the Hebrews, and other Apocryphal books, including in these the Clementine Homilies and Recognitions. We have to be on our guard against the Ebionite tendencies of some of these writers, and their delight in puerile marvels and ascetic practices, but we may perhaps accept the general outline as correct, since St. James occupied a prominent position, and the facts were for the most part patent to Jews and Christians generally, in marked contrast with the circumstances of the infancy and childhood of our Lord.

The Gospel according to the Hebrews, which Bp. Lightfoot speaks of as 'one of the earliest and most respectable of the apocryphal narratives' (*Gal.* p. 274), is quoted by Jerome (*De Vir. Illustr.* 2) to the following effect: The gospel known as that according to the Hebrews, which I have translated into Greek and Latin, and which is often referred to by Origen, tells us that the Lord after His resurrection appeared to James, who had sworn that

Result of
the
discussion.

Additional
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The appear-
Lord to
the resur-
narrated in
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Hebrews.

he would not eat bread from the hour in which he had drunk the cup of the Lord till he saw him risen from the dead. Jesus therefore 'took bread and blessed and brake it and gave it to James the Just, and said to him, My brother, eat thy bread, for the Son of Man has risen from the dead.'¹

It will be seen from the note that there are other versions of the story, and that in these the vow is said to have been made after the death of Christ. It is easy to see how a confusion might have arisen if James, whether having heard from others or himself having witnessed the events of the Last Supper, had shaped his vow after the Lord's own words 'I will not drink henceforth of the fruit of the vine, till the kingdom of God shall come.' There is, I

¹ The Latin is *Dominus autem cum dedisset sindonem servo sacerdotis* (apparently implying that Malchus was present at the resurrection and received from the Lord's hands the linen cloth in which his body had been wrapt), *ivit ad Jacobum et apparuit ei—juraverat enim Jacobus se non comesurum panem ab illa hora qua biberat calicem Domini, donec videret eum resurgentem e dormientibus;—rursusque post paululum 'afferte, ait Dominus, mensam et panem.' Statimque additur: Tulit panem et benedixit ac fregit et dedit Jacobo Justo et dixit ei, 'Frater mi, comede panem tuum, quia resurrexit Filius hominis a dormientibus.'* Bp. Lightfoot reads *calicem Dominus* for *calicem Domini*, 'as the point of time which we should naturally expect is not the institution of the eucharist, but the Lord's death,' to which He had Himself alluded under the phrase of 'drinking the cup' (Matt. xx. 22, 23, xxvi. 39, 42; cf. *Mart. Polyc.* 14, ἐν τῇ ποτηρίῳ τοῦ Χριστοῦ σου), and the Greek translation, which goes under the name of Sophronius, has *Κύριος*. There is, however, no various reading in Herding's edition of the *De Vir. Illustr.*, and Mr. Nicholson, in his edition of the fragments of the Gospel according to the Hebrews (pp. 62 foll.), gives instances of the untrustworthiness of the Greek translator. If *Domini* is the true reading, 'the writer represented James as present at the Last Supper, but it does not follow that he regarded him as one of the Twelve. He may have assigned to him . . . a position apart from, and in some respects superior to, the Twelve . . . It is characteristic of a Judaic writer that an appearance which seems in reality to have been vouchsafed to James to win him over from his unbelief, should be represented as a reward for his devotion' (Lightfoot, *l.c.*). The story appears in three other forms, given in Nicholson, none of which dates the oath from the Last Supper. Thus Gregory of Tours, in the sixth century (*Hist. Franc.* i. 21) writes: *Fertur Jacobus Apostolus, cum Dominum jam mortuum vidisset in cruce, detestatum esse atque jurasse nunquam se comesturum panem nisi Dominum cerneret resurgentem. Tertia die rediens Dominus . . . Jacobo se ostendens ait 'surge Jacobe, comede, quia jam a mortuis resurrexi'*; his contemporary, the pseudo-Abdias (*Hist. Apost.* vi. 1), who refers to Hegesippus as his authority for part of his account of James, says that he was son of Joseph by a former wife, and so full of love to Jesus *ut crucifixo eo cibum capere noluerit, priusquam a mortuis resurgentem videret, quod meminerat sibi et fratribus a Christo agente in vivis fuisse praedictum. Quare ei primum omnium, ut et Mariae Magdalенаe et Petro apparere voluit . . . et ne diutinum jejunium toleraret, favo mellis oblato ad comedendum insuper Jacobum invitavit*. Similarly, in the thirteenth century, Jac. de Voragine (*Legend. Aur.* lxvii.): *In Parasceue autem mortuo Domino, sicut dicit Josephus et Hieronymus in libro De Viris Illustribus, Jacobus votum vovit, etc.*, mixing up in what follows the accounts of Jerome and Gregory. Mr. Nicholson thinks that Josephus here stands for Hegesippus, the names being often interchanged, and that the latter may be the original authority for the particulars in which the later writers differ from Jerome.

think, a ring of genuineness about the narrative. Whereas we usually find in the Apocryphal Gospels some real incident of our Lord's life smothered in a parasitic growth of puerilities and trivialities, here there is an originality and simplicity which is not unworthy of the genuine Gospels themselves.

I pass on now to Hegesippus, who is quoted to the following effect in Euseb. *H.E.* ii. 23 :

The charge of the Church then (after the Ascension) devolved on James the brother of the Lord in concert with the Apostles. He is distinguished from the others of the same name by the title 'Just' (righteous) which has been applied to him from the first. He was holy from his mother's womb, drank no wine or strong drink, nor ate animal food ; no razor came on his head, nor did he anoint himself with oil, or use the bath. To him alone was it permitted to enter into the Holy Place, for he wore no woollen, but only linen. And alone he would go into the temple, where he used to be found on his knees, asking forgiveness for the people, so that his knees became hard like a camel's, because he was ever upon them worshipping God and asking forgiveness for the people. Accordingly through his exceeding righteousness he was called righteous ('Just') and 'Oblias' which being interpreted is 'the defence of the people' and 'righteousness,' as the prophets declared of him.¹ Some of the seven sects, which I have mentioned, inquired of him, 'what is the door of Jesus (*τίς η θύρα του 'Ιησοῦ*)?'² and he said that he was the Saviour, whereupon some believed that Jesus is the Christ. Now the fore-mentioned sects did not believe in the resurrection, or in the coming of one to recompense each man according to his works. But as many as did believe, believed through James. So when many of the rulers believed, there was a disturbance among the Jews and the scribes and the Pharisees, saying that there was a danger that all the people would look to Jesus as the Christ. They came together therefore and said to James 'We pray thee restrain the people, for they have gone astray in regard to Jesus thinking him to be the Christ. We pray thee to persuade all that have come to the passover about Jesus. For we all listen to thee. For we and all the people bear witness that thou art just, and hast no respect of persons. Do thou therefore stand on the pinnacle of the temple, so that thou mayest be conspicuous and thy words may be well heard by all the people, and persuade them not to go astray about Jesus. For all the tribes have come together with the Gentiles also on account of the Passover.' Then the forementioned Scribes and Pharisees set James on the pinnacle of the temple and cried to him 'O thou just one to whom we are all bound to listen, since the people are going astray after Jesus who was crucified, tell us what is the door of Jesus.' And he answered with a loud voice 'Why do you ask me concerning Jesus the Son of Man? He is both seated in Heaven on the right hand of Power, and will come on the clouds of heaven.' And when many were convinced and gave glory at the witness of James, and cried 'Hosanna to the Son of David,' the same Scribes and Pharisees said to each other 'We have done ill in bringing forward such a testimony to Jesus, but let us go up and cast him down that they may fear to believe him.' And they cried out saying 'Oh, oh, even the just has gone astray' and they fulfilled that which is written in Isaiah 'Let us take away the just, for he is not for our purpose ; wherefore they shall

Hegesippus
asceticism
and the
martyr
of James.

¹ Probably a reference to the verse cited below, Isa. iii. 10 (LXX. version).

² Mosheim, quoted in Routh, *Rel. Sacr.* i. 237, suggests that 'Jesus' here is a misreading of the original Aramaic word (*Jeschua*) denoting 'Salvation.'

eat the fruits of their deeds.' So they went up and they cast down James the Just, and said to one another 'let us stone James the Just.' And they began to stone him, since he was not killed by the fall; but he turned round and knelt down saying 'O Lord God my Father, I beseech thee, forgive them, for they know not what they do.' While they were thus stoning him one of the priests of the sons of Rechab, of whom Jeremiah the prophet testifies, cried out 'Stop! What do ye? The Just is praying for you.' And one of them who was a fuller smote the head of the Just one with his club. And so he bore his witness. And they buried him on the spot, and his pillar still remains by the side of the temple (with the inscription),¹ 'He hath been a true witness both to Jews and Greeks that Jesus is the Christ. And immediately Vespasian commenced the siege.

The brief account given by Josephus (*Ant. Jud.* xx. 9. 1) of the death of James exhibits some important divergences from that of Hegesippus.

Account of
his death by
Josephus.

During the interval between the Death of Festus (probably in the year 62 A. D.) and the arrival of his successor Albinus, the high priest Ananus the younger, being of rash and daring spirit and inclined like the Sadducees in general to extreme severity in punishing, brought to trial James, the brother of Jesus, who is called the Christ, and some others before the court of the Sanhedrin, and having charged them with breaking the laws, delivered them over to be stoned. Josephus adds that the better class of citizens and those who were versed in the law were indignant at this and made complaints both to King Agrippa and to Albinus, on the ground that Ananus had no right to summon the Sanhedrin without the consent of the procurator; and that Agrippa in consequence removed him from the high priesthood.²

Origen (*Cels.* i. c. 47, Lomm. xvii. p. 87) and Eusebius (*H. E.* ii. 23) also cite Josephus as ascribing the miseries of the siege to the divine vengeance for the murder of James the Just; but this does not occur in his extant writings.

Bp. Light-
foot's
comments
on these
accounts.

Bishop Lightfoot's comments on the preceding (*l.c.* pp. 366 and 330) are worth quoting.³ Of the account given by Josephus he

¹ This seems the force of the Greek *ἐπι αὐτοῦ ἡ στήλη μένει παρα τῷ ναφῷ μάρτυς οὗτος ἀληθῆς Ἰουδαίους τε καὶ Ἑλλήσιν γεγέννηται κ.τ.λ.* Wieseler in the *J.B. f. deutsche Theologie*, 1878, pp. 99 foll., understands *στήλη* of a cenotaph, consisting of a broken pillar with inscription, erected by later Christians close to the temple of Jupiter Capitolinus, which was built by Hadrian on the site of the Jewish Temple. Jerome (*De Vir. Illustr.* 2) renders *στήλη* by *titulus*.

² Schürer (*Jewish People*, vol. ii. pp. 186 foll. Eng. Tr.) gives what to me appears a very singular reason for rejecting this date. The passage, he says, has probably suffered from Christian interpolation, since Origen read it differently from our text, as agreeing with Hegesippus in bringing the death of James into close relation with the fall of Jerusalem. But if there were such interpolation, its object must surely have been to magnify the importance of James' martyrdom and make it the immediate cause of God's anger shown in the destruction of the guilty city. It is plain therefore that the inconsistent date (62 A. D.) cannot have formed a part of the interpolation. Jerome *l.c.* says that Clem. Al., in his *Hypot.* bk. vii., gave the same date as Josephus. In *Ant.* xx. 9. 6 Josephus assigns a different cause for the fall of Jerusalem, viz. the presumption of the Levites in wearing the dress of the priests. Eusebius (*H. E.* ii. 23) says that the Jews made their attack on James after Paul had been rescued from their hands and sent to Rome. In Chron. Euseb. the date of his death is 63 A. D.

³ I have given them in a slightly condensed form.

says : 'It is probable in itself, which the account of Hegesippus is not, and is such as Josephus might be expected to write, if he touched on the matter at all. His stolid silence about Christianity elsewhere cannot be owing to ignorance, for a sect which had been singled out for years before he wrote, as a mark for imperial vengeance at Rome, must have been only too well known in Judaea. On the other hand, if the passage had been a Christian interpolation, the notice of James would have been more laudatory, as is actually the case in the spurious addition read by Origen and Eusebius.' Of Hegesippus he says : 'His account presents some striking resemblances with the portion of the Clementine Recognitions conjectured to be taken from the Ebionite *'Αναβαθμοὶ Ἰακωβου* (so called as describing the ascents of James up the temple stairs, whence he harangued the people); and we may hazard the conjecture that the story of the martyrdom, to which Hegesippus is indebted, was the grand *finale* of these 'Ascents.' The Recognitions record how James refuted the Jewish sects: Hegesippus makes the conversion of certain of these sects the starting-point of the persecution which led to his martyrdom. In the Recognitions he is thrown down the flight of steps and left as dead by his persecutors, but is taken up alive by the brethren : in Hegesippus he is hurled from the still loftier station, and this time his death is made sure.' 'There is much in the account which cannot be true : the assigning to him a privilege which was confined to the high priest alone is plainly false ; such an imagination could only have arisen in a generation which knew nothing of the temple services. Moreover the account of his testimony and death not only contradicts the brief contemporary notice of Josephus, but is so full of high improbabilities that it must throw discredit on the whole context. Still it is possible that James may have been a Nazarite, may have been a strict ascetic.' Perhaps it may seem even more incredible that the Jews could have been in doubt as to the belief of him who had been the most prominent member of the Church at Jerusalem for twenty years or more, or could have imagined that one of such firm, unbending character, the very opposite of a Cranmer, could be induced to deny his faith before the people.

In the Clementine Homilies James stands at the head of the whole Church, as is shown by the commencement of the letter from Clement, *Κλημης Ἰακωβω τῷ κυρίῳ καὶ επισκοπῶν ἐπισκοπῶ* Position assigned to James in the Clementine Homilies.

διέποντι δὲ τὴν <ἐν> Ἱερουσαλήμ ἁγίαν Ἑβραίων ἐκκλησίαν καὶ τὰς πανταχῆ Θεοῦ προνοία ἰδρυθείσας καλῶς κ.τ.λ.

General conclusion as to the life and character of James.

His training and education.

Hellenism in γρῆα.

What do we gather from all this with regard to the life and character of James the Just, the son of that Joseph of whom also it is recorded that he was 'a just man'? The word 'just' implies one who not only observes but loves the law, and we may be sure that the reverence for the Jewish law, which shows itself in our Epistle, was learnt in the well-ordered home of Nazareth. There, too, he may have acquired, with the full sanction of his parents, who would gladly devote the eldest-born of Joseph in such marked way to the future service of God and His Messiah, those strict ascetic habits which tradition ascribes to him. But the constant intercourse with Him who was full of grace and truth, in childhood as in manhood, must have prepared James to find in the Ten Commandments no mere outward regulations, but an inner law of liberty and love written in the heart. That deep interest in the mysteries of the kingdom, that earnest search after truth which led the child Jesus to remain behind in the temple, both listening to the doctors and asking them questions, must surely have had its effect upon His brother. Whatever means of instruction were within reach of the home at Nazareth would, we may feel certain, have been eagerly taken advantage of by all its inmates. While accepting, therefore, the view which seems to be best supported, that Jesus and His brothers usually spoke Aramaic, we are surely not bound to suppose that with towns like Sepphoris and Tiberias in their immediate vicinity, with Ptolemais, Scythopolis,¹ and Gadara at no great distance, they remained ignorant of Greek. In the eyes of the Scribes they might 'never have learnt letters,' since they had not attended the rabbinical schools at Jerusalem; but the ordinary education of Jewish children and the Sabbath readings in the synagogue would give sufficient start to enable any intelligent boy to carry on his studies for himself; while the example of Solomon and the teaching of the so-called 'sapiential' books, with which the writer of our Epistle was familiarly acquainted, held up the pursuit of knowledge and wisdom as the highest duty of man.² Not many years before,

¹ Neubauer (*Stud. Bibl.* i. p. 67) says, 'The inhabitants of Beth Shean or Scythopolis are mentioned as pronouncing Hebrew badly, and Scythopolis is considered an exclusively Greek town.' See T. K. Abbott, *Essays*, 1891, pp. 129-182.

² See Schürer, *Jewish People*, §§ 27 (on School and Synagogue) with the

four of the most accomplished literary men of the time were natives of Gadara, Philodemus the Epicurean, a friend of Cicero and one of the poets of the Anthology, whose writings fill the larger part of the Herculanean scrolls; Theodorus the instructor of Tiberius in Rhetoric; Meleager, the famous writer of Epigrams and collector of the first Greek Anthology; and Menippus the Cynic, whose dialogues were imitated by Varro and Lucian.¹ The question whether our Epistle was originally written in Greek will be considered further on; but these considerations may perhaps lead us to the conclusion that it was not more impossible for a peasant of Galilee to learn to write good Greek, than for one who had been brought up as a Welsh peasant to learn to write good English, or for a Breton to write good French; far more likely, we might think, than that a clever Hindoo should, as so many have done, make himself familiar with the best English authors, and write a good English style. Connected with this is the question, as to which something will be said in a future chapter, whether there are any indications of acquaintance with Greek poets and philosophers on the part of St. James, and possibly even of our Lord Himself.

There are other characteristics of our Epistle which find their best explanation in the supposition that James was the son of Joseph and Mary. The use of parables was common among Jewish teachers, and especially common in Galilee,² but it was carried to an unusual extent by our Lord, both in His preaching to the multitude, of which it is said 'without a parable spake he not unto them' (Matt. xiii. 34), and even in His ordinary conversation, which constantly ran into a parabolic or figurative form, to the great bewilderment of His disciples, as when he bid them 'beware of the leaven of the Pharisees' (Matt. xvi. 6, cf. John xvi, 29, Luke viii. 10). One distinctive feature of our Lord's use of parables is that there is nothing forced or artificial either in the figure or in the application: natural phenomena and the varied circumstances of human life are watched with an observant eye and a sympathetic references to Philo and Josephus. The visit to Egypt (Matt. i. 13 foll.) suggests another channel for Hellenistic influences.

¹ Strabo says of Gadara (xvi. 29) ἐκ δὲ τῶν Γαδάρων Φιλόδημος τε ὁ Ἐπικούρειος καὶ Μελέαγρος καὶ Μενίππος ὁ σπουδογελοῖος καὶ Θεόδωρος ὁ καθ' ἡμᾶς ῥήτωρ. Meleager in his epitaph on himself (*Anth. Pal.* vii. 417) calls it the Syrian Athens, πατρα δε με τικτει Ἀθῆνις ἐν Ἀσσυρλοῖσι ναιομενη Γαδάρσις.

² Cf. Neubauer in *Studia Biblica*, i. p. 52, 'It is stated in the Talmud that Galileans were wandering preachers, and excelled especially in the aggadic or homiletic interpretation of the biblical texts, which was often expressed in the form of a parable.' He refers to his *Géographie du Talmud*, p. 185.

and loving imagination, and the spiritual analogies which they suggest are seen to flow naturally from them. And we may be sure that the habit of mind which showed itself in the use of parables was not acquired after manhood. The love of nature, the sympathy in all human interests, the readiness to find 'sermons in stones and good in everything' must have characterized the child Jesus and coloured all His intercourse with His fellows from His earliest years. It is interesting, therefore, to find the same fondness for figurative speech in the Epistles of His brothers, St. James and St. Jude. This will be fully treated of in the subsequent Essay on Style.

Close
connexion
between the
Epistle and
the Sermon
on the
Mount

Another marked feature of our Epistle is the close connexion between it and the Sermon on the Mount, in which our Lord, at the commencement of His career, laid down the principles of the kingdom of God which He came to establish on earth. This will be shown in detail further on. It will suffice to refer here to the more general harmony between the two as to the spiritual view of the Law (James i. 25, ii. 8, 12, 13, Matt. v. 17-44), the blessings of adversity (James i. 2, 3, 12, ii. 5, v. 7, 8, 11, Matt. v. 3-12), the dangers and the uncertainty of wealth (James i. 10, 11, ii. 6, 7, iv. 4, 6, 13-16, v. 1-6, Matt. vi. 19-21, 24-34), the futility of a mere profession of religion (James i. 26, 27, Matt. vi. 1-7), the contrast between saying and doing (James i. 22-25, ii. 14-26, iii. 13, 18, Matt. vii. 15-27), the true nature of prayer (James i. 5-8, iv. 3, v. 13-18, Matt. vi. 6-13), the incompatibility between the love of the world and the love of God (James ii. 5, iii. 6, iv. 4-8, Matt. vi. 24), the need to forgive others if we would be forgiven ourselves (James ii. 12, 13, Matt. vi. 14, 15), the tree known by its fruits (James iii. 11, 12, Matt. vii. 16-20), the interdiction of oaths (James v. 12, Matt. v. 34-37), and of censoriousness (James iv. 11, 12, Matt. vii. 1-5), the praise of singleness of aim (James i. 8, iv. 8, Matt. vi. 22, 23). It is to be noticed that, close as is the connexion of sentiment and even of language in many of these passages, it never amounts to actual quotation. It is like the reminiscence of thoughts often uttered by the original speaker and sinking into the heart of the hearer, who reproduces them in his own manner. And the Sermon on the Mount is made up of what may be called the common-places of Christ's teaching, the fundamental ideas with which He commenced His ministry.

But these reminiscences are not confined to the Sermon on

the Mount, or to our Lord's words as reported by St. Matthew. Thus the opposition between faith and wavering (*διακοίνεσθαι*) which appears in James i. 6, ii. 4 is found also in Matt. xxi. 21, Mark xi. 23, 24; the royal law of James ii. 8 is the same of which it is said in Matt. xxii. 39 that on it and its companion law, which enjoins love to God, 'hang all the law and the prophets'; the desire to be called Rabbi is condemned alike in James iii. 1 and Matt. xxiii. 8-12; the dangers of hasty speaking are pointed out in James iii. 2 and in Matt. xii. 37; the judge 'standeth before the door' in James v. 9, 'he is nigh even at the doors' in Matt. xxiv. 33, Mark xiii. 29; the woes denounced against the prosperous and self-confident in James iv. 9, v. 1 are also found in Luke vi. 24, 25; the light, and the truth, and the freedom inspired by the truth, of which so much is said in the discourses reported by St. John, are recalled to us in James i. 17, 18, 25. There are many other similar parallels which will suggest themselves to the attentive reader.

Reminiscences of other sayings recorded in the Gospels;

The thought naturally suggests itself, If St. James in his short Epistle has preserved so much of the teaching of our Lord as recorded in the Gospels—more, it has been said, than is contained in all the other Epistles put together—is it not probable that he may have also preserved sayings of our Lord not recorded in the Gospels? Dr. A. Resch, in his collection of such unrecorded sayings,¹ includes several verses from our Epistle which are mentioned in my note on i. 12: 'Blessed is the man that endureth temptation: for when he hath been approved he shall receive the crown of life, which he promised to them that love him.' This is repeated in nearly the same words in ii. 5, 'Did not God choose them that are poor to the world to be rich in faith and heirs of the kingdom which he promised to them that love him?' and in 2 Tim. iv. 8, 1 Pet. v. 4, Apoc. ii. 10. Beyond this passage, however, I am not satisfied that any of those quoted by Resch are certainly to be included in the *Agrapha*, though it can hardly be doubted that there must be other echoes of Christ's words in the Epistle, which we are now unable to identify, as they do not occur in the Gospels and are not expressly ascribed to Him either by St. James, or by any early writer. Dr. Resch seems to regard the frequency of quotation by subsequent writers as a proof that the passage was

also of unrecorded sayings.

¹ *Agrapha: Aussercanonische Evangelienfragmente* (Leipzig, 1889). Compare also Ropes *Die Sprüche Jesu*.

originally uttered by Christ, but is not this to assume that it was impossible for a text from St. James to get into general circulation?

Possible causes of the unbelief of James.

Leaving this subordinate point, the facts we have been considering are certainly confirmatory of the belief that St. James was really our Lord's brother, and not only so, but that he grew up under his Brother's influence, and that his mind was deeply imbued with his Brother's teaching. How then are we to explain the fact that at a later period 'he did not believe on him'?

I have given what seems to me the general explanation on pp. xxi. foll., but, after reviewing the particular points in which we have definite proof of agreement from the Epistle written by St. James, long after he had enrolled himself among the disciples, we may perhaps gather from its silence a confirmation of what we might have suspected on general grounds, that one of his character of mind would find a difficulty in accepting some of the utterances of Christ. 'Before Abraham was, I am,' 'Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you,'—these must have been 'hard sayings' to the brother of Jesus even more than to strangers. It is highly probable that his faith may have been shaken by the absence of any sign from heaven to announce the inauguration of the temporal reign of the Messiah. We can imagine also that he may have found a stumbling-block in our Lord's severity towards the religious leaders of the time and His tenderness shown to publicans and sinners, so unlike the Psalmist's declaration 'I will not know a wicked person,' 'I hate them with a perfect hatred.'

His conversion.

This state of mind, while perhaps not incompatible with the belief in Christ's mission as a preacher of righteousness, and a willingness to accept Him as the anointed King of the Jewish people, might easily lead to an anxious solicitude as to His sanity, and the prudence of the measures He took for extending the number of His adherents. Yet underneath this anxiety there must have always been on the part of the brothers an intense love and reverence for Jesus, a suspicion that, after all, if it were only practicable, His course was a nobler, simpler course than that which they themselves suggested; just as the friends of Socrates felt when he refused to follow their counsel and escape from prison. I do not quite understand Bp. Lightfoot's saying that the circumstances of the Crucifixion were such as 'to confirm rather than dissipate the former

unbelief.'¹ If Crito and the other friends of Socrates felt that his death had added a crown of glory to his life, and raised affection into all but worship ; how much more must this have been the case with the friends of Jesus, when according to his word ' the corn of wheat had fallen into the ground and died,' and they could look back on that life of pure self-sacrifice, that high mysterious perfection of which they had all along been dimly conscious, and remember how its sorrows had been increased by the lack of sympathy on the part of those who should have been the nearest and the dearest. How natural that a brother standing beneath the Cross, having heard of the words spoken at the Last Supper, should then at length have thrown in his lot with Jesus and resolved, whether in despairing remorse or with some faint dawning of believing hope, ' I too will no more eat bread nor drink wine till the kingdom of God shall come' ! How natural also that one of the earliest appearances of the Risen Lord should have been made to his repentant brother, and that that brother should from that day forth have united himself to the company of the Apostles, and been chosen by them to preside over the church in Jerusalem, while they proceeded to carry out their Master's last charge, to preach the Gospel to every nation !²

¹ It certainly was not so with the centurion who stood by the cross, and was led by what he saw and heard there to cry out ' Truly this was a son of God.'

² One or two points may be added here from Jerome's account given in *Vir. Illustr.* 2, *Post passionem Domini statim ab apostolis Hierosolymarum episcopus ordinatus.* (Compare with this Clem. Al. *Hypot.* vi. and vii. cited in Euseb. *H. E.* ii. 1 Περὸν γὰρ φησι καὶ Ἰακώβον καὶ Ἰωάννην μετὰ τὴν ἀνάληψιν τοῦ Σωτῆρος μὴ ἐπιδικάζεσθαι δόξης, ἀλλ' Ἰάκωβον τὸν δίκαιον ἐπίσκοπον Ἱεροσολύμων ἐλέσθαι. . . Ἰακώβω τῷ δικαίῳ καὶ Ἰωάννη καὶ Πέτρῳ μετὰ τὴν ἀνάστασιν παρέδωκε τὴν γνῶσιν ὁ Κύριος. Οὗτοι τοῖς λοιποῖς ἀποστόλοις παρέδωκαν.) . . . *Triginta itaque annis Hierosolymae rexit ecclesiam, id est, usque ad septimum Neronis annum (A. D. 60), et juxta templum, ubi et præcipitatus fuerat, sepultus titulum usque ad obsidionem Titi et ultimam Adriani notissimum habuit. Quidam e nostris in monte Oliveti eum conditum putant, sed falsa eorum opinio est.*

CHAPTER II

ON THE EXTERNAL EVIDENCE FOR THE AUTHENTICITY OF THE EPISTLE

A. *Direct Evidence. Versions, Catalogues, etc.*¹

I HAVE endeavoured to show that the general tone and character of the Epistle are just such as we should expect from James the Lord's brother, as he is described to us in the New Testament. It remains now to exhibit the external evidence for its authenticity. We will take, as our starting-point in the investigation, the well-known passage in which Eusebius distinguishes between the disputed (*αντιλεγόμενα*) and the undisputed (*ὁμολογούμενα*) books which made up 'the New Testament' and were publicly read in Church at the time when he wrote (Lightfoot, in *D. of Chr. Biog.* ii. p. 323, gives 314 A.D. as the date of the earlier Books of the *H. E.*). Together they contain all the books included in our present Canon and no others, those which were 'disputed, though generally known,' being the Epistle which goes under the name of James (*των δ' αντιλεγόμενων, γνωρίμων δ' ουν ὁμως τοῖς πολλοῖς, ἡ λεγομένη Ἰακωβου φέρεται*) and that of Jude as well as the second of Peter and the so-called second and third of John, 'whether they really belong to the Evangelist or possibly to another of the same name.' The Apocalypse of St. John he had before doubtfully classed among the undisputed, but questions whether it should not rather be classed with the spurious, like the Acts of Paul and the Revelation of Peter (*H. E.* iii. 25). Elsewhere, speaking more particularly of our Epistle, he says 'The first of the

¹ This is taken chiefly from Westcott's *History of the Canon of the N.T.* and Zahn's *Gesch. d. Neutestamentlichen Kanons.*

Epistles styled Catholic is said to be by James the Lord's brother. But I must remark that it is held by some to be spurious. Certainly not many old writers have mentioned it, as neither have they the Epistle of Jude, which is also one of the seven so-called Catholic Epistles' (*ib.* ii. 23). His own practice, however, betrays no suspicion of its genuineness, as he not only recognizes it as an authority (*Eccl. Theol.* ii. 25 *οὐκ εἶδως ὅτι καὶ τὰ δαιμονία πιστεύουσι καὶ φριττοῦσι*, *ib.* iii. 2 *καθ' ὃ λέλεκται ἐν ἑτεροῖς, ἐξομολογείσθε ἀλλήλοις τὰς ἁμαρτίας*) but in one passage quotes James iv. 11 as Scripture (*Comm. in Psalm.* p. 648 Montf.), in another quotes James v. 13 as spoken by the holy Apostle (*ib.* p. 247).

The doubt as to the canonicity of the Epistle in early times is sufficiently shown by its omission from some of the early versions and catalogues of Sacred Books. Thus it is omitted from the earliest extant catalogue, contained in what is known as the Muratorian Fragment, of which Bp. Westcott says that it may be regarded as 'a summary of the opinion of the Western Church on the Canon shortly after the middle of the second century.'¹ Of the disputed books this contains two Epistles of St. John, the Apocalypse, and Jude, omitting Hebrews, James, and Peter 1, 2. It has been suggested, however, that there is a corruption in the text, where it now speaks of the Apocalypse of Peter (*Apocalypse etiam Johannis et Petri tantum recipimus quam quidam ex nostris legi in ecclesia nolunt*), and that the original Greek may have been something of this sort: *καὶ ἡ ἀποκάλυψις δε Ἰωάννου, καὶ Πέτρου <ἐπιστολὴ μία, ἣν> μόνην ἀποδεχομέθα. <ἐστὶ δε καὶ ἑτέρα> ἣν τινες τῶν ἡμετέρων ἀναγινώσκουσι ἐν ἐκκλησίᾳ οὐ θελουσιν.* Bp. Westcott remarks that the canon of the old Latin version used by Tertullian corresponds with the Muratorian in omitting the Epistle of St. James, the second of St. Peter, and Hebrews.² The Canon Mommsonianus, first published by Th. Mommsen in 1886 from a MS. of the tenth century, containing the *Liber Generationis* attributed to Hippolytus, appears to belong to the year 359 A.D., and to have been written in Africa.³ It contains all our canonical books with the exception of James, Jude, and

¹ Dr. Sanday places it at the end of the century (*Expositor*, 1891, p. 408).

² Tertullian, it is true, refers to the Hebrews (*De Pudic.* c. 20), but not as canonical or authoritative; just in the same way as he refers to St. James in the passages quoted below.

³ See for this Dr. Sanday's article on the 'Cheltenham List of the Canonical Books' (*Studia Biblica*, iii. 217 foll.).

Hebrews; but the mention of the three Epistles of St. John and the two of Peter is followed by the words *una sola*, apparently a correction by an early reader.¹ In the East, the Syriac vulgate (Peshitto),² which seems to have been in use at the beginning of the fifth century in the eastern Diaspora, to which our Epistle was probably addressed, contains all the books of our present Canon excepting the Apocalypse, the Epistle of Jude, the second of Peter, and the second and third of John. Origen (*Hom. in Jos. vii. 1*) recognizes all our books, and the catalogue contained in the Catechism of Cyril of Jerusalem (348 A.D.) includes all but the Apocalypse, with an urgent warning against the use of any other books. With him agrees Gregory of Nazianzus writing about the same time, who ends his metrical catalogue with the words *πάσας ἔχεις. Εἴ τις δε τούτων εκτός, ουκ ἐν γνησίοις*. Athanasius, in his 39th Festal letter, dated 367 A.D., gives precisely our present Canon, concluding with the words *ἐν τούτοις μονοις το τῆς ευσεβείας διδασκαλειον εὐαγγελίζεται. μηδεὶς τούτοις ἐπιβαλλέτω, μηδε τούτων αφαιρεισθω τι*. Amphilo-chius, bishop of Iconium, speaks less confidently in a metrical catalogue (about 380 A.D.), *τινες δε φασὶ την προς Ἐβραιοις νόθον, ουκ εὐ λεγοντες· γνησία γαρ ἡ χαρις. εἶεν. τι λοιπον; καθολικων επιστολων τινες μεν ἑπτα φασίν, οἱ δε τρεῖς μονας χρηναι δεχεσθαι, την Ἰακωβου μίαν, μίαν δὲ Πητρου, την τ Ἰωάννου μίαν, τινες δε τας τρεις καὶ προς αὐταῖς τας δυο Πητρου δεχονται την Ἰουδα δ' ἐβδόμην· την δ' Ἀποκαλυψιν την Ἰωάννου παλιν τινες μεν ἐγκρίνουσιν, οἱ πλείους δε γε νοθον λεγουσιν*. Eriphanus, bishop of Salamis in Cyprus, who died about 403 A.D., gives 'a canon of

¹ C. H. Turner (*Stud. Bibl. iii. 308*) suggests that the original list contained only 1 John and 1 Peter, and that this was corrected by a later scribe, who appended the note *una sola* implying that the MS. named only one Epistle in each case.

² This has usually been ascribed to the beginning of the second century, but from the absence of references to the Catholic Epistles in the *Doctrine of Addai* and the *Homilies* of Aphraates it has been argued that these Epistles were not included in the earliest Syrian Canon. See *Stud. Bibl. iii. p. 245, Class. Rev. iii. 456 foll.* Nestle's article in *Hastings' D. of B. iv. p. 647*, Burkitt's *Early Eastern Christianity*, pp. 39 foll. Dr. Gwynn writes to me that he thinks Prof. Burkitt (*Texts and Studies vii. 2*) has gone too far in bringing down the Peshitta to the fifth century, and ascribing it to Rabbula. 'It seems to me incredible that both the extreme sects—Nestorians and Jacobite Monophysites—should accept as their authorized version a translation resting on the authority of a man who took such a violent part in the intensely bitter party-strife of the days that came after the Council of Ephesus.' Dr. Gwynn considers that the fact of both parties accepting the three longer, while they reject the four shorter of the Catholic Epistles, naturally suggests that this was the judgment of the undivided Syrian Church before the year 431.

the N.T. exactly coinciding with our own' (*adv. Haeres.* lxxvi. 5). On the other hand we are told that our Epistle was rejected by Theodore of Mopsuestia (d. 429).¹

Towards the end of the fourth century Jerome (representing the views of the Church of Rome) and Augustine (representing the Church of Carthage) pronounced in favour of our present Canon. The judgment of the former is given in the Vulgate and in the catalogue contained in his epistle *Ad Paulinum* liii. 8: elsewhere speaking of James he says (*Vir. Ill.* 2) *Jacobus qui appellatur frater Domini. . . unam tantum scripsit epistulam, quae de septem Catholicis est, quae et ipsa ab alio quodam sub nomine ejus edita asseritur, licet paulatim tempore procedente obtinuerit auctoritatem.* Augustine (*De Doctrina Christiana* ii. 12), after giving a complete list of the sacred books, adds *in his omnibus libris timentes Deum et pietate mansueti quaerunt voluntatem Dei.* He took part in the third Council of Carthage (397 A.D.), where our present Canon of Scripture received its first undoubted synodical ratification; though this was not binding on the Eastern Church till it was sanctioned by the Trullan or Quinisext Council of 692 A.D. It will have been observed that, while the Churches of Rome and Carthage long doubted the canonicity of the Epistle of St. James, it was in use from a comparatively early date by the Churches of Jerusalem and Alexandria, and is included in the catalogues of Sacred Books which have come down to us from the Churches of Egypt and Asia Minor. The difference is easily explained from the fact that the Epistle was probably written at Jerusalem and addressed to the Jews of the Eastern Dispersion; it did not profess to be written by an Apostle or to be addressed to Gentile churches, and it seemed to contradict the teaching of the great Apostle to the Gentiles.

B. Indirect Evidence. Non-biblical Quotations and Allusions.

Thus far I have confined myself to the evidence as to the canonicity of our Epistle, which is to be found in catalogues more or less formal; but the casual references which occur in early writers are of no less importance and interest as bearing on the question (1) of its date, and (2) of the authority attaching to it, as proceeding from an inspired writer, if not an Apostle, yet one whose

¹ See Leontius quoted by Westcott, *Can.* pp. 513 and 576.

words were no less weighty than those of an Apostle. Most of the references occur without any mark of citation; and in some cases it may be thought that the resemblance to St. James is merely accidental; but if I do not deceive myself, the general result is to show that our Epistle was more widely known during the first three centuries than has been commonly supposed. It is a remarkable fact that our earliest witnesses belong to the Church which was one of the latest to recognize the Epistle as canonical, viz. the Church of Rome. Zahn explains this from the preponderatingly Jewish character of that Church during the first century of its existence (*Neut. Kan.* I. p. 963). In proportion as the Gentile element in the Church increased, the Judaistic epistle fell into the background. A parallel case is that of the Epistle to the Hebrews, which Clement seems to have known by heart, but which, like the Epistle of James, is omitted in the Muratorian Canon.

Clement of Rome, *Epistle to the Corinthians*. A.D. 95. The fact that Clement balances the teaching of St. Paul by that of St. James is sufficient proof of the authority he ascribed to the latter, see below on c. 33.¹ Cf. Spitta pp. 230–236.

c. 3 ἐκ ταυτου (from prosperity) ζῆλος καὶ φθόνος καὶ εἰς καὶ στάσις, διωγμος καὶ ἀκαταστασία, πολέμος καὶ αἰχμαλωσία... δια ταυτα πορω απεστιν ἡ δικαιοσυνη καὶ εἰρηνη, ἐν τω ἀπολείπειν εκαστον του φοβου του Θεου... αλλα εκασταν βαδιζειν κατα τας ἐπιθυμίας αυτου τας πονηράς, c. 14 τοῖς ἐν ἀλαζονείᾳ καὶ ἀκαταστασίᾳ μυσερου ζῆλους ἀρχηγοῖς ἐξακολουθεῖν: James iv. 2 ἐπιθυμεῖτε καὶ οὐκ ἔχετε· φθονεῖτε (?) καὶ ζηλουτε καὶ οὐ δυνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε, iii. 16 οπου γαρ ζῆλος καὶ ἐριθία, ἐκεῖ ἀκαταστασία καὶ παν φαυλαν πραγμα, ib. 18 καρπας δε δικαιοσυνης ἐν εἰρήνῃ σπείρεται ταις ποιουσιν εἰρηνην.

*c. 5 ἀλλ' ἵνα τῶν ἀρχαίων υποδειγμάτων παυσωμεθα... λάβωμεν τῆς γενεας ημῶν τα γενναια υπαδείγματα, shortly afterwards Paul is mentioned as a pattern υπομονῆς, c. 17 μιμηταὶ γενόμεθα of the prophets, of Abraham, the friend of God (see below on c. 33) . . . Ἰωβ ἦν δίκαιος καὶ ἀμεμπτος κ.τ.λ.: James v. 10 υποδειγμα λαβετε τῆς κακοπαθίας καὶ τῆς μακροθυμίας τας πραφῆτας, ver. 11 τὴν υπομονὴν Ἰωβ ἤκουσατε.

c. 13 ταπειναφρανησωμεν αὐν, ἀδελφοί, ἀπαθεμενοι πᾶσαν ἀλαζονείαν καὶ... ἀργάς, καὶ παιησωμεν το γεγραμμένον... μη καυχᾶσθω ὁ σοφὸς ἐν τῇ σοφίᾳ αυτου... μηδε ὁ πλουσιος ἐν τω πλούτῳ αὐτου, cf. 57. 2: James i. 9, 10, 19, 20, 21, 22.

*c. 21 ἐγκαυχωμένοις ἐν ἀλαζονείᾳ τοῦ λόγου αὐτῶν: James iv. 16 καυχᾶσθε ἐν ταῖς ἀλαζονειαις υμων.

c. 21 μαθετωσαν τί ταπεινοφρασύνη παρα Θεῷ ἰσχυει: James v. 16, πολυ ἰσχυει δεησις δικαίου.

*c. 23 ὁ οἰκτίρμων κατα πάντα καὶ εὐεργετικος πατήρ εχει σπλάγγνα ἐπὶ ταὺς φοβουμένους αὐτόν... καὶ πρᾶσηνῶς τὰς χάριτας αυτου ἀποδιδαι

¹ I have prefixed an asterisk to the more striking parallels.

τοῖς προσερχομένοις αὐτῷ ἀπλη διανοία· διο μὴ διψυχωμεν, ... πόρρω γενέσθω ἀφ' ἡμῶν ἢ γραφὴ αὐτῆ ὅπου λέγει Ταλαίπωροί εἰσιν οἱ διψυχοὶ οἱ διατάζοντες τὴν ψυχὴν (a quotation from an earlier treatise, perhaps *Eldad and Modad*, as Lightfoot suggests), also quoted in Clem. R. ii. 11 λέγει γὰρ ὁ προφητικὸς λόγος Ταλαίπωροί κ.τ.λ. There is nothing to show whether this treatise was earlier or later than the Epistle of St. James· James v. 11 τὸ τέλος Κυρίου εἶδετε, ὅτι πολὺσπλαγγνός ἐστιν ὁ Κύριος καὶ οἰκτίρων, i. 5 f. αἰτεῖτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ονειδίζοντος, αἰτεῖτω δε ἐν πίστει μηδὲν διακρινόμενος... μὴ γὰρ οἰέσθω ὅτι λήμψεται τι παρὰ τοῦ Κυρίου ἀνηρ διψυχός.

*c. 30 ποιήσωμεν τὰ τοῦ ἁγιασμοῦ πάντα, φευγοντες καταλαλιας... βδελυκτὴν ὑπερηφανίαν. Θεὸς γάρ, φησὶν, ὑπερηφάνοις ἀντιτασσεται, ταπεινοῖς δὲ δίδωσιν χάριν... ἐνδυσάμεθα τὴν ὁμοιοῖαν ταπεινοφρονοντες... ἀπὸ παντος ψιθυρισμοῦ καὶ καταλαλιᾶς πόρρω ἑαυτοὺς ποιοῦντες, ἔργοις δικαιοῦμενοι καὶ μὴ λόγοις: the quotation from Prov. iii. 34 is given by James (iv. 6) and Peter (1 Ep. v. 5) in the same form, reading Θεός for the Κύριος of the LXX.; in iv. 11 James condemns καταλαλία; in ii. 25 he opposes justification by works to justification by faith, which latter, as explained in ver. 14. (ἐὰν πίστιν λέγῃ τις ἔχειν) and also as illustrated by a mere profession of charity in ver. 16, is equivalent to Clement's μὴ λόγοις.

*c. 33 After speaking of the necessity of faith in ch. 32, Clement here urges the necessity of good works. In his note Bp. Lightfoot points out other instances of Clement's effort to reconcile and combine the teaching of the Apostles of the Circumcision and the Uncircumcision. Thus Abraham, whom Clement (c. 10 and 17) after St. James (ii. 23) speaks of as ο φίλος (τοῦ Θεοῦ) προσαγορευθεῖς, is rewarded neither for faith alone, nor works alone, but for faith combined with righteousness and truth (c. 31), with obedience and hospitality (c. 10). So too of Rahab it is said (c. 12) δια πιστιν καὶ φιλοξενίαν ἐσωθη Ῥααβ ἡ πορνη.

*c. 35 αγωνισάμεθα ευρεθῆναι ἐν τῷ ἀριθμῷ τῶν υπομενόντων αὐτον, ὡς μεταλαβόμεν τῶν ἐπηγγελμένων δωρεῶν: James i. 12, 17.

*c. 38 ο σοφὸς ἐνδεικνύσθω τὴν σοφίαν αὐτοῦ μὴ ἐν λόγοις ἀλλ' ἐν ἐργοῖς ἀγαθοῖς, see above on c. 30: James iii. 13 τίς σοφός... ἐν ὑμῖν; δεῖξάτω ἐκ τῆς καλῆς ἀνατροφῆς τὰ ἐργα αὐτοῦ ἐν πραυτητι σοφίας.

c. 40 ἐγκεκυφότες εἰς τὰ βάθη τῆς θείας γνώσεως, c. 53 ἐγκεκυφατε εἰς τὰ λογία τοῦ θεοῦ: James i. 25 ὁ δε παρακυψας εἰς νομον τέλειον τοῦ τῆς ἐλευθερίας.

*c. 46 ἵνατι ερεῖς καὶ θνητοὶ καὶ διχοστασίαι καὶ σχίσματα πόλεμος τε ἐν ὑμῖν; James iv. 1 πόθεν πολεμοὶ καὶ πόθεν μάχαι ἐν ὑμῖν;

Pseudo-Clement, *Homily to the Corinthians* (often called the Second Epistle to the Corinthians), written towards the middle of the second century.

c. 4 μὴ καταλαλεῖν ἀλλήλων: James iv. 11.

c. 11, cf. above, under 1 Clem. c. 23.

*c 15 μισθος γαρ οὐκ ἐστιν μικρὸς πλανωμένην ψυχὴν καὶ ἀπολλυμένην ἀποστρέψαι εἰς τὸ σωθῆναι, c. 16 ἀγαπῆ δε καλυπτει πλῆθος ἁμαρτιῶν προσευχῆ δε ἐκ καλῆς συνειδησέως ἐκ θανυτοῦ ρυεται, c. 17 συλλάβωμεν ἑαυτοὺς καὶ τοὺς ἀσθενοντάς ἀνάγειν περὶ τὸ ἀγαθὸν ὡς σωθῶμεν ἅπαντες, καὶ ἐπιστρέψωμεν ἀλλήλους, the Jacobean terms διψυχία and κακοπαθειω occur immediately afterwards: James v. 16 εὐχεσθε ὑπὲρ ἀλλήλων ὡς ἰαθῆτε. πολὺ ἰσχυεὶ δέησις δικαιοῦ ἐνεργουμένη, ver. 19 ἐάν τις ἐν ὑμῖν πλανηθῆ ἀπο τῆς ἀληθείας καὶ ἐπιστρέψῃ τις αὐτον, γνώσκετε ὅτι ὁ ἐπιστρέψας ἁμαρτωλῶν

εκ πλάνης οδοῦ αὐτου σωσει ψυχην εκ θανάτου καὶ καλύψει πλήθος ἁμαρτιων.
Clement seems to combine this with 1 Pet. iv. 8.

*c. 20 Θεοῦ ζωντος πείραν αθλουμεν και γυμναζομεθα τω νυν βίω ἵνα τω μέλλοντι στεφανωθῶμεν...ουδεις τῶν δικαιων ταχὺν καρπον ελαβεν, αλλ εκδεχεται αὐτον: James v. 7 ἰδοὺ ὁ γεωργος εκδεχεται τον τίμιον καρπον τῆς γῆς μακροθυμων ἐπ αὐτῷ, cf. i. 2, 3, 12.

The *Didaché* is usually assigned in its present form to the end of the first century, but was probably founded on an earlier Jewish work: see C. Taylor, *Lectures on the Teaching of the Twelve Apostles*, pp. 8-48. It is difficult in these early writings to satisfy oneself in regard to resemblances to our canonical books, whether these arise from direct quotation or are merely allusions to the oral teaching which preceded the composition of the books. The following passages, however, seem to take a colouring from the Epistle of St. James.

- ii. 4 ουκ εση διγνωνων ουδε δίγλωσσος· παγίς γαρ θανάτου ἡ δίγλωσσία: James iii. 6-8, 9, 10.
- ii. 5 ουκ εσται ὁ λογος σου ψευδῆς, ου κενος, ἀλλα μεμεστωμενος πράξει: James iii. 14 μη ψευδεσθε κατα τῆς ἀληθείας, ii. 20 θέλεις δε γνῶναι, ὃ ἄνθρωπε κενε, οτι η πίστις χωρὶς τῶν ἐργων ἀργή εστιν; *ib.* i. 21, 26, ii. 14-17, iii. 18 ἡ ἀνωθεν σοφία...μεστή ελεους και καρπων ἀγαθῶν.
- *iv. 3 οὐ διψυχῆσεις ποτερον εσται ἡ οὐ, see above ii. 4 διγνωνων and v. 1 διπλοκαρδία: James i. 8, iv. 8.
- iv. 14 ἐν ἐκκλησια ἐξομολογηση τα παραπτωμά σου, cf. xiv. 1 κατα κυριακην...ευχαριστήσατε, προεξομολογησάμενοι τα παραπτωματα υμων, οπως καθαρα η θυσία ἡ: James v. 16 ἐξομολογεισθε ουν ἀλλήλοις τα παραπτωματα (*αἱ. τας ἁμαρτίας*)...οπως ἰαθῆτε.
- v. 1 η δε του θανάτου ὁδός εστιν αὐτη· πρωτον πάντων πονηρά ἐστι και καταρας μεστή...φόνοι, μοιχεῖαι, ἐπιθυμια...διπλοκαρδια...υπερηφανία, κακια, αὐθάδεια, πλεονεξία...ζηλοτυπια...ἀλαζονεια...ὄν μακραν πραντης και υπομονή...ουκ ελεουντες πτωχων...ἀποστρεφομενοι τον ενδεομενον, καταπονουντες τον θλιβομενον, πλουσίων παράκλητοι, πενήτων ἄνομοι κριταί: James iii. 10, 13, 16, iv. 2, 6, 16, i. 3, 4, 14, 21, ii. 2, 3, 6, 16, v. 4, 6, 11.

The Epistle of Barnabas, which was written, according to Bishop Lightfoot (*Apostolic Fathers*, Part I. vol. ii. 503 foll. 1890) at Alexandria during the reign of Vespasian (A.D. 70-79),¹ according to Hilgenfeld in the reign of Nerva (A.D. 96-98), according to

¹ Bishop Lightfoot argues for this date on the strength of the prophecy contained in ch. 4; but it is difficult to reconcile it with the fact that the Epistle appears to contain references to St. John's Gospel, and is undoubtedly posterior to the *Didaché*, which itself contains quotations from the Gospels, as well as from some of the Pauline Epistles, and is usually assigned to the closing years of the first century. It is not, however, certain whether we have the original form either of the *Didaché*, or of the Epistle of Barnabas. Harnack (*Chronologie*, p. 426) gives strong reasons for supposing it to have been written in the year 130.

Volkmar during the reign of Hadrian (A.D. 119–138), contains references to the Gospels and to some of St. Paul's Epistles. The following appear to be allusions to St. James.

*I. 2 οὕτως ἔμφυτον τῆς δωρεᾶς <τῆς> πνευματικῆς χάριν εἰληφατε, cf. ix. 9 οἶδεν ὁ τὴν ἔμφυτον δωρεὰν τῆς διδαχῆς αὐτου θεμενος ἐν υμῖν: James i. 21 ἐν πραύτητι δέξασθε τὸν ἔμφυτον λόγον, *ib.* ver. 17 παν δωρημα τέλειον ἀνωθέν ἐστιν.

I. 8 ἐγὼ δέ, οὐχ ὡς διδάσκαλος ἀλλ' ὡς εἰς ἐξ υμῶν, ὑποδείξω ολίγα, cf. iv. 6 ἔτι δὲ καὶ τοῦτο ἐρωτῶ ὑμᾶς, ὡς εἰς ἐξ υμῶν ὢν, *ib.* 9 οὐχ ὡς διδάσκαλος, ἀλλ' ὡς πρέπει ἀγαπῶντι ἀφ' ὧν ἔχομεν μη ελλιπεῖν, γράφειν εσπουδασα: James iii. 1 μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, cf. Matt. xxiii. 8.

*II. 6 ταῦτα οὖν κατήργησεν ἵνα ὁ καινὸς νόμος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἀνευ ζυγοῦ ἀνάγκης ὢν κ.τ.λ.: James i. 21.

VI. 17 ἡμεῖς τῇ πίστει τῆς ἐπαγγελίας καὶ τῷ λόγῳ ζωοποιουμένοι ζήσομεν κατακυριεύοντες τῆς γῆς: James i. 18.

X. 3 ἄταν σπαταλῶσιν ἐπιλανθάνονται τοῦ Κυρίου εαντων, οταν δε υστερηθῶσιν ἐπιγνώσκουσι τὸν Κύριον: James v. 4, 5.

XIX. 5 οὐ μὴ διψυχῆσης πότερον εσται ἢ οὐ: taken straight from *Didaché* iv. 4, ultimately from James i. 8.

XIX. 8 οὐκ εση προγλωσσος' παγίς γαρ το στομα θανάτου: altered from *Did.* apparently to bring it nearer to James i. 19, iii. 6, 8.

*XIX. 10 μνησθήση ἡμεραν κρίσεως...μελετῶν εἰς το σῶσαι ψυχὴν τῷ λόγῳ, ἡ διὰ τῶν χειρῶν σου ἐργάση εἰς λύτρωσιν ἁμαρτιῶν σου (altered from *Did.* iv. 6 so as to bring it nearer to St. James): James v. 9, 12, i. 21, v. 20 ο επιστρεψας ἁμαρτωλὸν...σώσει ψυχὴν ἐκ θανάτου καὶ καλυψει πλῆθος ἁμαρτιῶν.

XXI. 2 ἐρωτῶ τοὺς υπερέχοντας...εγγυς ἡ ἡμερα ἐν ἣ συναπολειται πάντα τῷ πονηρῷ' εγγυς ὁ Κύριος καὶ ὁ μισθὸς αὐτου...5 ὁ δε Θεος...δῶῃ υμῖν σοφίαν, σύνεσιν, ἐπιστημην, γνωσιν τῶν δικαιωμάτων αὐτου, υπομονήν: James v. 1—5, 8, i. 3—5.

XX. In the account of the Way of Death, borrowed, with variations, from the *Didaché* v., we find the insertion χήρα καὶ ὀρφανῶ μη προσεχοντες: James i. 27.

Ignatius, d. about 115 A.D.

There is little general resemblance between the epistles of Ignatius and that of St. James but the following phrases may be noted.

μη πλανασθε, ἀδελφοί μου, *Eph.* 16, *Philad.* 3, cf. *Magn.* 8, *Eph.* 5, *Smyrn.* 6: James i. 16 (also found in St. Paul, whose writings were certainly well known to Ignatius).

*ἀδιάκριτος, used in the sense 'whole-hearted,' as by St. James (iii. 17), apparently by no previous writer, *Trall.* 1, *Magn.* 15, cf. *Rom. inscr.* and *Philad. inscr.* quoted *in loc.*

**Smyrn.* 11 ἵνα οὖν τέλειον υμῶν γενηται το εργον, πρεπει κ.τ.λ...τέλειαι οντες τελεια καὶ φρονεῖτε: James i. 4 ἡ δε υπομανη ἔργον τελειαν εχετω, ἵνα ἦτε τελειοι.

**Polyc.* 1 αἰτου συνεσιν πλείονα ἢς εχεις, *ib.* 2 τα δε ἄορατα ἀτει ἵνα σοι φανερωθῇ, ὅπως μηδενος λείπη: James i. 5 εἰ δε τις λείπεται σοφίας, αἰτειτω παρὰ τοῦ διδοντος Θεου, ver. 4, ἵνα ἦτε τελειοι...ἐν μηδενὶ λειπομενοι.

[Pseudo-Ignatius, probably written in the 4th century.

**Philipp.* 11 πὼς πειράσεις τον ἀπείραστον, ἐπιλαθόμενος του νομοθετοῦ παρακελευομένου οτι οὐκ ἐκπειράσεις Κυριον τον Θεον σου; James i. 13.

* *Smyrn.* 6 τοπος καὶ ἀξίωμα καὶ πλοῦτας μηδενα φυσιοῦτω' ἀδοξία καὶ πενία μηδενα ταπεινοῦτω' το γαρ ὅλον πίστις ἢ εἰς Θεον: James i. 9, 10.

* *Ephes.* 17 δια τι ἐμφυτον το περὶ Θεου παρα Χριστου λαβόντες κριτήριον εἰς ἄγνοιαν καταπιπτομεν; James i. 21.]

Polycarp, d. 155 A.D.

Ad Phil. 3 ἐδίδαξεν ακριβως τυν περὶ τῆς ἀληθείας λόγον...ἔγραψεν ἐπιστολάς, εἰς ας ἔαν ἐγκυπτήτε, δυνηθησεσθε οἰκοδομεῖσθαι: James i. 18, 25.

c. 5 χαλιναγωγουντες ἑαυτοὺς ἀπο παντὸς κακου: James i. 26, iii. 2.

*c. 6 οἱ πρεσβυτεροι...εἰς πάντας εὐσπλαγχνοι, ἐπιστρεφαντες τα αποπεπλανημενα, επισκεπτόμενοι πάντας ἀσθενεις, μὴ ἀμελουντες χήρας η ὀρφανου ἢ πενητος...ἀπεχομενοι πάσης ὀργης, προσωποληψίας, κρίσεως ἀδίκου: James v. 20, i. 27, 19, ii. 1.

*c. 11 sicut passibilia membra et errantia eos revocate; ut omnium vestrum corpus salvetis. Hoc enim agentes vos ipsos aedificatis: James v. 20.

Our next witness, Hermas, who probably wrote before the middle of the second century, abounds in references to St. James, dwelling especially on the subject of *διψυχία*. His peculiar style of quotation is well described by Dr. Taylor, who has made a careful study of the manner in which he has used the *Didaché* and St. James in the *Journal of Philology*, vol. xviii, pp. 297 foll. He disguises the Scriptures from which he quotes, 'the form of his work, which claims to be the embodiment of a revelation, not allowing him to cite them openly.' 'He allegorizes, he disintegrates, he amalgamates. He plays upon the sense or varies the form of a saying, he repeats its words in fresh combinations or replaces them by synonyms, but he will not cite a passage simply and in its entirety' (*l.c.* pp. 324, 5). Spitta thinks that this is a Jewish writing of the time of Claudius with later Christian interpolations (pp. 243-437). On its relation to our Epistle see pp. 382-391. Apparently he is unacquainted with Dr. Taylor's paper.

*In *Mand.* ix. *διψυχος* and its cognates occur fourteen times in forty lines, ἀρον ἀπὸ σεαυτου την διψυχίαν και μηδέν ὀλωσ διψυχῆσης αἰτησασθαι παρα του Θεοῦ...αἰτοῦ παρ' αυτου ἀδιστακτως και γνωση την πολυσπλαγχνίαν αυτου...οὐκ εστι γαρ ὁ Θεος ὡς οἱ ανθρωποι οἱ μνησικακουντες, ἀλλ' αὐτος ἀμνησικακος εστιν,¹ *ib.* § 5 οἱ γαρ διστάζοντες εἰς τον Θεον, αυτοι εἰσιν οἱ διψυχοι και οὐδέν ὀλωσ επιτυγχάνουσι τῶν αἰτημάτων αυτῶν...αἱ δε ὀλοτελεις ὄντες εν τῇ πίστει πάντα αἰτουνται πεπειθοτες ἐπι τον Κύριον και λαμβάνουσι, *ib.* § 8 εαν δε ἐκκακησης και διψυχησης αἰτουμενος, σεαυτὸν

¹ Cf. *Sim.* ix. 23, 24, πάντοτε ἀπλοῖ. . . παντὶ ανθρώπῳ ἐχορήγησαν ἀνονειδίστως.

αιτιω και μή τον διδοντα σαι, *Sim.* vi. 3. 5 ουκ ἀνοβαίνει αὐτῶν ἐπι τὴν καρδίαν οτι ἐπραξαν πονηρα εργα ἀλλ' αἰτιωνται τον Κυριον, *Mand.* ix. § 11 βλεπεις οτι ἡ πιστις ἀνωθεν εστι παρα του Κυρίου και εχει δύναμιν μεγαλην· η δε διψυχια ἐπίγειον πνευμά εστι παρα του διαβόλου, δυναμιν μη εχουσα: James i. 5—8 αἰτείτω παρα του διδοντος Θεου πασι ἀπλῶς, και μη ὀνειδίζοντας, και δοθησεται αὐτῷ· αἰτείτω δε ἐν πίστει μηδὲν διακρινόμενος...μη γαρ οἰέσθω ο ανθρωπος εκεινος οτι λημψεται τι παρα του Κυρίου ἀνηρ δίψυχος, ver. 13 μηδεις πειραζόμενος λεγτω οτι ἀπο Θεου πειραζομαι, ver. 17 παν δωρημα τελειον ἀνωθεν ἐστιν καταβαίνον ἀπο του Πατρος των φωτων, ii. 22 βλεπεις οτι η πιστις συνηργει τοῖς εργαῖς, iii. 15 ουκεστιν αὕτη η σοφια ἀνωθεν κατερχομενη, ἀλλα ἐπίγειος, ψυχικη, δαιμονιωδης, iv. 7 ἀντιστητε τῷ διαβολῷ και φεύξεται ἀφ' ὧμων, v. 16 πολυ ἰσχυει δεησις δικαίου ἐνεργομενη, iv. 2.

**Mand.* ii. 2 μηδενος καταλάλει, *ib.* § 3 πονηρα ἢ καταλαλιά, ακατάστατον δαιμονιον εστιν, v. 2. 7 πεπληρωμενος τοῖς πνευμασι τοῖς πονηροῖς ακατασταται ἐν πάσῃ πράξει αὐτου περισπωμενος ὧδε κακεισε υπο τῶν πνευμάτων τῶν πονηρων, *Sim.* vi. 3. 5 τιμωρουνται οἱ μεν ζημίαις...οι δε πάση ακαταστασια...ἀκαταστατουντες ταις βουλαῖς: James i. 6 ὁ διακρινόμενος εοικε κλυδωνι θαλάσσης ἀνεμιζομενω και ριπιζομενω, ver. 8, iv. 11 μή καταλαλιτε ἀλλήλων, iii. 6 ἡ γλωσσα...φλογιζομένη υπο τῆς γέεννης, v. 8 (ἡ γλώσσα) ἀκαταστατον κακον, iii. 16 ὅπου ζῆλος...εκεί ἀκαταστασία.

**Mand.* ii. 4 πᾶσιν ὁ Θεος δίδοσθαι θέλει ἐκ των ἰδίων δωρηματων, *Sim.* ii. 7 τουτο ἔργον δεκτον παρα τῷ Θεῷ, οτι...εἰργάσατο εἰς τον πένητα ἐκ των δωρηματων του Κυριου: James i. 17 παν δωρημα τελειον ἀνωθεν ἐστιν, i. 5 αἰτείτω παρα του διδόντος Θεου ἀπλῶς, ver. 27, ii. 15, 16.

Mand. ii. 6 μηθεν διακρίνων τιμὴν δῶ ἢ μη δῶ, *Sim.* ii. 1 κατανοουντος (μου) πτελεαν και ἀμπελον και διακρίνοντος περὶ αὐτων...ο ποιμὴν λεγει Τι συ ἐν εαυτῷ ζητεῖς περὶ τῆς πτελεας και τῆς ἀμπελου; (here διακρινω seems to have much the same force as διακρίνομαι): James i. 6 αἰτείτω δε ἐν πίστει μηδὲν διακρινόμενος.

**Mand.* iii. 1 ἀληθειαν ἀγάπα...ἵνα το πνευμα ο ὁ Θεος κατωκισεν ἐν τῇ σαρκι ταυτη ἀληθες ευρεθῆ...και οὕτως δοξασθησεται ὁ Κυριος ὁ ἐν σοὶ κατοικῶν, *Mand.* iv. 5 εαν μακροθυμος εση, το πνευμα το ἅγιον το κατοικουν ἐν σοὶ καθαρὸν ἐσται μη ἐπισκοτουμενον υπο ἑτερου πονηρου πνευματος, ἀλλ' ἐν εὐρυχωρῷ καταικουν ἀγαλλιάσεται...εαν δε ὀξύχاليا τις προσελθη, εὐθύς το πνευμα το ἅγιον, τρυφερὸν ον (being sensitive and fastidious), στενοχωρεῖται...και ζητεῖ ἀποστηναι ἐκ του τοπου, cf. *Sim.* v. 5, *Mand.* v. 2. 6, vi. 2. 3, x. 2. 2: James iv. 5 πρὸς φθονον ἐπιποθεῖ το πνευμα ο κατωκισεν ἐν ἡμῖν, cf. ver. 4 and i. 20.

**Mand.* iv. 1. 2 η γαρ ἐνθυμησις αὕτη Θεου δουλω ἀμαρτία μεγαλη ἐστίν, εαν δέ τις ἐργάσθαι τὸ ἔργον το πονηρὸν τουτο, θανατον εαυτω κατεργάζεται, cf. *Vis.* i. 1. 8 below: James i. 14, 15.

**Mand.* viii. 9 (good works), πρῶτον πάντων πίστις...ἀγάπη, ομόνοια, ἀληθεία, υποβουνη...χρηραῖς υπηρετειν, ορφανους και υστερου-μενους ἐπισκεπτεσθαι...ἐσκανδαλισμενους ἀπο της πίστεως...ἐπιστρεφειν και ευθυμους ποιειν, ἀμαρτάνοντας νουθετειν: James i. 3, ii. 8, i. 27, v. 19, 20, 13.

Mand. x. 2 οταν ὁ δίψυχος ἐπιβάληται πράξιν τινα και ταυτης ἀποτυχη...η λυπη αὕτη εἰσπορευεται εἰς τον ανθρωπον, *ib.* 3 ἐνδυσαι οὖν την ἰλαρότητα την πάντοτε εχουσαν χαριν παρα τῷ Θεῷ: James iv. 2, i. 2.

**Mand.* xi. (on true and false teachers) § 5 πᾶν πνευμα ἀπὸ Θεοῦ δοθεν...ἀφ' ἑαυτου λαλει πάντα, οτι ἀνωθεν εστιν...τὸ δε πνευμα τὸ λαλουν κατα τας ἐπιθυμίας τῶν ἀνθρωπων ἐπίγειον εστι, cf. § 6 and § 11, § 8 ὁ εχων τὸ πνευμα τὸ θείου τὸ ἀνωθεν πραῦς εστι και ἡσυχιος και ταπεινόφρων και ἀπεχομενος ἀπὸ πάσης πονηριας και ἐπιθυμίας ματαίας του αἰωνος τουτου...ουδε ὅταν θελη ανθρωπος λαλειν, λαλει τὸ πνευμα τὸ ἅγιον, ἀλλὰ τοτε λαλει ὅταν θεληση

αυταν ὁ Θεος λαλήσαι, § 12 ὁ ἄνθρωπος ἐκεῖνος ὁ δοκων πνεῦμα εχειν νψαῖ ἑαυταν καὶ θελει πρωτακαθεδριαν εχειν και εὐθύς ἴταμος εστι και ἀναιδης και παλυλαλας...τῶν τοιουτων ἐπίγειον εστι τα πνευμα ... εἰς συναγωγην ἀνδρῶν δικαίων ουκ ἐγγίζει ἀλλ' ἀποφευγει αυτους: James ii. 2, 3, iii. 1, 15—17.

Mand. xi. 9. ὅταν ελθῇ ὁ ἄνθρωπος ὁ εχων τα πνευμα τα θείαν εἰς συναγωγην ἀνδρῶν δικαίων των ἔχοντων πίστιν θείου πνεύματος, καὶ ἐντευξίς γένηται πρὸς τον Θεόν...τοτε πληρωθεῖς ὁ ἄνθρωπος τῷ πνευματι τῷ ἀγίῳ λαλεῖ εἰς το πλῆθος καθως ὁ Κυρίας βουλεται, *ib.* 17 σὺ δε πιστευε τῷ πνευματι τῷ ἐξερχομενῷ ἀπὸ του Θεου και εχοντι δύναμιν, *ib.* 20 λαβε την δυναμιν την ανωθεν ἐρχομένην, *Vis.* iii. 1, 8, καθισον ὧδε: James ii. 2, v. 16, iii. 15.

**Mand.* xii. 1 ἄρον ἀπο σουταν πᾶσαν ἐπιθυμίαν πονηράν, ενδυσαι δὲ την ἐπιθυμίαν την ἀγαθὴν...ενδεδυμένος γαρ ταυτην μισησεις την πανηραν ἐπιθυμίαν και χαλιναγωγησεις αὐτην καθως βαυλει. ἀγρία γαρ ἡ ἐπιθυμία ἡ πανηρα και δυσκολως ἡμεραυται: James iii. 2 (on the evil caused by the tongue) χαλιναγωγῆσαι, *ver.* 4 σπου η ορμὴ βουλεται, *ver.* 8 την δε γλώσσαν ουδεις δαμάσαι δύναται.

**Mand.* xii. 2 ἡ ἐπιθυμία ἡ πανηρά, ἐάν ἰδῇ σε καθωπλισμεναν τῷ φόβῳ του Θεου και ἀνθεστηκατα αυτῇ, φευξεται ἀπὸ σου μακράν, § 4 ὁ διαβουλας μαναν φόβαν εχει, ὁ δε φαβας αυτου τονον ουκ εχει· μὴ φαβῆθητε οὖν αυταν και φευξεται ἀφ' ὑμων, § 5 δυναται ὁ διάβολος ἀντιπαλαισαι, καταπαλαῖσαι δε σου δυναται· ἐάν σου ἀντισταθῆτε αὐτῷ νικηθεῖς φευξεται ἀφ' ὑμων κατησχυμμένος, *ib.* vii. 2: James iv. 7 ἀντίστητε τῷ διαβάλῳ και φευξεται ἀφ' ὑμων.

Mand. xii. 3 (God gave man power over the four kinds of animals) εἰ οὖν ὁ ἄνθρωπος κυρίας ἐστι τῶν κτισμάτων του Θεου...σου δυναται και ταυτων τῶν ἐνταλων κατακυριευσαι; James iii. 7.

Mand. xii. 6 ἄσοι ἂν καθαρίσωσιν ἑαυτων τας καρδίας ἀπὸ των ματαίων ἐπιθυμιῶν του αἰωνος ταυτου...ζήσονται τῷ Θεῷ: James i. 27, iv. 8.

Sim. i. 8 χηρας και ορφανους επισκέπτεσθε, *Mand.* viii. 10, *Vis.* iii. 9, 2: James i. 27.

**Sim.* ii. 5 ὁ πένης πλαυσίος ἐστιν ἐν τῇ ἐντευξί...και δυναμιν μεγάλην εχει ἡ ἐντευξίς αὐτου παρα τῷ Θεῷ: James ii. 5 αυχ ὁ Θεὸς ἐξελέξατο ταὺς πτωχοὺς τῷ κασμῷ πλαυσίου εν πίστει, v. 16.

**Sim.* v. 4 ἄσ αν δουλαις ἡ του Θεου και ἔχη τον Κυριον ἑαυταν ἐν τη καρδια αιτειται παρ' αυτου συνεσιν και λαμβάνει...ὁ δε Κυριος πολυευσπλαγχνος ἐστι και πασι τοῖς αἰτουμεναις παρ' αυτου ἀδιαλειπτως διδωσι, συ δε ἐνδεδυναμωμένος υπα του ἀγίου ἀγγελου και ειληφως παρ' αυτου ταιαυτην ἐντευξί και μὴ ὦν ἄργος, διατί οὐκ αιτῇ παρα ταῦ Κυρίου συνεσιν; James i. 1 Θεου...δουλος, *ver.* 5 εἰ τις λείπεται σαφίας, αιτειτω παρὰ του διδόντος Θεοῦ πασιν ἀπλῶς, v. 11, ii. 20, v. 16 δέσεις ἐνεργουμένη, on which see note.

Sim. v. 5, 1 παράμυθος εἰ, vii. 6 παράμειναν ταπειναφρανῶν: James i. 25.

Sim. vi. 1. 1 (ἐντολαι) δυνάμεναι σῶσαι ψυχὴν ἀνθρωπου: James i. 21 τον εμφυταν λόγον, τον δυνάμενυ σῶσαι τας ψυχας ὑμων.

Sim. vi. 1. 2 μὴ διψυχῆσης, ἀλλ' ενδυσαι τὴν πίστιν ταῦ Κυρίου, *Vis.* iv. 1. 8: James ii. 1 μὴ ἐν προσωπαλημψίαις εχετε τὴν πιστιν του Κυριου Ἰησοῦ Χριστου, *ver.* 4 σου διεκρίθητε;

**Sim.* vi. 1. 6 τα πρόβατα...τρυφῶντα ἦν και λίαν σπαταλωντα, *ib.* § 2. 4 οὔτοι εἰσιν αἱ προδεδωκότες μεν ἑαυτους ταις τρυφαις και ἀπαταις, εἰς δὲ τον Κυριον ουδεν ἐβλασφήμησαν: James v. 5 ἐτρυφησατε ἐπὶ τῆς γῆς και ἐσπαταλησατε.

**Sim.* vii. 4 δεῖ τον μετανοῶντα ... θλιβῆναι ἐν πάσαις θλιψεσι παικίλαις, vi. 3 τιμωρεῖ αὐτοὺς ποικίλαις τιμωρίαις: James i. 2.

Sim. viii. 3 το δένδρον τουτο το μέγα...νόμος Θεου εστιν, ὁ δε νόμος ουτος υἱὸς Θεου ἐστι κηρυχθεὶς εἰς τα πέρατα τῆς γῆς : *James* iv. 11.

**Sim.* viii. 6. 4 ὄναι ραβδοὶ...βεβρωμένοι ὑπὸ σήτας εὐρεθησαν, οὗτοί εἰσιν οἱ οποσταται καὶ προδοται τῆς ἐκκλησίας καὶ βλασφημησαντες ἐν ταῖς ἀμαρτίαις αὐτῶν τὸν Κύριον, ἐτι δε καὶ ἐπαισχυθηεντες το ἄνομα Κυρίου το ἐπικληθὲν ἐπ' αὐτοὺς : *James* ii. 6 οὐκ αὐτὰὶ βλασφημοῦσιν τὸ καλον ὄνομα το ἐπικληθεν ἐφ' ὑμας, cf. v. 2 τα ἱματια ὑμῶν σητοβρωτα γεγονεν.

Sim. viii. 9. 1 οὗτοι εἰσι πιστοὶ μεν γεγονοτες, πλουτησαντες δε καὶ γενομενοι ἐνδοξοὶ παρα τοῖς ἔθνεσιν υπερηφανίαν μεγαλην ἐνεδύσαντο καὶ ὑψηλοφρονες ἐγεγοντο καὶ κατελιπον τὴν ἀληθειαν...ἀλλ' ἐνεμειναν τῇ πίστει μὴ ἐργαζομενοι τα ἐργα τῆς πίστεως, *ib.* 10. 3 οὗτοί εἰσιν οἱ πιστευσαντες μονον, τα δε ἐργα τῆς ἀνομίας ἐργαζομενοι : *James* ii. 14, iv. 6.

Sim. ix. 16 πρὶν φορεσαι τὸν ἄνθρωπον το ὄνομα του υἱου του Θεοῦ νεκρος εστιν, οταν δε λάβῃ τὴν σφραγίδα ἀποτίθεται τὴν νεκρωσιν καὶ ἀναλαμβάνει τὴν ζωὴν, *ib.* 14, 5 : *James* ii. 7, i. 21.

Sim. ix. 19 ὑποκριται καὶ διδάσκαλοι πονηρίας, μὴ ἔχοντες καρπον δικαιοσύνης...οἱ τοιοῦτοι ὄνομα μεν ἔχουσιν, ἀπο δε τῆς πίστεως κενοὶ εἰσιν, καὶ οὐδεὶς ἐν αὐτοῖς καρπος ἀληθείας : *James* iii. 1, 14, 18, ii. 14, 17.

**Sim.* ix. 21 ὡσπερ αἱ βοτάναι ἥλιον ἰδουσαι ἐξηράνθησαν, οὕτω καὶ οἱ δίψυχοι οταν θλίψιν ἀκούσωσι...τὸ ὄνομα ἐπαισχυνοῦνται τοῦ Κυρίου αὐτων : *James* i. 11, 8, ii. 7.

Sim. ix. 21. 2 τα ρηματα αὐτων μόνον ζῶσι, τα δε ἐργα αὐτων νεκρα εστιν, *Mand.* x. 1 : *James* ii. 15—17, 26.

Sim. ix. 22 ἐπαινοῦσι δε εαυτοὺς ὡς συνεσιν ἔχοντας καὶ θελουσιν ἐθελοδιδάσκαλοι εἶναι...δια ταυτην τὴν ὑψηλοφροσυνην πολλοὶ ἐκενωθησαν ὑψουντες εαυτοὺς : *James* iii. 1, 15, ii. 20.

**Sim.* ix. 23 εἰ ὁ Θεὸς οὐ μνησικακεῖ τοις ἐξομολογουμενοις τὰς ἀμαρτίας, ἄνθρωπος...ἄνθρώπῳ μνησικακεῖ ὡς δυνάμενος ἀπολέσαι ἢ σῶσαι αὐτον ; *Mand.* xii. 6 φοβηθητε τὸν πάντα δυνάμενον σῶσαι καὶ ἀπολεσαι : *James* iv. 12 εἷς εστιν νομοθετῆς καὶ κριτῆς, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι.

**Sim.* ix. 26 ὡσπερ τα θηρία διαφθείρει τῷ εαυτων ἰω τον ἄνθρωπον καὶ ἀπολλυει, οὕτω καὶ τῶν τοιούτων ἀνθρώπων (δολιῶν καὶ καταλάλων) τὰ ρηματα : *James* iii. 8 γλωσσα μεστη ἰω θανατηφόρου.

**Sim.* x. 4. 3 *huiusmodi animam qui liberat magnum sibi gaudium adquiret ...qui novit angustiam ejus et non redimit eam, magnum peccatum admittit et fit reus sanguinis ejus* : *James* v. 19, 20, iii. 1.

Vis. i. 1. 8 ἐπὶ τὴν καρδίαν σου ἀνεβῆ ἡ ἐπιθυμία τῆς πονηρίας...ἀμαρτία γε εστι καὶ μεγάλη...οἱ πονηρα βουλευόμενοι ἐν ταῖς καρδίαις θάνατον ἐαυτοῖς ἐπισπῶνται, § 2. 1 πῶς ἰλάσσομαι τὸν Θεὸν περὶ τῶν ἀμαρτιῶν μου τῶν τελειῶν ; see above *Mand.* iv. 1 : *James* i. 14, 15.

Vis. i. 2 καγὼ λυπουμενος καὶ κλαιων εἶπον, Κυρία χαιρε. καὶ εἶπέν μοι, Τι στεγνὸς ἔρμα, ὁ μακροθυμος καὶ ἀστομαχῆτος, ὁ πάντοτε γελῶν, τι οὕτω κατηφῆς τῇ ἰδεᾷ καὶ οὐχ ἰλαρός ; *James* iv. 9 ταλαιπωρήσατε καὶ πενθήσατε καὶ κλιύσατε· ὁ γελῶς ὑμῶν εἰς πένθος μεταστραφήτω καὶ ἡ χαρὰ εἰς κατηφειαν.

Vis. ii. 2. 4 οὐκ ἀπεχεται τῆς γλώσσης ἐν ἡ πονηρεται...ἀφίενται αὐτοῖς αἱ ἀμαρτια πασαι ἐὰν ἀρῶσιν ἀπο τῆς καρδίας αὐτων τὰς δίψυχιας : *James* iii. 1, i. 8.

Vis. ii. 2. 7 μακαριοὶ ὑμεῖς ὅσοι ὑπομενετε τὴν θλίψιν : *James* i. 2, 12.

**Vis.* iii. 9. 5 βλέπετε τὴν κρίσιν τὴν ἐπερχομενην...βλέπετε αἱ γαυρουμενοι ἐν τῷ πλούτῳ ὑμῶν, μῆποτε στενάξουσιν οἱ ὑστερουμενοι, καὶ ὁ στεναγμος αὐτων ἀναβῆσεται πρὸς τὸν Κύριον : *James* v. 1 foll., esp. ver. 4 ὁ μισθος τῶν ἐργατων...ὁ ἀφυστερημενος ἀφ' ὑμῶν κρᾶζει καὶ αἱ βοαὶ τῶν θερισάντων εἰς τα ὠτα Κυρίου Σαβαωθ εἰσεληλυθαν, ver. 8, 9.

Vis. iii. 13 εὐθύς ἐπελάθετο : *James* i. 24.

**Vis.* iv. 3 το μεν μελαν οὗτος ὁ κόσμος ἐστιν ἐν ᾧ κατοικεῖτε...τὸ δε λευκον

μέρος ὁ αἰὼν ὁ ἐπερχόμενός ἐστιν, ἐν ᾧ κατοικήσανσιν οἱ ἐκλεκτοὶ τοῦ Θεοῦ ὅτι ἄσπιλοι καὶ καθαρὸι ἔσονται οἱ ἐκλελεγμένοι εἰς ζωὴν αἰώνιον, *Mand.* ii. 4 πᾶσιν ὑστερουμένοις δίδου ἀπλῶς...φύλασσε τὰς ἐντολὰς ταύτας ἵνα ἡ μετάνοιά σου...ἐν ἀπλότῃτι εὐρεθῇ καὶ ἡ καρδιά σου καθαρὰ καὶ ἀμίαντος *Sim.* v. 6 πᾶσα σὰρξ ἀπολήψεται μισθὸν ἢ εὐρεθεῖσα ἀμίαντος καὶ ἄσπιλος, *Sim.* ix. 26. 2 οἱ μὲν τοὺς σπίλους ἔχοντες διάκονοί εἰσι κακῶς διακονήσαντες καὶ διαρπάσαντες χηρῶν καὶ ὀρφανῶν τὴν ζωὴν: James i. 27 θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ Θεῷ καὶ πατρὶ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανούς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου, i. 5.

Hermas also uses some rare words which are found in James, e.g. πολὺ-σπλαγγνος (see n. on v. 11); καταδυναστεύω *Mand.* xii. 5, James ii. 6; δίψυχος, -ια, and ἐπίγειος (of which exx. are given above).

Justin Martyr, d. about 165 A.D.

**Apol.* i. 16 μὴ ὁμόσητε ὅλως· ἔστω δὲ ὑμῶν τὸ ναὶ ναί, καὶ τὸ οὐ οὐ (prefixing the article with James v. 12).

c. 32 οἱ πιστεύοντες, ἐν οἷς οἰκεῖ τὸ παρὰ τοῦ Θεοῦ σπέρμα, ὁ λόγος: James i. 18, 21, iv. 5.

c. 61 ἐν τῷ ὕδατι ἐπονομάζεται τῷ ἐλομένῳ ἀναγεννηθῆναι τὸ τοῦ Θεοῦ ὄνομα: James i. 18, ii. 7.

c. 67 οἱ εὐποροῦντες...ἕκαστος ὁ βούλεται δίδωσι καὶ τὸ συλλεγόμενον παρὰ τῷ προστώτῃ ἀποτίθεται καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς τε καὶ χήραις καὶ τοῖς...λειπομένοις: James i. 27, ii. 15.

**Tryph.* 49 (Χριστῷ) ὁν καὶ τὰ δαιμονία φρισσοῦσιν καὶ πᾶσαι ἀπλῶς αἱ ἀρχαί, c. 131, μελλεῖ ἐξολοθρευθῆσθαι τὰ δαιμονία καὶ δεδιεναι τὸ ὄνομα αὐτοῦ καὶ πᾶσας τὰς ἀρχὰς...ομοίως υφωρασθαι αὐτὸν: James ii. 19.

**ib.* 100 (Εὔα) τὸν λόγον τὸν ἀπο τῆς ὀφείας συλλαβουσα παρακοὴν καὶ θάνατον ἐτεκε: James i. 15.

Justin frequently uses the word ενεργεῖν, ενεργεῖσθαι (James v. 16) and has also the rare πολυσπλαγγνία (*Tryph.* 55).

Ep. ad Diognetum, probably written about 150 A.D.

c. 7 οὐ γὰρ ἐπίγειον εὐρημα τοῦτ' αὐτοῖς παρεδόθη... ἀλλ' αὐτὸς ὁ παντοκράτωρ... ἀπ' οὐρανῶν τὴν ἀληθειαν καὶ τὸν λόγον τῶν ἁγίων... ἀνθρώποις ἐνίδρυσεν καὶ ἐγκατεστηριξε ταῖς καρδίαις: James iii. 15, i. 17, 18, 21.

ib. ταῦτα τῆς παρουσίας αὐτοῦ δείγματα: James v. 7.

*c. 9 (ὁ Θεός) οὐκ ἐμίσησεν ἡμᾶς...οὐδὲ ἐμνησικάκησεν ἄλλα ἐμακροθύμησεν...αὐτὸς τὸν ἴδιον υἱὸν ἀπέδοτο λύτρον ὑπερ ἡμῶν...τί γὰρ ἄλλο τὰς ἁμαρτίας ἡμῶν ἠδυνήθη καλυψαίη ἐκείνου δικαιοσύνης; James i. 5, v. 20 (cf. *Psa.* lxxxv. 2).

*c. 10 ὁ Θεὸς τοὺς ἀνθρώπους ἠγαπήσεν...οἷς ὑπέταξε πάντα τὰ ἐν τῇ γῆ... οὐς ἐκ τῆς ἰδίας εἰκόνος ἐπλασε...οὐς τὴν ἐν οὐρανῷ βασιλείαν ἐπηγγείλατο καὶ δώσει τοῖς ἀγαπήσασιν αὐτὸν: James iii. 7, 9, i. 12, ii. 5.

Marcus the Valentinian (fl. 150 A.D.), in a formulary cited by Irenaeus:

**Iren. Haer.* i. 13. 6 ἰδου ὁ κριτῆς ἐγγυς: James v. 9.

Athenagoras, flourished about A.D. 170.

Apol. c. 24 τῆς κοσμικῆς σοφίας καὶ <τῆς> θεολογικῆς...διαλλαττουσῶν, καὶ τῆς μεν οὐσης ἐπουρανίαυτῆς δε ἐπιγείου: James iii. 15.

Acta Thomae A.D. 200 (Bonnet p. 144. 23) κρίσις ἀνηλεος τῷ μῆ ποιησαντι ελεος : James ii. 13.

Acta Johannis (Zahn's ed.) written by Prochorus in the fifth century, but incorporating materials of the second century.¹

*p. 75. 13 foll. μακαριος ἀνθρωπος ὃς οὐκ ἐπείρασεν τὸν Θεὸν ἐν τῇ καρδίᾳ αὐτοῦ. ὁμῶς καὶ τοῖς Ἰσραηλιτοῖς τότε πειραζουσιν τὸν Θεὸν ὁ ἀπείραστος τῇ πείρᾳ ἐκείνων τὴν εὐθύτητα ἐδίδου...καὶ σὺ μὴ πείραζε Θεὸν καὶ οὐ μὴ πειρασθῆς κακοῦ, p. 113. 5 μὴ πειραζε τὸν ἀπείραστον, p. 190. 18 μακαριος ὅστις οὐκ ἐπείρασεν ἐν σοὶ τὸν Θεόν, ὁ γὰρ σε πειράζων τὸν ἀπείραστον πειράζει : James i. 13.

*p. 141. 14 ἐρρύσατο αὐτὸν ἀπαταυλίου τοῦ θανατηφόρου : James iii. 8.

*p. 167. 10 εἰς τὸν τῆς διδασκαλίας ὄρον τοῦ θεολόγου παρακυσώμεν : James i. 25.

*p. 170. 20 ὁ πολυευσπλαγχνος Θεός : James v. 11 (reading of Thl.).

*p. 244 n. εἰς περιπέσης πειρασμοῖς μὴ πτοηθήσῃ : James i. 2.

Testamentum Jobi, published in *Texts and Studies* v. 1 by Dr. James, who considers it to be a Greek paraphrase of a Hebrew Midrash on Job, the paraphrase being the work of a Christian living in Egypt in the 2nd or 3rd century. It exists in two forms, one of which (M) was printed by Mai in 1833, probably from a Vatican MS., the other by Dr. James from a Paris MS. (P) in 1897. The following resemblances to our Epistle have been pointed out by the editor :

c. iv. εἰς ὑπομεινης ποιησῶ σου τὰ ὀνόματα ἀνομασταν...ἵνα γνῶς ὅτι ἀπρῶτος ὁ ἄληπτος ἐστίν...καὶ ἐγερθήσῃ ἐν τῇ ἀναστάσει [M adds εἰς ζωῶν αἰώνιον], εἴσῃ γὰρ ὡς ἀθλητῆς πυκτεῦων καὶ καρτερῶν πανούς [M reads πειρασμούς] καὶ ἐκδεχόμενος τὸν στεφάνον : cf. James i. 2, 4, 12, ii. 1, v. 7, 11.

c. xii. (M) οὐκ ὑστέρησα ποτε μισθὸν μισθωτοῦ ἢ ἀλλοῦ τινος ἢ ἀφηκα τὸν μισθὸν αὐτοῦ ἐσόμενον παρ' ἐμοὶ μίαν ἐσπεραν ἐν τῇ οἰκίᾳ μου : cf. James v. 4.

c. xv. (a quotation from Sirach x. 7) βδέλυγμά ἐστίν ἐναντίον τοῦ θεοῦ ἡ ὑπερηφάνια : James iv. 6.

c. xxvi. μακροθυμησώμεν εἰς ἃν ὁ κύριος σπλαγχνισθεὶς ἐλεήσει ἡμᾶς, cf. also xxvii. : James v. 7.

c. xxxiii. ὁ κόσμος ὅλος παρελευσεται καὶ ἡ δόξα αὐτοῦ φθαρῆσεται...ἐμοὶ δὲ ὁ θρόνος ὑπάρχει ἐν τῇ ἀγίᾳ γῆ καὶ ἡ δόξα αὐτοῦ ἐν τῷ αἰῶνι ἐστίν ταῦ ἀπαραλλακταῦ [M. τῶ, -κτῶ]...οὗτοι οἱ βασιλεῖς παρελευσονται...ἡ δὲ δόξα καὶ τὸ καυχῆμα αὐτῶν ἔσονται ὡς ἐσοπτρον· ἐμοὶ δὲ ἡ βασιλεία εἰς αἰῶνας αἰῶνων καὶ ἡ δόξα καὶ εὐπρέπεια αὐτῆς ἐν τοῖς ἄρμασιν τοῦ πατρὸς ὑπάρχει : James i. 10, 11, 9, 23, 12, ii. 5, iv. 14.

c. xxxvi. ἐν τοῖς γήναιοις οὐ συνέστηκεν (ἡ καρδία μου) ἐπεὶ ἀκατάστατος ἡ γῆ...ἐν δὲ τοῖς ἐπουρανίοις συνεστήκεν : James i. 8.

Irenaeus, d. about 200 A.D.

*iv. 16. 2 *credidit Deo et reputatum est illi ad iustitiam et amicus Dei vocatus est*, cf. iv. 13. 4 : James ii. 23.

¹ See Salmon, *Introduction to the N.T.*, pp. 378 foll.

*v. 1. 1 *factores sermonum ejus facti...facti autem initium facturae*: James i. 22, 18.

*iv. 34. 4 *libertatis lex, id est verbum Dei ab apostolis annuntiatum, iv. 39.*
4 τα οὖν αποστάντα του πατρικου φωτος και παραβάντα τον θεσμον της ελευθερίας παρα την αυτων απεστησαν αίτιαν, cf. iii. 12. 14, iv. 9, 2, iv. 37. 1: James i. 25, ii. 12, i. 17.

Theophilus, d. about 185 A.D.

*i. 15 *δείξον μοι τον άνθρωπον σου, κἀγω σοι δείξω τον Θεόν μου*: James ii. 18.

ii. 15 *οί επιφανείς αστερες και λαμπροί είσιν είς μίμησιν τών προφητων' δια τουτο και μενουσιν ακλινείς...οι δε ετερον έχοντες ταξιν της λαμπροτητος τυποι είσιν του λασου τών δικαίων. Οί δ' ου μεταβαίνοντες...οι και πλάνητες καλουμενοι, και αυτοί τυπος τυγχάνουσιν τών άφισταμένων ανθρώπων άπο του Θεου*: James i. 17 (Jude 13).

Clement of Alexandria (d. about 220 A.D.) is said by Eusebius (*H.E.* vi. 14) to have included in his *Outlines* (*έν ταις υποτυπωσεσι*) short explanations of all the sacred books *μηδε τας αντιλεγόμενας παρελθών, την 'Ιουδα λεγω και τας λοιπάς καθολικας επιστολάς, την τε Βαρνάβα και την Πέτρου λεγομενην άποκαλυψιν.* Cassiodorius (*Inst. div. lit.* 8) on the other hand says that Clement commented 'on the Canonical Epistles, that is to say, on the first Epistle of St. Peter, the first and second of St. John, and the Epistle of St. James.' The notes on 1 Peter, Jude, 1 John, 2 John are still extant in a Latin Translation, and some have doubted whether he really wrote on the other Catholic epistles, and would read *Jude* for *James* in Cassiodorius: see, however, Zahn, *N. K.* I. 322, *Forschungen* iii. 153, Sanday in *Stud. Bibl.* iii. 248. Dr. Bigg (*Christian Platonists*, p. 52) adds that the mention of James along with Peter, John, and Paul, as one of the founders of Christian Gnosis (*Clem. ap. Eus. H.E.* ii. 1) would be very remarkable, unless James were known to Clement as a canonical writer.

Protr.* c. 10, p. 86 *ή δυναμις η θεϊκή επιλαμψασα την γην σωτηρίου σπερματος ενεπλησε το παν...(ό λόγος) εξ αυτης άνατείλας της πατρικής βουλήσεως ρήστα ήμίν επέλαμψε τον Θεον, c. 11, p. 90, λόγος άληθείας, λόγος άφθαρσίας, ό αναγεννων τον ανθρωπον, c. 10, p. 83 ό των άγοθων άιδιος δοτήρ, cf. *Paed.* i. p. 125 *τω γουν γάλακτι, τη κυριακη τροφή ευθός μεν αποκυθέντες τιθηνούμεθα, ib.* p. 123 *ό λογος τα πάντα τῷ νηπίῳ, και πατηρ και μητηρ και παιδαγωγος και τροφευς*: James i. 17, 18 *παν δάρημα τέλειον ανωθεν έστιν, καταβαινον άπο του πατρός τών φωτων...βουληθείς άπεκυσησεν ήμας λόγω άληθείας, cf. ver. 5.

Strom. ii. p. 439, iv. 611, *Paed.* iii. p. 259 *και φίλον αυτον (Αβρααμ) ώνόμασεν της οικου καταφρονησαντα περιουσίας, ib.* p. 279: James ii. 23.

**ib.* iv. p. 570 *τελειον εργον αγάπης ενεδείξατο*: James i. 4, iii. 13.

**ib.* iv. p. 572 *Ίωβ έγκρατείας υπερβολή και πιστεως υπεροχή πένης μεν εκ πλουσίου...γενόμενος ήμίν τε έστι παράδειγμα άγαθον αναγε-*

γραμμενος, δυσωπων τον πειρασαντα, ενλογων τον πλασαντα : James v. 10, 11, iv. 7.

**ib.* iv. p. 613 ὁ σοφὸς εὐδεικνυσθῶ τὴν σαφίαν αὐτοῦ μὴ λαγοῖς μόνον ἀλλ' ἐν ἔργοις αγαθοῖς, see above on Clem. R. c. 38 : James iii. 13.

**ib.* v. p. 650 τὴν πίστιν οὐκ ἀργὴν καὶ μόνην, ἀλλὰ σὺν ζήτησει δεῖ προφαίνειν : James ii. 20.

**ib.* v. p. 707 τῷ τοῦ Κυρίου ρητῷ, Ἔστω ὑμῶν τὸ ναὶ ναί, καὶ τὸ οὐ οὐ (prefixing the article with James v. 12).

ib. vi. p. 778. ἀπαραβατῶς τὰ κατὰ τὰς ἐντολάς κατορθῶν· τὸ δ' ἐστὶ θρησκευεῖν τὰ θεῖον διὰ τῆς ὑπὸ τῆς δικαιοσύνης ἔργων τε καὶ γνώσεως : James i. 27.

ib. vi. p. 825 εἰ μὴ πλεονασθῆ ὑμῶν ἢ δικαιοσύνη πλείων τῶν γραμματέων καὶ Φαρισαίων τῶν κατὰ ἀποχὴν κακῶν δικαιοσυμένων, σὺν τῷ μετὰ τῆς ἐν τοῦτοις τελειώσεως καὶ [τῷ] τὸν πλησίον ἀγαπᾶν καὶ εὐεργετεῖν δύνασθαι, οὐκ ἔσεισθε βασιλικοὶ : *ib.* iv. p. 626 αἴτημα τὸ βασιλικώτατον διδάσκων αἰτεῖσθαι, τὴν τῶν ἀνθρώπων σωτηρίαν : James ii. 8.

Tertullian, d. about 230 A.D.

Bapt. 20 Nam et præcesserat dictum, *Neminem intentatum regna caelestia consecuturum* (perhaps said with immediate reference to Matt. v. 10, but the form seems to be coloured by a reminiscence of James i. 12, 13).

**De Orat.* 8 'Ne nos inducas in tentationem,' id est, ne nos patiaris induci ab eo utique qui tentat. ceterum *absit ut Dominus tentare videatur...Diaboli est et infirmitas et malitia* : James i. 13.

**De Orat.* 29 Sed et retro oratio...*imbrium utilia prohibebat*. Nunc vero oratio justitiae omnem iram Dei avertit, pro inimicis excubat...*Mirum si aquas caelestes extorquere novit, quae potuit et ignes impetrare? Sola est oratio quae Deum vincit*. Sed Christus eam nihil mali novit operari...Itaque nihil novit nisi defunctorum animas de ipso mortis itinere vocare, debiles reformare, aegros remediare...*eadem diluit delicta, tentationes repellit...peregrinantes reducit... lapsos erigit* : James v. 16—20.

**Adv. Jud.* 2 Unde Abraham amicus Dei deputatus? James ii. 23.

Origen (d 253 A.D.) is apparently the first who cites the Epistle as Scripture and as written by St. James.

**Comm. in Joh.* xix. 6 εἰ μὴ γὰρ λέγεται μὲν πίστις, χωρὶς δὲ ἔργων τυγχάνη, νεκρά ἐστὶν ἡ τοιαυτή, ὡς ἐν τῇ φερομένῃ Ἰακώβου ἐπιστολῇ ἀνέγνωμεν, cf. *ib.* xix. 1, xx. 10, *ad Rom.* ii. 12, viii. 1, *in Josh.* x. : James ii. 20, 26.

**Sel. in Exod.* xv. 25 (Lomm. viii. p. 324) ὅτε Θεὸς πειράζει, ἐπ' ὠφέλεια πειράζει, οὐκ ἐπὶ τῷ κακοποιῆσαι. Διὸ καὶ ἐλεχθῆ ὅτι Ὁ Θεὸς ἀπείριστος ἐστὶ κακῶν...ὁ σὺν φέρων τοὺς πειρασμοὺς γενναίως στεφανοῦται. Ἄλλα δὲ ἐστὶν ἐπὶ τοῦ διαβόλου· ἐκεῖνος γὰρ πειράζει ἵνα τοὺς πειθόμενους αὐτῷ θανατώσῃ, cf. *Sel. in Levit.* xii. 3 : James i. 13—15.

**Comm. in ep. ad Rom.* ii. 13 (Lomm. vi. p. 134) *et fides sine operibus mortua dicitur et ex operibus sine fide nemo apud Deum justificatur* : James ii. 17, 26.

**ib.* iv. 1 (Lomm. vi. p. 235) In alio Scripturae loco dicitur de Abraham quod *ex operibus fidei justificatus sit*, cf. *ib.* iv. 3 : James ii. 21, 22, 23.

**ib.* iv. 8 Nec solus haec Paulus scribit : andi et Jacobum fratrem Domini similia protestantem cum dicit *Qui voluerit amicus esse saeculi hujus, inimicus Dei constituetur* : James iv. 4.

**ib.* ix. 24 sicut et Jacobus apostolus dicit *Omne datum bonum et omne donum perfectum desursum est descendens a Patre luminum*: James i. 17.

**Hom. in Gen.* viii. 10 *Generas autem gaudium si omne gaudium existimaveris cum in tentationes varias incideris et istud gaudium offeras in sacrificium Deo*: James i. 2.

**ib.* ii. 6 *Omnipotentis Dei misericordiam deprecemur, qui nos non solum auditores verbi sui faciat, sed et factores*: James i. 22.

**ib.* i. 7 *Ipse ait per prophetam Appropinquate mihi et appropinquabo vobis, dicit Dominus, cf. on Exod.* iii. below: James iv. 8, cf. *Zech.* i. 3.

**Hom. in Exod.* viii. 4 *Sed et Apostolus Jacobus dicit Vir duplex animo inconstans est in omnibus viis suis*: James i. 8.

**Hom. in Exod.* iii. 3 *Hoc idem Jacobus Apostolus cohortatur, dicens Resistite autem diabolo et fugiet a vobis, cf. Comm. in Rom.* iv. 8, which adds the words *appropinquate Deo et appropinquabit vobis*: James iv. 7, 8.

**Hom. in Lev.* ii. 4 *Ita enim dicit scriptura divina Qui converti fecerit peccatorem ab errore viae suae salvat animam a morte et cooperit multitudinem peccatorum*: James v. 20.

**ib.* *Jacobus Apostolus dicit Si quis autem infirmatur vocet presbyteros ecclesiae et imponant ei manus, ungentes eum oleo in nomine Domini. Et oratio fidei salvabit infirmum, et si in peccatis fuerit remittentur ei*: James v. 14–15.

**ib.* xiii. 3 *Jacobus Apostolus dicit Fructus autem justitiae in pace seminatur*: James iii. 18.

**Hom. in Num.* xviii. 1 *Ille erat apud quem non est transmutatio nec commutationis umbra*: James i. 17.

**Sel. in Psalm.* cxviii. 6 *Εἰ ὁ πασας ποιήσας τας ἐντολάς, πταίσας δε εν μια, γίνεται πάντων ενοχος, καλως γεγραπται Τότε ου μὴ αἰσχυρθω ἐν τῷ με ἐπιβλεπειν ἐπὶ πασας τας ἐντολάς σου*: James ii. 10.

**ib.* ver. 153 *Μακαριον ενωπιον του Θεου ταπεινωσθαι· φησι γαρ Ιακωβος Ταπεινωθητε ἐνωπιον Κυρίου και υψωσει υμᾶς*: James iv. 10.

**ib.* ver. 171 *ὡσπερ των ξυθυμουνητων εστι το ψάλλειν—ε υθυμει γάρ τις, φησίν, εν υμῖν, ψαλλετω—ουτω το υμνεῖν τῶν θεωρουνητων τους λόγους των δικαιοματων εστιν, cf. Sel. in Psalm.* xii. 6, *ib.* xlv. 7, xlv. 4: James v. 13.

**ib.* xxxi. 5 *πνευμα ἢ γραφη ποτε μεν...τὴν ψυχὴν (καλει), ὡς παρα Ἰακωβω Ὡσπερ δε το σωμα χωρὶς πνευματος νεκρον εστι*: James ii. 26.

**ib.* xxxvii. 24 *Apostolus enim est qui dicit In multis enim offendimus omnes, et si quis in verbo non offendit, hic perfectus est vir*: James iii. 1, 2.

**Sel. in Jerem.* xlvi. 2 *υπερηφάνοις γαρ ὁ Θεος ἀντιτάσσεται, cf. Hom. in Ezek.* ix. 2: James iv. 6.

**Princip.* i. 6 *scienti bonum et non facienti peccatum est illi*: James iv. 17.

**Comm. in Prov.* (Mai Nov. Bibl. vii. 51) *ὁ Ἰακωβος φησιν, ἀλλήλοις ἐξαγγέλλετε τα παραπτωματα υμων ὡς λάθητε.*

Dionysius of Alexandria, d. 265 A.D.—

**Comm. in Lucam* (Migne Patr. Gr. x. p. 1595), after distinguishing between the phrases *ἐπειράσθη* and *εἰς πειρασμὸν εἰσηλθεν* proceeds *ο μὲν πονηρος εἰς τοὺς πειρασμοὺς καθέλκει οἷα πειραστής (? πειραστὸς) κακῶν· ὁ δὲ Θεὸς πειράζων τοὺς πειρασμοὺς περιφέρει ὡς ἀπειράστος κακῶν. ὁ γὰρ Θεὸς, φησίν, ἀπείραστος ἐστὶ κακῶν*: James i. 13.

Gregory Thaumaturgus, d. about 270 A.D.—

**Fragment quoted in Catena* (Westcott Can. p. 437) *δῆλον γαρ ὡς παν ἀγαθὸν τελειον θεόθεν ερχεται*: James i. 17.

Clementine Homilies, early in the third century.

*iii. 55 τοῖς δε οἰομένοις οτι ο Θεὸς πειράζει...εφη Ὁ πονηρος ἐστιν ὁ πειράζων, ὁ και αὐτον πειρασας: James i. 13.

iii. 54 (ἡ ἀλήθεια ἢ σωζουσα) ἦν και εστιν ἐν τῷ Ἰησοῦ ἡμων λόγῳ, cf. μεταλαβειν τον της ἀληθείας λόγον i. 16, σφίζειν δυναμενοι λόγοι, *Ep. ad Jac.* 5, 6, λόγοι ζωοποιοί, *Ep. ad Jac.* 19: James i. 18, 21.

*xi. 4 ὁ εἰς Θεὸν ευσεβεῖν θελων ἀνθρωπον εὐεργετεῖ, οτι εἰκονα Θεου τὸ ἀνθρωπου βασταζει σῶμα...τιμὴν οὖν τη του Θεου εἰκόν...προσφέρειν δι ουτως, πεινωτι τροφην, διψῶντι ποτον, κ.τ.λ., iii. 17 ὁ εἰκονα και ταυτα αἰώνιου βασιλεως ὑβρίσας την ἀμαρτιαν εἰς ἐκεῖνον ἀναφερομενην εχει οὐπερ καθ' ομοίωσιν ἡ εἰκὼν ετυγχανεν οὔσα, xvii. 7 ὁ αὐτον σέβειν θελων την ορατην αὐτου τιμα εἰκονα, ὅπερ ἐστὶν ἀνθρωπος· οτι ἂν οὖν τις ποιησει ἀνθρωπῳ, εἴτε ἀγαθον εἴτε κακον, εἰς ἐκεῖνον ἀναφερεται: James iii. 9.

*viii. 7 οὐ γαρ ὠφελήσει τινα το λεγειν ἀλλα το ποιειν· ἐκ παντὸς οὖν τροπου καλῶν ἐργων χρεία: James ii. 14, i. 22.

*vii. 8 ἡ δε ὑπ αὐτου (τοῦ Θεοῦ) ορισθεισα θρησκεία ἐστὶν αὐτῆ· τὸ μόνον αὐτον σεβειν και τῷ τῆς ἀληθείας μόνῳ πιστευειν προφήτῃ...μὴ ἀκαθάρτως βιουν...πάντας δε σωφρονειν, ευποιεῖν, μὴ ἀδικεῖν· παρὰ του παντα δυναμενου Θεου ζωὴν αἰώνιον προσδοκαν, ευχαῖς και δεήσεσιν συνεχεσιν αἰτουμενους αὐτην λαβειν: James i. 27, 5, 6, 12, 18.

viii. 6 μίας δι' ἀμφοτερων (Ἰησοῦ και Μωυσεως) διδασκαλιας οὔσης τον τουτων τινὶ πεπιστευκοτα ὁ Θεος ἀποδεχεται· ἀλλα τὸ πιστευειν τῷ διδασκαλῷ ἐνεκα του ποιεῖν τα ὑπο του Θεοῦ λεγόμενα γίνεται: James i. 25, ii. 8, 10—12, iv. 11.

xi. 11 ἐχθρὰ τίς ἐστὶν Θεῷ ἐν ὑμῖν ἀλογος ἐπιθυμία: James iv. 4, 1, i. 14.

*iii. 55 ἐστῶ ὑμων του ναὶ ναί, και του ου οὐ: James v. 12.

*xiii. 16 καλῶ ἐσόπτρῳ ὄρα εἰς τον Θεον ἐμβλεπουσα: James i. 23.

Ep. ad Jac. 11 διο προφήτου ἀληθως οντες μαθηταί, ἀποθέμενοι την διχόνοιαν, ἐξ ἧς γίνεται ἡ κακοπραξία, προθύμως το εὐποιεῖν ἀναδεξασθε: James i. 21—23, 8, iv. 8.

Constitutiones Apostolicae, a compilation of the fourth century, portions of which belong to a much earlier date.

*i. 23 μηδε επιτετηδευμενη σὺ τῇ εσθῆτι χρηση εἰς ἀπάτην... μηδε χρυσήλατον σφενδονην τοῖς δακτυλοῖς σου περιθησ'· οτι ταυτα πάντα εταιρισμου τεκμηρια ὑπαρχει: James ii. 2.

*ii. 6 ἐστῶ δε ὁ ἐπισκοπος...μὴ πλεονεκτης...μὴ φιλοπλουσιος, μὴ μισόπτωχος, μὴ καταλαλος...μὴ θυμωδης...μὴ ταῖς του βίου πραγματείαις συμπεπλεγμενος...μὴ δίγνωνμος, μὴ δίγλωσσος...οτι πάντα τὰ τοιαυτα ἐχθρὰ του Θεου ὑπάρχει και δαιμόνων φίλα: James ii. 1—7, iv. 11, i. 20, 27, 8, iii. 9.

*ii. 36 μὴ κρῖναι τον ἐπίσκοπόν σου ἢ τον συλλαϊκόν· εἰ γαρ κρίνης τον ἀδελφόν, κριτης ἐγενου, μηδενος σε προχειρισαμενου: James iv. 11, 12.

ii. 37 οπου δε οργη, ἐκεῖ ὁ Κύριος οὐκ εστιν: James i. 20.

*ii. 58 εἰ δε ἐν τῷ βίῳ, σὺ ὁ ἐπισκοπος μὴ προσωποληπτων καταλίπης την διακονίαν του λογου· ἵνα διαταξῇ αὐτῷ προεδρίαν, ἀλλα μενε ἡσυχιος...οἱ δε ἀδελφοὶ διὰ των διακωνων παραδεχθεσθωσαν αὐτόν...εἰ δε πτωχος ἢ ἀγενῆς...επελθοι...και τουτοις τοπον ποιησει ἐξ ὑλης τῆς καρδίας ὁ

διακονος, ἵνα μη προς ἄνθρωπον αὐτου γενηται ἡ προσωποληψις ἀλλὰ προς Θεὸν ἡ διακονία εὐαρεστος. το δε αὐτο ποιείτω, και ἡ διακονος ταυς επερχομεναις γυναιξιν πτωχαις ἤτοι πλουσιαις: James ii. 1—4, i. 27.

*ii. 8 ἄνῆρ ἀδόκιμος ἀπειραστος παρα Θεῶ. See above Tert. Bapt. 20: James i. 12, 13.

Lactantius, fl. 300 A.D.—

**Epitome* c. 65 *si enim ficti ab uno Deo et orti ab uno homine, consanguinitatis jure sociamur; omnem igitur hominem diligere debemus... Si quis victu indiget, impertiamus; si quis nudus occurrit vestiamus. Pupillis defensio, viduis tutela nostra non desit... Magnum misericordiae opus est aegros pauperes visere atque refovere. Haec... si quis obierit, verum et acceptum sacrificium Deo immolavit... Deus quia justus est suamet ipsum lege, et sua condicione prosequitur: miseretur ejus quem viderit misericordem; inexorabilis est si quem precantibus cernit immitem... contemnenda est pecunia et ad caelestes transferenda thesauros ubi nec fur effodiat nec rubigo consumat: James iii. 9, ii. 8, 15, 16, i. 27, ii. 13.*

Instit. v. 1. 9 *si lucrari hos a morte... non potuerimus, si ab illo itinere devio ad vitam lucemque revocare, quoniam ipsi salutis suae repugnant; nostros tamen confirmabimus: James v. 19, 20.*

**Instit.* vii. 21 *daemones reformidant quia torquentur ab eo ac puniuntur: James ii. 19.*

Athanasius, d. 373 A.D.—

De Decretis Nic. Syn. 4 *την ελευθερίαν της ἑαυτων ψυχῆς ἄλλοις προπίνοντες τουτους καὶ καθηγεμονας τῆς αἵρεσεως εχειν ἔθε λουσιν, ἄνθρωπους, ὡς εἶπεν ὁ Ἰακωβος διψυχους καὶ ἀκαταστάτους ὄντας ἐν πάσαις ταῖς ὁδοῖς αὐτων και μη μίαν μεν εχοντας γνώμην, ἀλλοτε δε ἄλλως μεταβαλλομένους: James i. 8.*

Orat. tert. c. Ariana. 6 *καθως Ἰακωβος ο ἀπόστολος διδάσκων ελεγε, Βουληθεις ἀπεκυησεν ἡ μᾶς λόγῳ ἀληθείας: James i. 18.*

Ep. ad Afr. 8 *ἀπλη γαρ ἐστιν ουσία ἐν ἡ οὐκ ἐνι ποιότης οὐδε, ὡς εἶπεν ὁ Ἰακωβος, παραλλαγῆ τις ἢ τροπῆς ἀποσκιασμα: James i. 17.*

And elsewhere. See above on his canon of the N.T.

Chrysostom, A.D. 347—407.

One quotation will be enough to show how highly he esteemed St. James. For his comments on our Epistle, see the *Fragments in Ep. Cath.* in Migne *Patr. Gr.* p. 64.

Orat. de Paenit. v. *και, εἰ βουλευθε, παράξω υμῖν ἀξιόπιστον μαρτυρα, τον ἀδελφῶθεον Ἰάκωβον φάσκοντα· ἡ πίστις χωρὶς τῶν ἐργων νεκρά ἐστι.*

Lastly Didymus (d. 394), the head of the catechetical school at Alexandria, who taught Jerome and Rufinus, has left brief comments on all the Catholic Epistles. Within three years of his death the Western Church also, at the Council of Carthage (397), had formally pronounced on the Canonical character of the Epistle, which is quoted like the other Scriptures by Jerome and Augustine. See Bp. Wordsworth in *Stud. Bibl.* I. 128, 129.

CHAPTER III

ON THE RELATION OF THE EPISTLE TO THE OTHER BOOKS OF THE NEW TESTAMENT.

- (1) *Synoptic Gospels.* (2) *Gospel and Epistles of St. John.*
(3) *Acts of the Apostles.* (4) *Epistles of St. Paul.*
(5) *Epistles of St. Peter and St. Jude.* (6) *Epistle to
the Hebrews.* (7) *Apocalypse.*

[The parallels which seem of the most importance have an asterisk prefixed.]

In my last chapter I gave a conspectus of the references and allusions to the Epistle of St. James contained in the post-apostolic writers, extending from the end of the first to the end of the fourth century. In the present chapter I have carried back my investigation to the actual books of the New Testament and, if I do not deceive myself, have shown reason to believe that our Epistle was known to several of the canonical writers, especially to St. Peter, as shown in his first Epistle, and to St. Paul, as shown in his Epistle to the Romans.

With regard to the resemblances between St. James and the Synoptic Gospels I have already said (pp. lxi foll.) that, close as is the connexion of sentiment and even of language in many passages, it never amounts to actual quotation, but is like the reminiscence of thoughts often uttered by our Lord, and sinking into the heart of a hearer who reproduces them in his own manner.

(1) SYNOPTIC GOSPELS.

Matthew—

iv. 17 ἡ γὰρ βασιλεία τῶν οὐρανῶν : James v. 8.

*v. 3 μακάριοι οἱ πτωχοὶ (τῷ πνεύματι) ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν (the words in brackets are omitted in the parallel passage, Luke vi. 20), Matt. xix. 28 καθήσεσθε καὶ ὑμεῖς ἐπὶ θρόνους : James ii. 5.

*v. 7 μακάριοι οἱ ἐλεήμονες οτι αυτοὶ ἐλεηθήσονται, *ib.* vi. 14, 15, xviii. 21—35 : James ii. 13.

v. 8 μακ. οἱ καθαροὶ τῆ καρδία : James iv. 8.

v. 9 μακ. οἱ εἰρηνοποιοί : James iii. 18.

*v. 11, 12 μακ. ἔστε οταν ονειδίσωσιν υμας...χαίρετε και ἀγαλλιασθε... ουτως γαρ ἐδίωξαν τους προφητας, Luke vi. 22 : James i. 2, v. 10, 11.

v. 16 ουτως λαμψάτω το φῶς υμων οπως...δοξάζωσιν τον πατερα υμῶν James i. 17.

v. 17 μὴ νομίσητε οτι ἦλθον καταλυσαι τὸν νόμον...ουκ ἦλθον καταλυσαι ἀλλα πληρῶσαι : James i. 25 (a law, but a perfect law of liberty).

v. 19 ος εαν λυση μίαν τῶν ἐντολῶν τουτων τῶν ελαχίστων και διδάξη ουτως τοὺς ανθρωπους, ἐλάχιστος κληθήσεται εν τῇ βασιλεια τῶν οὐρανων' ος δ' ἂν ποιήσῃ και διδάξῃ, οὗτος μεγας κληθήσεται : James ii. 10, i. 22.

*v. 34—37 εγὼ δε λεγω υμῖν μὴ ομοσαι ὄλωσ, μήτε ἐν τῷ οὐρανῷ... μήτε ἐν τῇ γῆ...μητε εἰς Ἱεροσόλυμα...μητε ἐν τῇ κεφαλῇ σου...εστω δε ὁ λόγος υμῶν ναὶ ναί, ου οὐ' το δε περισσον τουτων ἐκ του πονηροῦ ἐστιν : James v. 12.¹

v. 48 εσεσθε οὖν υμεις τελειοι, xix. 21 εἰ θελεις τελειος εἶναι : James i. 4, iii. 2.

*vi. 11 τον αρτον ημων τον επιούσιον δὸς ημῖν σημερον : James ii. 15, 16.²

*vi. 19 μη θησαυρίζετε υμῖν θησαυρους ἐπὶ τῆς γῆς, ὅπου σῆς και βρῶσις αφανίζει, Luke xii. 21 : James v. 2, 3.

*vi. 22 εαν η ὁ οφθαλμός σου ἄπλους, ολον το σωμα σου φωτινον εσται, ver. 24 οὐδεὶς δύναται δυσι κυρίοις δουλευειν...τον ενα μισησει και τὸν ετερον ἀγαπησει...ου δυνασθε Θεῷ δουλευειν και μαμωνᾷ, Luke xvi. 13 : James iv. 4, 8 δίψυχοι.

vi. 29 οὐδε Σολομων ἐν πάσῃ τῇ δοξῇ περιεβαλετο ὡς εν τουτων, Luke xii. 27, 28 : James i. 11.

vi. 33 ζητετε πρῶτον την βασιλείαν του Θεου και την δικαιοσυνην αὐτου : James i. 20.

*vi. 34 μὴ μεριμνήσητε εἰς την αὔριον : James iv. 13, 14.

*vii. 1 μη κρίνετε, ινα μη κριθῆτε, Luke vi. 37 και μὴ καταδικαζετε : James iv. 11, 12, v. 9.

*vii. 7, 8 αἰτεῖτε και δοθησεται υμῖν...πᾶς γαρ ὁ αἰτῶν λαμβάνει, Luke xi. 9, 10 : James i. 5, iv. 3.

vii. 11 ὁ πατηρ υμῶν ὁ εν τοῖς ουρανοῖς δωσεῖ ἀγαθα τοῖς αἰτουσιν αυτον : James i. 17.

vii. 13 ἡ οδὸς ἡ ἀπάγουσα εἰς την ἀπωλειαν...ἡ ἀπάγουσα εἰς την ζωην : James v. 19, 20.

*vii. 16 ἀπο των καρπων αυτων ἐπιγνωσεσθε αυτους' μήτι συλλεγουσιν ἀπο ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβῶλων συκα ; ουτω πᾶν δενδρον ἀγαθον καρποὺς καλοὺς παιει, Luke vi. 44, 45 εκαστον δενδρον ἐκ του ἰδίου καρπου γινωσκεται, οὐ γαρ ἐξ ἀκανθων συλλεγουσιν συκα αυδε ἐκ βᾶτου σταφυλὴν τρυγῶσιν. ὁ αγαθος ανθρωπος ἐκ του ἀγαθου θησαυρου της καρδίας προφέρει το ἀγαθον, και ὁ πονηρος εκ του

¹ Spitta, who explains away every other resemblance between St. James and the Synoptic Gospels, is compelled to allow that there is here a tangible literary connexion. He will not hear, however, of a reminiscence of Christ's teaching by the author of our epistle. On the contrary this is not the teaching of Christ, as is shown by his own behaviour when adjured by the high priest : it is an interpolated saying borrowed by the Evangelist from the same unknown Jewish source from which St. James took it.

² See Chase (*The Lord's Prayer in the Early Church*, p. 48), who gives reasons for believing that ἐπιούσιος is a second liturgical rendering of the original Aramaic, represented in Matt. by σήμερον, in Luke xi. 3 by τὸ καθ' ἡμέραν, in James ii. 15 by τῆς ἐφημέρου τροφῆς.

πονηροῦ προφέρει το πονηρον' εκ γαρ περισσευματος καρδιάς λαλει το στόμα αυτου, Matt. xii. 33, cf. Isa. v. 2 εμεινα τοῦ ποιῆσαι σταφυλην καὶ ἐποίησεν ακανθας : James iii. 10—13, 18, i. 21.

*vii. 21—23 of religion professed with the lips but not exhibited in the life : James i. 26, 27, ii. 14—26, iii. 13, 14.

*vii. 24 πᾶς οστις ακουει μου τους λογους καὶ ποιει αὐτοὺς ὁμοιωθησεται ανδρὶ φρονίμῳ...και πας ὁ ακουων και μη παιων ὁμοιωθησεται ανδρι μωρω, Luke viii. 21 ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον του Θεου ἀκουοντες και ποιοῦντες, Luke xi. 28 μακαριοι οἱ ακουοντες τον λόγον τοῦ Θεου καὶ φυλασσοντες : James i. 22—25.

*viii. 29 ἐκραξαν λεγοντες τι ἡμῖν και σοί, υἱε του Θεου ; ἦλθες ὠδε προ καιρου βασανίσαι ημας ; Luke iv. 34, 41, viii. 27—29, x. 17 : James ii. 19.

*x. 22 ὁ δε υπομείνας εἰς τελος οὔτος σωθησεται, xxiv. 13 : James i. 12.

x. 28 τον δυνάμενον καὶ ψυχὴν και σωμα απολεσαι : James iv. 12.

xi. 5 πτωχοὶ ευαγγελίζονται, Luke vii. 22, cf. Isa. lxi. 1 : James ii. 5.

xi. 19 ἐδικαιωθη ἡ σοφία ἀπὸ τῶν εργαων αυτης : James iii. 13.

xi. 29 πρᾶϋς εἰμι και ταπεινος τῇ καρδία και ευρησετε αναπανσιν : James iii. 13, 17.

xii. 7 εἰ εγνωκετε τι ἐστιν Ἐλεος θελω και ου θυσιαν, οὐκ αν κατεδικάσατε τους ἀναιτιους, Luke vi. 37 : James ii. 13, v. 6.

*xii. 32 ἀφεθησεται αυτῷ : James v. 15.

xii. 34 πῶς δυνασθε ἀγαθα λαλειν πονηροὶ οντες ; see above on vii. 16 : James iii. 10.

*xii. 36 παν ρῆμα ἀργόν...ἀποδωσουσιν περὶ αυτου λόγον...εκ γαρ τῶν λόγων σου δικαιωθηση και εκ των λόγων σου καταδικασθηση, xv. 11 το εκπορευομενον εκ του στοματος τουτο κοινοὶ τον ἀνθρωπον : James iii. 1, 2, i. 19.

xii. 39 γενεα μοιχαλῖς, xvi. 4, Mark viii. 38 : James iv. 3.

xiii. 3—23, Parable of the Sower, see Luke viii. below.

xiii. 6 ἡλίου ἀνατείλαντος εκαυματίσθη και ἐξηρανθη : James i. 11.

xiv. 30 ολιγοπιστε εἰς τι ἐδιστασας ; xvii. 20 : James i. 6—8.

xv. 13 πᾶσα φυτεία ἣν οὐκ εφυτευσεν ὁ πατηρ μου...εκριζωθήσεται : James i. 21.

*xviii. 4 οστις ταπεινωσει εαυτον ως το παιδίον τουτο οὗτός ἐστιν ὁ μειζων ἐν τῇ βασιλεία, xx. 25—27, xxiii. 12 ὅστις υψωσει εαυτον ταπεινωθήσεται και ὅστις ταπεινωσει εαυτον υψωθησεται, Mark ix. 35, Luke xiv. 11, ix. 48, xxii. 26, ὁ μειζων ἐν υμῖν γινεσθω ως ὁ νεωτερος και ὁ ηγούμενος ὡς ὁ δισκωνων : James i. 9, 10, iv. 10.

xxi. 21 εαν ἐχητε πίστιν και μη διακριθητε, cf. Mark xi. 23 : James i. 6, ii. 4.

xxiv. 3, 27, 37, 39 ἡ παρουσία : James v. 8.

*xxiv. 33 ἐγγυς ἐστιν ἐπὶ θυραις : James v. 8, 9.

*xxv 28—35 the parable of the debtor, 34—46 the sheep and the goats : James ii. 13.

Mark—

vi. 13 ἤλειφον ελαίῳ πολλους ἀρρωστους και ἐθεραπευον, xvi. 18 ἐπὶ ἀρρωστους χειρας επιθήσουσι και καλῶς ἐξουσιν : James v. 14.

*vii. 1—23 condemnation of ceremonialism : James i. 26, 27.

*xii. 28—31 ποία ἐστὶν ἐντολη πρωτη παντων ; ἀπεκρίθη ὁ Ἰησους οτι πρωτη ἐστὶν Ἄκουε, Ἰσραηλ, Κυριος ὁ Θεος ημῶν Κύριος εἰς ἐστιν, ...δευτερα αυτη Ἀγαπήσεις τον πλησιον σου ως σεαυτον μειζων τούτων ἀλλῆ ἐντολὴ οὐκ ἐστιν, cf. Matt. xxii. 36 : James ii. 8—10, 19.

Luke—

- iv. 25 ἐκλείσθη ὁ οὐρανὸς ἐτη τρία καὶ μῆνας ἑξ: James v. 17.
 v. 22 διαλογισμοὶ in bad sense, cf. vi. 8, ix. 46, 47, xxiv. 38: James ii. 4.
 *vi. 24 οὐαὶ ὑμῖν τοῖς πλουσίοις...οὐαὶ...οἱ ἐμπεπλησμένοι νῦν,
 οὐαὶ οἱ γελῶντες νῦν, οτι πενθήσετε καὶ κλαύσετε: James ii 6,
 iv. 9, v. 1—5.
 *viii. The parable of the Sower, ver. 8 ἐπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν καὶ φυεὶν
 ἐποίησεν καρπὸν, ver. 11 ὁ σπορὸς ἐστὶν ὁ λόγος τοῦ Θεοῦ,
 ver. 13 μετὰ χάρας δέχονται τὸν λόγον καὶ...ἐν καιρῷ πειρασμοῦ
 ἀφίστανται, ver. 15 το δε εν τῇ καλῇ γῇ οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ
 ἀγαθῇ ἀκουσάντες τὸν λόγον κατεχουσι καὶ καρποφοροῦσιν ἐν
 ὑπομονῇ, ver. 18 βλέπετε οὖν πῶς ἀκουετέ: James i. 18, 19, 21, 25.
 viii. 24, 25 ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλυδωνί...καὶ ἐγενετο γαλήνη.
 εἶπεν δὲ αὐτοῖς Που ἡ πίστις ὑμῶν; James i. 6.
 *xii. 16—21. Parable of the Rich Fool: James iv. 13—15.
 *xii. 47 ο γνοὺς το θέλημα το κυρίου αὐτου καὶ μη...ποιήσας
 πρὸς το θέλημα αὐτου δαρησεται πολλας: James iv. 17.
 *xvi. 8 τον οἰκονομον της ἀδικίας, ver. 9 τοῦ μαμωνᾶ τῆς ἀδικίας:
 James iii. 6.
 xvi. 19 foll. Dives and Lazarus: James ii. 2—7.
 xx. 46, 47 προσέχετε ἀπο τῶν γραμματέων των θελοντων περιπατεῖν ἐν στολαῖς
 καὶ φιλονυτων...πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς...οἱ ἐσθίουσιν τὰς οἰκίας τῶν
 χηρῶν καὶ προφάσει μακρὰ προσεύχονται: οὗτοι ληψονται περισσοτερον κρίμα:
 James i. 27, ii. 2, iii. 1.
 xxi. 19 ἐν τῇ ὑπομονῇ κτησεσθε τὰς ψυχὰς ὑμων: James i. 3, 4.

(2) *Gospel and Epistles of St. John.*¹

Though our Epistle does not generally show such a close verbal agreement with the Gospel of St. John as it does with the Synoptic Gospels, yet there is considerable resemblance in respect to such general ideas as the World, the Truth, the Light, the Glory, the New Birth, the Liberty of Christ. No doubt the writings of St. John exhibit, as we should expect, a far greater depth of thought and a more advanced Christianity than are to be found in our Epistle; but, along with this, there is a general harmony and community of ideas, such as might naturally result from remembrances of a common teaching, or from continued association on the part of the two writers. If we come to the conclusion that in some cases this similarity is more easily explained by direct borrowing, it seems to me that the borrower is in all probability St. John. The richness and fulness of expression in such passages as 1 John ii. 15, iii. 9, iii. 17, 21, might easily grow out of the brief

¹ On the resemblances between the writings of St. James and St. John see P. Ewald *Das Hauptproblem der Evangelienfrage*, Leipzig, 1890, pp. 58 foll. His aim being to prove that the Gospel of St. John is a faithful record of the teaching of Christ, he endeavours to show that it is in harmony with our Epistle, which he regards as the oldest document of the N.T.

hints given in the parallels of St. James, but it is scarcely conceivable that the latter should have deliberately discarded thoughts of such interest and value, if he had had them in writing before him. The same considerations will apply to the parallels to our Epistle which are to be found in the writings of St. Peter and St. Paul. It was easy for the latter, writing from a more advanced standing-point, to bring out and to emphasize the more distinctively Christian doctrines which were still undeveloped and to some extent latent in St. James. That St. James should deliberately have gone backwards, when those doctrines had once received definite expression, is at any rate less probable. A further consideration is that, if we allow a connexion between our Epistle and those of the other Apostles, it is easier to explain this on the supposition that the latter were acquainted with the manifesto of the President of the Church at Jerusalem, rather than on the supposition that he was acquainted with a variety of writings addressed to distant churches. It is to be remembered also that these parallels are not confined to the earlier or the more important Epistles of St. Paul, and that some of the most striking parallels appear in what are thought to be the latest writings in the N.T., viz. the Epistles of St. John, probably composed after the death of St. James, and long after the probable date of his Epistle, as deduced from other considerations.

*i. 4 ἐν αὐτῷ ζωὴν καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, ver. 9 ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον, cf. iii. 19—21, viii. 12, etc.: James i. 17, 18.

i. 14 ὁ λόγος ἐσκηνώσεν ἐν ἡμῖν καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ: James ii. 1.

*iii. 3 εἰ μὴ τις γεννηθῆται ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ, ver. 8 τὸ πνεῦμα οὗ θέλει πνεῖ, ver. 13 ὃ ἐκ τοῦ οὐρανοῦ καταβὰς, i. 13: James i. 17, 18 (P. Ewald considers γεννάω and αποκυέω to be different renderings of the original Aramaic word used by our Lord).

iii. 31 ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν ὃ ὦν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶν καὶ ἐκ τῆς γῆς λαλεῖ: James iii. 15, 17.

iv. 23 ὁ πατὴρ τοιοῦτους ζητεῖ τοὺς προσκυνούτας: James i. 27.

vi. 33 ὁ ἄρτος τοῦ Θεοῦ ἐστὶν ὃ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζῶν διδοὺς τῷ κόσμῳ: James i. 17 πᾶν δωρημα τελειὸν ἀνωθέν ἐστὶ καταβαίνον ἀπο τοῦ πατρὸς τῶν φωτῶν.

*vi. 39 ταῦτο ἐστὶ τὸ θέλημα τοῦ πεμψαντός με ἵνα πᾶς ὃ θεωρῶν τὸν υἱὸν καὶ πιστευὼν εἰς αὐτὸν ἐχη ζωὴν αἰώνιον, cf. i. 13, iii. 3 foll.: James i. 18 βουληθεὶς ἀπεκύησεν ἡμᾶς, ver. 12.

*vi. 63 τὰ ῥήματα ἀεγὼ λέλάληκα ὑμῖν πνευμά ἐστι καὶ ζωὴ ἐστὶν, ver. 68 ῥήματα ζωῆς αἰώνιου ἐχεις. James i. 21 δέξασθε τὸν ἐμφυτὸν λόγον τοῦ δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

vii. 19 οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον: James iv. 11 ποιητῆς νόμου; cf. i. 22, 25.

*viii. 31, 32 *ἐὰν μείνητε ἐν τῷ λυγῷ τῷ ἐμῷ... γνῶσεσθε τὴν ἀλήθειαν καὶ ἡ ἀλήθεια ἐλευθερώσει υμᾶς*, cf. xiv. 17, xvii. 17, xviii. 37: James i. 18 *ἀπεκύθησεν ἡμᾶς λόγῳ ἀληθείας*, ver. 25 *ὁ παρακύψας εἰς νομὸν τελειὸν τὸν τῆς ἐλευθερίας καὶ παραμείνας κ.τ.λ.* ii. 12.

ix. 41 *εἰ τυφλοὶ ἦτε, οὐκ ἂν εἶχετε ἀμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν· ἡ οὖν ἀμαρτία υμῶν μένει*: James iv. 17.

*xiii. 17 *εἰ ταῦτα οἰδατε, μακαριοὶ ἐστε ἐὰν ποιῆτε αὐτά*: James i. 25, iv. 17.

*xiv. 14 *εἰάν τι αἰτησῆτε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω*, cf. xv. 7 *ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥηματά μου ἐν υμῖν μένη, ὃ ἐὰν θέλητε αἰτήσεσθε καὶ γενήσεται υμῖν*, xvi. 23 foll.: James i. 5, iv. 3.

xiv. 17 *τὸ πνεῦμα τῆς ἀληθείας ὃ ὁ κόσμος οὐ δύναται λαβεῖν*: James iv. 4, iii. 14.

xiv. 27 *εἰρήνην τὴν ἐμὴν δίδωμι υμῖν, οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι υμῖν*: James iii. 13—17, iv. 1 foll.

xv. 14, 15 *ὕμεις φίλοι μου ἐστε εἰς ποιῆτε ὅσα ἐγὼ ἐντελλομαι κ.τ.λ.*: James ii. 23.

xv. 18, 19 *εἰ ἐκ τοῦ κόσμου ἦτε ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστε, ἀλλ' ἐγὼ ἐξελεξαμην υμᾶς ἐκ τοῦ κόσμου, διὰ τοῦτο μισεῖ υμᾶς ὁ κόσμος*: James iv. 4, ii. 4.

1 *Ep. John*—

*i. 5 *ὁ Θεὸς φῶς ἐστὶν καὶ σκοτία οὐκ ἐστὶν ἐν αὐτῷ οὐδεμία*: James i. 17.

i. 6 *ψευδομεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν*: James iii. 6 *ψευδεσθε κατὰ τῆς ἀληθείας*.

*i. 8—10 *ἐὰν εἰπῶμεν ὅτι ἀμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν κ.τ.λ.*: James iii. 2 *πολλὰ γὰρ πταίομεν ἅπαντες*, i. 16, 22, 26.

*ii. 3—6 *ὁ λεγὼν ὅτι ἐγνώκα αὐτὸν καὶ τὰς ἐντολάς αὐτοῦ μὴ τηρῶν ψευστὴς ἐστὶν κ.τ.λ.* cf. iii. 7 *μηδεὶς πλανᾷ υμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν*: James iii. 13, i. 16, ii. 14—26.

ii. 9—11 *ὁ λεγὼν ἐν τῷ φωτὶ εἶναι καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν κ.τ.λ.*: James iii. 13—18 (*true and false wisdom*), ii. 1—4, 15, 16.

*ii. 15 *εἰάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἐστὶν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ· ὅτι παντὸς ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονία τοῦ βίου οὐκ ἐστὶν ἐκ τοῦ πατρὸς*: James iv. 4—6, iv. 1, i. 14, 15, iv. 16.

ii. 18 *ἐσχάτη ὥρα ἐστὶν*: James v. 3.

ii. 24 *ὁ κηουσατε ἀπ' ἀρχῆς ἐν υμῖν μένετω*: James i. 25.

*ii. 25 *αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον*: James i. 12 *λημψεται τὸν στεφάνον τῆς ζωῆς οὐ ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτὸν*.

iii. 8 *ὁ ποιῶν τὴν ἀμαρτίαν ἐκ τοῦ διαβόλου ἐστὶν*, cf. ver. 10: James iv. 7, iii. 6.

*iii. 9 *ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἀμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει*, cf. ii. 29, iv. 7 *πᾶς ὁ ἀγαπῶν ἐκ Θεοῦ γεγέννηται*, v. 1, 4, 18: James i. 18, 21.

*iii. 17 *ὅς δ' ἂν ἐχῆ τὴν βίον τοῦ κόσμου καὶ θεωρῆ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ κλείσῃ τὰ σπλάγχνα ἀπ' αὐτοῦ πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; τέκνια μὴ ἀγαπῶμεν λόγῳ ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ*: James ii. 5, ver. 15, 16, i. 22, 25.

*iii. 21, 22 *ἐὰν ἡ καρδία μὴ καταγινώσκῃ, παρρησίαν ἔχομεν πρὸς τὸν Θεόν, καὶ ὃ ἐὰν αἰτῶμεν λαμβάνομεν ὅτι τὰς ἐντολάς αὐτοῦ τηροῦμεν*, v. 14 *εἰάν τι αἰτῶμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν*: James i. 6, 7, iv. 3, v. 16.

iv. 12 *ἐὰν ἀγαπῶμεν ἀλλήλους ὁ Θεὸς ἐν ἡμῖν μένει*: James ii. 8, iv. 5.

iv. 20 ἐάν τις εἰπῇ σὶ ἀγαπῶ τὸν Θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψευστὴς ἐστίν, cf. ii. 9 above: James ii. 16, iii. 9, 10, ii. 1—4.

v. 16 ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτανόντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτησεί, καὶ δώσει αὐτῷ ζωὴν: James v. 15, 19, 20.

v. 19 ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κείται: James iv. 4—7 κόσμος... διάβολος.

3 *Ep. John*—

ver. 12 Δημητρίῳ μεμαρτυρηται...ὕπὸ αὐτῆς τῆς ἀληθείας: James iii. 14 μὴ ψεύδεσθε κατὰ τῆς ἀληθείας.

(3) *Acts of the Apostles*—

ii. 17 ἐν ταῖς ἐσχάταις ἡμέραις: James v. 3.

*x. 20 παρεῖναι σὺν αὐτοῖς μὴδὲν διακρινόμενος, cf. xi. 12, μὴδὲν διακρίναι αὐτά: James i. 6 αἰτείτω ἐν πίστει μὴδὲν διακρινόμενος.

xv. 5 τηρεῖν τὸν νόμον: only found elsewhere in N. T. in James ii. 10, though φυλάσσειν νόμον and τηρεῖν λόγον or ἐντολάς are common enough.

xv. 13—29, xxi. 20—25, speeches and letter of James. For resemblances between these and our Epistle see above, pp. iii. f.

(4) *Epistles of St. Paul*—

Beside the general considerations mentioned under (2), there are special reasons which make it more probable that St. Paul was acquainted with the Epistle of St. James than St. James with those of St. Paul. We know both from the Epistle to the Galatians (ii. 12) and from the Acts (xv. 1, 5, 24) that the Judaizing opposition to St. Paul at Antioch was encouraged by persons who professed to represent the views of the Church of Jerusalem and of its President in particular. If there were any epistle known to the Syrian Church bearing the name of James, it may be taken for granted that this would have been eagerly read by Paul when he was about to plead in behalf of the freedom of his Gentile converts before the Church of Jerusalem. More particularly would this be so, if any phrases in the epistle could be turned against his own doctrine of justification by faith, by those who maintained that Jew and Gentile alike could only be justified by the works of the law. It has been justly remarked that the words 'whoever shall keep the whole law and yet offend in one point, he is guilty of all' (James ii. 10) might easily be twisted by the Judaizers so as to represent St. James as insisting on the observance of the whole Mosaic code; and that it is perhaps this misinterpretation which is referred to in the words 'we have heard that certain which went out from us troubled you

saying, Ye must be circumcised and keep the law, to whom we gave no such commandment' (Acts xv. 24).¹ On the other hand there is much less likelihood of St. Paul's Epistles, addressed to distant churches and dealing so much with personal questions, being brought under the notice of St. James. That there is a connexion between the epistles of the two men, has been the general belief in the Church from the time of Augustine downwards; but this connexion has been usually explained on the supposition that James meant either directly to controvert Paul's own teaching, or at any rate to put forward considerations which might serve to restrain the extravagances of his followers. It has been pointed out, however, by the more careful students of our Epistle, such as Neander and Bp. Lightfoot, that the argument therein contained on Faith and Works has no bearing on St. Paul's doctrine, its purport being, in the words of John Bunyan, to insist that 'at the Day of Doom, men shall be judged according to their fruit. It will not be said then *Did you believe?* but *Were you doers or talkers only?*' 'For as the body without the soul is but a dead carcase, so *saying*, if it be alone, is but a dead carcase also'—a doctrine which of course is common to St. Paul with every other writer in the N.T.

But it does not follow, as some have maintained, that because our Epistle gives no answer to St. Paul's argument addressed to the Romans, there is therefore no connexion between them. I think it is impossible to read carefully the passages given below, without feeling that, while St. James has no reference to St. Paul, St. Paul on the contrary writes with constant reference to St. James, sometimes borrowing phrases or ideas, sometimes introducing a distinction for the purpose of avoiding ambiguity, at other times distinctly controverting his arguments as liable to be misapplied, though conscious all the while of a general agreement in the principles affirmed. I can only account for the indisposition to admit this conclusion by the tendency to assume that a superior writer cannot receive a suggestion from an inferior, an assumption which is contradicted by the practice of the greatest masters in our own as well as in Hebrew literature.²

I propose to begin by examining the minor resemblances between

¹ Plumptre, p. 40 foll.

² See p. xxiii of my edition of St. Jude.

our Epistle and that to the Romans, and shall then proceed to treat more at length of that which constitutes the strongest proof that St. Paul came after St. James, *viz.* the argument on Faith and Works as illustrated by the case of Abraham.

The rare word *παραβατης* occurs once by itself in Gal. ii. 18, twice in connexion with *νομος* in Rom. ii. 25, 27, and also twice in the same connexion in James ii. 9, 11. In both epistles the attempt to excuse a fault is met by the assertion that sin consists in the transgression of law. Thus in James an attempt is made to excuse respect of persons by alleged obedience to the royal law; to which answer is made, 'If your courtesy to the rich flows from your desire to do to others as you would have them do to you, well and good: but, if your obedience to this royal law is limited to the rich, then *ἀμαρτιαν ἐργάζεσθε, ἐλεγχομενοι υπο του νομου ως παραβάται*. And again, just below, of the excuse offered for the breach of one commandment by the observance of another, *εἰ δε ου μοιχευεις, φονευεις δε, γέγονας παραβατης νομου*. So in Rom. ii. 25 foll. the Jew who trusts in the rite of circumcision, as making him a true child of Abraham, is refuted in the words *εάν παραβάτης νομου ης, η περιτομή σου ακροβυστια γεγονεν . . . και κρινει ἢ εκ φυσεως ακροβυστια, τὸν νομον τελουσα, σε τον διὰ γράμματος και περιτομῆς παραβάτην νομου*. It is to be noted that by neither writer is the 'law' limited to the Decalogue. In St. James an offender endeavours to shelter himself under the royal law, and is convicted of offence against what may be regarded as a kind of off-shoot of this, the prohibition of partiality. In Rom. viii. 2 and vii. 23 St. Paul opposes 'the law of the Spirit of life in Christ,' 'the law of my mind' (compare St. James' 'law of liberty,' and our 'voice of conscience') to 'the law of sin in our members.'

A similar resemblance is found in the opposition of *ἀκροατης* and *ποιητης*. James has (i. 22) *γίνεσθε ποιηται λόγου και μη ακροαται μονον*, (i. 23) *εἴ τις ἀκροατης λόγου ἐστι και ου ποιητής*, (i. 25) *ουκ ακροατης επιλησμονης γενομενος ἀλλὰ ποιητης εργου*, (iv. 11) *οὐκ ει ποιητής νομου ἀλλὰ κριτης*: with which compare Rom. ii. 13 *οὐ γαρ οἱ ἀκροαται νομου δίκαιοι παρὰ Θεῶ, ἀλλ' οἱ ποιηται νομου δικαιωθησονται*. These are the only passages in the N.T. in which *ἀκροατης* occurs, and *ποιητής* is only found once besides (in a different sense) in

Acts xvii. 28. It is worthy of note that *ακροάομαι* is distinguished from *ακουω* as 'listening' from 'hearing,' and thus *ακροατης* gets the sense of 'disciple.' So far as I know, it is only in these passages that it is used of a careless hearer. Some might think that we should keep to the sense of 'student,' understanding it of a scribe whose acts belied his teaching; but the phrase *ακρ. επιλησμονης* seems decisive on the other side.

The rare *κατακαυχαομαι* is found four times in the N.T., twice in James ii. 13 *κατακαυχεται ελεος κρισεως* and iii. 14, and twice in Rom. xi. 18 *μη κατακαυχῶ τῶν κλάδων· εἰ δε κατακαυχασαι κ.τ.λ.*

A peculiar use of *θελω* is found in James ii. 20 *θελεις δε γνῶναι οτι η πίστις χωρὶς των εργαων ἀργή ἐστιν; Ἀβραὰμ ουκ ἐξ εργαων ἐδικαιωθη;* and in Rom. xiii. 3 *θελεις δε μη φοβείσθαι την εξουσίαν; το ἀγαθον ποιει.*

Διακρινομαι 'to be in two minds about a thing' is found contrasted with faith in James i. 6 *αιτειτω ἐν πίστει, μηδεν διακρινόμενος, ο γαρ διακρινόμενος εοικε κλυδωνι θαλάσσης,* and Rom. xiv. 23 *συ πιστιν εχεις . . . ὁ δε διακρινόμενος, εαν φάγη, κατακεκριται, οτι ουκ εκ πίστεως.* Also in the aor. pass., James ii. 4 (if you favour the rich at the expense of the poor) *ου διεκρίθητε ἐν εαυτοις?* (contrasted with the faith in Christ referred to in ver. 1); and Rom. iv. 20, Abraham *εις την ἐπαγγελίαν του Θεου ου διεκρίθη τη απιστια.*

The phrase *σὺ τίς εἶ ὁ κρίνων* occurs in James iv. 11. 12, *ο καταλαλῶν ἀδελφου ἢ κρίνων τον ἀδελφον αυτου καταλαλει νομου καὶ κρίνει νομον . . . εἰς εστιν ὁ νομοθετης καὶ κριτης . . . σὺ δε τις εἶ ὁ κρίνων τον ἀδελφόν;* compare with this Rom. xiv. 4 *σὺ τις εἶ ὁ κρίνων ἀλλοτριον οἰκετην;* *τῷ ἰδίῳ κυρίῳ στηκει ἢ πιπτει,* and ver. 10 *σὺ δε τι κρίνεις τον ἀδελφον σου; . . . πάντες γαρ παραστησομεθα τῷ βήματι του Θεου.* (It is hardly conceivable that a later writer could lose the point of *ἀλλοτριον οἰκετην* and *τῷ ἰδίῳ κυρίῳ*, though these are natural improvements to make if the simpler form is the older.)

The *Law of Liberty* and the *First Fruits*.—James i. 25 *νομον τελειου τον τῆς ἐλευθερίας,* ver. 18 *απεκυησεν ημας εις το εἶναι ημας ἀπαρχην τινα των αυτου κτισματων.* Compare Rom. viii. 21 *αυτη η κτισις ελευθερωθησεται απο τῆς δουλείας τῆς φθορᾶς εἰς τὴν ελευθερίαν τῆς δοξης τῶν τεκνων του Θεου.* ver. 23, *την*

απαρχὴν τοῦ πνεύματος ἔχοντες καὶ αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υιοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολυτρωσιν τοῦ σώματος ἡμῶν.

The War in our Members.—James iv. 1 ποθεν πολεμοὶ ἐν ὑμῖν; οὐκ ἐντευθεν ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; Rom. vii. 23 βλέπω ἕτερον νόμον ἐν τοῖς μέλεσιν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοῦ μου καὶ ἀιχμαλωτίζοντά με τῷ νόμῳ τῆς ἀμαρτίας τῷ ὄντι ἐν τοῖς μέλεσίν μου. (Here the form given to the thought by St. Paul is far more elaborate than that in St. James.)

The Love of the World, Hatred against God.—James iv. 4 ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ Θεοῦ ἐστίν, ver. 7 ὑποταγητέ τῷ Θεῷ, ἀντιστήτε δὲ τῷ διαβόλῳ, Rom. viii. 7 τὸ φρόνημα τῆς σαρκὸς ἐχθρὰ εἰς Θεόν, τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτασσεται.

The Climax: Trial leading to Perfection.—James i. 2—4. Think it all joy when ye fall into divers trials (πειρασμοῖς), knowing that the proof (δοκιμιον) of your faith worketh patience (υπομονην), but let patience have its perfect work that ye may be perfect; (ver. 12) Blessed is the man that endureth trial, for when he hath been proved (δοκιμος γενομενος) λημψεται τὸν στεφανον τῆς ζωῆς οὐ ἐπηγγειλατο τοῖς ἀγαπῶσιν αὐτον. Compare Rom. v. 3 foll. ‘We boast in our afflictions, knowing that affliction worketh patience (υπομονην) and patience experience (δοκιμην), and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts.’ Here πειρασμός = δοκιμιον = Paul’s θλιψις. The second stage is the same in both, υπομονη. In James i. 3 it is stated that υπομονη rightly used leads on to perfection, but in ver. 12 we have an intermediate stage δοκιμος γενόμενος (compare Paul’s δοκιμη) followed by the crown of life promised to all who love God (compare Paul on the love of God.) The phrase in Rom. v. 3 καυχόμεθα ἐν ταῖς θλίψεσιν is equivalent to James’ πᾶσαν χαρὰν ἠγησασθε in ver. 2 and to καυχᾶσθω ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὑψίῳ αὐτοῦ in ver. 9.

I conclude with a quotation from Galatians ii. in which we have the record of Paul’s reply to the messengers from James, illustrative of the way in which he limits and defines a general statement made by James, in order to show exactly how far he himself dissents from it. James having said broadly ἐξ ἔργων δικαιουται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνου (ii. 24), Paul

adds two distinctions before he denies it. "Man is justified by works." 'True, if you are thinking of faith working by love; not, if you think of isolated acts committed through fear of punishment in obedience to law. "Man is not justified by faith." 'True, if you are thinking only of faith in your own orthodoxy or in your Jewish privileges; not, if you think of faith in the love of God revealed in His Son. Allow me to state exactly what it is that I deny, and I think you will agree with me in the denial: *ου δικαιουται ανθρωπος εξ εργαυ νομου, εαν μη δια πιστεως* 'Ιησου. I admit that a good life is necessary, but such a life is only possible through faith in Christ.'

The controversial matter must be dealt with at greater length. The two main points at issue are (1) the necessity of works, (2) Abraham's justification by faith. James had said over and over again 'Faith without works is dead' (ii. 17, 20, 24, 26); his meaning being (as is plain from ver. 14, and the illustration of a philanthropy which is limited to words (vv. 15, 16), as well as from the whole tone and argument of the Epistle), not to depreciate faith, which is with him not less than with St. Paul the very foundation of the Christian life (cf. i. 3, 6, ii. 1, v. 15), but to insist that faith, like love, is valueless, if it has no effect on the life, but expends itself in words. St. Paul himself does the same in 1 Thess. i. 3, Gal. v. 6, 1 Cor. xiii. 2, Rom. ii. 6—20, and indeed throughout his Epistles; but in arguing against his Judaizing antagonists, who denied salvation to the Gentiles unless they were circumcised and in all other respects performed 'the works of the law,' he had maintained that it was impossible for men to be justified by these works, and that it was by faith alone that even the Jews and Abraham himself, no less than Gentiles, must be justified. He therefore challenges the phrase of St. James *η πιστις χωρις των εργαυ αργη εστιν, νεκρα εστιν* by a direct contradiction, *λογιζομεθα γαρ δικαιουσθαι πιστει ανθρωπου χωρις εργαυ νομου* (Rom. iii. 28), in support of which he appeals (1) to Deut. xxvii. 26 'Cursed is every one that continueth not in all things which are written in the book of the law to do them,' as proving the absolute obedience required by the law, Gal. iii. 10; (2) to the confession of the Psalmist (xiv. cxliii. 2, cf. Rom. iii. 20, Gal. ii. 16) that 'by the works of the law shall no flesh be justified'; and to that of the

Preacher (vii. 20, cf. Rom. iii. 23) 'there is not a just man upon earth that doeth good and sinneth not.' If the contrary supposition were true; if St. James wrote after St. Paul, must he not, with these passages before him, have either attempted to meet the arguments, if he dissented; or if he agreed with them (as he certainly does in ii. 10, 11, and in iii. 2), would he not have avoided the use of phrases such as *χωρίς των εργαων*, which were liable to be misunderstood alike by the followers and the opponents of the Apostle to the Gentiles?

St. Paul goes on to argue that the blessings promised to Abraham and all the families of the earth in him, and the covenant made with Abraham and his seed, are anterior to and irrespective of the law; that the Scripture expressly attributes to Abraham a righteousness, not of works, but of faith, and states generally that 'the just shall live by faith.' To these arguments again no reference is made by St. James, except to the familiar quotation *επιστευσεν Ἀβρααμ τῷ Θεῷ καὶ ελογίσθη αὐτῷ εἰς δικαιοσύνην* (James ii. 21, 22), which was already in common use among the Jews to prove that orthodoxy of doctrine sufficed for salvation. Such an application of the text St. James meets by pointing out that Abraham's faith proved itself by action, when he offered Isaac on the altar: if he had not acted thus, he would not have been accounted righteous, or called the Friend of God. It is interesting to observe how St. Paul deals with this statement, to which he distinctly refers in Rom. iv. 2.¹ St. James had said *Ἀβρααμ ὁ πατήρ ἡμῶν οὐκ ἐξ εργαων ἐδικαιώθη*; St. Paul replies *εἰ γὰρ Ἀβρααμ ἐξ εργαων ἐδικαιώθη, ἔχει καυχῆμα*, but this, as he shows, is inconsistent with the phrase '*reckoned for righteousness*,' which, like the similar phrase in Ps. xxxii. 1, 2, implies an act of free grace on the part of God, not a strict legal obligation of wages earned for work done. His second answer is to replace the quotation in its original context (Rom. iv. 16—22), as spoken of the birth, not of the sacrifice of Isaac. Abraham's faith in the promised birth was a settled trust in God, a long-continued hoping against hope: it was this posture of mind, not any immediate action consequent upon it, which was reckoned to him for righteousness (*εὐεδυναμώθη τῇ πίστει δούς δόξαν τῷ Θεῷ καὶ πληροφορηθεῖς ὅτι ὁ ἐπηγγελταὶ δυνατὸς ἐστὶν καὶ ποιησαὶ. διὸ*

¹ I am glad to see that Zahn (*Einleitung in d. N.T.* p. 90, published in 1906) takes the same view as I have done.

ἐλογίσθη αὐτῷ εἰς δικαιοσύνην). Nor is he content to leave to the Jews the exclusive boast in the fatherhood of Abraham (James ii. 21): all who inherit Abraham's faith are sons of Abraham (Gal. iii. 7, Rom. iv. 12). All this is most apposite in reference to the argument of St. James and the use which might be made of it by Judaizers; but put the case the other way, suppose St. James to have written after St. Paul; and how inconceivable is it that he should have made no attempt to guard his position against such an extremely formidable attack! Again if St. James was really opposed to St. Paul and desired to maintain that man was saved, not by grace, but by obedience to the law of Moses, which was incumbent alike on Gentile and on Jew, why has he never uttered a syllable on the subject, but confined himself to the task of proving that a faith which bears no fruits is a dead faith?

As I am on the subject of faith it may be convenient to mention here that the treatment of this subject in the Epistle to the Hebrews is such as to suggest that the writer was acquainted with our Epistle, as well as with the Epistle to the Romans. The language of St. James was liable to be misunderstood, because he does not state distinctly what he means by 'faith.' In the eleventh chapter of the Hebrews the author begins with a definition of faith and illustrates its power by a long series of examples. In ver. 6 he explains why it is impossible to please God without faith. In vi. 15 Abraham is said to have obtained the promise through his patience (*μακροθυμίας*): in xi. 8 his faith is evinced by his obedience to the call to leave his own country and go he knew not where; in ver. 9 by his living as a stranger in the land of promise awaiting the establishment of the City of God. In ver. 11 faith is said to have enabled Sarah to conceive when she was past age. In ver. 17 it is pointed out that the offering up of Isaac by Abraham flowed naturally from the faith that He who had given the promise 'In Isaac shall thy seed be called' was able even to raise him from the dead. In vv. 13-16 it is said of the patriarchs collectively, that they died in faith not having received the promises but having saluted them afar off, desiring a better country, that is an heavenly. Faith is exhibited throughout the chapter not as in rivalry with works, as might seem to be the case in the writings of St. Paul and St. James, but as the cause and ground of all the noble deeds of the ancient worthies. Thus, though it may

be true to say with St. James 'that Rahab was justified by works,' yet it is a higher and deeper truth to say that she was saved by faith, since her works were only the natural outcome and fruit of her faith. Compare Spitta pp. 202-225.

1 *Thessalonians* (A.D. 52)¹—

v. 23 ὁ Θεὸς...αγιαῖσαι υμᾶς ὅλοτελεῖς, καὶ ολοκληροὺν ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμεμπτῶς ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη: James i. 4 ἡ δὲ υπομονὴ ἐργῶν τέλειον ἔχω ἵνα ἦτε τελεῖαι καὶ ολοκληροί, cf. v. 8.

1 *Corinthians* (Spring of A.D. 57)²—

*i. 27 τὰ μῶρα τοῦ κόσμου ἐξελέξατο ὁ Θεὸς ἵνα κατασῶσιν τοὺς σοφοὺς, καὶ τὰ ἀσθενῆ τοῦ κόσμου ἵνα κατασῶσιν τὰ ἰσχυρά...ὅπως μὴ καυχῆσθαι πᾶσα σαρκὶ ἐνώπιον τοῦ Θεοῦ; James ii. 5 οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει, i. 9, 10 καυχᾶσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὑψει αὐτοῦ, ὁ δὲ πλουσίος ἐν τῇ ταπεινώσει αὐτοῦ.

ii. 9 ἡ ὀφθαλμὸς οὐκ εἶδεν...ὅσα ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαποῦσιν αὐτόν: James i. 12, ii. 5.

*ii. 14 ψυχικὸς δὲ ἄνθρωπος οὐ δεχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ, μωρία γὰρ αὐτῷ ἔστιν: James iii. 15 οὐκ ἐστὶν αὐτῇ ἡ σοφία ἀνωθεν κατερχομένη ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιωδής.

*iii. 18 μὴ δεῖς εαυτὸν ἐξαπατατῶ· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν, μωρὸς γενεσθῶ, cf. Gal. vi. 3 εἰ γὰρ δοκεῖ τις εἶναι τι, μὴδὲν ὄν, ἑαυτὸν φρεναπατά: James i. 26 εἴ τις δοκεῖ θρησκὸς εἶναι μὴ χαλιναγωγῶν γλῶσσαν ἀλλ' ἀπατῶν καρδίαν αὐτοῦ κ.τ.λ.

vi. 9, xv. 33, μὴ πλανασθε, cf. Gal. vi. 7: James i. 16 μὴ πλανασθε (nowhere else in N. T.).

xiii. 12 βλεπομεν δι' ἑσοπτρῶν, cf. 2 Cor. iii. 18 τὴν δόξαν Κυρίου κατοπτριζόμενοι: James i. 23 ἐν ἑσοπτρῷ.

xiv. 33 (in reference to disorderly meetings) οὐ γὰρ ἐστὶν ἀκαταστασίας ὁ Θεός, ἀλλὰ εἰρήνης: James iii. 16, 17 οὐκ ἐστὶν εἰρήνη καὶ εὐκλεία, ἐκεῖ ἀκαταστασία...ἡ δὲ ἀνωθεν σοφία εἰρηνική.

xv. 35 ἀλλ' ἔρει τις Πῶς ἐγείρονται οἱ νεκροί; James ii. 18 ἀλλ' ἔρει τις Σὺ πιστὴν ἔχεις (the phrase is not uncommon, and is apparently used in different senses by St. Paul and by St. James.)

2 *Corinthians* (Autumn of A.D. 57)—

iv. 6 ὁ Θεὸς ὁ εἰπὼν Ἐκ σκοτῶν φῶς λάμψει, δὲ ἐλάμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς φωτισμὸν τῆς γνώσεως: James i. 17 δῶρημα τέλειον... καταβαίνον ἀπὸ τοῦ πατρὸς τῶν φωτῶν.

*vi. 7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, cf. Col. i. 5 ἐλπίδα ἣν προσηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, Eph. i. 13 ἀκούσαντες τοῦ λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας, 2 Tim. ii. 15 ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας: James i. 18 βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας (the

¹ I take the dates from Lewin's *Fasti Sacri* except in the case of the Epistles to the Galatians and Philippians, where I follow Bp. Lightfoot (*Gal.* pp. 36-56 and *Phil.* pp. 30-46).

² Ramsay gives 55 as the date of 1 Cor., 56 as the date of 2 Cor., and 53 as the date of Galatians (*St. Paul the Traveller*, pp. 189, 275, 286).

phrase occurs nowhere else in N. T. but is found in LXX. *Psa. cxix 43* *μη περιελῆς εκ του στοματος μου λογον αληθείας, οτι ἐπὶ τοις κρίμασί σου ἐπήλπισα, καὶ φυλάξω τον νομον σου δια παντος.*

*viii. 2 *εν πολλῇ δοκιμῇ θλιψεως η περισσεια τῆς χαρας αὐτων:* James i. 2, 21.

*xii. 20 *ἔρις ζῆλος θυμοὶ ἐριθίαι καταλαλιαι...ακαταστασιαι:* James iii. 14, 16, iv. 11.

Galatians (Close of A.D. 57)—

*On the relation between St. Paul and St. James in regard of Justification and the example of Abraham, see ii. 15, 16, iii 6, and compare the remarks at the head of this section (4).

iii. 26 *παντες γαρ υιοὶ Θεου εστε δια τῆς πίστεως ἐν Χ. Ἰ., iv. 6 οτι δὲ εστε υιοι, ἐξαπέστειλεν ὁ Θεός το πνευμα του Υίου αυτου εἰς τας καρδίας υμων κρᾶζον Ἄββα ο Πατηρ:* James i. 18, iv. 5.

iv. 22—31 the son of the bondwoman and the son of the free, Mount Sinai and Jerusalem which is above, v. 13 *ἐπ' ελευθερία ἐκληθητε, ver. 18 εἰ πνεύματι αγεσθε οὐκ ἐστὲ υπο νομον:* James i. 25, ii. 12.

*v. 3 *ὀφειλετης εστιν ολον τον νόμον ποιῆσαι:* James ii. 10 *οστις ολον τον νομον τηρηση, πταιση δε ἐν ἐνί, γέγονεν παντων ενοχος*

v. 17 *ἡ σαρξ ἐπιθυμεί κατα του πνευματος, το δε πνευμα κατα της σαρκος, ταῦτα γαρ ἀλλήλοις ἀντικειται:* James iv. 4, 5.

vi. 9 *το καλον ποιουντες μὴ ἐγκακωμεν: καιρω γαρ ἰδίω θερισομεν μη ἐκλυομενοι:* James v. 7.

Romans (A.D. 58)—

*i. 16, 17 (*το εὐαγγελιον*) *δύναμις Θεου ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι...δικαιοσυνη γαρ Θεου ἐν αυτω αποκαλυπτεται, cf. iii 21, 25:* James i. 21 *δέξασθε τον ἐμφυτον λόγον τον δυναμενον σωσαι τας ψυχας υμῶν, ver. 20 οργη ἀνδρὸς Θεου δικαιοσυνην ουκ ἐργαζεται.* The phrase *δικ. Θ.* is taken from Micah vi. 5.

ii. 5 *θησαυριζεις σεαυτω οργην ἐν ἡμέρα οργῆς:* James v. 3 *ἐθησαυρίσατε ἐν ἐσχαταις ἡμεραις, ver. 5 ἐθρεψατε τας καρδίας ἐν ἡμερα σφαγῆς.* Both phrases founded on precedents in O.T.

*ii. 13 *ου γαρ οἱ ακροαταὶ νόμου δικαιοι παρα τῷ Θεῳ, ἀλλ' οἱ ποιηταὶ νόμου δικαιοθησονται:* compare remarks at the head of this section.

*ii. 17—24 on teachers who do not practise what they teach: James iii. 1, 13 foll., i. 26, ii. 8 foll., on over-eagerness to teach and the dangers of teaching.

For ii. 25, iii. 28, iv. 20, v. 3—5, vii. 23, viii. 7, 21, xi. 17, xiii. 3, xiv. 4, 22, see remarks at the head of this section.

*iv. 1—5, 16—22. Paul here betrays a consciousness that Abraham had been cited as an example of works, and endeavours to show that the word *λογίζομαι* is inconsistent with this: James ii. 21—23.

vi. 23 *τα γαρ οψωνια τῆς ἀμαρτίας θάνατος, το δὲ χαρισμα του Θεου ζωὴ αἰώνιος:* James i. 15.

x. 3 *αγνωουντες την του Θεου δικαιοσυνην καὶ την ἰδίαν ζητούντες στήσαι:* see above on i. 16, 17.

xiii. 12 *ἀποθωμεθα τα εργα του σκοτους, ἐνδυσωμεθα τα οπλα τοῦ φωτός:* James i. 21 *αποθεμενοι πασαν ρυπαρίαν καὶ περισσειαν κακίας...δεξασθε τον ἐμφυτον λόγον τον δυναμενον σωσαι τας ψυχας υμων.*

Philippians (A.D. 62)—

i. 11 *πεπληρωμένοι καρπον δικαιοσυνης:* see on Heb. xii. 11.

iii. 9 *τὴν εκ Θεου δικαιοσύνην:* see on Rom. i. 16.

iv. 5 *ὁ Κυριος ἐγγυς:* James v. 8.

Colossians (A.D. 63)—

ii. 4 *να μη τις παραλογίσηται υμᾶς ἐν πιθανολογία*: James i. 22 *παραλογισαμένοι ἑαυτοῦς*.

iii. 8 *νυνὶ δε ἀποθεσθε καὶ υμεῖς τα παντα, οργήν, θυμον, κακίαν, βλασφημίαν*: see on Eph. iv. 22.

iii. 12 *ενδυσασθε...ταπεινοφροσυνην, πραῦτητα, μακροθυμίαν*: James i. 21, iv. 10, v. 7.

Ephesians (A.D. 63)—

i. 5 *προορίσας ἡμᾶς εἰς νίοθεσίαν...κατα την ευδακίαν του θεληματος αὐτου*: James i. 18 *βουληθεῖς ἀπεκυησεν ἡμᾶς*.

i. 13 *τον λόγον τῆς ἀληθείας*, see on 2 Cor. vi. 7.

*iv. 13, 14 *μέχρι κατανησωμεν οἱ πάντες...εἰς ἄνδρα τέλειον...να μηκετι ὤμεν νηπιοι, κλυδωνιζόμενοι καὶ περιφερομενοι παντὶ ἀνέμῳ της διδασκαλίας*: James i. 4 *να ἦτε τελειοι καὶ ολόκληροι ἐν μηδενὶ λειπομενοι*, ver. 6 *ὁ διακρινομενος εἰκεν κλύδωνι θαλάσσης ανεμιζόμενῳ καὶ ριπιζόμενῳ*. (St. Paul's is the more finished: his metaphor seems built upon the simile in St. James.)

*iv. 22—25 *ἀποθεσθαι υμᾶς κατα τὴν προτεραν αναστροφην τον παλαιον ανθρωπον τον φθειρόμενον κατα τας επιθυμίας τῆς ἀπάτης, ανανευσθαι δε τῷ πνεύματι τοῦ νοῦς υμων, καὶ ενδύσασθαι τον καινον ἄνθρωπον τον κατα Θεον κτισθέντα...εν οσιοτητι τῆς ἀληθείας*. *Διὰ ἀπαθέμενοι τα ψευδος κ.τ.λ.* cf. 1 Pet. ii. 1; James i. 21, 15, 26, 18.

iv. 30, 31 *μη λυπειτε το πνευμα τα αγιον του Θεου, ἐν ᾧ εσφραγίσθητε...πασα πικρία καὶ θυμος καὶ οργή καὶ κραυγή καὶ βλασφημία ἀρθητω ἀφ' υμων συν πάσῃ κακία*: James iv. 4, iii. 14, i. 20, ii. 7.

Epistle to Titus (A.D. 64)—

iii. 2 *μηδένα βλασφημειν, ἀμάχους εἶναι, επιεικεις, πασαν ἐνδεικνυμενους πραυτητα*, ver. 3 *ἡμεν γάρ ποτε...ἀπειθεῖς, πλανωμεναι, δουλευοντες επιθυμίαις καὶ ηδοναῖς ποικιλαις ἐν κακία καὶ φθόνῳ διάγοντες*, ver. 8 *ἵνα φροντιζωσιν καλων εργαων προῖστασθαι οἱ πεπιστευκοτες Θεῷ*: James iii. 13 *δειξατω εκ τῆς καλῆς αναστροφῆς τα εργα αὐτου ἐν πραυτητι σοφίας*, ver. 17 *ἡ δὲ ανωθεν σοφία...ἀγνη, εἰρηνικη, επιεικής, ευπειθης*, cf. i. 21, iv. 1.

First Epistle to Timothy (A.D. 64)—

*i. 7 *θέλοντες εἶναι νομοδιδάσκαλοι*: James iii. 1 *μὴ πολλοὶ διδάσκαλοι γίνεσθε*.

*v. 22 *σεαυτὸν ἀγνον τηρει*, vi. 14 *τηρησαί σε την ἐντολὴν ασπιλον*: James i. 27 *ασπιλον ἑαυτὸν τηρεῖν ἀπα του κοσμου*.

*vi. 17 *τοις πλουσίοις ἐν τῷ νυν αἰωνι παράγγελλε μη υψηλοφρονειν μηδὲ ἠλπικέναι ἐπὶ πλουτου ἀδηλότητι...πλουτειν ἐν εργαοις καλοις*: James i. 10, ii. 5, iii. 13.

Second Epistle to Timothy (A.D. 66)—

ii. 9 *ἐν ᾧ κακοπαθῶ μέχρι δεσμων ὡς κακουργος*, ver. 3 *συγκακαπάθησον ὡς καλος στρατιωτης Ἰησου Χριστου*, iv. 5 *συ δε νῆφε ἐν πᾶσιν, κακοπάθησον*: James v. 13 *κακοπαθεῖ τις ἐν υμῖν; προσευχέσθω*, ver. 10 *υποδειγμα λάβετε της κακοπαθίας τοὺς προφητας*.

ii. 12 πιστος ὁ λογος...εἰ υπομενομεν, καὶ συμβασιλευσομεν, cf. iv. 7: James i. 12 μακαριος ος υπομένει πειρασμον οτι δοκιμος γενόμενος λημψεται τον στέφανον τῆς ζωῆς ον επηγγείλατο τοῖς αγαπωσιν αυτον. (Probably St. Paul quotes from an early hymn founded on the same original ἀγραφον as the verse of St. James.)

ii. 15 σπουδασον σεαυτον δοκιμον παραστήσαι τω Θεῷ...ορθοτομουντα τον λόγον της αληθείας: James i. 12, 18.

iii. 1 εν εσχαταις ἡμέραις ἐνστήσονται καιροὶ χαλεποι: James v. 1—5, esp. 3 ἐθησαυρίσατε ἐν ἐσχαταις ἡμέραις.

*iv. 7, 8 τον αγωνα ηγωνισμαι...λοιπον ἀποκειται μοι ὁ τῆς δικαιοσυνης στεφανος ὃν αποδωσει μοι ὁ Κυριος...ὁ δίκαιος κριτης, ου μονον δε ἐμοὶ αλλα καὶ πασιν τοῖς ηγαπηκοσι τὴν επιφάνειαν αυτου: James i. 12, see above on ii. 12 πιστος ὁ λογος.

(5) *Epistles of St. Peter and St. Jude*—¹

I think no unprejudiced reader can doubt that the resemblances between the Epistle of St. James and the First Epistle of St. Peter, the recurrence in them of the same words and phrases, and their common quotations from the O.T., are such as to prove conclusively that the one borrowed from the other. Nor can there be much doubt as to which of the two was the borrower, if we observe how, in almost every case, the common thought finds fuller expression in St. Peter. Thus both Epistles are addressed to the Diaspora, but in St. Peter we have the distinctive touch *εκλεκτοῖς παρεπιδήμοις διασπορᾶς*. St. James addresses the Twelve Tribes of the Diaspora without limitation; but his letter, as I have argued in the chapter on the *Persons Addressed*, would probably be circulated mainly among the Jews of the Eastern Dispersion; while St. Peter, writing, as I imagine, during the imprisonment of St. Paul at Rome to the Jews of Asia Minor,² with the view of removing their prejudices against his teaching, took the Epistle of St. James as his model, but ingrafted upon it the more advanced Christian doctrine which he shared with St. Paul. If we accept the genuineness of the Second Epistle, we shall find an interesting parallel in the close relation between it and the Epistle of St. Jude. These, however, are of course matters of more or less uncertainty. But the close connexion between James i. 2 and 1 Pet. i. 6, 7 is proved beyond all doubt by the recurrence in both of the phrases *ποικίλοις πειρασμοῖς* and *το δοκιμιον υμῶν τῆς πίστεως* with its unusual order of words. Assuming then as we must, that one copied

¹ In Ch. vii of the Introduction to my edition of the Epistle of St. Jude and the Second Epistle of St. Peter I have given my reasons for supposing 1 Peter to have been written about 62, 2 Peter to have been written not earlier than 125, and Jude to have been written about 80.

² See my edition of 2 Peter, pp. cxxxv. foll.

from the other, we find the trial of faith illustrated in St. Peter (as in Psa. lxvi. 10, Prov. xvii. 3, Job xxiii. 10, Zech. xiii. 9, Mal. iii. 3) by the trying of the precious metals in the fire : we find also the addition, *ολίγον αρτι, εἰ δειον, λυπηθεντες*, which looks as if it were intended to soften down the uncompromising Stoicism of St. James' *πάσαν χαρὰν ἠγήσασθε*. Again comparing James i. 18 and 1 Pet. i. 23, we find the bare 'begat he us with the word of truth' of the former expanded into 'having been begotten again not of corruptible seed, but of incorruptible, through the word of God which liveth and abideth.' So in 1 Pet. ii. 1, 2, the simpler expression of James (i. 21) 'Wherefore putting away all filthiness and overflowing of malice, receive with meekness the implanted word which is able to save your souls' is elaborated into 'Putting away therefore all malice and all guile and hypocrisies and envies and all evil speakings, as newborn babes long for the spiritual (*λογικον*) milk which is without guile, that ye may grow thereby unto salvation.' Compare also James i. 12 with 1 Pet. v. 4 where 'the crown of life' becomes 'the crown of glory which fadeth not away'; James iv. 10 with 1. Pet. v. 6, where 'Humble yourselves in the sight of God and he shall exalt you' becomes 'Humble yourselves under the mighty hand of God that he may exalt you in due time.' In the immediate context the simple 'Resist the devil' of James, becomes 'Your adversary the devil as a roaring lion walketh about seeking whom he may devour; whom resist stedfast in the faith' in Peter. The most important changes are those in which the tone of the New Testament is substituted for that of the Old, as in 1 Pet. ii. 21, where Christ is set before us as our example of patient suffering, in contrast with James v. 10, where the example of the prophets is appealed to. Perhaps under this head may be mentioned the change from *στηρίξατε τας καρδίας*, in James v. 9, to *ο Θεος αυτος στηρίξει* in 1 Pet. v. 10; and the employment of the emphatic *προ πάντων* to enforce the exhortation to brotherly love in 1 Pet. iv. 8, instead of the exhortation to abstain from swearing in James v. 12.

There is a curious difference between the use made of quotations from the Old Testament in the two Epistles. St. James seldom quotes exactly. We can see by his phraseology that he has some passage of the Old Testament in his mind, but he uses it freely to colour his language, applying it to his own immediate purpose

without any scrupulous reference to its original context. It is this laxity of quotation which causes the difficulty in James iv. 4–6 and presents what is probably an ‘unwritten word’ of Christ under two forms in i. 12 and ii. 5. If we turn to the quotations which are common to him and to St. Peter, we often find the inexact and careless reminiscences of the former corrected and supplemented in the latter. Thus there can be little doubt that when St. James used the phrase *δοκίμιον πίστεως* he had in his mind Prov. xxvii. 21 *δοκίμιον ἀργυρίῳ καὶ χρυσῷ πυρωσὶς, ἀνὴρ δὲ δοκιμάζεται διὰ στόματος ἐγκωμιαζόντων αὐτόν*, and Prov. xvii. 3, which is nearer in meaning though less closely allied in expression, *ὥσπερ δοκιμάζεται ἐν καμίνῳ ἄργυρος καὶ χρυσός, οὕτως ἐκλεκταὶ καρδίαι παρὰ Κυρίου*, and accordingly we find St. Peter supplying these words (*δοκίμιον*) *πολυτιμότερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου*. Another quotation appears in James i. 10, 11 (let the rich man boast in his humiliation) *ὅτι ὡς ἄνθος χορτοῦ παρελευσεται· ἀνετείλει γὰρ ὁ ἥλιος σὺν τῷ καύσῳ καὶ ἐξήρανε τὸν χορτὸν καὶ τὸ ἄνθος αὐτοῦ ἐξεπέσεν καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται*. This is evidently taken mainly from Isa. xl. 6, 7, where *πᾶσα δοξα ἀνθρώπου* is compared with the fading flower and then contrasted with the eternal Word. St. James confines himself to the former branch of the comparison, limiting it indeed to the case of the rich man, and makes no mention here of the Word. But in 1 Pet. i. 23 the new life communicated by the living and abiding word of God, which St. James treats of in another part of his Epistle, is the subject of the discourse (*ἀναγεγεννημένοι...διὰ λόγου ζῶντος Θεοῦ καὶ μενοντος*); this is then proved by the quotation, given almost literally from Isaiah, as follows: *διότι πᾶσα σὰρξ ὡς χορτὸς καὶ πᾶσα δοξα αὐτῆς ὡς ἄνθος χορτοῦ· ἐξήρανη ὁ χορτὸς καὶ τὸ ἄνθος ἐξεπέσεν· τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα*, the only changes being the insertion of the first *ὡς*, the substitution of *αὐτῆς* for *ἀνθρώπου* and of *Κυρίου* for *τοῦ Θεοῦ ἡμῶν*. In the passage of St. James we observe the intermingling of another quotation from the Book of Jonah iv. 8 *ἐγένετο ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον καὶ προσέταξεν ὁ Θεὸς πνευματικαύσῳ*.

In the difficult passage James iv. 4–6 (‘whosoever would be a friend of the world becomes thereby an enemy of God. Or think

ye that the Scripture saith without meaning, Jealously yearneth the Spirit which he hath implanted in you? But he giveth more grace: wherefore he saith ὁ Θεὸς υπερηφάνοις ἀντιτάσσεται ταπεινοὶς δὲ δίδωσιν χάριν, the concluding Greek words are exactly the same as in 1 Pet. v. 5, being taken literally from the LXX. of Prov. iii. 34, except that this latter has Κύριος for ὁ Θεός. The context, however, in which they occur differs much in the two Epistles. St. Peter uses them to enforce the duty of humility in our intercourse with our fellow-men, 'Ye younger be subject unto the elder: yea, all of you gird yourselves with humility for *God resisteth the proud, but giveth grace to the humble,*' which is probably the original application in the Proverbs; but St. James, as we have seen, seems to make 'the proud' equivalent to 'the friends of the world,' and the 'humble' to be those who submit themselves to God.

The last quotation is that from the Hebrew (not the LXX.) of Prov. x. 12, 'Hatred stirreth up strife, but *love covereth all sins,*' which we find in James v. 20 and 1 Pet. iv. 8; but here again the former simply makes use of a familiar phrase without regard to the bearing of the context, applying it to the conversion of the erring, ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ . . . καλυψεὶ πληθὸν ἁμαρτιῶν, while St. Peter keeps to the original application, πρὸ πάντων τὴν εἰς εαυτοῦς ἀγάπην ἐκτενῆ ἔχοντες, οὐκ ἀγάπη καλυπτεὶ πληθὸν ἁμαρτιῶν.

It is scarcely necessary to point out how these facts confirm the general evidence as to the priority of our Epistle to that of St. Peter. The language of a Christian writer, in the first century even more than in the nineteenth, was inevitably coloured by his study of the O.T. This fully accounts for the Scriptural quotations and allusions in St. James. It is again perfectly natural that a contemporary of St. James, revising his Epistle in order to adapt it for a special class of readers, should, it may be even unconsciously, correct the references to the O.T., sometimes by supplying points which had been overlooked, as in speaking of the trial of faith, sometimes by applying them with more exactness, as in regard to the simile of the fading flower. But surely the converse supposition is most improbable, that the later writer should deliberately misquote and misapply passages which were correctly given in his authority! [Compare what is said in answer to Bruckner on this point in ch. vii., and see Spitta pp. 183-202.]

*i. 1 ἐκλεκτοῖς παρεπιδήμοις διασπορας: James i. 1 τὰς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ.

*i. 3 ὁ κατὰ τὸ πολὺ αἰτοῦ ἔλεος ἀναγεννησας ἡμᾶς εἰς ἐλπίδα ζωσαν...εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον: James i. 18 βουλευθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, ver. 27 θρησκεία καθαρά καὶ ἀμίαντος, ii. 5 κληρονόμους τῆς βασιλείας.

*i. 6 ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι...λυθητεντες ἐν ποικίλοις πειρασμοῖς ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως...ευρεθῆ εἰς ἔπαινον, ver. 8, 9 ἀγαλλιᾶτε χαρᾷ ἀνεκλαλήτῳ...κομιζόμενοι τὸ τέλος τῆς πίστεως, σωτηρίαν ψυχῶν, iv. 13 καθὼς κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι χαίρετε, ἡ καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρητε ἀγαλλιωμένοι: James i. 2 πᾶσαν χαρὰν ἠγάσασθε...ὅταν πειρασμοῖς περιπεσητε ποικίλοις, γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται υπομονήν, ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ᾦτε τέλειοι, v. 11 τὸ τέλος τοῦ Κυρίου εἶδετε, i. 21 δέξασθε τὸν λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

*i. 12 εἰς ἀ ἐπιθυμοῦσιν παρακῦψαι: James i. 25 ὁ παρακύψας εἰς νόμον.

i. 13 διὸ ἀναξωσάμενοι τὰς ὁσφύας, see below ii. 1: James i. 21 διο ἀποθέμενοι (both follow a reference to the preaching of the Gospel).

i. 17 τὸν ἀπροσωπολήπτως κρίνοντα: James ii. 1 μὴ ἐν προσωπολημψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν.

i. 19 τιμίῳ αἵματι ὡς ἀμνου...ἀσπίλου: James i. 27 ἀσπίλον ἑαυτον τηρεῖν, v. 7 τίμιον καρπον.

i. 22 τὰς ψυχὰς ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυποκριτον: James iv. 8 ἀγνίσατε καρδίας, i. 18 λόγῳ ἀληθείας, iii. 17 ἡ ἀνωθεν σοφία...μεστὴ ἔλεους...ἀνυποκριτος.

*i. 23 ἀναγεγεννημένοι οὐκ ἐκ σπορας φθαρτῆς ἀλλ' ἀφθάρτου διαλογου ζωντος Θεου καὶ μενοντος. διότι πασα σαρξ ὡς χόρτος καὶ πασα δόξα αὐτῆς ὡς ἄνθος χορτου· ἐξηρανθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσεν, τὸ δὲ ῥῆμα Κυρίου μένει: James i. 18 (cf. above on ver. 3), i. 10 (ὁ πλουσιος) ὡς ἄνθος χορτου παρελευσεται, ἀντεῖλεν γὰρ ὁ ἥλιος καὶ ἐξηρανεν τὸν χορτον καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν.

*ii. 1 ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ παντὰ δολον καὶ ὑποκρισιν καὶ φθόνους καὶ πάσας καταλαλιὰς ὡς ἄρτιγεννητὰ βρέφη. τὸ λογικὸν...γάλα ἐπιποθησατε ἵνα ἐν αὐτῷ ἀυξηθητε εἰς σωτηρίαν (resumes i. 13), cf. iii. 21 σαρκος ἀποθεσις ρυπου: James i. 18 ἀπεκύησεν ἡμᾶς, 21 διὸ ἀποθέμενοι πᾶσαν ρυπαρίαν καὶ περισσείαν κακίας ἐν πρᾶντητι δεξασθε τὸν ἐμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς, iii. 14, 17, iv. 11.

*ii. 11 παρακαλῶ...ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἰτινες στρατεύονται κατὰ τῆς ψυχῆς: James iv. 1 πόθεν πόλεμοι;...οὐκ ἐντευθεν ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν;

*ii. 12 τὴν ἀναστροφὴν ὑμῶν ἔχοντες καλῆν ἡ...ἐκ τῶν καλῶν ἐργῶν ἐποπτευοντες δοξάσωσι τὸν Θεον, cf. iii. 2 τὴν ἐν φόβῳ ἀγνὴν ἀναστροφήν, 16 τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν: James iii. 13 δεῖξατω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἐργα αὐτοῦ ἐν πρᾶντητι σοφίας.

ii. 16 ὡς ἐλευθεροὶ...ἀλλ' ὡς Θεοῦ δούλοι: James i. 25, ii. 12 νόμος ἐλευθερίας, i. 1 Θεοῦ δούλος.

ii. 18 ὑποτασσόμενοι τοῖς δεσπόταις, iii. 1 ὑποτασσόμενοι τοῖς ἀνδράσιν, see below v. 5: James iv. 7 ὑποτάγητε τῷ Θεῷ.

ii. 20, 21 εἰ ἀγαθοποιουντες καὶ πάσχοντες ὑπομεινετε, τουτο χάρις παρα Θεῷ· εἰς τουτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστος ἐπάθεν ὑπερ ὑμῶν, ὑμῖν ὑπολιμπάνων ὑπόγραμμον. James v. 10, 11 ὑποδειγμα λαβετε τῆς κακοπαθίας καὶ τῆς μακροθυμίας τοῦ προφήτου...ἴδου μακαρίζομεν τοὺς ὑπομείναντας. cf. i. 12.

ii. 25 πλανωμένοι ἐπεστράφητε: James v. 19 εἰάν τις ἐν ὑμῖν πλανηθῇ...καὶ ἐπιστρέψῃ τις αὐτον.

- iii. 15 μεταπραυτητος, cf. ver. 4: James i. 21 ενπραυτητι.
- iv. 7 παντωντοτελοςηγγικενσωφρονησατε ουν: James v. 8 στηριξατε τας καρδιας, οτι η παρουσία του Κυριου ηγγικεν, ver. 3 ενεσχαταις ημεραις.
- *iv. 8 προπαντωντηνειςεαυτουςαγαπηνεκτενηεχοντες, οτι αγαπηκαλυπτειπληθοςαμαρτιων: James v. 12 προπαντωνμηομνυετε, ver. 20 γνωσκετε οτι ο επιστρεψας αμαρτωλον...καλυψειπληθοςαμαρτιων. Cf. the original Prov. x. 12 'love covereth all sins,' where the LXX. has παντας τους μη φιλονεικοντας καλυπτει.
- iv. 14 τοτηςδυξηςκαι του του Θεου πνευμα: James ii. 1 τηνπιστιν Ιησου Χριστου του Κυριου ημων, τηςδοξης.
- iv. 12, 13 μη ξενιζεσθε τη...πυρωσει προςπειρασμον υμιν γινομενη...αλλα χαιρετε ινα και εν τη αποκαλυψει τηςδοξηςαυτου χαρητε αγαλλιωμενοι: see above on i. 6.
- iv. 16 ει ως Χριστιανος (πασχει)...δοξαζετω τον Θεον εν τω ονοματι τουτω: James ii. 7 τοκαλον ονοματο επικληθεν εφ' υμας.
- *v. 4 κομεισθε τον αμαραντινον τηςδοξηςστεφανον, cf. i. 3: James i. 12 λημψεται τον στεφανον της ζωης.
- *v. 5, 6 νεωτεροι υποταγητε πρεσβυτεροις· παντες δε ολληλοις την ταπεινοφροσυνην εγκομβωσασθε, οτι ο Θεος υπερηφανοις αντιτασσεται, ταπεινοις δε διδωσιν χαριν. ταπεινωθητε ουν υπο την κραταιαν χειρα του Θεου ινα υμας υψωση εν καιρω, ver. 8 γρηγορησατε· ο αντιδικος υμων διαβολος...περιπατει ζητων καταπειν· ω αντιστητε στερεοι εν τη πιστει: James iv. 6, 7 διο λεγει· Ο Θεος υπερηφανοις αντιτασσεται, ταπεινοις δε διδωσιν χαριν· υποταγητε ουν τω Θεω, αντιστητε δε τω διαβωλω, ver. 10 ταπεινωθητε ενωπιον Κυριου και υψωση υμας, v. 16 εξομολογεισθε ουν αλληλοις τας αμαρτιας και ευχεσθε υπερ αλληλων, after bidding the sick to send for the elders to pray over them in ver. 14. I cannot but think that there is remarkable similarity in the extension of St. James' injunction (that the elders should pray for the people and hear their confession, as is implied in ver. 14) to the mutual prayer and confession of ver. 16; and in the extension of St. Peter's injunction from submission of the younger to mutual submission.
- v. 10 ο Θεος...ολιγον παθοντας αυτος...στηριξει: James v. 8 μακροθυμησατε και υμεις, στηριξατε τας καρδιας.

2 Peter—

- i. 1 πιστιν εν δικαιοσυνη του Θεου ημων: James i. 20 δικαιοσυνην Θεου.
- i. 12 εστηριγμενους εν τη παρουση αληθεια: James v. 10.
- i. 16 παρουσιαν, cf. iii 4, 12: James v. 8.
- i. 17 υπο της μεγαλοπρεπους δοξης: James ii. 1.
- ii. 2 δι' ους η οδος της αληθειας βλασφημηθησεται, ver. 15 καταλειποντες ευθειαν οδον επλανηθησαν: James v. 19, 20.
- ii. 6 υποδειγμα μελλοντων: James v. 10.
- ii. 13, 14 ηδονην ηγουμενοι την εν ημερα τρυφήν, σπιλοι και μωμοι εντρυφωντες ενταιςαπαταις...οφθαλμουςεχοντες μεστους μοιχαλιδος...δελεαζοντες ψυχας αστηρικτους: James v. 5, i. 14, 27, iv. 4, iii. 17.
- iii. 3 επ' εσχάτων των ημερων...κατα τας ιδιαις επιθυμιας αυτων πορευομενοι: James v. 3, i. 14.
- iii. 14 σπουδασατε ασπιλοι...ευρεθηναι εν ειρηνη: James i. 27, iii. 18,

*Jude*¹—

- 1 Ἰησοῦ Χριστοῦ δούλος: James i. 1.
 9 διακρινομενος, cf. ver. 22: James i. 6.
 19 ψυχικοι: James iii. 15.

(6) *Epistle to the Hebrews* (about 69 A.D.)

I have given reasons above (4) for supposing that the eleventh chapter of this Epistle was written with a knowledge of St. James' argument on Faith. If I am not mistaken there is a further allusion to St. James in ch. xii. 11, where (as in 1 Pet. i. 6) there seems to be a kind of concession to those who felt themselves unequal to the high-strained appeal *πασαν χαραν ηγησασθε*. 'Chastisement,' the writer allows, 'does not seem for the moment to be a ground for rejoicing but for grief, nevertheless afterwards'—it has the effect St. James ascribes to it—'it produces the peaceable fruit of righteousness.' It may be added that the evils of the Jewish Church are more developed and the threatened judgments more imminent, in this Epistle than in St. James; that persecutions are referred to as matters of the past (x. 32-34), and that in xiii. 7 many have seen an allusion to the martyrdom of St. James himself. Cf. Spitta 226-228.

- i. 3 ὧν ἀπαυγασμα τῆς δόξης: James ii. 1.
 ii. 4 κατα την αὐτου θέλησιν, x. 10 ἐν ᾧ θελήματι ἡγιασμενοι ἐσμέν: James i. 18
 βουληθεὶς ἀπεκυησεν ἡμας.
 ii. 10 δια παθημάτων τελειῶσαι, cf. v. 8, 13, 14, vi. 1: James i. 4 ἡ δε υπομονη
 εργα τελειον εχετω ἵνα ἦτε τελειαι.
 iii. 6 ἐάν τῶ καυχημα τῆς ἐλπίδος κατάσχωμεν: James i. 9 καυχάσθω
 δε ὁ ἀδελφός... ἐν τῷ ὑψει αὐτου.
 iv. 11 ἐν τῷ αὐτῷ υποδείγματι τῆς ἀπειθείας, viii. 5 υποδειγμα των
 ἐπουρανίων: James v. 10 υποδειγμα κακοπαθίας.
 v. 7 τῶν δυνάμενον σώζειν αὐτον ἐκ θανάτου: James iv. 12 ο δυνα-
 μενος σώσαι καὶ ἀπολεσαι.
 vi. 1 θεμέλιον καταβάλλομενοι μετανοίας ἀπο νεκρων ἔργων καὶ πίστεως ἐπὶ
 Θεόν, cf. ix. 14 καθαρῶς την συνείδησιν ὑμων ἀπο νεκρων εργαων εἰς το
 λατρευειν Θεῷ ζῶντι: James ii. 26 ἡ πίστις χωρις ἔργων νεκρά ἐστιν,
 i. 26, 27.
 vii. 19 οὐδεν ἐτελείωσεν ὁ νομος, ἐπεισαγωγή δὲ κρειττονος ἐλπίδος δι' ἧς
 ἐγγίζομεν τῷ Θεῷ, vii. 16, ix. 11, x. 1 σκιαν εχων ὁ νόμος τῶν μελλουτων
 αγαθῶν... οὐδέποτε δυναται τῶν προσερχομενους τελειωσαι: James i. 4,
 25, ii. 12.
 x. 24 κατανοωμεν ἀλληλους εἰς παραξυσμον... καλῶν εργαων, μὴ ἐγκαταλείποντες
 τὴν ἐπισυναγωγὴν ἑαυτων, cf. Tit. iii. 8: James iii. 13, ii. 2.
 *x. 36 ὑπαμονης εχετε χρεϊαν ἵνα το θέλημα του Θεου παιησαντες κομί-
 σησθε την επαγγελίαν: James i. 4, 12.

¹ See my edition of Jude, pp. cxlix foll., lvi, lviii foll.

*xi. While James uses the word *πίστις* loosely and inconsistently, in *Heb.* we have a definition of faith followed by a host of examples which exhibit it as the root of action. In all probability it was written after the Romans and James; compare ver. 8—10, 17—19, on Abraham, ver. 31 on Rahab: James ii. 21—23, 25: see remarks under section (4) above.

xii. 1 ἀποθήμενοι τὴν ευπεριστάτου ἀμαρτίαν δι' υπομονῆς τρεχωμεν τον προκείμενον ἀγῶνα, ver. 7, εἰς παιδείαν υπομένετε: James i. 21, ver. 4.

*xii. 11 πᾶσα μὲν παιδεία πρὸς μὲν το παρον ου δοκει χαρᾶς εἶναι ἀλλὰ λυπῆς, υστερον δε καρπον εἰρηνικον τοῖς δι αὐτῆς γεγυμνασμένοις ἀποδίδωσιν δικαιοσυνῆς, ver. 14, 15 εἰρήνην διώκετε...επισκοποῦντες μή τις ῥίζα πικρίας ἐνοχλῆ: seems to explain James i. 2—4 πᾶσαν χαρὰν ἠγησασθε...ἵνα ἦτε τελεῖοι, iii. 18 καρπος δε δικαιοσυνῆς ἐν εἰρηνῇ σπείρεται τοῖς ποιοῦσιν εἰρηνην, see too iii. 11 το γλυκὺ και το πικρον, iii. 14 ζῆλον πικρον.

xiii. 4 τίμιος ὁ γαμος και ἡ κοιτη ἀμίαντος, cf. vii. 26: James v. 7, i. 27.

xiii. 18 καλῶς ἀναστρέφεισθαι: James iii. 13 δεῖξάτω ἐκ τῆς καλῆς ἀνατροφῆς τα εργα αὐτου.

(7) *Apocalypse*—

i. 3 μακαριος ὁ ἀναγνωσκων και οἱ ακουοντες τους λόγους τῆς προφητείας και τηροῦντες τα ἐν αὐτῇ γεγραμμένα· ο γαρ καιρος ἐγγυς, cf. xxii. 10: James i. 25, v. 8.

i. 9 ἐν τῇ βασιλεία και υπομονῇ Ἰησοῦ Χριστου, cf. ii. 2, 3, 19, iii. 10 ἐτήρησας τον λογον της υπομονῆς μου κάγω σε τηρήσω ἐκ τῆς ὄρας του πειρασμου, xiii. 10, xiv. 12: James i. 2—4, 12, ii. 5, 10.

*ii. 9 οἶδα σου την θλίψιν και την πτωχείαν, ἀλλὰ πλούσιος εἶ: James ii. 5.

*ii. 10 ἵνα πειρασθῆτε...γίνου πιστος ἀχρι θανατου, και δωσω σοι τον στεφανον τῆς ζωῆς: James i. 12.

*iii. 1 οἶδά σου τα εργα, οτι ονομα ἔχεις οτι ζῆς, και νεκρὸς εἶ: James ii. 17, 26, i. 26.

*iii. 17 λεγεις οτι Πλούσιος εἰμι...και ουκ οἶδας οτι συ εἶ... ἀ πτωχος, cf. above ii. 9: James i. 10, ii. 6, 7, v. 1—5.

*iii. 20 ἰδού εστηκα ἐπὶ την θυραν και κρουω: James v. 9.

xi. 6 οὔτοι εχουσιν την ἐξουσίαν κλεισαι τον ουρανον ἵνα μὴ νετος βρεχη (μηνᾶς τεσσαρακοντα και δυο): James v. 17.

xiv. 1 ἔχουσαι το ονομα αὐτου γεγραμμενον ἐπὶ τῶν μετώπων αὐτων, cf. iii. 12: James ii. 7.

xiv. 4 οὔτοι ἠγοράσθησαν ἀπο τῶν ἀνθρώπων ἀπαρχη τῷ Θεῷ: James i. 18.

xiv. 12 ὡδε η υπομονή τῶν αγίων εστιν, οἱ τηροῦντες τας ἐντολας του Θεου και την πίστιν Ἰησου (combining faith and works): cf. above i. 9: James ii. 1, 10.

CHAPTER IV

THE RELATION OF THE EPISTLE TO EARLIER WRITINGS

In the two preceding chapters we have traced back the influence exerted by our Epistle upon later writers, as well as on contemporaries. In Ch. I. pp. lx–lxiv and Ch. III. pp. lxxxv–xcī, we have seen how profoundly St. James was influenced by his personal intercourse with our Lord and His first disciples. We have now to consider in what way, and to what extent, his epistle betrays an acquaintance with earlier writings, whether Jewish or Gentile. The former influence has been touched on in Ch. I. pp. i, ii, and again in Ch. VII. Part 2, where I have combated Spitta's view that the epistle dates from the first century B.C. The latter is touched on in Ch. I. pp. lx, lxi, and again in Ch. X., where the writer's knowledge of Greek is further discussed. This Hellenic influence has been exaggerated, like the Jewish in the opposite direction, with a view to bring down the date of the epistle to that of the 'Hellenized and Secularized Church' of the close of the second century. I have spoken of this in opposition to Harnack and Jülicher in Ch. VII., and also in Ch. II. of my Introduction to Clem. Al. *Strom.* vii. on the 'Influence of Greek Philosophy on the Theology and Ethics of Clement.'

(1) *Canonical Books of the Old Testament.* (2) *Jewish Apocrypha and Pseudepigrapha.* (3) *Philo.* (4) *Greek Philosophers.*

(1) *Canonical Books of the Old Testament.*

Genesis—

Besides the general reference to the history of Abraham in James ii. 21–23 on which compare especially Gen. xxii. 1–8, we have in James ii. 23 a quotation from Gen. xv. 6 *καὶ ἐπίστευσεν Ἀβραὰμ τῷ Θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην*, only reading as in Rom. iv. 3, Philo, etc., *ἐπίστευσεν δε* for *καὶ ἐπ.* [The Hebrew here has the active 'God counted it to him.'] It is probable also that *φίλος Θεοῦ ἐκλήθη* in the

same verse of James is a quotation from Gen. xviii. 17 οὐ μὴ κρύψω ἀπο Ἀβρααμ τὸν παιδὸς μου, where Philo reads τοῦ φίλου μου: see the notes.

i. 26 καὶ εἶπεν ὁ Θεὸς Ποιησώμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ομοίωσιν, καὶ ἀρχετώσαν τῶν ἰχθύων τῆς θαλάσσης καὶ τῶν πετεινῶν τοῦ οὐρανοῦ καὶ τῶν κτηνῶν καὶ πάσης τῆς γῆς καὶ πάντων τῶν ἐρπετῶν τῶν ἐρποντῶν ἐπὶ τῆς γῆς. This is the source of two verses in James: iii. 9 ἐν αὐτῇ εὐλογοῦμεν τὸν Κυρίον καὶ Πατέρα, καὶ ἐν αὐτῇ καταρωμεθα τοὺς ἄνθρωπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας (which should also be compared with Gen. ix. 6, as tracing back our duty towards our fellow-men to our common participation in the divine image), and iii. 7 πάντα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ, for the classification of animals and their subjugation to man. With this should be compared Gen. ix. 2.

iv. 10 φωνὴ αἵματος τοῦ ἀδελφοῦ βοᾷ πρὸς με ἐκ τῆς γῆς, cf. below Deut. xxiv. 15.

Exodus—

ii. 23, see below on Deut. xxiv. 15.

xx. 5 Θεὸς ζηλωτῆς, see below on Deut. iv. 24.

xx. 13 The LXX. here puts the seventh commandment before the sixth, as in James ii. 11 and Luke xviii. 20. The two latter, however, change the οὐ μοιχεύσεις of the former (which is preserved in Matt. v. 27) into μη μοιχεύσης.

xxii. 22 πᾶσαν χηραν καὶ ὀρφανὸν οὐ κακώσετε: James i. 27, cf. Deut. xxiv. 17.

Leviticus—

xix. 13 οὐκ ἀδικήσεις τὸν πλησίον...καὶ οὐ μὴ κοιμηθῆσεται ὁ μισθὸς τοῦ μισθωτοῦ σου παρὰ σοὶ ἕως πρωῆ, cf. below Deut. xxiv. 15.

xix. 15 οὐ λήψῃ προσωποῦ πτωχοῦ οὐδὲ μὴ θαυμάσης προσωποῦ δυναστοῦ· ἐν δίκαιοσιν κρυεῖς τὸν πλησίον σου: apparently the earliest use of the phrase λαμβάνειν προσωποῦ, referred to in James ii. 1, 9.

xix. 18 ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, quoted literally in James ii. 8, as in Matt. xxii. 39.

Numbers—

xv. 30 καὶ ψυχὴ ἥτις ποιησῇ ἐν χειρὶ υπερηφανίας, τὸν Θεὸν οὗτος παροξύνει, James iv. 6.

Deuteronomy—

iv. 7 ποῖον ἔθνος μεγὰ ᾧ ἐστὶν αὐτῷ Θεὸς ἐγγίζων; and ver. 4 υμεῖς οἱ προσκείμενοι Κυρίῳ τῷ Θεῷ υμῶν ζητεῖτε πάντες: James iv. 8 ἐγγίσατε τῷ Θεῷ καὶ ἐγγίσει ὑμῖν.

iv. 24 Κυρίος ὁ Θεός σου πῦρ κατανολίσκων ἐστὶ, Θεὸς ζηλωτής, Deut. xxxii. 11 foll. ὡς ἄετος...ἐπὶ τοῖς νοσσοῖς αὐτοῦ ἐπεποθήσε, ver. 16 παρωξυνάν με ἐπ' ἀλλοτρίοις, ver. 19 καὶ ἔδε Κυρίος καὶ ἐζηλωσε, ver. 21: James iv. 4, 5 μοιχαλίδες οὐκ οἰδατε ὅτι ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ Θεοῦ ἐστίν;...ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὁ κατακίσειν ἐν ἡμῖν;

vi. 4 ἀκουε, Ἰσραὴλ, Κυρίος ὁ Θεός ἡμῶν εἷς ἐστίν, quoted exactly in Mark xii. 29, referred to in James ii. 19.

xi. 14 δώσει τὸν νετὸν τῇ γῇ σου καθ' ὥραν πρωῖμον καὶ ὄψιμον, cf. Hos. vi. 4, Jer. v. 24, Joel ii. 23, Zech. x. 1: James v. 7.

xiv. 2 και σε ἐξέλεξα το Κυριος ὁ Θεος σου γενεσθαι σε λααν αὐτω περιούσιον : James ii. 5.

xxiv. 15 αὐθημεραν ἀποδώσεις τον μισθὸν αυτου...οτι πένης ἐστὶ και...καταβοησεται κατασαν προς Κυριον και εσται ἐν σοὶ ἀμαρτία, Exod. ii. 23 ανεβη ἡ βαση αυτῶν προς τον Θεόν, Jer. xxii. 13, Mal. iii. 5 : James v. 4 ιδου ἀμισθος τῶν αμησαντων τας χωρας υμων, ὁ ἀφυστερημένος ἀφ' υμῶν, κραζει και αι βραὶ των θερισαντων εἰς τα ὄτα Κυρίου Σαβαωθ εἰσελήλυθαν, iv. 17 ἄμαρτια αυτω εστιν.

xxviii. 58 το ὄνομα το εντιμον, το θανμαστον τουτα, Κυριαν τον Θεον σου : James ii. 7 το καλον ὄνομα.

xxxii. 18 Θεον τον γεννησαντά σε ἐγκατελιπες : James i. 18.

xxxii. 36—39 ἐγω ἀπακτείνω και ζῆν ποιήσω : James iv. 12, cf. ver. 6.

Joshua—

ii. esp. verses 5, 11, 12, 15, 16 : referred to in James ii. 25 μοιῶς και ῥααβ ἡ παρνη ακ ἐξ ἔργων ἐδικαιωθη ὑποδεξαμενη τοὺς ἀγγελους και ἕτερα ὄδω εκβαλουσα ; and Heb. xi. 31.

1 Kings—

iii. 9—12 (prayer of Solomon) : James i. 5 εἰ τις λείπεται σοφίας αιτειτω παρα του διδαντος Θεοῦ πασιν ἀπλῶς.

xvii. 1, 42 (prayer of Elijah) : James v. 17, 18, and Luke iv. 25.

2 Chron. xx. 7 Art not thou our Father who gavest it (the land) to Abraham thy friend? (Heb.) : James ii. 23.

Job. The general moral of this book, that patient endurance of affliction leads to wisdom and to final happiness, is also that enforced in the Epistle of James : see especially xlii. 12 ο δε Κυριος εὐλογησε τα εσχατα Ἰωβ ἢ τα εμπροσθεν : James v. 11 την υπομονην Ἰωβ ηκουσατε και το τελος Κυριου εἶδετε.

v. 17 μακαριος ανθρωπος ὃν ἤλεγξεν ὁ Κυριος : James i. 12.

vii. 9 ὥσπερ νεφος ἀποκαθαρθεν απ ουρανον κ.τ.λ. : James iv. 14.

xiii. 28 παλαιονται...ὥσπερ ἰμάτιον σητὸ βρωτον : James v. 2 τα ἱματια υμῶν σηταβρωτα γέγονεν.

xxiv. 24 πολλους γαρ εκακωσε το υψωμα αυτου, ἐμαράνθη δε ὥσπερ μαλόχη ἐν κανυματι η ὥσπερ σταχυς απο καλάμης αυταματος απεσων, ib. xxvii. 21 ἀναληφεται δε αὐτον (τον πλούσιον) καυσων και ἀπελευσεται, cf. below Jonah iv. 8 : James i. 10, 11 (ο πλουσιος) ὡς ἄνθος χαρτον παρελευσεται· ἀντειλεν γαρ ὁ ἥλιος συν τω καυσωνι και ἐξηρανευ τον χαρτον και το ἄνθος αυτου ἐξέπεσεν...ουτως και ὁ πλούσιος μαρανθησεται.

xxxiii. 23 ἄγγελοι θανατηφόροι (not in the Heb.) : James iii. 8 (γλωσσα) μεστη ἰαν θανατηφόρον.

Psalms—

vii. 14 ωδίνησεν ἀδικιαν, συνελαβε πανον, και ετεκεν ἀνομίαν : James i. 15 ἡ ἐπιθυμία συλλαβουσα τίκτει ἄμαρτιαν.

xii. 2 ἐν καρδία και ἐν καρδία ἐλαλησαν : James i. 8 δίψυχος.

xxiv. 4 ἀθῶος χερσι και καθαρὸς τῇ καρδία, cf. lxxiii. 13 : James iv. 8 καθαρισατε χερας, ἄμαρτωλοί, και ἀγνίστατε καρδίας, διψυχοι.

l. 20 *κατα του αδελφου σου κατελάλεις*: James iv. 11 *ὁ καταλαλῶν ἀδελφου...καταλαλεῖ νομου*.

lxxxi. 13, 14 *ὁ Θεος μου θου αυτους ως τραχὸν...ὡσεὶ πυρ ο διαφλεξει δρυμόν, ωσεὶ φλόξ κατακαυσαι ορη*: James iii. 5 *ἠλίκον πυρ ἠλίκην υλην ἀναπτει, ver. 6 φλογίζουσα τον τροχον της γενεσεως*.

lxxxv. 9 *ἐγγὺς τῶν φοβουμενων αυτὸν το σωτηριον αυτου, ταυ κατασκηνωσαι δαξαν ἐν τῇ γῇ ἡμων*: James ii. 1 *την πίστιν του Κυριου ἡμῶν Ἰησου Χριστου, τῆς δοξης*.

cxi. 8 *οἰκτιρμων καὶ ἐλεήμων ὁ Κυριος, μακρόθυμος καὶ πολυελεος*, cf. Joel ii. 13, Ps. lxxvi. 15, Exod. xxxiv. 6: James v. 11 *πολύσπλαγχνος ἐστιν ὁ Κυριος καὶ οἰκτιρμων*.

cxix. 45 'I will walk at liberty, for I seek thy precepts': James i. 25 *νομος ἐλευθερίας*.

cxvii. 6, 7 (sowing in tears, reaping in joy): James v. 7, see below on Hos. vi. 1—3.

cxl. 3 *ἠκουησαν γλωσσαν αυτων ὡσεὶ ὄφεως, ἰὸς ἀσπίδων ὑπὸ τα χεῖλη αυτων*: James iii. 8.

Proverbs—

ii. 6 *Θεος διδωσι σοφίαν*: James i. 5 *ει τις λείπεται σοφίας, αἰτειτω παρα τοῦ διδόντος Θεου πασιν*.

iii. 34 *Κυριος υπερηφανοις αυτιτασσειται, ταπεινοις δε δίδωσι χάριν*: quoted literally (except for the change of Κύριος into ὁ Θεός) in James iv. 6 and 1 Pet. v. 5.

x. 12 'Hatred stirreth up strife, but love covereth all sins' (LXX. *μῖσος εγειρει νεκος, παντας δε τους μη φιλονεικοντας καλυπτει φιλία*): James v. 20 *ὁ ἐπιστρεψας ἀμαρτωλὸν...καλυψει πλῆθος ἀμαρτιῶν*, cf. 1 Pet. iv. 8.

x. 19 *εκ παυλογιας ουκ εκφεύξη ἀμαρτίαν*, cf. xii. 13 *δι' ἀμαρτίαν χειλεων ἐμπίπτει εἰς παγίδας ἀμαρτωλός*, vi. 2: James iii. 2 *εἴ τις ἐν λογῷ σου πταίει, σῶτος τελειος ἀνηρ*.

xi. 30 *εκ καρπου δικαιοσυνης φυεται δένδραν ζωῆς*: James iii. 18 *καρπος δὲ δικαιοσυνης ἐν εἰρηνῇ σπείρεται τοῖς ποιουσιν εἰρήνην*.

xiv. 21 *ἀατιμάζων πενητας ἀμαρτάνει*: James ii. 6 *ἠτιμάσατε τον πτωχόν*. Cf. Sir. x. 22.

xvi. 27 *ἀνηρ αφρων...ἐπὶ τῶν ἑαυτου χειλεων θησαυρίζει πυρ*: James iii. 6 *καὶ ἡ γλῶσσα πυρ...ἡ φλογιζομένη ὑπο τῆς γεεννης*, cf. v. 3.

xix. 3 *ἀφροσυνη ἀνδρος λυμáινεται τας οδοὺς αυτου, τον δε Θεον αἰτιαται τῇ καρδίᾳ αυτου*: James i. 13, 14.

xxvi. 28 *γλῶσσα ψευδης μισεὶ ἀληθειαν, στομα δε αστεγον ποιεὶ ἀκαταστασίας*: James iii. 16 *ὅπου ζῆλος καὶ ἐριθία, ἐκει ἀκαταστασία*.

xxvii. 1 *μὴ καυχῶ τα εἰς αὔριον, ου γαρ γινώσκεις τί τεξεται ἡ ἐπισυσα, ἰδ. iii. 28*: James iv. 13, 14, 16 *αγε νυν οι λέγοντες Σημερον ἡ αὔριον πορευσόμεθα...οιτινες ουκ ἐπίστασθε το της αὔριου...νυν δε καυχασθε ἐν ταῖς ἀλαξονιας*.

xxvii. 21 *δοκίμιον ἀργυρίῳ καὶ χρυσῷ πυρωσις, ἀνηρ δε δοκιμάζεται διὰ στοματος ἐγκωμιαζοντων αυτον*, cf. xvii. 3 *ὡσπερ δοκιμάζεται ἐν καμίνῳ ἀργυρος καὶ χρυσος, ουτως ἐκλεκται καρδίαι παρα Κυρίῳ*: James i. 3, iii. 2.

xxix. 20 *ἐὰν ἴδης ἀνδρα ταχυν ἐν λόγαις, γίνωσκε οτι ἐλπίδα εχει μᾶλλον ἀφρων αυτου*, cf. xiii. 3: James i. 19.

Ecclesiastes—

vii. 9 *μη σπευσης εν πνευματι σου του θυμου σθαι, ὅτι θυμος εν κολπῳ ἀφρωνων ἀναπαυεται*: James i. 19 *βραδὺς εἰς ὄργην*.

Isaiah—

i. 11—17 τί μοι πλῆθος τῶν θυσιῶν υμῶν; λέγει Κυρίας' πλήρης εἰμι ολοκαυμάτων κριῶν... λουσασθε, καθαροὶ γενεσθε... μάθετε καλὸν ποιεῖν... κρίνατε ἀρφανῶ καὶ δικαιοσάτε χηραν, cf. Exod. ii. 23, xxii. 22: James i. 25, 26, 27, iv. 8.

v. 7—9 'He looked for judgment, but behold oppression; for righteousness, but behold a cry (κλαυγην). Woe unto them that join house to house, that lay field to field'... ηκαύσθη γὰρ εἰς τὰ ἄτα Κυρίου Σαβαωθ ταυτα (the Heb. of the last clause is different), cf. Deut. xxiv. 15: James v. 1—4.

ix. 18, x. 17, 18, cf. on Psa. lxxxiii. 14.

xiii. 6 ολαλυζετε, ἔγγυς γὰρ ἡμερα Κυρίου: James v. 1 quoted below under Jer. xxv. 34.

xxxii. 17 καὶ ἐσται τὰ ἐργα δικαιοσυνης εἰρηνη, cf. above Prov. xi. 30: James iii. 18 καρπὸς δὲ δικαιοσυνης ἐν εἰρήνῃ σπείρεται τοῖς ποιουσιν εἰρήνην.

xl. 6, 7 πασα σαρξ χορτος καὶ πασα δοξα ἀνθρώπου ὡς ανθος χόρτου. ἐξηράνθη ὁ χορτος καὶ τὸ ανθος ἐξέπεσε, τὸ δὲ ῥῆμα τοῦ Θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα: James i. 10, 11 (ὁ πλούσιος) ὡς ανθος χορτου παρελευσεται ἀνέτειλεν γὰρ ὁ ἥλιος... καὶ ἐξήρανε τον χαρτον καὶ τὸ ανθος αὐτου ἐξεπεσεν. Cf. below 1 Pet. i. 24, where the quotation is given almost verbatim.

xli. 8 The seed of Abraham my friend (Heb.): James ii. 23.

i. 9 σὴς καταφάγεται ὑμας: James v. 2 τὰ ἱμάτια σητοβρωτα, ver. 3 (ο ἱὸς) φάγεται τὰς σάρκας υμῶν.

liv. 5—8 'Thy Maker is thy husband (the LXX. is different)... the Lord hath called thee as a wife forsaken... even a wife of youth when she is cast off'... χροναν μικρὸν κατελιπον σε καὶ μετ' ελεους μεγάλου ελεησω σε' ἐν θυμῷ μικρῷ ἀπεστρεψα τὰ πρόσωπόν μου ἀπὸ σοῦ καὶ ἐν ἔλεει αἰωνίῳ ἐλεήσω σε, εἶπεν ὁ ρυσάμενός σε Κυριος: James iv. 6, 7. Cf. above, Deut. iv. 24.

lxi. 1 τὸ πνευμα Κυρίου ἐπ' ἐμε... εὐαγγελισασθαι πτωχοῖς ἀπεσταλκε με, cf. xxix. 19: James ii. 5 ὁ Θεος ἐξελεξα-ο τοὺς πτωχοὺς τῷ κοσμῷ κληρονομοὺς τῆς βασιλείας.

Jeremiah—

ix. 23 μὴ καυχᾶσθω ὁ σιφὸς ἐν τῇ σοφίᾳ αὐτου καὶ μὴ καυχᾶσθω ὁ ἰσχυρος ἐν τῇ ἰσχύϊ αὐτου καὶ μὴ καυχᾶσθω ὁ πλούσιος ἐν τῷ πλουτῷ αὐτου, ἀλλ' ἡ ἐν τούτῳ καυχᾶσθω ὁ καυχώμενος, συνιεν καὶ γινώσκειν ὅτι ἐγὼ εἰμι Κύριος ὁ παίων ελεος καὶ κρίμα καὶ δικαιοσυνην ἐπὶ τῆς γῆς, ὅτι ἐν τούτοις τὸ θελημα μου, λέγει Κυριος: James i. 9, 10 καυχᾶσθω δὲ ὁ ἀδελφος ὁ ταπεινος ἐν τῷ νυφί αὐτου, ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτου, i. 18 βουληθεῖς κ.τ.λ., ii. 13, v. 11.

xii. 3 ἀγνισον αὐτους εἰς ἡμέραν σφαγῆς: James v. 5.

xxv. (xxxii.) 34 ἀλαλάξατε... καὶ κεκράξατε καὶ κυπτεσθε... ὅτι ἐπληρωθησαν αἱ ἡμεραι ὑμῶν εἰς σφαγην, xii. 3 ἀγνισον αὐτους εἰς ἡμέραν σφαγῆς αὐτῶν: James v. 1 κλαυσατε ολολυζοντες ἐπὶ ταῖς τάλαιπωρίας υμῶν ταῖς ἐπερχομέναις, ib. ver. 5 ἔθρεψατε τὰς καρδίας ἐν ἡμέρα σφαγῆς, ib. iv. 9 τάλαιπώρησατε καὶ πενθησατε καὶ κλαύσατε.

Ezekiel—

xxxiii. 31, 32 ἀκουοσι τὰ ῥηματά σου καὶ αὐτὰ οὐ μὴ ποιήσουσιν: James i. 22, 23 γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ ἀκροαταὶ μυνον.

Daniel—

xii. 12 μακάριος ὁ υπομένων: James v. 11 ἴδου μακαρίζομεν τοὺς υπομένοντας, ib. i. 12.

Hosea—

i. 6 *αντιτασσομενος αντιταξομαι αυτοις*, cf. Prov. iii. 34 : James iv. 6.

vi. 1—4 'Come and let us return unto the Lord, for He hath torn and He will heal us'... *καὶ ἤξει ὡς ὑετος ἡμῖν πρωιμος καὶ ὄψιμος* : James v. 7 *μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας του Κυρίου. Ἴδου ὁ γεωργὸς ἐκδέχεται τον τιμιον καρπον τῆς γῆς μακροθυμων ἐπ' αὐτῶ ἕως λάβῃ πρωιμον και*

vi. 7 *ελεος θελω ἢ θυσιαν* : James ii. 13.

Joel—

ii. 1 *κηρυξατε...διότι παρεστιν ἡμερα Κυρίου, οτι ἐγγυς* : James v. 8 *στηρίζατε τας καρδιας υμῶν, οτι ἡ παρουσία του Κυρίου ἤγγικε.*

Amos—

iii. 10 'They know not to do right who store up violence and robbery in their palaces' *οἱ θησαυρίζοντες ἀδικίαν και ταλαιπωρίαν εν ταις χωραις αυτων* : James v. 3, 4 *ἐθησαυρίσατε ἐν ἐσχάταις ἡμεραις ἴδου ὁ μισθος...των ἀμψαντων τας χώρας υμων...κραζει.*

ix. 12 *οπως ἐκζητήσωσω οἱ καταλοιποι των ανθρωπων και παντα τα εθνη ἐφ' οὓς ἐπικεκληται τὸ ονομά μου ἐπ' αὐτούς, λέγει Κυριος* : James ii. 7 *το καλον ονομα το ἐπικληθεν ἐφ' υμας.* The verse is quoted with slight variation in the speech of St. James (Acts xv. 17).

Jonah—

iv. 8 *και ἐγένετο αμα τω ἀνατεῖλαι τον ἥλιον και προσέταξεν ὁ Θεος πνευματι κανσωνι συγκαίοντι, και ἐπαταξεν ὁ ἥλιος ἐπὶ την κεφαλῃν του Ἰωνα*, see above on Job xxiv. 24 : James i. 11.

Micah—

vi. 5 *ἡ δικαιοσυνη του Κυριου* is said to consist, not in ritual or offerings, but in doing justly and loving mercy : James i. 20 *ὄργῃ γαρ ανδρος δικαιοσυνην Θεου ουκ ἐργάζεται*, cf. ver. 27.

Zeechariah—

i. 3 *ἐπιστρέψατε προς μέ, λέγει Κυριος τῶν δυναμεων, και ἐπιστραφησομαι προς υμάς* : James iv. 8 cited above on Deut. iv. 7.

i. 14—16 *ταδε λεγει Κυριος, Ἐξήλωκα την Ἱερουσαλημ και την Σιών ζηλον μέγαν ...δια τουτο λέγει Κυριος Ἐπιστρέψω ἐπὶ Ἱερουσαλημ ἐν οἰκτιρμῶ, και ὁ οἶκος μου ἀνοικοδομηθήσεται ἐν αυτη, ib. viii. 2, 3* : James iv. 6 quoted above on Isa. liv. 5.

ii. 5 'I will be the glory in the midst of her' (LXX. *εἰς δοξαν*) : James ii. 1 quoted on Psa. lxxxv. 9.

vi. 14 *ὁ δε στεφανος εσται τοῖς υπομενουσι* (Hebrew different) : James i. 12 *μακάριος ἀνὴρ ὃς υπομενει πειρασμον· οτι δόκιμος γενομενος λήμψεται τον στέφανον τῆς ζωῆς.*

x. 1 *αιτείσθε παρὰ Κυρίου νετον καθ' ὦραν πρωῖμον και οψιμον* : James v. 7.

xiii. 9 *δοκιμῶ αὐτούς ὡς δοκιμαζεται το χρυσιον*, cf. Mal. iii. 3 : James i. 3, 12.

Malachi—

ii. 6 ἐν εἰρήνῃ κατευθυνῶν ἐπαρεύθη μετ' ἐμοῦ καὶ πολλοὺς ἐπεστρεψεν ἀπὸ ἀδικίας : James iii. 18 quoted above on Prov. xi. 30.

iii. 5 εἰσομαι μάρτυς...ἐπὶ τοὺς ἀποστεροῦντας μισθὸν μισθωτοῦ : καὶ τοὺς καταδυναστεύοντας χηραὺν καὶ τοὺς κονδυλίζοντας ὀρφανούς...καὶ τοὺς μὴ φοβούμενους με, λέγει Κύριος παντοκράτωρ : James v. 3, 4 quoted above on Amos iii. 10, Deut. xxiv. 15, also James i. 27, ii. 6, cf. above Exod. xxii. 22.

iii. 6 ἐγὼ Κύριος ὁ Θεὸς υμῶν καὶ οὐκ ἠλλοιωμαι : James i. 17, cf. Numb. xxiii. 19.

iv. 2 ἥλιος δικαιοσύνης : James i. 17.

(2) APOCRYPHA.

Wisdom of Jesus, Son of Sirach—

Besides the general resemblance between this book and the Epistle of St. James on the use of the Tongue, seen in Sir. xix. 6–12, xx. 4–7, 17–19, xxxv. 5–10, xxviii. 13–26 as compared with James iii., we may notice the following closer resemblances.

i. 19 οὐ δυνησεται θυμῶδης ἀνηρ (al. θυμὸς ἀδικός) δικαιοθῆναι, ἢ γὰρ ροπή τοῦ θυμοῦ αὐτοῦ πτωσις αὐτῷ : James i. 20.

i. 27 μὴ προσελθῆς Κυρίῳ ἐν καρδίᾳ δισση, *ib.* ii. 12–14 οὐαὶ... ἁμαρτωλῶ ἐπιβαίνοντι ἐπὶ δυο τρίβους· σὺ αὖτε καρδίᾳ παρειμένη, ὅτι οὐ πιστεύει, οὐαὶ ὑμῖν τοῖς ἀπολωλεκοσὶ τὴν ὑπομονήν, *ib.* v. 9. 10 μὴ πορεύου ἐν πάσῃ ἀτραπῷ· οὕτως ὁ ἁμαρτωλὸς ὁ διεγλωσσός· ἴσθι ἐστηριγμένος ἐν συνεσίῳ σου, καὶ εἷς ἐστὼ σου ὁ λόγος : James i. 8, v. 8.

ii. 1–6 εἰ προσέρχῃ δουλεύειν Κυρίῳ ἑτοίμασον τὴν ψυχὴν σου εἰς πειρασμον...καὶ ἐν ἀλλάγμασι ταπεινώσεως σου μακροθυμήσου, ὅτι ἐν πυρὶ δοκιμάζεται χρυσός, *ib.* iv. 17, 18 (ἡ σοφία) βασανίσει αὐτὸν ἐν παιδείᾳ αὐτῆς, ἕως οὗ ἐμπιστευση τῇ ψυχῇ αὐτοῦ, καὶ πειράσει αὐτὸν ἐν τοῖς δικαιομασίῳ αὐτῆς, καὶ πάλιν...ἀποκαλύψει αὐτῷ τὰ κρυπτά αὐτῆς, xxxi. 9. 10 ὁ πολυπειρὸς ἐκδιηγῆσεται συνεσίῳ· ὃς οὐκ ἐπειράθη ὀλίγα οἶδεν : James i. 2.

iii. 17 ἐν πραυτητι τὰ ἔργα σου διέξαγε : James iii. 13.

iii. 18 ὁσὼ μέγας εἶ, τοσοῦτω ταπεινοῦ σεαυτὸν, καὶ ἐναντι Κυρίου ευρήσεις χάριν, *ib.* x. 21 πλουσιός καὶ ἐνδοξός καὶ πτωχός, τὸ καυχῆμα αὐτῶν φόβος Κυρίου : James i. 9, 10.

iv. 1–6 τὴν ζωὴν τοῦ πτωχοῦ μὴ ἀποστερησῆς...ἀπο δεομένου μὴ ἀποστρέψῃς ὀφθαλμὸν καὶ μὴ δῶς τοπὸν ἀνθρώπῳ καταράσασθαί σε· καταρωμένου γὰρ σε ἐν πικρίᾳ ψυχῆς αὐτοῦ τῆς δεήσεως αὐτοῦ ἐπακούσεται ὁ ποιήσας αὐτόν, *ib.* xxxii. 13, 17 : James v. 4, ii. 15, 16.

iv. 10 γινοῦ ὀρφανοῖς ὡς πατὴρ καὶ ἀντι ἀνδρὸς τῆ μητρὸς αὐτῶν, καὶ ἐση ὡς υἱὸς Ὑψιστοῦ : James i. 27.

iv. 29 μὴ γίνου τραχὺς (al. ταχὺς) ἐν γλώσσῃ σου καὶ νῶθος καὶ παρειμένος ἐν τοῖς ἔργοις σου, *ib.* v. 11 γίνου ταχὺς ἐν ἀκροασίῳ σου, καὶ ἐν μακροθυμίᾳ φθεγγού σου ἀποκρισίν : James i. 19, ii. 14–26.

v. 13 δόξα καὶ ἀτιμία ἐν λάλια, καὶ γλώσσα ἀνθρώπου πτωσις αὐτῷ, *ib.* xix. 16 τίς οὐχ ἠμάρτησεν ἐν τῇ γλώσσῃ αὐτοῦ; *ib.* xiv. 1 μακαριὸς ἀνήρ ὁ οὐκ ὠλισθησεν ἐν στόματι αὐτοῦ, *ib.* xxii. 27 τίς δώσει ἐπὶ στόμα μου φυλακὴν...ἵνα μὴ πέσω ἀπ' αὐτῆς, καὶ ἡ γλώσσά μου ἀπολεση με, *ib.* xxv. 8, xxviii. 26 : James iii. 2.

vi. 18 ὡς ὁ ἀροτριῶν καὶ ὁ σπείρων προσελθε αὐτῇ (σοφία), καὶ ἀνάμεινε τοὺς ἀγαθοὺς καρποὺς αὐτῆς: James v. 7.

vii. 10 μὴ ὀλιγοψυχῆσης ἐν τῇ προσευχῇ σου: James i. 6.

x. 7 μισητῆ ἐναντι Κυρίου καὶ ἀνθρώπων υπερηφάνια, ver. 9 τί υπερηφανεύεται γῆ καὶ σποδος; ver. 12 ἀρχὴ υπερηφάνιας ἀνθρώπου ἀποσταμένου ἀπο Κυρίου, καὶ ἀπο τοῦ ποιησαντος αὐτὸν ἀπέστη ἡ καρδιά αὐτοῦ, ver. 18 οὐκ ἐκτισται ἀνθρώποις υπερηφάνια, ib. xiii. 19 βδελυγμὰ υπερηφάνῳ ταπεινωτῆς, ib. xv. 8 ἡ σοφία μακρὰν ἐστὶν υπερηφάνιας: James iv. 6.

x. 22 οὐ δίκαιον ἀτιμασαι πτωχὸν συνετον καὶ οὐ καθήκει δοξάσαι ἀνδρὰ ἀμαρτωλόν: James ii. 2, 3, 6.

x. 10 βασιλεὺς σήμερον καὶ αὔριον τελευτήσει, ib. xi. 16, 17 (where the rich oppressor says) εὗρον ἀνάπαυσιν καὶ νυν φάγομαι ἐκ τῶν ἀγαθῶν μου, καὶ οὐκ οἶδε τις καιρὸς παρελευσεται καὶ καταλείψει αὐτὰ ἑτέροις καὶ ἀποθανεῖται: James iv. 14.

xi. 25 κακῶσις ὥρας ἐπιλησμοιῆν ποιεὶ τρυφῆς: James i. 25.

xii. 11 ἐση αὐτῷ ὡς ἐκμεμαχῶς ἐσοπτρον: James i. 23.

xiv. 23 (μακαρίας ἀνῆρ) ὁ παρακυπτῶν δια τῶν θυρίδων αὐτῆς (σοφίας): James i. 25.

xv. 6 (ὁ φοβούμενος Κυρίον) εὐφροσύνην καὶ στέφανον ἀγαλλιαματος καὶ ὄνομα αἰῶνος κατακληρονομήσει: James i. 12.

xv. 11—20 μὴ εἰπῆς ὅτι δια Κυρίον ἀπεστῆν· ἄ γὰρ ἐμίσησεν οὐ ποιήσεις· μὴ εἰπῆς ὅτι αὐτὸς με ἐπλάνησεν, οὐ γὰρ χρεῖαν ἔχει ἀνδρὸς ἀμαρτωλοῦ. παν βδελυγμὰ ἐμίσησεν ὁ Κύριος... αὐτὸς ἐξ ἀρχῆς ἐποίησεν ἀνθρώπον καὶ ἀφῆκεν αὐτὸν ἐν χεירὶ διαβουλιῶν αὐτοῦ... ἐναντι ἀνθρώπων ἡ ζῶη καὶ ὁ θάνατος καὶ ὁ εἰς εὐδοκίαν δασθήσεται αὐτῷ: James i. 12—15.

xvii. 3, 4 κατ' εἰκόνα ἑαυτοῦ ἐποίησεν αὐτοὺς· ἐθήκε τὸν φόβον αὐτοῦ ἐπὶ πάσης σαρκὸς καὶ κατακυριεύειν θηρίων καὶ πετεινῶν: James iii. 9, 7.

xvii. 26 τι φωτεινότερον ἡλίου; καὶ τούτῳ ἐκλείπει, ib. xvii. 11 ὁ δὲ ἄφρων ὡς σελήνη ἀλλαιοῦται: James i. 17.

xviii. 15, xxxi. 16, xliii. 22 καυσῶν: James i. 11.

xviii. 17 μωρὸς ἀχαριστῶς ονειδίζει καὶ δύοσις βασκανοῦ ἐκτηκεὶ ὀφθαλμοῦς, xx. 14 (ἄφρων) ὀλίγα δώσει καὶ πολλὰ ονειδίζει, xli. 22 μετὰ τὸ δοῦναι μὴ ονειδίζει: James i. 5.

xix. 18—22 πασα σοφία-φόβος Κυρίου καὶ ἐν πάσῃ σοφία ποιήσεις νόμου... ἐστὶ πανουργία καὶ αὐτῇ βδελυγμὰ, xxi. 12 οὐ παιδευθήσεται ὅς οὐκ ἐστὶ πανουργός, ἐστὶ δὲ πανουργία πληθύνουσα πικρίαν: James iii. 13—17.

xxi. 15 (λόγον σοφόν) ἤκαυσεν ὁ σπατάλων καὶ ἀπῆρεσεν αὐτῷ, xxvii. 13 ὁ γέλωσ αὐτῶν ἐν σπατάλῃ ἀμαρτίας: James v. 5.

xxviii. 1, 2 ὁ ἐκδικῶν παρα Κυρίου ἐκδικήσῃ... ἄφες ἀδίκημα τῷ πλησίον σου, καὶ τότε δεηθῆντος σου αἱ ἀμαρτίαι σου λυθησονται: James ii. 13.

xxviii. 12 εἰς φύσῃς σπιυθῆρι ἐκκαῖσεται, καὶ εἰς πτυσης ἐπ' αὐτὸν σβεσθήσεται, καὶ ἀμφοτέρα ἐκ τοῦ στόματος σου ἐξελευσεται. ψιθυρὸν καὶ διγλωσσὸν καταρᾶσθαι, xxxi. 24 εἰς εὐχομένους καὶ εἰς καταρωμένους, τίνος φωνῆς εἰσακουσεται ὁ δεσποτῆς; James iii. 10.

xxviii. 13—26, esp. ver. 14 γλώσσα τρίτη πολλοὺς ἐσάλευσε, καὶ διέστησεν αὐτοὺς ἀπὸ ἐθνῶν εἰς ἔθνος καὶ πόλεις οχυρὰς καθείλε, ver. 18 πολλοὶ ἐπεσαν ἐν στόματι μαχαίρας, ἀλλ' οὐχ ὡς οἱ πεπτωκοτῆς δια γλώσσαν, ver. 21 θάνατος πονηρὸς ὁ θάνατος αὐτῆς, καὶ λυσitelῆς μάλλον ὁ ἄθῃς αὐτῆς· οὐ μὴ κρατησῆν εὐσεβῶν καὶ ἐν τῇ φλογὶ αὐτῆς οὐ κησονται· οἱ καταλείποντες Κυρίον ἐμπεσονται εἰς αὐτὴν, καὶ ἐν αὐτοῖς ἐκκαῖσεται καὶ οὐ μὴ σβεσθῇ·

ἐπαπασταλήσεται αὐταῖς ὡς λεων, καὶ ὡς παρδαλῖς λυμανεῖται αὐτοὺς : James iii. 5—8.

xxix. 10 ἀπόλεσον ἀργυριον δι' ἀδελφον καὶ φίλον καὶ μὴ ἰωθητω ὑπὸ τῶν λίθων εἰς ἀπώλειαν· θες τὸν θησαυρόν σου κατ' ἐντολὰς Ὑψίστου, καὶ λυσιτελήσει σοι μάλλον ἢ τὸ χρυσίον, xii. 10 ὡς γὰρ ὁ χαλκὸς ἴουται, οὕτως ἡ πονηρία αὐτοῦ, xxxiv. 5 ὁ ἀγαπῶν χρυσιον οὐ δικαιωθήσεται, καὶ ὁ δῖωκὼν διαφθορὰν αὐτὸς πλησθήσεται : James v. 2, 3.

xxxix. 22 φανεῶν τὸν πλησίον ὁ ἀφαιρούμενος συμβίωσιν καὶ ἐκχέων αἷμα ὁ ἀποστερῶν μισθὸν μισθίου : James v. 4.

xxxvi. 2 ὁ ὑποκρινομενος ἐν νόμῳ ὡς ἐν καταγιγίδι πλοῖον : James i. 6.

xxxviii. 9 ἐν ἀρρωστήματί σου μὴ παράβλεπε, ἀλλ' εὐξαι Κύριω καὶ αὐτὸς ἰάσεταιί σε : James v. 14.

Book of Wisdom—

i. 1, 2, 3 ἐν ἀπλοτητι καρδίας ζητήσατε αὐτὸν (τὸν Κύριον), οὐκ εὐρίσκεται τοῖς μὴ πειράζουσιν αὐτὸν, ἐμφανίζεται δὲ τοῖς μὴ ἀπιστοῦσιν αὐτῷ. σκολιοὶ γὰρ λογισμοὶ χωρίζουσιν ἀπὸ Θεοῦ : James i. 6—8, ii. 4, iv. 3.

i. 11 φυλάξασθε γογγυσμὸν ἀνωφελῆ καὶ ἀποκαταλαλίας φείσασθε γλωσσης : James iv. 11, v. 9.

ii. 4 παρελευσεται ὁ βίος ἡμῶν ὡς ἰχθυνη φελης, καὶ ὡς ὀμιχλὴ διασκεδασθησεται διωχθεῖσα ὑπὸ ἀκτίνων ἡλίου : James iv. 14.

ii. 10 καταδυναστεύσωμεν πενήτα δίκαιον, μὴ φεισωμεθα χήρας, 12—20, esp. ver. 20 θανάτῳ ἀσχήμονι καταδικάσωμεν αὐτὸν, cf. xv. 14, xvii. 2 : James ii. 6, v. 6.

ii. 23 ὁ Θεὸς ἐκτίσεν τὸν ἄνθρωπον ἐπ' ἀφθαρσία, καὶ εἰκὼνα τῆς ἰδίας ἰδιότητος ἐποίησεν αὐτὸν : James iii. 9.

iii. 4—6 ἐν ὄψει ἀνθρώπων εἰς κολασθῶσιν (οἱ δίκαιοι), ἡ ἐλπίς αὐτῶν ἀθανασίας πληρῆς, καὶ ὀλίγα παιδευθεντες μεγάλα εὐεργετηθήσονται, ὅτι ὁ Θεὸς ἐπείρασεν αὐτούς, ὡς χρυσὸν... ἐδοκίμασεν αὐτούς : James i. 2, 3, 12, 13.

v. 8 τι ὠφέλησεν ἡμᾶς ἡ ὑπερηφάνια; καὶ τι πλοῦτος μεταἀλαζονείας συμβεβλήται ἡμῖν; παρῆλθεν ἐκεῖνα πάντα ὡς σκιά, ver. 15, 16 δικαιοὶ δὲ... ληψονται τὸ βασίλειον τῆς εὐπρεπείας καὶ τὸ διάδημα τοῦ κάλλους ἐκ χειρὸς Κυρίου : James iv. 6, 16, i. 10, 11, 12.

vii. 7 foll. viii. ix. x., wisdom given in answer to prayer : James i. 5.

vii. 18 τροπῶν ἀλλαγᾶς καὶ μεταβολᾶς καιρῶν, ver. 29 ἔστι γὰρ σοφία εὐπρεπεστερα ἡλίου καὶ ὑπὲρ πᾶσαν ἀστρῶν θεσιν, φωτὶ συγκρινόμενῃ εὐρίσκεται προτερα· τούτου γὰρ διαδεχεται νύξ, σοφίας δὲ οὐκ ἀντισχῦει κακία : James i. 17.

ix. 6 καν γὰρ τις ἡ τελείος ἐν νόμοις ἀνθρώπων τῆς ἀπὸ σου σοφίας ἀπουσίας εἰς οὐδὲν λογισθήσεται : James i. 5.

ix. 17 βουλήν δὲ σου τίς ἐγνώ, εἰ μὴ σὺ ἐδωκας σοφίαν, καὶ ἐπεμφᾶς τὸ ἅγιον σου πνεῦμα ἀπὸ ὑψίστων James i. 2—5, iii. 15, 17.

xi. 9 ὅτε γὰρ ἐπειρασθησαν, καίπερ ἐν ἐλεει παιδευόμενοι, ἐγνώσαν πῶς μετ' ὀργῆς κρινόμενοι ἀσεβεῖς ἐβασανίζοντο· τούτους μὲν γὰρ ὡς πατρὸς νοθετῶν ἐδοκίμασας, ἐκείνους δὲ ὡς βασιλεὺς καταδικάζων ἐξητάσας : James i. 2, 3, 12.

*Testamenta XII. Patriarcharum.*¹

Reuben 2 πνεῦμα συνουσίας μεθ' ἧς συνεισερχεται διὰ τῆς φιληδονίας ἡ ἁμαρτία, 4 ὄλεθρος ψυχῆς ἐστὶν ἡ παρνεμία χωρίζουσα Θεοῦ καὶ

¹ In my former editions I followed Lightfoot and Sinker, who hold that this book was written about the beginning of the second century by a Jewish Christian. I subjoined a note by Prof. Sanday, in which he stated that recent German

προσεγγίζουσα τοῖς εἰδωλοῖς...πλανῶσα τὸν νοῦν καὶ τὴν διανοίαν καὶ καταγεῖ νεανίσκους εἰς ἀδην...ἐὰν μὴ κατισχύσῃ ἡ πορνεία τὴν ἐννοίαν οὐδὲ Βελίαρ κατισχυσεῖ υμῶν, *Reub.* 5 ἐγένοντο ἐν ἐπιθυμία ἀλλήλων καὶ συνελαβὸν τῇ διανοίᾳ τὴν πραξίν: *James* i. 14, 15, iv. 1, 4, 8.

Sim. 3 ὁ φθόνος κυριεῖται πάσης τῆς διανοίας τοῦ ἀνθρώπου καὶ...παντοτε υποβάλλει ἀνελεῖν τὸν φθονοῦμενον: *James* iv. 2.

Sim. 4 φυλάξασθε ἀπο παντος ζήλου καὶ φθόνου καὶ πορευεσθε ἐν ἀπλοτητι ψυχῆς...ἀποστήσατε ἀφ' υμῶν τὸ πνεῦμα τοῦ φθονοῦ, ὅτι ἀγριοῖ τὴν ψυχὴν...ὄργην καὶ πόλεμον παρεχει τῷ διαβουλίῳ καὶ εἰς αἱματὰ παροξυνεῖ: *James* iv. 1, 2.

Lev. 14 υμεῖς οἱ φωστῆρες τοῦ οὐρανοῦ ὡς ὁ ἥλιος καὶ ἡ σελήνη τίποιήσουσι πάντα τὰ ἐθνη ἐὰν υμεῖς σκοτισθῆτε ἐν ἀσεβείᾳ; cf. 18, *Jud.* 24: *James* i. 17.

Jud. 13 μὴ πορευεσθε ὀπίσω τῶν ἐπιθυμιῶν υμῶν μηδὲ ἐνθυμήσεσι διαβουλίῳν υμῶν ἐν υπερηφανία καρδίας υμῶν, καὶ μὴ καυχασθε ἐν ἔργοις ἰσχύος υμῶν: *James* i. 14, ii. 4, iv. 6, 16.

ib. 13 τὸ πνεῦμα τοῦ ζήλου καὶ τῆς πορνείας παρεταξάτο ἐν ἐμοί: *James* iv. 1.

ib. 14 ἐν διαλογισμοῖς ρυπαροῖς (οἶνος) συνταρασαὶ τὸν νοῦν εἰς πορνείαν...καί, εἰ πάρεστι τὸ τῆς ἐπιθυμίας αἰτιον, πρᾶσσει τὴν ἀμαρτιαν: *James* i. 14, 15, 21.

ib. 18 (φιλαργυρία) ἀφίστα νόμου Θεοῦ καὶ τυφλοῖ τὸ διαβουλίον τῆς ψυχῆς καὶ υπερηφανίαν ἐκδιδάσκει καὶ οὐκ ἀφίει ἀνδρα ἐλεησαι τὸν πλησίον αὐτοῦ: *James* iv. 4, 6, ii. 1—9.

ib. 19 ὁ Θεὸς ὁ οἰκτιρῶν καὶ ἐλεήμων: *James* v. 11.

ib. 20. On man's responsibility. δύο πνεύματα σχολάζουσι τῷ ἀνθρώπῳ, τὸ τῆς ἀληθείας καὶ τὸ τῆς πλάνης, καὶ μεσον ἐστὶ τὸ τῆς συνέσεως τοῦ νοοῦ, οὗ ἐὰν θέλῃ κλιναι...καὶ ἐμπεπύριστα ὁ ἀμαρτησας ἐκ τῆς ἰδίας καρδίας καὶ ἄραι πρόσωπον συ δυνάται πρὸς τὸν κριτην: *James* i. 13, 15, v. 19, 20.

ib. 21. The oppression of the poor by the rich: *James* ii. 6, 7, v. 1—6.

ib. 22 εως παρουσίας τοῦ Θεοῦ τῆς δικαιοσύνης: *James* v. 7.

ib. 25 οἱ ἐν λυπη τελευτήσαντες ἀναστήσονται ἐν χαρᾷ καὶ οἱ ἐν πτωχείᾳ δια Κυρίου πλουτισθήσονται καὶ οἱ ἐν πενίᾳ χορτασθήσονται...οἱ δὲ ἀσεβεῖς πενθήσουσι καὶ ἀμαρτωλοὶ κλαυθουσι: *James* ii. 5, iv. 9.

Issach. 4 ὁ ἀπλοὺς χρυσοῦ οὐκ ἐπιθυμεῖ, τὸν πλησίον οὐ πλεονεκτεῖ, βρωμάτων ποικίλων οὐκ ἐφίεται, ἐσθητὰ διάφορον οὐ θέλει, χρόνους μακροὺς οὐχ υπογράφει ζῆν, ἀλλὰ μόνον ἐκδεχεται τὸ θέλημα τοῦ Θεοῦ: *James* v. 2—5, ii. 2, iv. 13—15.

ib. 7 πᾶν πνεῦμα Βελίαρ φεύξεται ἀφ' υμῶν καὶ...πάντα ἀγριοῦ θῆρα καταδουλώσεσθε, *Nephth.* 8, *Benj.* 5: *James* iv. 7, iii. 7.

Zab. 7 εἶδον θλιβομένον ἐν γυμνοτητι χειμῶνος καὶ σπλαγχνισθεῖς ἐπ' αὐτον...ἰμάτιον ἐδωκα...εχετε ευσπλαγχνίαν κατὰ παντος ἀνθρώπου ἐν ἐλέει ἵνα καὶ ὁ Κύριος εἰς υμᾶς σπλαγχνισθεῖς ἐλεησῇ υμᾶς...οσον γὰρ ἀνθρώπος σπλαγχνίζεται εἰς τὸν πλησίον, τοσοῦτον Κύριος εἰς αὐτον: *James* i. 27, ii. 15, 16, 13.

Dan. 5 ἀποστήτε θυμοῦ καὶ μισήσατε τὸ ψευδὸς ἵνα Κύριος

writers held it to be an interpolated Jewish writing. This view, which was first put forth by Grabe at the end of the seventeenth century, has been revived by Schnapp, Schürer, and Spitta, and is strongly maintained by R. H. Charles in his fully annotated edition of 1908, in which he endeavours to show that our Greek text dating from before 50 A.D. is a translation from a lost Hebrew original dating from about 108 B.C. See pp. xv-xviii, xxxviii, xliii, l. foll.

κατοικησῆ ἐν ὑμῖν καὶ φυγῆ ἀφ' ὑμῶν ὁ Βελιάρ: James iv. 4, 5, 7, iii. 14.

ib. ἅγιος Ἰσραὴλ βασιλευὼν ἐπ' αὐτοὺς ἐν ταπεινώσει καὶ ἐν πτωχείᾳ, καὶ ἁ πιστεύων ἐπ' αὐτῷ βασιλευσὶ ἐν ἀληθείᾳ ἐν τοῖς οὐρανοῖς: James i. 9, 10, ii. 5.

ib. 6 προσέχετε ἑαυτοῖς ἀπο τοῦ Σατανα...εγγίζετε δε τῷ Θεῷ: James iv. 7, 8.

ib. διατηρησατε ἑαυτοὺς ἀπο παντὸς ἐργου πονηρου καὶ ἀπορρίψατε τὸν θυμὸν καὶ παν ψευδος καὶ ἀγαπήσατε τὴν μακροθυμίαν: James i. 27, 18—21, iii. 14, v. 7, 8, 10.

Nephth. 2 Κυριος παντα ἀνθρωπον ἐκτισε κατ' εἰκονα ἑαυτου...ὡς ο νοῦς αὐτου, οὕτω καὶ τὸ ἐργον αὐτου...ὡς ἡ καρδιά αὐτου, οὕτω καὶ τὸ στομα αὐτου...ὡς ἡ ψυχη αὐτου, οὕτω καὶ ὁ λόγος αὐτου ἡ ἐν νόμῳ Κυρίου ἡ ἐν νομῷ Βελιάρ: James iii. 9, ii. 14, 17, iii. 2, 11, 12, 15, 17.

ib. 3 μὴ σπουδάζετε...ἐν λόγοις κενοῖς ἀπαταντας ψυχας, οτι σιωπῶντες ἐν καθαρότητι καρδίας συνησατε τὸ θέλημα τοῦ Θεου κρατεῖν καὶ ἀπορρίπτειν τὸ θέλημα τοῦ διαβόλου. Ἥλιος καὶ σελήνη καὶ ἀστερες οὐκ ἀλλοιοῦσι τάξιν αὐτῶν· οὕτως καὶ ὑμεῖς μὴ ἀλλοιωσητε νομὸν Θεοῦ ἐν ἀταξία πράξεων ὑμῶν. ἔθνη πλανηθέντα...ἠλλοίωσαν τάξιν: James i. 19, 26, 27, iv. 7, i. 17.

Gad. 3 τὴν ἀληθειαν ψέγει, τῷ κατορθουντι φθονει, καταλαλιαν ἀσπάζεται, υπερηφανίαν ἀγαπα: James iii. 14, iv. 2, 6, 11.

ib. 4 εἰν πταίση ὁ ἀδελφὸς...σπευδει ἵνα κριθῆ: James ii. 10—12.

ib. 4 τὸ πνευμα τῆς ἀγαπῆς ἐν μακροθυμία συνεργεῖ τῷ νόμῳ τοῦ Θεοῦ εἰς σωτηρίαν ἀνθρωπων: James v. 7, 8, 20, ii. 22.

ib. 5 (τὸ μῖσος) ἰου διαβολικου τὴν καρδίαν πληροι, cf. 6 τον ἰου του μίσους, cf. *Sim.* 4 πνευμα ἰβόλου: James iii. 6, 8.

ib. καταλαλεῖ: James iv. 11. ἀνηλεῶς: James ii. 13.

ib. 7 Κυρίῳ ὑμνον προσφερετε...μὴ φθονεῖτε.. μὴ ζηλώσητε: James v. 13, iv. 2.

ib. ὀρον Κυρίου ἐκδέξασθε: James v. 11.

Asher 1 δυο οδοὺς ἐδωκεν ὁ Θεός...καὶ δυο διαβουλια...καὶ δυο τελη: James i. 12, 14, 15, v. 19, 20.

ib. ὁ θησαυρος τοῦ διαβόλου (*al.* διαβουλίου) ἰου πονηρου πνεύματος πεπλήρωται, see above on *Gad.* 5.

ib. 2 πλεονεκτῶν τὸν πλησίον παροργίζει τὸν Θεον, καὶ τὸν υψιστον ἐπιорκεί καὶ τὸν πτωχὸν ἔλεα, τὸν ἐντολέα τοῦ νομοῦ Κυριου ἀθετεῖ καὶ παροξυνει...τὴν ψυχην σπιλοῖ...καὶ τουτο μὲν διπροσωπον: James v. 4, 12, ii. 15, 16, iv. 11, 12, i. 27, 8.

ib. 3 οἱ διπροσωποι οὐ Θεῷ ἀλλὰ ταῖς ἐπιθυμίαις αὐτῶν δουλευουσιν ἵνα τῷ Βελιάρ ἀρέσωσι: James iv. 1, 3, 7, 8.

Job. 2 ἐν δεκα πειρασμοῖς δόκιμόν με ἀνέδειξεν (Κυριος) καὶ ἐν πᾶσιν αὐτοῖς ἐμακροθυμησα, οτι μεγα φαρμακον ἐστιν ἡ μακροθυμία καὶ πολλα ἀγαθα δίδωσιν ἡ ὑπομονη: James i. 2, 3, 4, 12, v. 7, 10, 11.

ib. 10 εἰν τὴν ἀγνείαν μετελθητε ἐν υπομονῇ καὶ ταπεινώσει καρδίας, Κυριος κατοικησει ἐν ὑμῖν...οπου δε κατοικεῖ ὁ υψιστος καν τις περιπεση φθόνῳ ἡ δουλειᾳ...Κυριως...ου μονον εκ των κακων ρυεται ἀλλὰ καὶ υψοῖ: James i. 2, 3, 12, iv. 5, 10.

ib. ἐν ἐσχάταις ἡμεραις: James v. 3.

Benj. 4 εἶδετε τοῦ ἀγαθοῦ ἀνδρος τὸ τέλος· μιμησασθε ἐν ἀγαθῇ διανοίᾳ τὴν εὐσπλαγχνίαν αὐτου ἵνα καὶ ὑμεῖς στεφάνους δόξης φορεσητε: James v. 11, i. 12.

ib. τὸν Θεὸν ἀνυμνεῖ...τὸν ἀθετουντα τὸν υψιστον νουθετων ἐπιστρεφει: James v. 13, 19, 20.

ib. ἡ ἀγαθὴ διάνοια οὐκ ἔχει δύο γλωσσας ευλογίας καὶ κατάρτας, ὕβρεως καὶ τιμῆς, λύπης καὶ χαράς, υποκρίσεως καὶ ἀληθείας, πενίας καὶ πλούτου, ἀλλὰ μίαν ἔχει περι πάντων εἰλικρινὴ καὶ καθάραν διάθεσιν... πᾶν γὰρ ὃ ποιεῖ ἢ λαλεῖ... οἶδεν ὅτι Κύριος ἐπισκεπτεὶ ψυχὴν αὐτοῦ καὶ καθαίρει τὴν διανοίαν αὐτοῦ πρὸς τὸ μὴ καταγνωσθῆναι ὑπὸ Θεοῦ: James iii. 10, ii. 1—4, 13—17, i. 9, 10, iv. 8, ii. 12.

ib. τὸ τοῦ Βελίαρ πᾶν ἔργον διπλοῦν ἐστὶ, καὶ οὐκ ἐχει ἀπλότητα: James i. 8, iv. 4, 8.

ib. πρῶτον συλλαμβάνει ἡ διάνοια δια τοῦ Βελίαρ, cf. *Reub.* 5: James i. 15.

[For other quotations in illustration of our Epistle, taken from the Apocrypha and other Jewish writings, especially from Judith, 4 Maccabees, Psalms of Solomon, Jubilees, Enoch, 4 Esra, Apocalypsis Mosis, Testamentum Abrahæ, Pirke Aboth, see Spitta's Briefe d. Jakobus.]

(3) PHILO.¹

Mund. Opif. i. p. 7 M. (το νοητον φῶς) ἐστὶν υπερουρανιος ἀστηρ πηγὴ τῶν αἰσθητῶν ἀστέρων: James i. 17.

Leg. All. i. p. 50 M. φιλοδωρος ὧν ὁ Θεὸς χαρίζεται τὰ ἀγαθὰ πᾶσι καὶ τοῖς μὴ τελείοις, *Plantat.* p. 342 τὴν ἐκ τοῦ προαιρετικῶς εἶναι φιλόδωρον... ἐλπίδα ζωπυρεῖν: James i. 17.

p. 52 contrasts τὴν ἐπίγειον σοφίαν with τὴν θείαν καὶ ουράνιον: James iii. 15, 17.

ib. οὐ γὰρ δυεταὶ καὶ σβέννυται ἀλλ' αἰεὶ πεφύκεν ἀνατελλῶν ὁ ἀρθος λόγος: James i. 17.

p. 64 περιττον πανουργίας ἀπέχεσθαι: James i. 21 αποθεμενοὶ πᾶσαν... περισσεῖαν κακίας.

p. 72 παν μὲν οὖν τὸ γεννητὸν ἀναγκαῖον τρεπεσθαι ἰδίῳ γὰρ ἐστὶ ταῦτα αὐτοῦ, ὥσπερ Θεοῦ τὸ ἀτρεπτον εἶναι, cf. p. 82: James i. 17.

p. 72 ὁ νους συν πολλαῖς δυνάμεσι καὶ ἐξέσι ἐγεννᾶτο, λογικῇ, ψυχικῇ, φυτικῇ, ὥστε καὶ αἰσθητικῇ: James iii. 15.

p. 80 ὅταν γὰρ ἀμαρτῆ... αἰτιᾶται τὰ θεία, τὴν ἰδίαν τροπὴν προσάπτων Θεῷ, cf. *De Prof.* p. 558: James i. 13, 14.

p. 86 καλλιστὰν ἀγῶνα ταυτον διάθλησον καὶ σπουδασον στεφανωθῆναι κατὰ τῆς τοῦ ἀλλοῦ νικωσῆς ἡδονῆς καλῶν καὶ ευκλεᾶ στεφανῶν: James i. 12.

p. 102 δωρεὰ καὶ εὐεργεσία καὶ χάρισμα Θεοῦ τὰ πάντα, 108 Θεοῦ ἰδίῳ τὰ μὲν ἀγαθὰ προτείνειν καὶ φθάνειν δωροῦμενον, cf. i. p. 161, ii. p. 246: James i. 17.

p. 108 τὸν ἐγκυμονα θείων φωτῶν λόγον: James i. 17.

p. 131 Comparison of reason and passion to the ship and the chariot guided by the rudder and the reins, cf. *Agric.* i. 271: James iii. 3, 4.

p. 132 Folly of forming plans without reference to Providence: James iv. 13.

p. 135 οὗτοι ἐξέρχονται μὲν ἀπὸ τῶν ἀμαρτημάτων, εἰς ἕτερα δὲ εἰσερχονται τὸν δε τελείως ἐγκρατῆ δεῖ πάντα φεύγειν τὰ ἀμαρτηματα καὶ τὰ μείζω καὶ τὰ ἐλάττω: James ii. 14.

p. 141 ἀνάγκη ὅταν ἀπὸ τῆς τοῦ Θεοῦ φαντασίας ἐξελθῆ διάνοια... νεως αὐτικὰ θαλαττεουσης τροπον, ἀντιστατουνητων βιαίως πνευμάτων, ὠδε καὶ ἐκεῖσε φερεσθαι: James i. 6.

¹ Many of the quotations which follow will be found in Schneckenburger's commentary and in Siegfried's *Philo*, pp. 310 foll.

Cherubim i. p. 142 Μ, το μεν θεῖον ἄτρεπτον, το δε γενομενον φυσει μεταβλητον: James i. 17.

p. 147 τίς ὁ σπείρων τα καλά πλὴν ὁ τῶν ὄλων πατήρ; σπείρει μεν οὗτος, το δε γεννημα το ιδιον ὁ εσπειρε δωρεῖται: James i. 18.

p. 149 ὅταν ὁ εν ἡμιν νους αἰσθησει πλησιάσῃ, ἥ δε συλλαμβανει ...ἐγκυμων τε γίνεται και ευθυς ωδίνει και τικτει κακων ψυχῆς το μεγαστον: James i. 15.

p. 161 ὁ Θεος δωρητικὸς τῶν ἀπάντων: James i. 17.

Sacr. Ab. et Caini p. 173 παντελεις αἱ του αγεννήτου δωρεαὶ πασαι: James i. 17.

p. 177 γενεσιν μαλλον Θεου προτετιμηκασι: James i. 23, iii. 6.

p. 181 οὐχ ιω σάλον και τροπην και κλυδωνα ὧδε και εκείσε φορομενος αστατως ὑπομενης, ἀλλ ιω, ωσπερ εἰς...λιμενα τὴν ἀρετὴν αφικομενος, βεβαίως ἰδρυνθῆς: James i. 6.

Deterius potiori insidiari p. 195 πεπλανηται τῆς πρὸς ευσεβειαν ὁδοῦ θρησκείαν ἀντι οσιοτητος ἡγουμενος: James i. 27.

p. 196 ἐπιστομιζων ταῖς τοῦ συνειδοτος ἡνιαις τον αυθάδη δρόμον γλωττης, cf. *Mut. Nom.* p. 615, *Sacr. Ab. et C.* 171: James iii. 2.

p. 199 πηγὴ λόγων διάνοια και στομιον αυτῆς λογος, οτι τα ενθυμηματα δια τουτου καθάπερ νάματα ἀναχειται: James iii. 10.

p. 200 αχαλινω κεχρημενος γλωττη, cf. *Somn. M.* i. p. 695 το στομα εἴσαντες αχαλίνωτον, *Monarch.* ii. p. 219: James i. 26.

Poster. Caini 230 and 231, a description of the δίψυχος, esp. οντως γορ ατρεπτω ψυχῇ προς τον ἄτρεπτον Θεὸν μόνη προσοδος εστιν: James i. 7, 8.

ib. Θεου μεν ἰδιον στάσις, γενεσεως δε μετάβασις: James i. 17, iii. 6.

p. 244 ἡ προς Θεον οδός, ατε βασιλεως ουσα, εἰκοτως ωνομασται βασιλική... ἦν ὁ νομος καλει Θεου ρῆμα: James ii. 8.

p. 261 την μισάρετον και φιληδονον γενεσιν, cf. above p. 177: James iii. 6.

Deus immut. p. 284 ου μόνον δικάσας ελεει, ἀλλ' ελεησας δικάζει· πρεσβυτερος γαρ δίκης ὁ ελεος παρ αυτω εστιν: James ii. 13.

Agricultura p. 316 ουδεν εστιν ὁ μὴ προς ἡδονῆς δελεασθεν ειλκυσται, cf. p. 512, 568, ii. p. 470, 474: James i. 14.

p. 322 οταν ὁ πολεμος ἐγγυς και ἐπὶ θυρας ὧν ἤδη τυγχάνῃ: James v. 8, 9.

De Plantatione p. 335 καθάπερ ἀνίσχων ἥλιος ολον τον οὐρανον κυκλον φεγγους ἀναπληροι, τον αυτον τροπον αἱ ἀρετῆς ακτῖνες ἀναλάμψασαι το διανοίας χωρίον μεστον αυγῆς καθαρας ἀπεργάζονται, cf. pp. 566, 631, ii. p. 254: James i. 17.

De Ebrietate p. 368 τον εν ψυχῇ των επιθυμιῶν εμφυλιον πολεμον, cf. *Victim.* ii. 253 ὅτω εγκάθηνται και ἐλλοχωσιν ἐπιθυμῖαι, also pp. 445, 678, ii. 205: James iv. 1.

De Conf. Linguae p. 412 βραδυσ ὠφελῆσαι, ταχυς βλαψαι: James i. 19.

De Migr. Abr. p. 445 εἰ γαρ τις βουληθει τον οχλον μιας ψυχῆς διανείμαι πολλας ἀν ευροι τάξεις ἀκοσμουσας, ὧν ηδοναι ἢ επιθυμῖαι ...και αἱ τουτων συγγενεῖς ταξιαρχουσι: James iv. 1.

ib. ουτος ὁ ορος εστι του μεγάλου, το τω Θεῷ συνεγγίζειν ἢ ὧ ὁ Θεος συνεγγίζει: James iv. 8.

p. 454 μηδεν οὖν μητε τῶν εἰς ευλογίας και ευχάς, μητε τῶν εἰς βλασφημίας και κατάρas ἐπὶ ταῖς εν προφορα διεξόδοις ἀναφερεσθω μαλλον ἢ διανοια, ἀφ' ἧς ωσπερ ἀπὸ πηγῆς ἐκάτερον εἶδος τῶν λεχθεντων δοκιμαζεται, cf. p. 199: James iii. 10, 11.

p. 455 ὅσα δ' ἀν μὴ ευρισκη παρ' αυτω (ο δικαιος) τον μονον παμπλουτον αιτειται Θεόν. ὁ δε τον ουράνιον ἀνοιξας θησαυρὸν ομβρεῖ και επινίφει τα ἀγαθα ἀθρώα: James i. 5, 17, v. 16.

p. 459 εἰσιτινες ἐνδοιασταὶ καὶ ἐπαμφοτεριστὰὶ πρὸς ἑκατέρον τοῖχον, ὡσπερ σκαφος ὑπ' ἐναντιῶν πνευματῶν διαφερομενον, ἀποκλίνοντες... ἐφ' ἑνὸς στηριχθῆναι βεβαίως ἀδυνατοῦντες : James i. 6, v. 8.

p. 466 οὐκ οὐκ... ὡς πρὸς κατοπτρον ἀφορῶν ἀλήθειαν : James i. 23.

Quis Rer. Div. Haer. p. 512 ἐπιθυμία ὄλκον ἐχουσα δυναμὶν τοποθούμενον διώκειν ἀναγκαζέει : James i. 14.

Conj. Erud. Grat. p. 524 ὑπομονή the queen of virtues : James i. 3, 4, v. 11.

p. 526 ἡ ἀνευ πράξεως θεωρία ψιλλή πρὸς οὐδὲν ὄφελος τοῖς ἐπιστημοσιν : James ii. 14.

p. 529 τοῦ βίου μμητην εἰδὲ τὸν ἀσκητὴν οὐκ ἀκροατὴν λόγων εἶναι : James i. 23.

De Profugis p. 558 τίς ἀν γένοιτο αἰσχίων κατηγορία ἢ το φάσκειν μὴ περὶ ἡμᾶς ἀλλὰ περὶ Θεοῦ γενεσιν εἶναι τῶν κακῶν ; James i. 13.

p. 563 (ὁ λόγος) ἀμετοχος καὶ ἀπαραδεκτος παντος εἶναι πέφυκεν ἀμαρτηματος, cf. ii. 280 (Θεός) μόνος εὐδαιμων, πάντων μὲν ἀμετοχος κακῶν, πλήρης δὲ ἀγαθῶν τελείων, μαλλον δὲ αὐτὸς ὢν το ἀγαθὸν ὅς τα κατα μέρος ὤμβρισεν ἀγοθά : James i. 13, 17.

p. 566 ὁ Θεός λαμπροτατῶ φωτὶ εαυτῶ τα ὅλα ἀναγάζει... τὴν αἰθέριον σοφίαν ὁ Θεὸς ἀνωθεν ἐπιψέκαζει, cf. 571, 579 : James i. 17.

p. 568 δὲλεαρ ὀλκῶ κεχρημενον δυνάμει, cf. 512, 569 : James i. 14.

p. 577 καλὴ ταπεινώσις, φρονηματος ἀλογοῦ καθάρσεων περιέχουσα : James i. 10, iv. 6, 10.

De Somniis p. 631 μὴ θαυμάσης εἰ ὁ ἥλιος ἐξομοιοῦται τῷ πατρὶ τῶν συμπάντων, 632 Κυριος γὰρ οὐ μόνον φῶς ἀλλὰ καὶ παντος ἑτέρου φωτος ἀρχετυπον, 637 τὰς Θεοῦ ἀύγας αὐτὸς δι' ἐλεον του γενους ἡμῶν εἰς νοῦν τὸν ἀνθρωπινον ουρανοθεν ἀποστελλει : James i. 17.

p. 664 τροχὸν ἀναγκῆς ἀτελευτήτου : James iii. 6.

p. 678 βαθείας εἰρήνης ἀναπλησθέντας τῆς ἐν ἑαυτοῖς, ἢ πρὸς ἀλήθειαν ἐστὶν εἰρηνη, καὶ δια τουτ εὐδαίμονας νομισθεντας, ὅτι τον ἀπο τῶν παθῶν ἀναρριπιζόμενον ἐμφυλιον πόλεμον οὐδ' ὄναρ ἐπήσθοντο κ.τ.λ., cf. above p. 368 : James iii. 17, 18, iv. 1.

De Abrahamo M. ii. p. 8 ὁ τέλειος ὀλοκληρος ἐξ ἀρχῆς : James i. 4.

De Josepho p. 61 εὐδοξεῖς καὶ τετιμησαι ; μὴ καταλαζονεου. ταπεινὸς εἶ ταις τυχαῖς ; ἀλλὰ το φρονημα μὴ καταπιπτετω : James i. 9, 10.

p. 62 εὐρήσει τον ουρανον ἡμέραν αἰωνιον, νυκτος καὶ πάσης σκιᾶς ἀμετοχον. James i. 17.

De Decalogo p. 192 το καλλιστον ερεισμα τῆς ψυχῆς ἐξεκοψαν τὴν περὶ τον ζωντος ἀεὶ Θεοῦ ὑπόληψιν, ὡσπερ τε ἀνερμάιστα σκάφη ὧδε καὶ ἐκεῖσε σαλευουσι, διαφερόμενοι τον αἰῶνα : James i. 6.

p. 194 καλλιστον καὶ βιωφελεστατον το ἀνωμοτον : James v. 12.

p. 196 οὐ γὰρ ὀσιον δι' οὐ στοματος το ἱερώτατον ὀνομα προφέρεται τις, δια τουτου φθεγγεσθαι τι τῶν αἰσχρων : James iii. 9, 10.

p. 204 μονη ἐπιθυμία τὴν ἀρχὴν ἐξ ἡμῶν λαμβάνει καὶ ἐστιν ἐκουσιος : James i. 14.

p. 205 οἱ γὰρ Ἑλλήνων καὶ βαρβάρων πόλεμοι πάντες ἀπο μιᾶς πηγῆς ἐρρήσαν ἐπιθυμίας : James iv. 1.

p. 208 (ἐπιθυμία) οἷα φλοξ ἐν ὕλῃ νεμεται δαπανωσα παντα : James iii. 5.

De Victimis p. 246 τον Θεον ἀμιγῆ κακῶν τα ἀγαθα δωρουμενον : James i. 17.

p. 250 ὀλοκληρον καὶ παντελῆ διάθεσιν ἥς ἡ ὀλοκαυτος θυσία σύμβολον, cf. *Merc. Mer.* p. 265 δεῖ τον μελλοντα θυειν σκέπτεσθαι μὴ εἰ το ἱερεῖον ἄμωμον, ἀλλ' εἰ ἡ διάνοια ὀλοκληρος αὐτῶ καὶ παντελῆς καθέστηκε : James i. 4.

p. 254 ὁ Θεὸς ἐστὶν ἡλίου ἡλῖος παρέχων ἐκ τῶν αοράτων πηγῶν ορατὰ φέγγη : James i. 17.

De Spec. Leg. p. 331 λυπούμενων οφθαλμοὶ συννοίας γέμουσι καὶ κατηφείας : James iv. 9.

De Creatione Principum, p. 366 (το Ἰουδαίων ἔθνος) τοῦ σύμπαντος ἀνθρώπων γένους ἀπενεμήθη οἷά τις ἀπαρχὴ τῷ ποιητῇ καὶ πατρὶ : James i. 18.

De Nobilitate p. 442 τοῦ θείου πνεύματος, ὁπερ ἀνωθεν καταπνευσθεὶς εἰσωκῆσατο τῇ ψυχῇ, περιτιθέντος τῷ μὲν σώματι κάλλος, τοῖς δὲ λόγοις πειθῶ : James iv. 5.

Omnis Probus Liber p. 452 ὅσοι μετὰ νομοῦ ζῶσιν ἐλευθεροὶ νομὸς δὲ ἀψευδὴς ὁ ὀρθὸς λόγος, οὐκ ἐν χαρτιδίοις ἢ στήλαις ἀλλ' ὑπ' ἀθανάτου φύσεως ἐν ἀθανάτῳ διανοίᾳ τυπωθεὶς : James i. 18, 21, 25.

p. 470 πρὸς ἐπιθυμίας ἐλαυνεται ἡ υφ' ἡδονῆς δελεάζεται : James i. 14.

Vita Contempl. p. 474 τὸ συνηθὲς ὀλκὸν καὶ δελεάσαι δυνατωτάτον : James i. 14.

De Incorr. Mundi p. 521 εἰ μὴ πρὸς ἀνέμων ριπίζοιτο τὸ ὕδωρ : James i. 6.

De Praem. et Poen. p. 421 τίς γὰρ οὐκ ἂν εἶποι σοφὸν ἄρα γένος τοῦτ' ἐστίν, φ τὰς θείας παρανέσεις ἐξεγενετο μὴ κενὰς ἀπολιπεῖν τῶν οἰκείων πράξεων ἀλλὰ πληρῶσαι τοὺς λόγους ἐργοῖς ἐπαινετοῖς ; James ii. 14—26.

(4) GREEK PHILOSOPHERS.

The more general resemblances between the philosophers and the Bible are no doubt to be explained on St. Paul's principle of the law written in the heart (Rom. ii. 15), but there is probably more to be said on behalf of the view that the former may have been influenced, directly or indirectly, by Jewish teaching, than is generally recognized in the present day. Sir A. Grant and Bishop Lightfoot have both called attention to the fact that several of the Stoics came from the East ; and Dr. Abbott (*Silanus* pp. 47 f.) has shown that there is ground for supposing that Epictetus may have borrowed from St. Paul. I think, too, there can be no doubt that some of the touches in Virgil's fourth Eclogue are derived from Isaiah¹ through the Sibylline forgeries. On the other hand it is certain that the Jews after the time of Alexander were much influenced by Greek thought, as we see in the Book of Wisdom, the 4th Book of Maccabees, and above all in Philo. The parallels from St. James which follow are probably to be explained as reminiscences of Greek Philosophy filtered down through the writings of some Hellenistic Jew ; but I would not exclude the possibility that such parallels may have been taken directly from a Stoic such as Posidonius. Even post-Augustan authors may supply useful references, because the later Stoics borrow so much from their predecessors.

¹ Cf. *Virgil's Messianic Eclogue* pp. 97—137.

Plato, *Phaedo* 66 C και γαρ πολεμους και στάσεις και μάχας ουδεν αλλο παρέχει η το σώμα και αί τουτου ἐπιθυμίαι, cf. Cic. *Fin.* i. 43 *ex cupiditatibus odia discidia, discordiae, seditiones, bella nascuntur...intus etiam in animis inclusae inter se dissident et discordant*: James iv. 1.

Minos 317 C τὸ μὲν ὀρθὸν νόμος ἐστὶ βασιλικός, τὸ δὲ μὴ ὀρθὸν οὐ: James ii. 8.

Arist. *Mechan.* 5 τὸ πηδαλιον, μικρον ὄν και ἐπ' ἐσχάτω τῷ πλοίῳ, τὸσαυτην δυναμιν εχει ὡστε ὑπο μικρου ὀϊακος και ἐνος ἀνθρώπου δυνάμεως, και ταυτης ηρεμαίας, μεγαλα κινεισθαι μεγέθη πλοίων: James iii. iv.

Stoic Maxims—

Sapiens liber, dives, rex.

μονος ὁ σοφὸς ελευθερος. Cic. *Parad.* 34 *quid est libertas? potestas vivendi ut velis: quis igitur vivit ut vult, nisi qui recta sequitur, qui gaudet officio, qui ne legibus quidem propter metum paret, sed eas sequitur et colit, quod id salutare maxime esse judicat*; *Fin.* iii. 75 *solus liber nec dominationi cujusquam parens nec oboediens cupiditati*; Sen. *V.B.* 15. 5 *Deo parere libertas est*; Epict. *Diss.* iv. 1. 13 αὐτὴ ἡ ὁδὸς (submission) ἐπ' ἐλευθερίαν ἀγει, αὐτὴ μόνῃ ἀπαλλαγῇ δουλείας, τὸ δυνηθῆναι ποτ' εἰπειν ἐξ ὅλης ψυχῆς τὸ "Ἄγου δὲ μ', ὦ Ζεῦ, κ.τ.λ., cf. iv. 3, quoted below under 'Friend of God': James i. 25, ii. 8.

μονος ὁ σοφὸς πλούσιος, Cic. *Parad.* 42 foll.; Plato, *Phaedr.* p. 279 *πλουσιον νομιζοιμι τον σοφόν*: James ii. 5 *οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κοσμῷ πλουσίους ἐν πίστει*; cf. i. 9, 10.

Cic. *Fin.* iii. 75 (*sapiens*) *rectius appellabitur rex quam Tarquinius qui nec se nec suos regere potuit*; Hor. *Od.* ii. 2. 21 *regnum et diadema tutum deferens uni, etc.*; Philo. ii. p. 39 *τῷ γὰρ ὄντι πρῶτος ὁ σοφὸς του ἀνθρώπων γένους ὡς κυβερνητῆς μὲν ἐν νηι, ἀρχῶν δὲ ἐν πῶλεϊ*: James ii. 8 *νόμον βασιλικόν, ver. 5.*

*True joy.—*James i. 2.

Sen. *Ep.* 23. 2 *ad summa pervenit qui scit quo gaudeat...disce gaudere...nolo tibi unquam deesse laetitiam; volo illam tibi domi nasci...verum gaudium res severa est*; Philo, *Dct. Pot. Ins. M.* i. p. 217 *ἐπειεν τοῖς της ψυχῆς μονοῖς ἀγαθοῖς ἢ ἀνοθευτος χαρὰ εὐρίσκεται, ἐν ἑαυτῷ πᾶς σοφὸς χαιρει.*

*Solidarity of virtues.—*James ii. 10, 11.

Chrysippus ap. Plut. ii. p. 1046 F *τας ἀρετὰς ἀντακολουθεῖν ἀλλήλαις, ου μόνον τῷ τὴν μίαν ἐχοντα πάσας εχειν, ἀλλὰ και τῷ κατα μίαν οτιουν ἐνεργουντα κατα πάσας ἐνεργεῖν* οὐτ' ἀνδρα τελειον εἶναι τον μὴ πάσας ἔχοντα τας ἀρετὰς, οὔτε πρᾶξιν τελείαν ἤτις οὐ κατα πάσας πράττεται τὰς ἀρετας; Stob. *Ecl.* ii. 198 *παντα τον καλον και ἀγαθον ἀνδρα τελειον εἶναι λέγουσι δια το μηδεμίας ἀπολείπεσθαι ἀρετῆς.*

*The friend of God.—*James ii. 24.

Plato, *Leg.* iv. 716 D *ὁ μὲν σωφρων Θεῷ φίλος, ὁμοιος γὰρ*; Epict. iv. 3. 9 *ελεύθερος γὰρ εἶμι και φίλος του Θεου ἐν' ἐκῶν πείθωμαι αὐτῷ.*

*The indwelling Spirit.—*James iv. 5.

Sen. *Ep.* 41. 2 *sacer intra nos spiritus sedet malorum bonorumque nostrorum observator et custos: hic prout a nobis tractatus est, ita nos ipse tractat*; *Ep.* 73. 15 *Deus in homines venit: nulla sine Deo mens bona est, semina in corporibus*

humanis divina dispersa sunt, quae, si bonus cultor excipit, similia origini prodeunt; Posid. *ap. Gal. Hipp. et Plat.* v. p. 469 το δε τῶν παθῶν αἴτιον το μὴ κατα παν εἰσεσθαι τῶ ἐν αὐτῷ δαίμονι.

Trial and Temptation.—James i. 2, 12–15.

Sen. *Prov.* ii. 2 *omnia adversa exercitationes putet vir fortis*; *ib.* 6 *doloribus, damnis exagitantur ut verum colligant robur*; Epict. *fr.* 112 πάσης κακίας οἶον τι δελεαρ ἠδονη προβληθεῖσα τας λιχνοτέρας ψυχας ἐπι τὸ ἀγκιστρον τῆς ἀπωλείας ἐφέλκεται; Lucian, *Tyrann.* 4 τας ἠδονῶν ορέξεις χαλιναγωγεῖν.

ὁ Θεὸς ἀπειραστος κακῶν.—James i. 13.

Plut. ii. 1102 F πάντων πατηρ καλῶν ὁ Θεός ἐστι καὶ φαυλον οὐδεν ποιεῖν αὐτῷ θέμις, ὥσπερ οὐδὲ πασχειν; Anton. vi. 1 οὐδεμίαν ἐν ἑαυτῷ αἰτίαν εχει του κακοποιεῖν, κακίαν γαρ οὐκ ἔχει, Sext. Emp. *Math.* ix. 91 το τελειον καὶ ἄριστον παντός κακου ἀναποδεκτον; cf. Epict. *ap. Diog.* L. x. 138 το μακαριον καὶ ἀφθαρτον οὐτε αυτο πράγματα εχει οὐτε ἀλλω παρεχει.

Desire and Aversion.—James i. 2, iv. 12.

Epict. *Ench.* i. 2 μέμνησο οτι ορέξεως ἐπαγγελία ἐπιτυχία οὐδ' ορέγη· ἐκκλίσεως ἐπαγγελία το μὴ περιπεσεῖν ἐκείνω ὁ ἐκκλίνεται· καὶ ο μὲν ἐν ορέξει ἀποτυγχάνων ἀτυχής· ὁ δὲ ἐν ἐκκλίσει περιπιπτων δυστυχής; *Diss.* iii. 2, 3 πάθος ἀλλως οὐ γίνεται εἰ μὴ ορέξεως ἀποτυγχανουσης ἢ ἐκκλίσεως περιπιπτουσης· οὗτος (ὁ τοπος) ἐστιν ὁ ταραχάς, θορυβους, ἀτυχίας ἐπιφερων . . . ο φθονερους, ὁ ζηλοτυπους ποιων; *ib.* iv. 10 εἰ μὴ θελεις ὀρεγεσθαι ἀποτευκτικῶς μὴδ' ἐκκλινειν περιπτωτικῶς, μηδενος ὀρεγου τῶν ἀλλοτρίων ἐτι, μηδεν ἐκκλινε των μὴ ἐπὶ σοι.

Man made in the image of God has authority over the lower animals.
James iii. 7–9.

Cic. *N.D.* i. 90 *nec vero intellego cur maluerit Epicurus deos hominum similes dicere quam homines deorum*; *Leg.* i. 25 *virtus eadem in homine ac Deo est...est igitur homini cum Deo similitudo*; *N.D.* ii. 161 *jam vero immanes et feras beluas nanciscimur venundo ut...utamur domitis et condocoefactis*; Sen. *Benef.* ii. 29.

Simile of the mirror.—James i. 23.

Epict. *Diss.* ii. 14 τι σοι κακον πεποίηκα, εἰ μὴ καὶ τὸ ἐσοπτρον τῶ αἰσχροῦ οτι δεικνυει αὐτὸν αὐτῷ οἶός ἐστιν; Bias *ap. Stov. Flor.* 21. 11 θεῶρει ὥσπερ ἐν κατοπτρῶ τας σαυτου πράξεις ἵνα τας μὲν καλας ἐπικοσμῆς, τας δε αἰσχροὰς καλύπτῃς.

Simile of the fig-tree and its fruit.—James iii. 12.

Sen. *Ep.* 87 § 25 *non nascitur ex malo bonum, non magis quam ficus ex olea*; Plut. ii. 472 F την ἄμπελον συκα φέρειν οὐκ ἀξιουμεν οὐδε την ἐλαίακ βότρυσ.

The venom of the tongue.—James iii. 8.

Lucian, *Fug.* 19 ἰοῦ μεστὸν τὸ στομα.

The rust of unused wealth.—James v. 3.

Plut. ii. 164 F υπολαμβάνει τον πλουτον αγαθὸν εἶναι μεγιστον· τουτο τὸ ψεῦδος ἰδὸν εχει, νεμεται την ψυχην; ib. 819 E φιλοχρηματια ὡσπερ μεστὸν ἰου νοσημα τῆς ψυχης; Epict. *Diss.* iv. 6. 14 (principles unused) ὡς σπάρια ἀποκείμενα κατίωται.

Hearing and doing.—James i. 22.

Porphyr. *Abstin.* i. 57 δι' ἔργων ἡμῖν της σωτηρίας, ου δι' ακροασεως λογων ψιλῆς γνωμένης.

CHAPTER V

THE CONTENTS OF THE EPISTLE

THE design of the Epistle is on the one hand to encourage those to whom it is addressed to bear their trials patiently, and on the other hand to warn them against certain errors of doctrine and practice.

I. *Of Trial.*—i. 1–18.

(1) Trial is sent in order to perfect the Christian character. That it may have this effect wisdom is needed; and this wisdom is given in answer to believing prayer.—i. 2–6.

A warning against double-mindedness. The believer should recognize the greatness of his calling, and not allow himself to be either elated or depressed by outward circumstances.—i. 7–11.

(2) Patient endurance of trial leads to the crown of life promised to all that love God.—i. 12.

(3) Though outward trial is appointed by God for our good, we must not imagine that the inner weakness which shows itself under trial is from God. God is perfect goodness, and only sends what is good. The disposition to misuse God's appointments comes from man's own lusts, which, if yielded to, lead to death as their natural consequence.—i. 13–15.

(4) So far from God's tempting man to evil, it is only by His will, through the regenerating power of His word, that we have been raised to that new and higher life which shall eventually penetrate and renew the whole creation.—i. 16–18.

II. *How we should receive the Word.*—i. 19–27.

(1) As humble listeners, not as excited speakers.—i. 19–21.

(2) Nor is it enough to listen to the word; we must carry it out in action.—i. 22–24.

(a) Blessing comes to him alone who patiently studies the word, and frames his life in accordance with the law of liberty embodied therein.—i. 25.

(b) Ritual observance is of no avail unless it helps us to rule the tongue, and practise brotherly kindness and unworldliness.—i. 26, 27.

III. *Warning against respect of persons.*—ii. 1-13.

(1) Courtesy to the rich, if combined with discourtesy to the poor, is a sign of weakness of faith, and proves that we are not whole-hearted in the service of Him who is the only glory of believers.—ii. 1-4.

(2) The poor have more title to our respect than the rich, since God has elected those who are poor to the world to be rich in faith and heirs of the kingdom; while it is the rich who maltreat the brethren and blaspheme the name of Christ.—ii. 5-7.

(3) If it is from obedience to the royal law of love that we show courtesy to the rich, it is well: but if we do this only from respect of persons, it is a breach of the law and a defiance of the lawgiver, no less than murder or adultery.—ii. 8-11.

(4) Remember that we shall all be tried by the law of liberty, which looks to the heart, and not to the outward action only. It is the merciful who obtain mercy.—ii. 12, 13.

IV. *Belief and Practice.*—ii. 14-26.

(1) A mere profession of faith without corresponding action is of no avail.—ii. 14.

(a) As may be seen in the parallel case of benevolence which is limited to words.—ii. 15-17.

(b) Without action we have no evidence of the existence of faith.—ii. 18.

(c) The belief in one God, on which we Jews are tempted to pride ourselves, is shared by the demons, and only serves to increase their misery.—ii. 19.

(2) True faith, such as that of Abraham and Rahab, necessarily embodies itself in action.—ii. 20-26.

V. *Warnings with regard to the use of the tongue.*—iii. 1-12.

(1) Great responsibility of the office of teacher.—iii. 1.

(2) Difficulty and importance of controlling the tongue.—iii. 2-8.

(a) In our human microcosm the tongue plays the part of the world, and it is used by the powers of evil for our ruin.—iii. 6.

(b) Its malign and devastating influence.—iii. 5-8.

(c) It is like the rudder of a ship: he who can rule it rules the whole life and activity.—iii. 2-4.

(3) Inconsistency of supposing that we can offer acceptable praise to God as long as we speak evil of man who is made in the image of God.—iii. 9-12.

VI. *True and false Wisdom.*—iii. 13-18.

(1) The wisdom which comes from God is simple and straightforward, full of kindness and all good fruits.—iii. 13, 17, 18.

(2) If there is a wisdom which does not conduce to peace, but is accompanied by bitterness and jealousy, it is not from above, but is earthly, carnal, devilish.—iii. 14-16.

VII. *Warning against quarrelsomeness and worldliness.*—iv. 1-17.

(1) The cause of quarrelling is that each man seeks to gratify his own selfish impulses, and to snatch his neighbour's portion of worldly good.—iv. 1, 2.

(2) No satisfaction can be thus obtained. Even our prayers can give us no satisfaction if they are infected with this worldly spirit.—iv. 3.

(3) God demands the service of the whole heart, and will reveal Himself to none but those who yield up their wills to His.—iv. 4-6.

(4) Therefore resist the devil, who is the prince of this world, and turn to God in humble repentance.—iv. 7-10.

(5) Cease to find fault with others. Those who condemn their neighbours condemn the law itself, and usurp the office of Him, the Lord of life and death, who alone has the power and right to judge.—iv. 11, 12.

(6) Worldliness is also shown in the confident laying-out of plans of life without reference to God.—iv. 13-17.

VIII. *Denunciations and Encouragements.*—v. 1-11

(1) Woe to those who have been heaping up money and living in luxury on the very eve of judgment. Woe especially to those who have ground down the poor and murdered the innocent.—v. 1-6.

(2) Let the brethren bear their sufferings patiently, knowing that the Lord is at hand, and that he will make all things turn out for their good. Let them imitate Job and the prophets, and so inherit the blessings pronounced on those that endure.—v. 6–11.

IX. *Miscellaneous precepts.*—v. 11–20

(1) Swear not.—v. 12.

(2) Let all your feelings of joy and sorrow be sanctified and controlled by religion.—v. 13.

(3) In sickness let the elders be called in to pray and anoint the sick with a view to his recovery.—v. 14, 15.

(4) Confess your faults to one another, and pray for one another with all earnestness.—v. 16–18.

(5) The blessing on one who wins back a sinner from the error of his ways.—v. 19, 20.

Though the letter flows on from point to point without pretending to strict logical sequence, yet it is easy to distinguish certain leading principles on which the whole depends. Thus, in regard to practice, the leading principle is the necessity of whole-heartedness in religion. A man may think to serve God and Mammon together (*διψυχια*, i. 8, iv. 8), but God insists on the surrender of the whole heart to Him: the love of the world is incompatible with the love of God (iv. 4–7). Most men seek to compromise matters, and their religion thus becomes a *υποκρισις*. They flatter themselves that they are religious, because they are fluent in speaking on religious subjects (i. 19, iii. 1); or because they find the words of the preacher as a lovely song of one that has a pleasant voice' (i. 19, 22–25); or because they are conscious of genuine indignation at the sight of error in others (i. 19, 20, iii. 14, iv. 11, 12); or because of their punctuality in religious observances (i. 26, 27); or because of a partial obedience to this or that law (ii. 10–12); or because of their orthodoxy of belief (ii. 14–26); but all this is mere self-deception (i. 22, 26, ii. 14, 17, 19, 26, iii. 15). Knowledge not used only entails a heavier punishment (iii. 1, iv. 17). The only religion which is of value in the sight of God is that which influences the whole life and activity (i. 27, 4, 22–25, ii. 12–26, iii. 13, 17, iv. 11, 17). Faith, love, wisdom, religion—all alike are spurious if they fail to produce the fruit of good works.

We will next consider the doctrinal basis of St. James' practical teaching. Man was created in the image of God (iii. 9), the All-Good (i. 13, 17); but he has fallen into sin by yielding to his lower impulses against his sense of right (i. 14, 15, iv. 1-3, 17); and the natural consequence of sin is death, bodily and spiritual (i. 15, v. 3, 5, 20). Not only is man liable to sin; but as a matter of fact we all sin, and that frequently (iii. 2). God of His free bounty has provided a means by which we might conquer sin and rise to a new life, in His word sown in our hearts (i. 18 *βουληθεὶς ἀπεκυησεν ἡμᾶς λογω ἀληθείας*, i. 21 *δέξασθε τὸν ἐμφυτὸν λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς υμῶν*). Our salvation depends on the way in which we receive the word (i. 21). If we have a steadfast faith in God's goodness as revealed to us through our Lord Jesus Christ (i. 13, ii. 1, iii. 5-7); if we read, mark, learn, and inwardly digest the word, so as to make it the guiding principle of our life, the law of liberty by which all our words and actions are regulated (i. 25, ii. 12), then our souls are saved from death, we are made inheritors of the kingdom promised to those that love God (i. 12, 25, ii. 5).

But the training by which we are prepared for this crown of life is not pleasant to the natural man. It involves trial and endurance (i. 2-4, 12): it involves constant watchfulness and self-control, and prayer for heavenly wisdom, in order that we may resist the temptations of the world, the flesh, and the devil (i. 26, iii. 2-8, 15, iv. 1-5). Thus faith is exercised; we are enabled to see things as God sees them (iii. 1, 5); to rise above the temporal to the eternal (i. 9-11); to be not simply patient, but to rejoice in affliction (i. 2, v. 7, 8, 10, 11), and exult in the hope set before us (i. 9-12); until at last we grow up to the full stature of a Christian (i. 4, iii. 2), wise with that wisdom which comes from above, the wisdom which is steadfast, unpretending, gentle, considerate, affectionate, full of mercy and good fruits, the parent of righteousness and peace (iii. 17, 18).

But there are many who choose the friendship of the world instead of the friendship of God, so vexing His Holy Spirit, and yielding themselves to the power of the devil; yet even then He does not leave them to themselves, but gives more grace. He hedges in their way in the present, and warns them of further judgment to come (iv. 4-6, v. 1-8). If they humble themselves under His hand and repent truly of their sins, He will lift them

up; if they draw nigh to Him, He will draw nigh to them (iv. 7-10). Here, too, we may be helpful to one another by mutual confession, and by prayer for one another. Great is the power of prayer prompted by the Spirit of God (v. 15-20).

It is characteristic of the austere tone of the Epistle that it, alone of the Epistles of the New Testament, contains no attempt to conciliate the favour of the readers by direct words of praise. In it we hear the bracing call of duty uttered by one who speaks with earnest sympathy indeed and without a particle of Pharisaic assumption, but who feels that he has the right to speak and expects to be obeyed.¹

¹ Zahn (*Skizzen* p. 50) remarks on the fact that St. James does not suggest any legislative or social change. He does not tell the rich to restore the early communism of the Church and share their wealth with the poor. In describing Christian perfection he does not recall the words of Christ, 'If thou wilt be perfect, sell what thou hast and give to the poor.' He insists only on change of heart and motive, on learning to estimate aright the value of life and of its accessories, and to look forward to the future judgment. He teaches both rich and poor what really constitutes the title to honour and respect. It is not left to the community or to officials to alleviate the distress of others, whether bodily or mental. All Christians are exhorted to visit the sick, feed the hungry, convert the erring, pray for all. The Word of Truth lays down no precise rule as to social organization.

CHAPTER VI

PERSONS TO WHOM THE EPISTLE IS ADDRESSED, AND PLACE FROM WHICH IT IS WRITTEN

ST. JAMES addresses the Twelve Tribes in the Dispersion. For the meaning of this phrase see the note on i. 1. I propose here to sum up briefly the historical facts which it represents.

If we view the history of Israel from the outside, one of its most remarkable characteristics is the long series of compulsory transplantations undergone by this people from the time of Tiglath-Pileser up to the present day. The Assyrian transplantation took place in the latter half of the eighth century B.C. In it, we are told that the tribes of Reuben and Gad and the half-tribe of Manasseh, together with the bulk of the Samaritans and some of the tribe of Judah, were removed to upper Mesopotamia (1 Chron. v. 26, 2 Kings xvii. 4-6, and xviii. 13). In the second transplantation the tribes of Judah and Benjamin were removed to Babylon about the year 600 B.C. (Dan. i. 1, 2, 2, Kings xxiv. 14-16, xxv., Jer. lii.). The extent and importance of the Eastern Dispersion is shown in the Books of Esther and Tobit: Philo, writing shortly after the Christian era, says that Babylonia and the most fertile satrapies beyond the Euphrates were inhabited by Jews (*ad Caium*, M. 2, p. 587); and we learn from Josephus that early in the first century after Christ, Mesopotamia was for some fifteen years under the rule of the Jewish leaders Asidaeus and Anilaeus,¹ and that, after the death of the latter, more than 50,000 Jews were massacred in the city of Seleucia (*Ant.* xviii. 9, 4-9). A third transplantation was that to Egypt, which commenced as a voluntary emigration in the time of Nebuchadnezzar (2 Kings xxv. 26), but received a great development in the foundation of Alexandria under Alexander and Ptolemy I. (Jos. *B.J.* ii. 18. 7,

¹ Lewin, *Fasti Sacri*, gives A.D. 18 to 33 as the period of their rule.

Ant. xii. 1). Ptolemy also planted colonies of Jews in Cyrene and the neighbourhood (*Jos. c. Ap.* ii. 4, *Ant.* xiv. 7, 2). In the reign of Ptolemy Philometor (B.C. 180—145) a temple modelled after that at Jerusalem was built at Leontopolis for the Egyptian Jews, whose number is estimated at not less than one million by Philo (*in Flacc.* M. 2 p. 523). The same reasons which led to the Jews being established by their Macedonian conquerors in Egypt, led to their being established also in the Greek towns founded in the East by the Seleucid dynasty. ‘The Jews,’ says Mommsen, ‘had a conspicuous share in the Hellenizing of the East’: they were chosen for this purpose ‘from their pliancy and serviceableness on the one hand and from their unyielding tenacity on the other.’ ‘The Jews of the Greek towns became Greek-speaking Orientals,’ ‘the use of the Greek language was compulsory,’ but, to compensate for this, ‘they were allowed up to a certain degree to govern themselves.’ ‘Mesopotamia was covered with Greek commonwealths,’ ‘the inhabitants of Palestine were only a portion, and not the most important portion, of the Jews: the Jewish communities of Babylonia, Syria, Asia Minor, and Egypt were far superior to those of Palestine.’ (*The Provinces*, vol. ii. pp. 8, 162—167 Eng. tr.). The most important of the Seleucid cities were the Babylonian Seleucia and the Syrian Antioch, in the latter of which special privileges were granted to the Jews by its founder Seleucus Nicator (*Jos. Ant.* xii. 3, 1). At a later period Antiochus the Great transported 2,000 Jewish families from Babylonia to Phrygia and Lydia (*Jos. Ant.* xii. 3, 4).

The capture of Jerusalem by Pompeius in B.C. 63 led to the transplantation of Jews to Rome, where they were settled in the Trans-Tiberine quarter. As early as B.C. 59 Cicero defending L. Flaccus (§ 66) speaks of their numbers and audacity in endeavouring to influence the judges: *scis quanta sit manus, quanta concordia, quantum valeat in contionibus*.¹ In the same passage he commends Flaccus for having stopped the exportation of the sacred tribute from the Jews in Asia to Jerusalem.

Besides these more or less compulsory transplantations, the pursuit of commerce led many Jews to find a home in foreign lands. There is scarcely a place mentioned in the Acts which is without its synagogue or *proseucha*; and Strabo (*ap. Jos. Ant.* xiv.

¹ See Hausrath, *Neut. Zeitg.* Part ii. c. 2 and references in Mayor’s *Juvenal*, xiv. 96, above all Schürer, *Hist. of the Jewish People*, Eng. tr. vol. iv. 232 foll.

7, 2) says that 'it is hard to find a spot in the whole world which is not occupied and dominated by Jews,' the privileges they had enjoyed under their Greek rulers being confirmed and extended by the Roman emperors from the same motives of policy. So Josephus says (*c. Ap.* ii. 39) 'there is no city, no tribe, whether Greek or barbarian, in which Jewish law and Jewish custom have not taken root.'

It was expected of the members of the Diaspora that they should not only send to the temple their yearly didrachmon, but that they should at least once in their life go up to offer their sacrifice there in person. Among those who listened to Peter's address on the day of Pentecost there were inhabitants of Parthia, Media, Elam, Mesopotamia, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, the parts of Libya about Cyrene, Rome, Crete, Arabia. Those who disputed with Stephen are said to have belonged to the synagogues of the freedmen of Rome, of Cyrene and Alexandria, and of Cilicia and Asia (*Acts* vi. 9). Philo enumerates the following provinces as inhabited by Jews: Egypt, Phoenicia, Syria, Pamphylia, Cilicia, the greater part of Asia as far as Bithynia and Pontus, Thessalia, Boeotia, Macedonia, Aetolia, Attica, Argos, Corinth, the fairest districts of the Peloponnese, Euboea, Cyprus, Crete, not to mention the settlements beyond the Euphrates (*Leg. ad Caium* M. 2 p. 587). The proselytes who attached themselves to the worship of the synagogues, the *εὐσεβείς* and *σεβόμενοι* of the Acts, as they shared in the persecutions of the Jews (*Tac. Ann.* ii. 85. *Suet. Dom.* 12), would doubtless be generally reckoned as belonging to the Diaspora. It was as occasional visitors to Jerusalem that the Jews and Proselytes of the Dispersion would come under the cognizance of the President of the Christian community at Jerusalem. The instructions and warnings contained in his Epistle would naturally be founded on his observation of their special needs and dangers, as well as on his intimate acquaintance with the national character and the general conditions of the time. On this something will be said presently.

It may be asked, however, whether we are to understand St. James as using the word Diaspora here in its widest sense, or whether he had any special portion of the Diaspora in his eye when he wrote. St. Peter (i. 1) confines himself to the Diaspora of Asia Minor. His Epistle, as we have seen, was drawn up with

a distinct reference to that of St. James, which in some respects served as a model for his own. It seems natural therefore to suppose that one reason why it was addressed to these particular provinces of the Diaspora was that they were less likely to be acquainted with the Epistle of St. James than the provinces omitted. It is also probable that the name Diaspora would be understood to refer, in the first instance, to the original Eastern Diaspora, settled in Babylon and Mesopotamia, and extending as far as the eastern and northern borders of Palestine. Josephus tells us that his *History of the Jewish War* was first written in Aramaic and addressed *τοῖς ἀπὸ Βαβυλῶν*, whom he afterwards explains to be the dwellers in Parthia, Babylonia, Arabia, Adiabene, and the countries on the other side of the Euphrates (*B. J. Proem.* i. 2), but that subsequently he translated it into Greek for the benefit of the Romans (*Ap.* i. 9). It is also noticeable that these eastern provinces are the ones first named in the list given of the foreign Jews who were present at the feast of Pentecost (*Acts* ii. 9—11). We know that there were Christians in Damascus and Antioch at a very early period (*Acts* ix. 2, 10, 14, 19, 25, xi. 19—21), as well as in Cyprus and Phoenicia (*Acts* iv. 36, xi. 19, 20). St. Peter writes from Babylon (v. 13), which some understand literally of the city on the Euphrates but which is probably a mystical name for Rome. (See my edition of *Jude* p. cxxxix.) An early legend represents a King of Edessa corresponding with our Lord and welcoming the mission of the apostle Thaddaeus (*Euseb. H. E.* i. 13).

We will now consider what is to be learnt in regard to the readers of the Epistle from the Epistle itself. James writes to them as being himself a servant of Jesus Christ (i. 1), and he assumes that they hold the faith of Christ (ii. 1) and recognize that they are no longer under a yoke of bondage but under the perfect law of liberty (i. 25, ii. 12). They are mixed up, however, with men who are not only unbelievers but who blaspheme the name of Christ and persecute the believers (ii. 6, 7). The believers themselves are mostly poor (ii. 5); the few rich belonging to their body (i. 10) are in danger of falling away through covetousness, worldliness, and pride (iv. 3—6, 13—16). The rich generally appear as persecutors and oppressors, keeping back the hire of their labourers, killing innocent men, themselves the slaves of lust and luxury, fattening themselves in the day of slaughter (ii. 6, 7, v. 3—6).

The Church is under the superintendence of Elders, who, or some of whom, are possessed of miraculous gifts of healing; St. James gives instructions as to the use of this gift (v. 14, 15). Their place of meeting is the synagogue, to which strangers are admitted (ii. 2—4). They are exposed to trials of many kinds, especially from their rich oppressors, and it is one main object of the Epistle to encourage them to patient endurance (i. 2, 12, ii. 6, v. 7, 8, 10, 11). There is much, however, to blame in themselves: their faith is very weak; they are inclined to murmur and complain both against God and against man (i. 6—8, 13, iv. 11, v. 9); their religion and their philanthropy alike are a matter of words and forms, without corresponding feelings and actions (i. 22, 25—27, ii. 14—26); they are deficient in genuine love of man as man; they are haughty to the poor, obsequious to the rich (ii. 1—9, 15, 16). They are censorious, quarrelsome, given to oaths, ambitious, self-confident, eager to set themselves up as teachers, greedy of pleasure, forgetful of God (iii. 1, 6, 9, 14, iv. 1—8, 13, 16, v. 12).

How far do these characteristics agree with what we read elsewhere? First, as to the rich oppressors: I have pointed out, in my note on ii. 6, that these were in all probability Jews. In Mark xiii. 9 we read of persecutions in store for the disciples, first from the Jews, *παρὰδωσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς συναγωγὰς*, and then from Gentile rulers; and St. Paul in his earliest epistle (1 Th. ii. 14) encourages the Thessalonians in their sufferings because they were thus made imitators of the churches in Judæa, *ταῦτα ἐπάθετε ὑπο τῶν ἰδίων συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπο τῶν Ἰουδαίων*. The Gentiles for a long time took no interest in the internal disputes of Jewish sects: they might punish the Christian missionaries as disturbers of the public peace, but they were very unlikely 'to blaspheme Christ' themselves (James ii. 7). Again, if they were Gentiles, why should the rich, rather than the poor, take the trouble to persecute such an insignificant body? In Ephesus and Philippi, it is the rabble who make the loudest outcry against the Christians. On the other hand, if we turn to the Jews, we find that the rich were as a fact the leaders in the persecutions. It was the party of the high priest, the wealthy Sadducees (Jos. *Ant.* xviii. 1, 4), who laid hold of the Apostles, as recorded in Acts iv. 1—3; it was with their sanction and that of the Sanhedrin in general, including the Pharisaic section (Acts xxii.

5, xxvi. 10, 12), both being combined against the disciples, as they had been against their Master (Joh. xi. 47, 57, xviii. 3, Matt. xxvi. 3), that Saul, the Pharisee, took the lead in the stoning of Stephen and the ensuing raid on the Church (Acts viii. 1, ix. 1, 2, 21);¹ at Antioch in Pisidia it was the higher class of proselytes who were stirred up by the Jews to expel Paul out of their coasts (Acts xiii. 50). So in the Book of Enoch the Sadducees are referred to as wealthy oppressors, xciv. 6 foll., xcvii. 8—10.²

It is easy to understand this hostility of the richer and more powerful Jews to the Christians. The prosperous and well-to-do are naturally suspicious of reformers: and Christ and His disciples were reformers of a very thorough-going kind. They preached that the kingdom of heaven was for the poor, that it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. The rich man who would enter therein must no longer count his riches his own; he must sell all that he had and give to the poor; he must glory no longer in wealth and station, but in having learnt that his superiority only marked him out as intended by God to be the minister and servant of all (James i. 10, Mark x. 43, 44). But there were other and more special grounds for the hatred entertained by the chief priests and Pharisees for the name of Christ. On two separate occasions Christ had openly denounced the buying and selling which was carried on in the Temple under the sanction and for the profit of the worldly-minded and avaricious priests and their partisans: in his parable of the Vineyard and the Husbandmen he had prophesied their speedy overthrow; and St. Luke concludes his narratives of the two incidents in much the same words, 'the chief priests and the scribes and the chief of the people sought to destroy him' (Luke xix. 47, xx. 19, 20). Even more scathing was his denunciation of the intellectual aristocracy, 'Woe unto you, scribes and Pharisees, hypocrites.' As he had weighed humble poverty in the balance against self-satisfied wealth, so he weighed modest

¹ 'The members of the new sect being strict observers of the law and agreeing with the Pharisees in their opposition to the Sadducees, appeared in a favorable light to at least the more moderate of the former,' until the opposition of the Gospel to Pharisaic Judaism found definite expression in the teaching of the Hellenistic Stephen (Neander, *History of the Planting of the Christian Church*, Eng. tr. I. 56 foll.).

² Renan (*L'Antichrist*, p. xii) observes that this epistle must have been written before 66 A.D., when the revolt of the Jews put an end to the rule of the Sadducees.

ignorance against self-satisfied learning in the words 'I thank thee, O Father, because thou hast hid these things from the wise and prudent and hast revealed them unto babes'; and even went so far as to declare that the publican and harlot were nearer to the Kingdom of God than the self-righteous Pharisee. Yet again, the Sadducees' disbelief in the resurrection was directly challenged by the declaration of the Apostles that they were themselves eye-witnesses of the resurrection of Christ.

If further proof were needed to show that the persecutors referred to by St. James were wealthy Jews and not Gentiles, it might be found in the absence of all allusion to Gentiles in our Epistle. Nothing is said as to hardships suffered from them, nothing as to the duty of evangelizing them, or as to the conditions under which they should be received into the Church, nothing as to difficulties of social intercourse, *e.g.* as regards eating or marriage. There is no reference to that which was the burning question at the Council of Jerusalem (A.D. 51) and on the occasion of St. Paul's later visit to Jerusalem (A.D. 58), *viz.* the necessity of the rite of circumcision (Acts xv., xxi. 21—25), a question which occupies such an important place in the Epistles to the Galatians and the Romans. It is inconceivable that, if the question were one about which difficulties were generally felt or which was giving rise to practical complications at the time, it could have been passed over in a circular letter addressed to Jewish residents in Gentile lands, especially as the writer inadvertently uses language which, though not itself bearing on this subject, might seem at first sight to have a reference to St. Paul's argument, that circumcision is unnecessary because faith in Christ is the sole means of justification. We may therefore conclude with considerable probability that it had not yet become a matter of pressing importance. If we compare the First Epistle of St. Peter we find a different state of things; the Gentiles are there distinctly alluded to, as making false charges against the Christians (ii. 12), who are exhorted to submit to the constituted civil authorities and silence their gainsayers by their good behaviour (ii. 13—15). It is further stated that some of the Christians had joined in the immoralities of the Gentiles in their unconverted days, and had subsequently incurred their displeasure by the change in their way of life (iv. 3, 4).

As to the faults of the Christians, the tone of St. James is much

more severe than that of St. Peter in his First Epistle, but so far as the latter does specify any charge, it is that of impatience, murmuring, evil-speaking, to which we find many parallels in the plainer spoken Epistle of St. James. St. Paul, as we have seen, in his Epistles to the Galatians and Romans lays stress mainly on the temptations which beset the Jews to substitute legal righteousness, the performance of the works of the law with all its slavish scrupulosity, for the righteousness which is by faith in Christ; but he also takes occasion to warn them against another and no less dangerous error, that an orthodox profession of faith, unaccompanied by the fruits of good living, could suffice for salvation. While the former error forms the subject of the first four chapters of the Galatians, the second is dealt with in the two later chapters. It is not abstract faith which avails, but faith working by love: those who fulfil the works of the flesh shall not inherit the kingdom of God: whatever a man soweth that shall he reap (Gal. v. 14—26). So he insists in his Epistle to the Romans that it is not the hearer but the doer of the law that is justified (ii. 13); that it is vain to profess a knowledge of God and claim to be a guide to the blind, an instructor of the foolish, unless we practise what we preach (ii. 17—23). He warns his readers against laying the blame of their own sins on God (ix. 10 foll.); he urges them to patience in tribulation, to perseverance in prayer, to bless and curse not, to condescend to things that are lowly, to give place to wrath (xii. 12—19), not to judge others, since we shall all stand at the judgment-seat of God, to follow after things which make for peace, and things whereby we may edify one another (xiv. 3, 4, 10—13, 19); and to turn away from those which cause divisions (xvi. 17). The parallels from St. James will be found in a previous chapter (pp. xci. foll.).

It has been pointed out above that there is no allusion in this Epistle to the controversy between the Judaizers and the upholders of Gospel freedom, nay, that this controversy is so entirely ignored that the writer is able to use the technical terms of the controversy with a totally different reference. In like manner other controversies or topics which are treated of by his contemporaries are left unnoticed by him. There is no direct reference to the atoning sacrifice of Christ; none to the Sacraments; none to the details of the Second Coming; none to Church organization, as in the Pastoral Epistles. There is no allusion to

incipient gnosticism, as in the Epistle to the Colossians and those to Timothy and Titus and in the writings of St. John. It is assumed that those addressed accept Jesus as the Messiah, that the new law of liberty has been written in their hearts by the indwelling Spirit: but they are still 'zealous for the law,' as St. James describes them in the Acts; they still seem to form one body with their unbelieving compatriots; still, as St. James says again, 'hear Moses read to them every sabbath in the synagogues.' In fact they exhibit an immature stage of Christianity, such as must have continually been found among those who had become believers on the day of Pentecost or through the preaching of some passing evangelist, but were without any regularly organized system of Christian teaching (James iii. 1 foll.).

The arguments of the Tübingen school, in opposition to the Jewish nationality of those addressed, will be considered in the chapter which follows, on the Date of the Epistle. Various incidental expressions have been noticed by editors¹ as bearing on this point. Abraham is called 'our father' in ii. 21, which in this straightforward matter-of-fact Epistle must, by all rules of interpretation, be taken, like the 'Twelve Tribes of the Dispersion,' in its literal sense, unless reason can be shown to the contrary. The readers are supposed to be acquainted with the story of Job, Elijah, and the prophets (v. 11, 17). The phrase 'Lord of Sabaoth, (v. 4), the reference to Jewish oaths and to the Jewish propensity to curse and swear (iii. 9, v. 12), the term 'synagogue' used for their place of meeting (ii. 1), the high value attributed to the Law and to the confession of the Unity of God—all mark the Jewish nationality of the readers, and would be unmeaning or inappropriate if the Epistle were addressed to Gentiles. The same thing appears from the reference to their avarice and their restless pursuit of wealth (iv. 13—16, v. 1—4).

Zahn has pointed out (*Einleitung* p. 60) how well the warnings given by St. James are suited to a circular epistle addressed to various classes and conditions of men. On the one hand we have rich landowners who oppress the labourers on their estates (v. 1—6). On the other hand we have busy traders moving from town to town (iv. 13 foll.). The plural *κριτηρια* (ii. 6) suggests that there are many tribunals before which the brethren may be called.

¹ See Beyschlag, p. 8.

I cannot, however, agree with Zahn in his view that St. James is throughout addressing himself exclusively to Christians. Certainly the larger part of the epistle is intended for them, but could it possibly be said of Christians that they with their own hands drag the brethren before the tribunals, and blaspheme the holy name by which they are called (ii. 6, 7)? Or is it possible to suppose that the rich oppressors described in v. 1—6 can belong to the Church? What conceivable motion could they have had for joining it?¹

As regards the place from which the Epistle was written, if we are right in supposing that it was written by the Brother of the Lord, there can be little doubt that it was dated from Jerusalem. This supposition is confirmed by incidental allusions to the early and latter rains (v. 7), to the effect on vegetation of the burning wind (i. 11), to the existence of salt and bitter springs (iii. 11), to the cultivation of figs and olives (iii. 12), and to the neighbourhood of the sea (i. 6, iii. 4).

¹ See my note on *συναγωγή* (ii. 1) and the quotation from Westcott there given, beginning 'For a time the fellowship of the Church and synagogue was allowed on both sides.'

CHAPTER VII

PART I

ON THE DATE OF THE EPISTLE¹

The general
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WE have seen in Chapter II. that the epistle was recognized as canonical at the third Council of Carthage (A.D. 397), that it was included in their lists of Sacred Writings by Athanasius in 367 and by Cyril of Jerusalem in 348, that it is quoted by name as authoritative by Eusebius in his *Commentary on the Psalms* (c. 330) and by Origen (c. 230) and is by both attributed, though with a certain degree of hesitation, to James, the brother of the Lord; that it was apparently commented on, along with the other Catholic Epistles, by Clement of Alexandria, and is referred to anonymously by Irenaeus, Theophilus, Justin Martyr, the writers of the Epistle to Diognetus and the so-called second epistle of Clement, by Ignatius, Polycarp, above all by Hermas during the second century; by Clement of Rome, by the author of the *Didache* and by Barnabas, who are commonly assigned to the first century. We have seen in Chapter I. that the contents of the Epistle are entirely in harmony with the supposition that it was written by James the brother of the Lord, who was stoned by order of Ananus, in the year 62 according to Josephus, but shortly before the siege of Jerusalem according to Hegesippus. It agrees in character with all that we read of James in the Epistles of St. Paul and in the Acts of the Apostles; it agrees in style and diction with the speeches and letter of James literally recorded in the latter book. In Chapter III. we have seen that it is referred to

¹ It is not my aim here, any more than in other chapters, to put forward an independent scheme of chronology of my own; but assuming the general correctness of the usually accepted chronology, I have endeavoured to determine, with reference to it, the date of the Epistle, supposed to be previously unknown.

by several of the writers of the N.T., notably by St. Peter and St. Paul; by the latter certainly in his Epistles to the Romans and Galatians written in 58 and 57, probably in his two Epistles to the Corinthians (57), and possibly in his first Epistle to the Thessalonians (52).

The results thus obtained are confirmed by a comparison of the Epistle with contemporary history. If it had been written between the fall of Jerusalem (A.D. 70) and the death of Clement (usually dated about A.D. 95) it must inevitably have had some reference to the preceding calamity in which so many Jews of the Dispersion had been involved. In our Epistle there is a reference to tribulation, but this arises from the oppression and persecution of the Christians by rich and prosperous Jews, who are compared to beasts fattened for slaughter, and over whom it is said that judgment is already impending: the writer is looking forward, not backward. I need not say how utterly inappropriate such language would be, if addressed to the crushed and broken remnant of the Jews in the years immediately following the utter ruin of their city and temple and nation under Titus. The leaders of the persecution, the Sadducean hierarchy, had been exterminated. The wealthier Jews in general, partly from the hatred of their Gentile neighbours, partly from internal animosities, from desire of revenge for past ill-treatment, or from mere greed and envy of the rich on the part of the poor, had been plundered of everything in the reign of terror which prevailed alike in Jerusalem itself and generally throughout the East wherever Jews were to be found. If here and there a solitary individual had succeeded in saving some fraction of his former possessions, certainly he had no longer the power to persecute others.

A second mark of time in the Epistle is its silence as to the existence of Gentile Christians and the conditions on which Gentiles should be admitted into the Church. If it was written after the violent agitation caused by St. Paul's preaching to the Gentiles and after the decision of the Council of Jerusalem (51)¹ it must surely have contained some reference to these events. It

This date is confirmed by the absence of any reference either to the fall of Jeru-

or to the existence of Gentiles Church.

¹ Harnack in his recently published *Chronologie d. Altchristlichen Litteratur* (1897) throws back the dates of Paul's life generally, putting his conversion in the year following the Crucifixion, and his martyrdom in 64, the Apostolic Council being assigned to the year 47. Prof. Ramsay thinks it took place in the end of 49 (*Paul the Traveller*, p. 153).

is impossible to suppose that St. James, who was responsible for the compromise agreed to at the Council, and who refers to it subsequently on a later visit of St. Paul to Jerusalem (Acts xxi. 26), would have failed to make use of the opportunity to urge the Jews of the Dispersion to observe the terms of the compact and deal fairly by their Gentile neighbours. Nor does it seem possible to accept Dr. Plummer's suggestion that it may have been written between 53 and 62 (*St. James*, p. 61), after the controversy on the subject had cooled down; because we have no evidence that the controversy did cool down during that period. On the contrary, the furious assault of the Jews on St. Paul at Jerusalem (A.D. 58) turned on this very question. When he began to speak of his commission to the Gentiles, they burst out, 'Away with such a fellow from the earth' (Acts xxii. 22); and St. James had previously warned him that, among the believing Jews, there were many thousands zealous for the law, who had been informed that he taught the Jews among the Gentiles to forsake Moses and not to circumcise their children (Acts xxi. 20, 21). This was at Jerusalem: how far the excitement was from having cooled down in the provinces, is evident from the Epistle to the Galatians (57). It does not seem that the baptism of Cornelius had aroused anything like the same exasperation, partly no doubt because St. Peter was not suspected as St. Paul was, partly because Cornelius was already a 'proselyte of the gate,' and did not pass at once from heathenism to Christianity like St. Paul's converts. On hearing the explanation of the former 'they of the circumcision held their peace and glorified God' (Acts xi. 18). There is no reason therefore for throwing back the date of the Epistle to the period before the conversion of Cornelius. But it probably was not much later, for we read shortly afterwards (Acts xi. 20) that the Greeks in Antioch received the word from some of those who had been scattered in the persecution of Stephen, and that Barnabas was sent from Jerusalem to inquire into the circumstances.¹

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Another evidence of the early date of the Epistle may be found in the hints which it lets fall as to Church discipline and order. The synagogue is their place of meeting, though it is a synagogue of which Christians have the control.² No mention is made of 'bishops' or 'deacons,' but only of teachers and elders (iii. 1, v.

¹ See Zahn's *Einleitung*, pp. 65, 71.

² See note on ii. 2.

14). Teaching seems to be still quite unorganized, as in the Church of Corinth (1 Cor. xiv. 26 foll.): it is not confined to regularly ordained church officers: there is no warning (as in 1 Tim. v. 22), to 'lay hands suddenly on no man': all we find is a deprecation of the eagerness on the part of individual members of the congregation to come forward as instructors. The elders, called 'elders of the church' to distinguish them from the elders of the Jewish community, are supposed either themselves to possess miraculous powers of healing or to control the exercise of such powers on the part of others: they are to pray for the sick and apparently to hear their confession (v. 14, 15); but this does not imply any distinctive spiritual authority, for in the next verse the injunction is made general, 'Confess your sins to one another and pray for one another.' It is interesting to compare the parallel passage in 1 Pet. v. 1-5. There the elders hold a much more important position: they are fellow-elders of the Apostle himself, shepherds of the flock of God, who shall receive their reward from the chief Shepherd on his appearance: the younger are to be subject to them. But then follows, as in St. James, the extension of this injunction to all, including the elders themselves; *παντες δε αλληλοις την ταπεινοφροσυνην εγκομβωσασθε*, 'yea, all of you gird yourselves (cf. Joh. xiii. 4) with humility towards one another.' Further the means enjoined by St. James for the miraculous healing take us back to the earliest age of the Church. The only other reference in the New Testament to the use of oil for the sick is in St. Mark's account of the mission of the Twelve, 'They anointed with oil many that were sick and healed them' (vi. 13).

No less confirmatory of an early date is the Judaic tone So too is its of the Epistle. The change from a narrow national and ceremonial religion to the universal and spiritual religion promulgated by Christ cannot be made in a moment, even where the old religion is as corrupt and irrational as modern Hinduism; far less where there is so much to satisfy the claims of the reason and conscience, as in the law of Moses. That law was intended as a schoolmaster to bring men to Christ. Those who had been duly prepared by it and 'were waiting for the consolation of Israel' were able at once to welcome Jesus as the expected Messiah, to accept his spiritualisation of the Law given on Sinai, and acknowledge their own inability to fulfil the new law of liberty except through the promised help of the Holy Spirit.

The sermons reported in the Acts scarcely go beyond this. A few perhaps would be able to make a further advance, and confess the Divinity of Christ and the atonement wrought by Him for the sins of the whole world, but the majority of Jewish Christians between the day of Pentecost and the fall of Jerusalem were probably even less advanced. They did not understand that the former things had passed away, and that from henceforth neither Jews nor Gentiles were bound by the Mosaic law. The work of James was to lead on men, who were in this stage of religious belief, to higher views, as they were able to bear it. He was especially fitted for this work because he was so much in sympathy with those whom he addressed. By nature slow to move, he had from his childhood loved the Law, as the old psalmists did; the Gospel itself was in his view still the ancient law, revealed at length in its perfect 'form, and written in the mind and heart of the believer, as Jeremiah had prophesied. It would seem from the tone of this letter, as well as from the account given by Hegesippus of the relation in which he stood towards the unbelieving Jews, that while St. James looked upon believers as the *απαρχή* of Israel, who had, sooner than their brethren, learnt the true meaning of the promises made to Abraham, he regarded even the most bigoted upholders of the law as being inchoate Christians, destined, as St. Paul also believed, to be again grafted into the good olive tree, for the salvation of the world. The immense effect produced by the preaching of St. Peter, as recorded in the early chapters of the Acts, might well encourage the hope that all Israel would have learnt to acknowledge Jesus as the Lord of Glory before the shortly expected Coming. Hence it was possible for St. James to include unbelieving Jews in the scope of the letter which he addresses to those who were already believers. We are not of course justified in assuming that his own belief was limited to what is set down in the Epistle. He wrote doubtless what he believed would be most useful for the majority of those whom he addressed. He could only appeal to motives which would have force with them, and build up his arguments on premisses which they would concede. This perhaps may account for his referring to the example of Job and the prophets rather than of Christ. Supposing, as was probably the case, that our Gospels were not yet in existence, and that the Christian teaching of these Jews of the

Dispersion was founded on short collections of *logia*, containing parables and aphorisms of Christ, it is quite possible that the details of His life may have been less familiar to them than the lessons from the Old Testament read to them in the synagogue every Sabbath day. Still each year must have seen more of the life and teaching of Christ set down in writing; each year must have left its impress on the mind of St. James. One who so strenuously did the Father's will must have learnt more and more of the doctrine, and received ever fuller revelation from the Spirit of truth. So far as this consideration goes, we should be led to assign the Epistle to the earliest possible date after the day of Pentecost.

The considerations on the other side are: (1) the position evidently held by the writer; (2) the absence of any reference to an immediately preceding conversion of those to whom he writes; (3) the reference to persecutions endured by them. The third consideration would forbid us to assign an earlier date than A.D. 37, the martyrdom of Stephen, which gave the signal for a great persecution against the Church at Jerusalem, and which was followed by the mission of Saul to Damascus (and doubtless by that of other emissaries to other parts of the Diaspora), bearing letters from the high priest to excite the authorities of the synagogues against the Christians. The tone used by St. James in reference to the trials of the Christians does not imply, as the tone of St. Peter would seem to do, that the persecution was then either at its height or immediately impending (1 Pet. iv. 12), but rather to the sequel of a persecution with its *πειρασμοὶ ποικίλοι* of animosities excited and losses endured, of liability to insults and to interference with their religious services, as in Heb. x. 32. If those addressed were still suffering under severe persecutions we should have heard less of their petty rivalries and worldly scheming. As to the position of St. James in the Church of Jerusalem, the first intimation we have of it is in Gal. i. 18, where St. Paul mentions that he saw him and St. Peter on his visit to Jerusalem three years after his conversion. A more certain proof of it may be found in Peter's message, sent to him on the occasion of his escape from prison in 44 A.D. (Acts xii. 17). Lastly the picture given of the Church is not that of one just founded. A circular letter cannot of course take note of the special circumstances of each individual congregation, and it is quite possible

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and even probable that some of those addressed may have only lately received the Gospel, but it is evident that the majority must have been Christians of some years' standing. Taking into account these various considerations we may perhaps name the year 40 A.D. as the earliest, and 50 A.D.¹ as the latest, at which the Epistle could have been written.

The prevailing view at the present time is in favour of an early date.

This is pretty much the conclusion which has been arrived at by the majority of recent editors and others who have treated of the date of the Epistle; so that we may say that it is now generally recognized as being the earliest portion of the New Testament. This is the view of Schneckenburger (*Annot.* p. 138, *Beiträge* 200 ff.), Neander (*Planting of the Christian Church*, Eng. tr. 1842), Von Hofmann, Huther, Beyschlag (*Comm.* 1897 and *Theol. Stud. u. Krit.* for 1874), Erdmann, Schegg, Alford, Plumptre, Salmon, Ritschl (*Altkatholische Kirche*, ed. 2), Weiss (*Einleitung*, ed. 2, 1897), P. Ewald (*Hauptproblem*, 1890), Mangold's edition of Bleek's *Einleitung*, 1886, pp. 706, 713, Lechler, *Apostolic and Post-Apostolic Times* (Eng. tr. 1886, vol. i. 290), Zahn, *Einleitung*, 1906. I venture to think that the grounds for this conclusion have been considerably strengthened by the minute comparison made in a previous chapter, between the parallel passages in St. James and in the Epistle to the Romans and the First Epistle of St. Peter. If I am not greatly mistaken, that comparison has proved not only that St. James has not copied from the other Epistles, but that these show distinct traces of having been written with reference to his Epistle. The strength, however, of the general argument is not to be measured by the strength of any one line of proof, however irrefragable we may deem it, but by the cumulative force of many converging probabilities. After having given many years' study to the subject, I am convinced that the more closely it is examined, the more will this hypothesis of the priority of our Epistle be found to meet all difficulties, and explain all the facts of the case.

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Those who take a different view suppose that it was either written by St. James towards the close of his life, or that it is a forgery from the hand either of an Ebionite, or of a Christian Essene, whether in the first or second century. The former view is maintained by Kern (ed. 2), Wiesinger, Woldemar Schmidt,

¹ Or 46, if we accept Harnack's chronology.

Bruno Brückner, Wordsworth, and Farrar (*Early Days of Christianity*, pp. 310 foll.).

The reasons assigned by the last-mentioned writer are (1) 'the prevalence of the name Christ, instead of the title the Christ.' But the name Christ never occurs by itself in this Epistle, but only in the phrase Ἰησοῦς Χριστός, which is found without the article in every book of the New Testament, except the Gospel of St. Luke and the Third Epistle of St. John; whereas the phrase Ἰησοῦς ὁ Χριστός or ὁ Χριστός Ἰησοῦς occurs nowhere, except in the Acts (four times) and once in Coloss. ii. 6.

A second argument is 'the condition and wide dissemination of the churches to which it is addressed,' which make it necessary to assume that 'many years had elapsed since the day of Pentecost.' As to this, there is nothing to suggest the wide dissemination of the churches to which it is addressed, beyond the phrase 'The Twelve Tribes of the Diaspora,' which is no doubt wide enough in conception, but defines nothing as to the actual extent of country occupied. It is consistent with two copies sent, say, to Antioch and to Damascus, or with one hundred copies distributed throughout the East. All that it implies is that the advice contained in the letter is in the opinion of the writer suitable for all or any Jews of the Dispersion. The argument derived from the 'condition of the church' is more fully stated in Davidson's *Introduction* (1894) i. 279, 'Distinctions of places in Christian churches, an ambitious love of preeminence, an unworthy partiality for the rich are inconsistent with an early period.' 'Amid the worldly views and arrangements which prevailed in these Christian assemblies early Christian love had grown cold.'¹

I venture to think that this argument is contradicted, first, by all we know of the facts of the case, and, secondly, by general experience. All the evidence we have as to the state of the early Church from the baptism of Christ to the last record in the Acts is opposed to these dreams of an ideal perfection. It is unnecessary to refer to 'the ambitious love of preeminence,' the faithlessness, the narrowness, which marked even the greatest of

¹ Dr. Davidson died shortly after the appearance of my second edition of *St. James*. While I see no reason for withdrawing any part of my criticism on the arguments adduced by him in regard to the date of the Epistle, I feel bound to acknowledge the debt, which I, in common with many others, owe to him for the valuable materials collected in his *Introduction to the N. T.*, as well as my deep respect for one who suffered, as he did, in the cause of truth.

the Apostles during our Lord's lifetime. Let us start with the day of Pentecost. Take the early chapters of the Acts: how long did the state of things described in the fourth chapter continue? How long could it be said that the multitude of them that believed were of one heart and one soul and had all things in common? In the very next chapter we find Ananias and Sapphira lying to the Holy Ghost: in the sixth chapter the Grecian Jews murmur against the Hebrews because their widows were neglected in the daily visitation: in the eighth chapter Simon wishes to purchase spiritual gifts with money: in the fifteenth chapter we read of the jealousy of the Jews towards the Gentiles, which almost proved fatal to the infant Church: in the nineteenth Paul meets with disciples who had not so much as heard 'whether there be any Holy Ghost': in the twentieth he warns the elders of the Church at Ephesus that after his departure 'grievous wolves shall enter in, yea, from among your own selves shall men arise speaking perverse things to draw away the disciples after them': in the twenty-first it seems that Christian Jews joined with others who were zealous for the law, in the attempt to kill Paul. If we turn to the Epistles, we find in Rom. ii. and xiv. many of the faults condemned by St. James. The Corinthians within five years of their conversion are broken up by schisms: they are as much given to vainglory and jealousy and strife and censorious judgments as the churches to which St. James writes. They are more addicted to sins of the flesh: they indulge to excess even when they meet together for the Lord's Supper; they go to law one with another in the courts of the heathen; their religious meetings are a scene of confusion and disorder from each man's eagerness to get a hearing; they are falling back into idolatry; they even dispute the authority of their spiritual father and deny his apostleship. So the Galatians within ten years of their conversion have departed from the Gospel which Paul preached, and have to be sternly warned against the works of the flesh. Even in his earliest Epistle written to the Thessalonians shortly after their conversion, he bids them be at peace among themselves, admonish the disorderly, encourage the faint-hearted, quench not the Spirit, despise not prophesyings. The Epistle to the Seven Churches in the Apocalypse, the first of St. John, the second of St. Peter, that of St. Jude and that to the Hebrews, give an even less satisfactory picture of the Christian Church than the Epistle of St. James does.

So far as St. Paul himself is concerned, his later Epistles, such as those to the Philippians and Ephesians, describe a nearer approach to a perfect state of things in the churches addressed than is to be found in his earlier Epistles. And this, of course, is what we should naturally expect. A church just converted from Judaism or heathenism will not at once lose the traces of its former condition. The Pharisee, who loved the chief seat in the synagogue and to be called of men Rabbi, will not on the moment of conversion lose his liking for these things, any more than the Corinthian will at once learn reverence and purity. Christian perfection is a plant of slow growth. I have already alluded to the way in which the Jews of the Diaspora would probably have received the Gospel. Some would have been powerfully affected by hearing St. Peter preach on the day of Pentecost; others might have been baptized by a passing evangelist. To judge of the probable effect, let us take a similar case in the present day. Place before your mind the most successful of modern missions to the heathen, or of revivals at home. Is any one so sanguine as to imagine that congregations thus founded will be at once freed from the dangers of ambition and worldliness for years to come? If there is such a person, let me recommend to him a study of the life of Fox or Wesley, or of any honest missionary journal.

A third argument is 'the sense of delay in the Second Coming,' for which reference is made to ch. v. 7, 8: 'be patient, therefore, brethren, . . . for the Coming of the Lord is at hand.' I have myself referred to the same passage, as proving that the writer shared the belief expressed by St. Paul in his earlier Epistles as to the immediate Coming of the Lord. It is in strong contrast with the language used in 2 Peter iii. 3, 8: 'Knowing this, that in the last times mockers shall come . . . saying Where is the promise of his coming? for from the days that the fathers fell asleep all things continue as they were from the beginning of the creation': 'But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day.' It seems to me that the words of St. James, while they prove his own expectation of the speedy appearance of the Lord, do not at all disprove the same expectation on the part of those whom he addresses. A man might easily be impatient under continued ill-treatment, even though he believed, as an abstract dogma, that the Judge was soon to appear. St. James urges him to make it a living truth, affect-

(3) 'Waning belief in the nearness of Coming.'

ing his daily practice. A fourth argument is that founded on the discussion about faith and works, which, in Dean Farrar's opinion, 'finds its most reasonable explanation in the supposition that he is striving to remove the dangerous inferences to which St. Paul's doctrine of justification by faith was liable.' The difficulty as to the absence of any reference to the subject debated in the Council of Jerusalem is got over by the assumption that 'the circumcision question was speedily forgotten.' On these points I have already said all that I think necessary.¹

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I turn now to other arguments adduced by Dr. Davidson. He is of opinion that 'the direction to send for the elders of the Church, and their use of oil with the prayer of faith, savours of a post-apostolic time.' Why? The Apostles made use of oil in healing the sick (Mark vi. 13), and any Jewish community would be under the direction of elders. But 'the office of elder was originally confined to the Church's outer guidance,' and here 'the office of eldership is separated from the members of the Church, a thing which did not exist in primitive Christianity.' The meaning is not very clearly expressed. If certain members of the Church were chosen to hold the office of elder, they were *ipso facto* separated from the other members of the Church; and spiritual functions are certainly implied in 1 Thess. v. 12-14, 1 Pet. v. 2, and in Acts xx. 17 and 28. The passage in St. James seems to imply an earlier condition of things, for he there enjoins *mutual* confession and prayer.

Dr. Davidson goes on to deny the authenticity of the Epistle on the ground (1) that the acquaintance which it shows with St. Paul's Epistles, especially those to the Romans and Galatians, and, above all, its polemic aspect towards the doctrine of justification by faith alone, assign it to a post-apostolic period. [This argument has, of course, no weight with those who consider that this Epistle was written before those of St. Paul, and who do not therefore recognize any polemic aspect towards St. Paul's doctrine. I have shown (p. xcii) that St. James is attacking that most ancient of all religious heresies, which puts words and professions in the place of deeds and conduct.] (2) 'The style of writing is too good for James.' Something has been said on this point already in pp. lx and lxi, and more will be said shortly in the chapter

¹ Compare the earlier paragraphs of this chapter and pp. xci to xcix.

on the Language of the Epistle. (3) 'It is not likely that James, the Lord's brother, would have directly opposed Paul's doctrine . . . That he should have written against it argues a want of respect for the Apostle of the Gentiles incompatible with James's position.' Quite true; but of no force against those who deny the polemic aspect. (4)¹ 'The essential doctrines of Christianity are wanting in the Epistle . . . Had James written it, we should naturally expect some mention of Christ's resurrection at least . . . On the other hand, the Mosaic law, circumcision, etc., are passed over, and the royal law of liberty exalted . . . The writer had therefore attained to a subjective standpoint beyond James; to ideas of Christian liberty like the Pauline . . . Although the statement of Christian doctrines is incomplete as well as imperfect, and the writer's point of view more Jewish than Christian, he occupies a spiritual stage in Jewish Christianity which James the Just scarcely reached.' I venture to recommend the reader carefully to compare the teaching of the Sermon on the Mount with that of St. James, and to consider how far the above remarks are applicable to the former. (5) 'The letter is professedly addressed to all Jewish-Christians out of Palestine. But were there churches composed of such members? . . . Churches were of a mixed character except in Palestine. Wiesinger therefore may well ask, Where shall we look for the Jewish-Christians out of Palestine which will satisfy the requirements of the Epistle?—a question not answered by reference to Acts ii. 5-11, xi. 91, etc., because the passages are far from implying the extensive establishment of Jewish-Christian churches immediately after Pentecost. The earliest history contains no clear trace of such churches widely scattered through the lands.' In answer we may say that undoubtedly there must have been such churches previously to the admission of Gentiles into the Church, otherwise than as proselytes. It was to persecute such a church that Saul went to Damascus with authority from the high priest. Such were all churches founded before the conversion of Cornelius, and the great majority of churches founded before 51, except those founded by St. Paul. See also the allusions to the synagogue of Satan in the epistles to the churches of Smyrna

¹ This argument has disappeared from the last edition (1894), but I have allowed my remarks to stand, as the general thread of the discussion seems to me to be still marked by the same inconsistency as that on which I have commented above.

and Philadelphia (Apoc. ii. 9, iii. 9). There is just as little point in Dr. Davidson's further remark that 'the writer does not convey the impression that his knowledge of their condition was minute or specific, for his language is general, such as a later author, writing in his name, would employ.' Of course a circular letter cannot deal with personal relations. Dr. Davidson then states his own conclusion, that it was written after James's death in his name, by a moderate Ebionite, shortly before the destruction of Jerusalem.¹ One does not quite see why the moderate Ebionite should have been capable of writing in 68 the letter which we have been just told it was impossible for St. James to have written six years before. If the moderate Ebionite 'occupied a spiritual stage which James the Just hardly reached,' should we not 'naturally expect some mention of Christ's resurrection at least'? But these men in buckram, who are always at the disposal of our modern critics, are wonderfully Protean in their characteristics as in their powers.

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Let us turn, however, from the halting and hesitating disciple to the uncompromising idealism and superiority to fact of the German masters, to whose guidance he has surrendered himself. We may take von Soden as one of the latest representatives of the school. Here is a summary of his Introduction to our Epistle, so far as it relates to its date and authenticity, which is contained in the *Hand-Kommentar zum N.T.*, brought out under the direction of Professors Holtzmann, Lipsius, and others, in 1890:—

In thought and expression there is considerable resemblance between our epistle and the writings of Clement of Rome, and especially of Hermas. There is, however, no reason to suppose any literary connexion between them. They resemble one another, simply because they were produced under the same conditions. This view is confirmed by the fact that no trace of our epistle is to be found throughout the 2nd century. Hegesippus knows nothing of an epistle of James. The supposed reminiscences in Clement of Alexandria are just as likely to be reminiscences of Philo or Peter or Clement of Rome. Origen is the first to mention the epistle, without, however, accepting its genuineness, as is evident from his comment on Matthew xiii. 55, in which he gives some account of the Lord's brothers and refers to the epistle of Jude, but not to that of James.

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What is to be said when people, who ought to know better, make statements of this sort? I can only refer my readers to my chapter on the External Evidence for the Authenticity of the Epistle, and

¹ In his last edition Dr. Davidson holds that it was written about A.D. 90.

ask whether the quotations there given from Clement of Rome and others are not sufficient evidence that our Epistle was known in the first century; whether the quotations from Ignatius, Polycarp, Justin Martyr, the Ep. ad Diognetum, Irenaeus, above all Hermas, are not such as to prove that our Epistle was studied by these writers in the second century; whether any one with the smallest particle of historical sense or literary feeling could for a moment dream that the author of the Shepherd was prior to, or contemporary with, the writer of our Epistle; whether the fact that Origen, having other things of more interest to tell about St. James, omits to mention that he wrote this Epistle (as he also omits to mention that he presided over the Council at Jerusalem), while he mentions the Epistle of St. Jude, because about St. Jude he has nothing else to tell—whether I say, this fact gives the slightest ground for supposing that Origen doubted the authority of an Epistle, which he over and over again cites as Scripture, and as written by James the brother of the Lord.

Let us hear next what von Soden has to say on the relation of our Epistle to other books of the New Testament.

The writer is acquainted with the epistle to the Romans and the first epistle to the Corinthians. The tone is similar to that in the Hebrews, though there is no literary connexion between them. On the other hand it is partly copied from the 1st of Peter. The isolated resemblances to the Apocalypse prove nothing. It is closely connected with the Gospel and Acts of Luke, having the same Ebionite leaning, and giving the words of Christ in the same form, while there seems no trace of the special tradition of Matthew, such as we find in section v. 17–vi. 13 of his Gospel (except for the injunction as to swearing). There is, however, no direct copying from the Gospels. With the writings of John there is no kind of connexion. The writer is acquainted with the LXX., but betrays no knowledge of the Hebrew text of the Old Testament. He is well acquainted with the sapiential books of the Apocrypha and with Philo. There are also signs of his having some knowledge of Greek literature.

Here too the conclusions arrived at seem to me entirely at variance with the facts, as I think will be apparent to anyone who will ponder what has been said in my chapter on the relation of the Epistle to Contemporary Writings. Some may be surprised to hear that Marcion's favourite gospel is distinguished by Ebionite leanings.¹ It is true that in some cases, not by any means

and it is not copied from other books

¹ Apparently the only ground for this strange assumption is that on two occasions St. Luke records our Lord's teaching in its strong paradoxical form, without the explanatory additions by which it is qualified elsewhere. Thus in Luke vi. 20 we read *μακάριοι οἱ πτωχοί*, but in Matt. v. 3 we have the addition *τῷ*

the majority, the references to the words of Christ which occur in our Epistle approach more nearly to the form in which they are given by St. Luke, than to the form in which they are given by St. Matthew. The quotations in my third chapter will show that it is quite a mistake to speak of section v. 17—vi. 13 in the latter, or of the Gospel and Epistles of St. John, as affording no parallels to St. James. Nor is it true that the Epistle betrays no knowledge of the Hebrew. Compare my note on v. 20, where the quotation from Prov. x. 12 has no resemblance to the rendering of the LXX.

The next paragraph of von Soden treats of the Readers for whom the Epistle was intended. He argues that the address to the Twelve Tribes of the Dispersion is entirely misleading, and possibly a later insertion, as Harnack has suggested. His reasons are as follows :

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Nothing in the letter suggests Jewish readers. No reference is made to the Temple, the Worship, the Law. Instead of this, the one supreme rule of life, by obedience to which man receives the blessing of salvation, is the implanted word, which is styled the perfect law of liberty. But there is no attempt to connect this law with the teaching of the Old Testament ; and the prescribed Jewish ritual is not argued against, but simply ignored. It is impossible that monotheism could have been the distinctive article of faith with Jewish Christians : impossible that they could have magnified this faith to the depreciation of works. Nor could works with them ever mean works of love as distinguished from works of the law. [Then follows the argument, already noticed, as to the impossibility of discovering any purely Jewish church in the Diaspora. I have shown above that, previous to the Council of Jerusalem, the great majority of churches must have been of this type.] Von Soden well draws out the impossibility of the burning question, of the admission of Gentiles into the Church, being ignored in an epistle addressed to the Diaspora (*if written after this date*). He gives us again the old argument, answered above, that we cannot conceive first love cooling down, say, in a period of ten years. He considers that it was written at a time of degeneracy, when the Jewish element in the Church had lost all significance ; that perhaps the title may be after all genuine, because Christians had then learnt to regard themselves as the true Israel, strangers and pilgrims in the world, waiting for the hour of their Lord's appearing. If it had been really intended for Jews, there must have been more of local colouring. The instances alleged for this local colouring are not exclusively applicable to Jews.

πνευματι ; in Luke xviii. 25 we have nothing to soften the statement 'It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God,' but in Mark x. 24 the word 'rich' is explained by 'them that trust in riches.' But it is a mere misuse of words to characterize as Ebionism even an ascetic admiration of poverty. The essence of Ebionism is of course the rejection of the divinity of Christ, and the belief in the permanent obligation of the Jewish ceremonial, with which was connected a high esteem for the Gospel of St. Matthew, and a strong aversion to St. Paul's writings.

The only argument here which seems to call for examination is founded on the fact that the Jewish Christians are charged with laying too much stress, not on their ritual (the works of the law), but on their orthodox belief in one God. No doubt there is a striking difference between the language of St. James and the language of St. Paul on this point; a difference entirely in accordance with all we know of the two men. St. James, living among Jews, himself practising Jewish ritual, saw no objection to Jewish Christians continuing their ritual observances, as long as they ascribed no merit to them. He warns his readers, however, not to suppose that the outward rite could commend them to God (i. 27): the religious service which God approved consisted in charity and unworldliness. Is not this perfectly natural teaching from a Jewish prophet to Jewish hearers, who would at once recognize it as a re-publication of the teaching of Isaiah and Micah on the same subject? Does then the improbability consist in the assumption that Jews, as such, were in danger of trusting in their orthodox monotheism to the neglect of the perfect law of love? It is plain at any rate that if there were any people who were likely to pride themselves on this belief, they must have been Jews by birth, not Gentiles. Moreover we know, as a matter of fact, that Jews did pride themselves just on this point, did believe that their orthodoxy placed them on a pinnacle above all other people, and was of itself efficient to salvation: compare the words of Justin spoken to a Jew (*Tryph.* p. 370 D), 'You and others like you (*i.e.* Judaizing Christians) deceive yourselves with words, saying that, though you should be sinners, yet because you know God, the Lord will not impute sin to you,' and see Lightfoot, *Gal.* pp. 154-164, and the quotations in my note on ii. 19. In the same way they are rebuked by John the Baptist and by our Lord for priding themselves on their descent from Abraham (Matt. iii. 8, 9, vii. 21-23, Luke xiii. 24-33). It would be just as rational to deny that the sapiential books of the Bible and Apocrypha were written for Jews by Jews, as to deny this of the Epistle of St. James.

To go now a little more into detail, von Soden tells us that nothing is said of the Temple, the Worship, the Law. We have seen that with regard to worship, a most important rule is laid down, which implies the insignificance of the Mosaic ritual no less than our Lord's words 'neither in this mountain nor yet at Jerusalem.' As to the Temple, one does not quite see

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how it could be introduced in a letter to Jews residing abroad, unless it were to urge them to send contributions more regularly or to come up more frequently to Jerusalem. But trivial details of this sort would be entirely out of place in the exhortations of one who may be best described as the living embodiment of the Sermon on the Mount. As to the Law, how can it be said to be ignored, when we read such words as 'Whoever offends in a single point is guilty of the whole law; for he that said Thou shalt not commit adultery, said also Thou shalt not kill'? in condemnation of the Jewish error, that you might choose your favourite commandment and confine your attention to that, and when in iv. 11 the Law appears as the representative of the Law-giver and Judge? This conception of the Law, as the expression of the mind and will of God, leads at once to its being regarded as a Law of Liberty, the guiding principle of life, not the mere written statute. Von Soden asks why St. James does not point out that such a Law of Liberty was already recognized in the Old Testament. The answer is that it was unnecessary, because the very phrase would naturally recall to the minds of his Jewish readers similar expressions in the Old Testament (see note on i. 25), and would also be felt to be in entire accordance with the ethical teaching of Christ, as contained in what we know as the Sermon on the Mount, and probably in earlier summaries provided for the use of believers.

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Lastly von Soden asserts that Jewish Christians would never limit the sense of *εργα* to 'works of love' but would necessarily include in it St Paul's 'works of the law.' In the actual passage in question (ii. 14-26) we need not limit *εργα* to works of love, strictly speaking: the sacrifice of Isaac (ii. 21) could hardly be described as such. They are *εργα καλά* in the widest sense;¹ though they exhibit no doubt the joint action of faith and love, if there is any meaning in the illustration from almsgiving contained in vv. 15, 16, and any reference to the royal law of ver. 8, or to the pattern of pure religion depicted in i. 27. Is this then an unusual sense of the word *εργον* in the New Testament? Does it usually include a reference to strict ceremonial observance? Would it be naturally understood by Jews to include this? In John viii. 39 the works of Abraham (*i.e.* his hospitality etc., Gen. xviii.) are

¹ Compare 1 Tim. v. 10, James iii. 13, iv. 17.

contrasted with the murderous intentions of the Jews; in Apoc. xx. 12 we read that the dead will be judged *κατα τα εργα αυτων*, meaning of course the same as *κατα την πραξιν αυτου* in Matt. xvi. 27, which is explained of works of love in Matt. xxv. 34-46. So over and over again we find in the Apocalypse *οιδα τα εργα σου*, referring, as the context shows, to moral conduct. St. Paul, writing after St. James, finds it necessary to distinguish the *εργα πιστεως* and the *εργα αγάπης*, the natural fruits of faith and love, from the *εργα νόμου*, dead works done from slavish obedience to an external law.

Again von Soden, like his school in general, exaggerates the negative side of the Epistle: the writer, he says, ignores the Resurrection. What does he make of the phrase *της δοξης* in ii. 1? This surely involves the belief in the Resurrection and Ascension and even in the Divinity of Christ.

The final result of his investigation is that the Epistle was written at Rome during the reign of Domitian to Christians generally. Beyschlag well asks, If so, what possible inducement was there for the forger, who was certainly no sectarian, like the author of the Clementines, but an orthodox believer, to inscribe his letter with the name of James, rather than of Peter? and if he was determined to choose James, what possible motive could he have for using the modest description 'servant' instead of 'brother' of the Lord Jesus Christ?

I will now take the most recent statement of the theory that the Epistle was written in the second century. This is contained in W. Bruckner's *Die chronologische Reihenfolge der Neutestamentlichen Briefe*, Haarlem, 1890.

According to his view the only epistles written during the first century were those to the Romans, Corinthians, Galatians, Philemon, Philippians, Hebrews, and the 1st to the Thessalonians. The first epistle of Peter was written during the persecution under Trajan. As our epistle borrows from it and shows no traces of being written under stress of persecution, the latter cannot be assigned to an earlier period than the reign of Hadrian. The priority of Peter to James is proved as follows. The topics common to both epistles are better expressed and more logically handled, the phrases used are more exact and appropriate, in the former than in the latter. For instance the exhortation to rejoice in tribulation is common to both; but in Peter we see that there is real occasion for it; those whom he addresses are actually in the midst of a fiery trial, suffering for righteousness' sake (iii. 14, iv. 12); this persecution is the work of the devil whom they resist by their patient endurance (v. 8, 9); they are bidden to exult, not in their trial itself, but in the glory which is to follow, the salvation ready to be revealed in the last time (i. 5, iv.

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13); they are encouraged by the reminder of their high calling (i. 3, ii. 9, 20, 21, iii. 14, etc.), by the example of Christ whose sufferings they share (ii. 21, iii. 18, iv. 13), and by the hope of the promised reward (i. 4, 7). The tone of the epistle is throughout that of hopefulness, and the exultant joy in tribulation is only the issue and climax of this hopefulness. In James it is just the reverse: he borrows the phrase ' manifold temptation,' but there is no special appropriateness in it; those whom he addresses are not suffering persecution from the heathen: so too he borrows the phrase ' resist the devil,' but this is not connected with the general thought of trial; he bids them rejoice in tribulation, but he gives no reason for their doing so; he has not prepared the way for it by the spirit-stirring appeals and encouragements of Peter; if he refers to the future it is only to remind them of the terrible coming of the Judge.

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Now to examine this: could any one imagine from Brückner's description that St. James grounds his exhortation to rejoice on the fact that trial works endurance, and endurance Christian perfection (i. 2-4)? could he imagine that it is James who says, he who endures trial will receive the crown of life, the kingdom promised to all that love God (i. 12, ii. 5)? that it is James who speaks of the profession of Christianity as in itself a patent of nobility (i. 9), and refers to the fact of Christ's being the glory of Christians as annihilating all earthly distinctions (ii. 1)? It is no doubt true that he puts in the forefront of his Epistle the high-toned, uncompromising summons to rise superior to human weakness, and rejoice in what the world thinks misery. I have elsewhere spoken of this as an instance of the stoicism of St. James, and pointed out how the same demand is softened down by the gentler and more sympathetic Apostle. But it is not more stoical than it is Christ-like: it is a reminiscence, like so much besides, of the actual words of his divine Brother, ' Blessed are ye that weep now; blessed are ye when men shall hate you, and separate you from their company, and cast out your name as evil for the Son of man's sake; rejoice ye in that day and leap for joy.' If Christ did not shrink from this sublime paradox, if paradox was one of the most efficient weapons used by Him as well as by older reformers, by Socrates and the Stoics, to shake men out of their slumbers and rouse them to aim at a new and higher ideal, why are we to dispute St. James's right to use it, as if it could only be ascribed to an unintelligent repetition of St. Peter's language? If Bruckner had paid a little more attention to our Epistle he would have seen that one of its most marked characteristics is the commencement of each paragraph by a statement of the practical maxim, usually a precept or an interrogation, which it is intended

to enforce: *e.g.* i. 19 contains the maxim, 'Let each be swift to hear, slow to speak, and slow to wrath,' which is explained and illustrated in vv. 20-27: the injunction against respect of persons in ii. 1 is explained and illustrated in vv. 2-10; the maxim that faith without works is valueless in ii. 14 is explained and illustrated in vv. 15-26, etc. Again it is true that there is no reference in our Epistle to persecutions from the heathen; but, if the readers are liable to be dragged before the Jewish courts on a charge of Christianity by their unbelieving countrymen (ii. 6, 7); if they are oppressed by their rich neighbours, who withhold their wages, and threaten their life (v. 4-6); it is surely a little absurd to deny that they are *εν ποικιλοις πειρασμοις*. It is true again that the devil is not referred to as the cause of these outward *πειρασμοί*, but rather as the god of this world, the inspirer of a false wisdom, the instigator of all the evil wrought by means of the tongue (iv. 4-7, iii. 6, 15); which some may perhaps consider to be both a deeper and a wider conception of diabolic activity than that in the parallel passage of St. Peter.

Bruckner next compares James i. 18, 21 with 1 Pet. i. 23, ii. 1. The general conception in both is the same, that Christians are born again through the instrumentality of the Word of God; and the practical inference the same, to cast away all that might hinder the reception of the Word; but while all is natural and straightforward in Peter, James shows that he copies without understanding, by his use of the term *εμφυτον*. In ver. 18 he had said that God *απεκησεν ημας λογω αληθειας*, in ver. 21 he says *δεξασθε τον εμφυτον λογον*, but how can we receive what has been already engrafted? (2) the doctrine of ^{nera}tion,

This is a criticism founded simply on a misapprehension of the meaning of a term, as to which see my note *in loco* and also (for the force of these verbals in *-τος*) on *απειραστος* i. 13.

The next point raised is, that in 1 Pet. v. 1-11 there is a better logical connexion than in the parallel passage James iv. 6-10, and that the former is therefore the original. The general drift in Peter is as follows:—(vv. 1-4) the elders are admonished to take charge of the flock of Christ, not as having dominion over them, but as setting them an example: by so doing they will receive from the chief Shepherd, on his appearing, the crown of glory which fadeth not away: (vv. 5-7) the admonition is extended to others, 'Likewise ye younger be subject unto the elder; yea, all of you gird yourselves with humility to serve one another, for God resisteth the proud, but giveth grace to the humble: humble yourselves therefore under the mighty hand of God, that he may exalt you in due time, casting all your care upon him, because he careth for you. (vv. 8-10) Be sober, be watchful; your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour; whom withstand, steadfast in the faith, knowing that the same sufferings are accomplished in your brethren who are in the world; (3) the admonition ^{esis} devil e

and the God of all grace who called you unto His eternal glory in Christ, after that ye have suffered a little while, shall Himself perfect, stablish, strengthen you.'

The order of thought here is the following: the elder are not to lord it over the younger; the younger are to be subject to the elder, or rather all are to serve one another, girding themselves with humility. [So far humility is an attitude of man towards man: in what follows it is the attitude of man towards God.] God resists the proud, but gives grace to the humble: if we humble ourselves before him, he will exalt us in due time. It would seem from the following clause that this exaltation refers, in the first place, to the deliverance from temporal anxieties. The devil appears in v. 8 as the cause of these anxieties: he seeks to terrify the Christians into apostasy; but God will stablish and strengthen them after a short period of suffering. It can hardly be said that the logical connexion is very strict in these verses. The admonition to the elders has little to do with withstanding the devil, as the cause of their present anxieties; and humility towards man does not seem quite the same thing as humility towards God.

Now take the parallel passage in James: (iv. 1-3) quarrels come from unsatisfied lusts: you are unsatisfied because you either do not ask of God, or you ask in a worldly spirit; (ver. 4) the friendship of the world is enmity with God; whoever seeks the world's friendship, thereby becomes the enemy of God; (vv. 5-10) the Spirit of God within us jealously demands the possession of our whole heart, but gives all the more grace (in consequence of that jealousy). Hence the Scripture says, 'God resists the proud (*i.e.* the worldly), but gives grace to the humble.' Be subject therefore to God, and withstand the devil (the prince of this world), and he will flee from you. Draw nigh to God and he will draw nigh to you. Repent, and humble yourselves in the sight of God, and he will exalt you.

I think no careful reader can fail to see that Bruckner has exactly reversed the truth, and that the order of thought is much more logical here than in St. Peter. All falls naturally under the heading 'loyalty to God.' The word 'humility' is used throughout in reference to our attitude towards God. Quarrels arise from an unchastened desire for worldly good. We cannot have peace either in ourselves or with our neighbours until we submit

ourselves unreservedly to God, who resists those that aim at worldly success and make a god of self, but gives grace to those that surrender up their wills to His. He who tempted Eve tempts us also to set up our will against God's will; but, if we refuse to listen, the tempter flies; while any attempt on our part to draw near to God brings Him near to us. The meaning of 'exaltation,' *υψωση*, in the 10th verse is explained by *τω υψει* in i. 9. It refers to no outward prosperity, but to the moral dignity which belongs to him who has made God his portion.

Bruckner refers, as I have done, to the common quotations ^{(4) the} contained in the two Epistles. I pointed out that it was ^{m)} characteristic of St. James to quote carelessly, of St. Peter to quote accurately; that the former uses a biblical phrase without reference to its original context, while the latter holds fast to the original context. To me this seemed to favour the supposition that St. Peter was the copyist. Bruckner takes the reverse view. I leave it to each man's common-sense to say which is right, after he has compared the contexts of the quotations in the two Epistles.

His next point is that *το καλον ονομα* in James ii. 7 has to be ^{(5) the use} explained from 1 Pet. iv. 14–16 *ει ονειδιζεσθε εν ονοματι Χριστου* ^{phrases in} *μακάριοι...ει δε ως Χριστιανος (πασχει), μη αισχυνεσθω, δοξαζεται* ^{which have} *δε τον Θεον εν τω ονοματι τουτω*. This is a similar case to the ^{explained} preceding. In my view it exhibits St. Peter, as usual, filling up ^{Peter.} the bare outline of St. James. That the phrase needs no explanation is plain from the parallel passages quoted in my notes *in loco* and on v. 14 *εν τω ονοματι*.

Lastly he thinks that the *πρὸ παντων* of James v. 12 has been transferred from its more appropriate context in 1 Pet. iv. 8. In my note on v. 12 I have pointed out that *προ πάντων* must be understood in reference to other manifestations of an impatient spirit, and not as exalting the abstaining from oaths above all other Christian duties. Probably it was a common phrase with the writer.¹ If it was suggested, as I believe, to St. Peter by his acquaintance with our Epistle, he would naturally employ it of a matter of more general importance.

In a later chapter of the same volume Bruckner deals with the Epistles which he assigns to the second century as having been written after the 1st epistle

¹ It is frequent in the papyrus letters; see Dean Robinson's ed. of the Ephesians, pp. 278, 279.

Brückner's conclusion is that the Epistle was forged by an Essene living at Rome in the latter half of the second century.

of Peter. These are the second to the Thessalonians, and those to the Colossians and Ephesians, belonging to the earlier half of the century; and secondly, the Pastoral Epistles, James, Jude, the second of Peter, and those of John, which he considers to have been written subsequently to 150 A. D. With regard to our Epistle he refers to what he has said before, as to its being copied from 1 Pet. and cites parallels from Romans, Corinthians, Hebrews, Apocalypse, and the Gospel of St. Matthew to show that it was written after these. In reply to Beyschlag he asserts that the Judaizing tone of the Epistle is not the naïve Judaism of an early Jewish Christian writer, but that it implies a late stage of the doctrinal development, inasmuch as it attacks Paulinism as the seed of an existing Gnosticism. The writer betrays his Essene tendency by his prohibition of swearing, his contempt for riches, his dislike of trade, warning against sins of the tongue, high esteem of poverty, etc. He takes the pseudonym of James, as a contemporary had taken that of Peter; because the traditional reputation of the ascetic president of the Church of Jerusalem seemed likely to give most authority to his teaching. Partly in order to mark his own opposition to all that was characteristic of Paul, partly to imitate the style of James, he makes use of the simple salutation *χαίρειν*, which he found in a circular ascribed to him in the Acts. The address to the Twelve Tribes of the Diaspora cannot be taken literally. The true address reveals itself in the phrase 'your synagogue' (ii. 2), by which we are in all probability to understand a little conventicle of Essene Christians at Rome. The phrase 'Diaspora' denotes similar scattered conventicles, in which alone 'the true Israel,' 'the poor,' are to be found. By 'the rich,' who occasionally drop into their conventicles and so cruelly oppress and persecute the brethren, is meant Christians outside of the conventicle. All the warnings of the epistle are meant to preserve this little flock from the snares of Paulinism.

Pfleiderer's general view of the development of post-Pauline Christianity.

It is difficult for Englishmen to treat these baseless vagaries with becoming seriousness. To us they at once suggest the great Shakespearian Cryptogram, or somebody's attempt to prove that the *Annals* of Tacitus were written by a monk of the Middle Ages. But that we may not be too hasty in assuming that the new criticism has nothing more solid to offer us, we will turn now to a better known name, and examine what Pfeleiderer has to tell us in his *Urchristenthum*, which is an expansion of the Hibbert Lectures delivered by him in 1885.

He distinguishes two lines of development in post-Pauline Christianity. The one, which he calls Christian Hellenism, is represented by the epistle to the Hebrews, which he assigns to the end of the 1st century, the first epistle of Clement (between 100 and 120 A. D.), the first of Peter (not earlier than Trajan), that of Barnabas (between 120 and 125 A. N.), the epistle to the Colossians and Ephesians and the Gospel of John (about 140 A. D.). The other, which he calls Antignostic Hellenism, marks the period of the Antonines. It is again subdivided into Catholicized Hellenism and Catholicized Paulinism (p. 845). The former branch is represented by the Johannean and the Pastoral epistles, the epistle of Polycarp to the Philippians (which with Volkmar's expurgations may be regarded as a fairly genuine piece), the Ignatian epistles, together with that of Jude and the second of Peter. The latter branch is represented by the second epistle of Clement, the Shepherd of Hermas, written about the same time as the Gospel of Matthew (that is towards the middle of

the 2nd century), the epistle of James and the Didaché, which last Pfeiderer considers to be later than Hermas and possibly later than Clemens Alexandrinus. This Catholicized Paulinism is characterized by a practical undogmatic tone, reminding one of the Synoptic Gospels.

This brief sketch of Pfeiderer's view of the general development of Christianity was needed in order to enable the reader to appreciate his remarks on James in particular (pp. 865-880).

Pfeiderer agrees with Schwegler that our epistle is just the Shepherd stripped of its Apocryphal imagery. In both writings we have a protest on behalf of the practical piety of the common people against the increasing secularization of religion in the wealthy and intellectual circles, which we may compare with similar protests made by the Waldensians or Minorites in later times. Our epistle must evidently belong to the post-Pauline period; otherwise it must have contained some reference to the controversial topics of which St. Paul treats, such as the abrogation of the Mosaic law, circumcision, sabbaths and festivals, the position of Israel as the chosen people, the relation of the Old to the New Covenant, etc. The question then arises, How long after the death of St. Paul must it be placed? We are enabled to answer this partly from the lateness of patristic evidence as to the existence of the epistle, and partly from its dependence on other Christian writings. (1) As to the former our epistle is in a worse position than any other of the books of the N.T. Origen is the first to quote it directly, and he expressly says that it was not generally recognized as canonical. There is no reference to it in Clemens Alexandrinus or Irenaeus or Tertullian, not even in the Clementines. Moreover it is omitted in the Muratorian canon, which recognizes the Shepherd. This silence of the oldest witnesses is inexplicable if it belonged to the Apostolic age. (2) The writer was acquainted with the epistles to the Romans and Galatians, as is apparent from his use of the Pauline formula of 'justification by faith'; also with the epistle to the Hebrews, the Apocalypse (including the most recent portion of the latter, which dates from the time of Hadrian), the 1st epistle of Peter, above all with Hermas, whom Pfeiderer regards as the older writer, because the aphorisms of St. James are there found embedded in a suitable context. In any case the two writings were composed under similar circumstances and without doubt nearly at the same time. These facts prove that the address to the Twelve Tribes of the Diaspora is not to be understood literally. If there were then any pure Jewish churches it could only have been in Judea, which is excluded by the term Diaspora. Besides what reason could there be for confining the exhortation of the epistle to the Jewish Christians? It was not they, but the Gentiles who were in danger of trusting in faith without works. We must therefore understand the phrase in reference to the true Israel scattered throughout the world. It is a mistake to lay any stress on the term 'synagogue,' which is freely used of Christian churches by Hermas and Ignatius.

The aim of the writer is the restoration of a retiring unworldly Christianity of self-renunciation and brotherly kindness: what he especially attacks is the worldliness of the upper classes. His condemnation of a wisdom which he characterizes as earthly, psychical, devilish, reminds us of the words in which Hermas describes the Gnostic teachers and prophets who were to be found at Rome in the middle of the second century, and must probably be understood of these. Jude, too, speaks of the Gnostics as *ψυχικοί*, and charges them with complaining of destiny (v. 16 *μεμψίμοιροι*), which we may compare with James i. 13, where we read of some who complain of God as tempting them to evil. So we are told of a treatise addressed to the Gnostic Florinus by

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Irenaeus, in proof that God was not the author of evil. The reference in iv. 11 to those who 'judge the law' would apply to the attacks of such Gnostics as Cerdon and Marcion on the O.T. Lastly, the degradation of Paul's justifying faith into an unfruitful assent of the intellect was nowhere so likely to be found as among the Gnostics. To this ultra-Pauline Gnosticism James opposes no Judaizing theology, but the simple rules of practical Christianity as understood by the Catholic Church. His polemic does not touch Paul's own doctrine: Paul would never have given the name of faith to this dead intellectual assent; but it does touch the Gnostics who claimed the authority of Paul, and James fails to distinguish between the two views. This is easily explicable from the fact that James himself, like his contemporaries (compare the Ignatian and the Pastoral Epistles), no longer uses faith in its old sense of absolute trust, forming the only foundation of Christian piety, but makes it coordinate with love, patience, obedience, works, etc.

The Soteriology of the Epistle approaches so nearly to that of the Gospels, that it is no wonder some have been tempted to assign it to a very early period. This however has been shown to be impossible by a comparison with other Christian writings; and it is also inconsistent with the absence of all allusion to the apologetic and eschatological topics which so much occupied the attention of the early Church. We find here no attempt to prove that Jesus was the Messiah, and that he would shortly return to reveal the promised salvation. The undogmatic character of the epistle is to be explained, like the dogmatic simplicity of John, not on the supposition that it was written before Christianity had become dogmatic, but that dogma was already securely settled. The Church of Rome, however, with its predominantly practical tendency, rejected those speculative and mystical elements of Paulinism, which were retained and developed by the churches of Asia Minor. And thus it is that the Catholicized Paulinism of the second century approaches so nearly to pre-Christian Hellenism. Monotheism, the Moral Law, Future Retribution, these are the prominent doctrines in both; the only difference being that, in the former, these doctrines are based upon Revelation and propagated by an organized institution.

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It will be seen that on several points Pfleiderer recedes from the ground occupied by his predecessors of the negative school. He allows that our Epistle could not have been written whilst the admission of Gentiles into the Church was still a burning question: he allows that it is not intended as an answer to the Epistle to the Romans, and that in fact St. Paul would have assented to all that is said in it as to the futility of an unfruitful faith. He does not regard the author as an Ebionite or Essene, or suppose him to be addressing some small dissenting body: on the contrary, James is a typical Catholic of the latter half of the second century, and gives expression to the ethical undogmatic Christianity of the time: further, he is addressing the Church of Rome, which he rightly assumes to be representative, in its defects, of the degeneracy of the Church at large. Pfleiderer ridicules Schwegler's identification of the rich with Gentile, and the poor with Jewish Christians (p. 872): he explains *εμφυτον* correctly, in opposition

to both Schwegler and Brückner (p. 877). On the main point, however, he holds to the Tübingen view, that the Epistle was written in the latter half of the second century, his chief argument being that it bears traces of being written after the Epistle to the Romans, the 1st of St. Peter, and Hermas.

I will not here repeat what I have said before as to the mutual relations of the above-named Epistles, but will simply state the general principles which I think ought to determine our judgment in this and similar cases. Where it is agreed that there is a direct literary connexion between two writers, A and B, treating of the same subject from apparently opposite points of view, and using the same illustrations, if it shall appear that the argument of B meets in all respects the argument of A, while the argument of A has no direct reference to that of B, the priority lies with A. Again where it is agreed that there is a connexion between two writers, treating of the same subject, on the same scale, from the same point of view, and using the same quotations, it is probable that the writer who gives the thought in its most terse and rugged form, and takes least trouble to be precise in the wording of his quotations, is the earlier writer. Using these tests, I venture to think that it has been proved conclusively, that the Epistle of St. James is prior to the first Epistle of St. Peter and to that of St. Paul to the Romans; and this one fact is sufficient to upset the whole house of cards erected by Pfeleiderer. Supposing however that the priority of James to Paul were still a matter of doubt, I should not be at all more inclined to admit the possibility of our Epistle having been written at the late date assigned to it by Pfeleiderer. None of his arguments seems to me to be of such a nature as we should rely on, if it were a question about secular writers. Take for instance his assertion that Hermas was prior to James. From a literary point of view, this seems to me on a par with saying that Quintus Smyrnaeus is prior to Homer, or Apuleius to Cicero. But on what does he ground the assertion? 'That which occurs in an aphoristic form in James, is found in its natural context in Hermas' (p. 868). As examples he gives James iv. 7, 'Resist the devil and he will flee from you,' compared with *Mand.* xii. 5 (abridged), where Hermas says, 'Man desires to keep the commands of God, but the devil is strong and overcomes him.' The angel answers, 'The devil cannot overcome the servants of God who place their hope entirely in Him. If you resist him he will be

Principles for determining the relative priority of two writers, when the resemblance is so great as to make it probable that one borrowed from the other.

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vanquished and flee away.' On this it may be observed (1) that the saying occurs in three other passages of *Hermas* (*Mand.* vii. 2, xii. 2, 4), and that it also occurs thrice in what is probably a much earlier treatise, the *Testaments of the Twelve Patriarchs*; (2) that every text quoted by a preacher is naturally imbedded in a suitable context, if the preacher knows his business; (3) that St. James's style is confessedly condensed and aphoristic, but this is no evidence of lateness, rather the contrary; (4), that, as has been shown above in answer to Brückner, the saying is quite in its place in our Epistle. His other examples are James iii. 15 (the contrast of earthly and heavenly wisdom) compared with *Mand.* xi.; James i. 27 (on true religion) compared with *Mand.* viii.; James i. 20 ('the wrath of man worketh not the righteousness of God') compared with *Mand.* v. 5, a passage which would have been more appropriately compared with James iv. 5. As to all these examples I am confident that every unprejudiced reader who takes the trouble to examine them will agree with me, that it would be as reasonable to say that any modern sermon is older than its text, as to say that these comments are older than the parallels in St. James. There is not even any marked abruptness in the original context to excuse any such extraordinary perversity of judgment. And then the fatuity of imagining that a man of such strong individuality, whose every word attests his profound and unshakable convictions, could condescend to borrow from one so immeasurably his inferior, whose thoughts show about an equal mixture of cleverness and silliness, and whose language, as Dr. Taylor has proved, is little more than a patchwork of old materials, new furnished to avoid detection.

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As regards Pfeiderer's attempt to prove the lateness of our Epistle from the absence of patristic evidence in its favour, I must refer the reader to my second chapter, where he will find quotations enough to enable him to decide the matter for himself. But as he has made the assertion that Origen expressly says that it was not recognized as canonical (*aber ausdrücklich als angezweifelte Schrift*), I will here briefly sum up the evidence of Origen on this point: (1) he never denies the genuineness of the Epistle; (2) he simply uses in one passage (*Comm. in Joh.* xix. 6, L. ii. 190) the ambiguous phrase *ἡ φερομένη Ἰακωβου ἐπιστολή*, which at the outside means that, though the Epistle was in general circulation under that name, yet he did not take upon himself to

assert its authenticity; (3) in Rufinus' Latin translation of Origen's writings we find our Epistle referred to as follows: *Comm. in ep. ad Rom.* iv. 1 *in alio Scripturae loco*, ib. iv. 8 *audi et Jacobum fratrem Domini*, ib. ix. 24, *Jacobus Apostolus dicit*, and frequently; cf. *Hom. in Ex.* iii 3, viii. 4, *Lev.* ii. 4, where it is also called *Scriptura divina*; (4) these expressions of the Latin, which some have without ground suspected, are borne out by similar expressions in the original Greek; thus in *Sel. in Psalm.* xxxi. 5 (Lomm. xii. p. 129) the Epistle (*ως παρα 'Ιακωβω*) is referred to as *η γραφη*, and it is quoted as authoritative in *Sel. in Exod.* xv. 25, *Comm. in Joh.* xx. 10, and elsewhere (see above, pp. lxxxii foll.); (5) in two distinct passages Origen gives a list of the Sacred Books, and in both of these the Epistle of St. James is included (*Hom. in Gen.* xxvi. 18, *Hom. in Jos.* vii. 1; see Westcott, *Canon*, pp. 406 foll.).

I next take the assertion that, if our Epistle had been written before the Council of Jerusalem, it must have contained arguments to prove that Jesus was the Messiah, such as those we find ascribed to St. Peter in the Acts, and must also have dwelt more upon the Second Coming. If the writer were addressing converted Jews, as St. Peter does in Acts ii., or were endeavouring to recall Jews who were in danger of falling away, as the author of the Epistle to the Hebrews does, such arguments would no doubt be in place; but as he is writing to believers, who accept Christ as the Lord of Glory and future Judge (James, ii. 1, v. 9), such arguments would be out of place in a short letter, directed to the special object of inculcating a practical morality on those who were already believers. Nor can I see why we should expect more to be said about the Second Coming. Is it not enough that we are told 'the Judge stands before the door' and 'he that endureth temptation shall receive the crown of life'? Another point is that James has lost the old meaning of faith, and makes it, not the foundation of the Christian life, but merely one among a number of co-ordinate virtues. I do not deny that he at times uses *πιστις* in the sense of a mere intellectual belief; but when he describes the Christian religion as 'the faith of our Lord Jesus Christ' (ii. 1), when he makes faith the essential condition of all prevailing prayer (i. 6, v. 15), when he ascribes the beginning of spiritual life to our regeneration by the word of truth (i. 18)—and how can we receive that word except through the instrumentality of faith?—he seems to me to rate faith as highly as St. Paul him-

self. Yet even St. Paul sets faith below love, and goes so far as to say, 'Though I have all faith so as to remove mountains, but have not charity, I am nothing.'

I really cannot see that Pfeiderer has anything else in the way of argument to offer for his view. All that he tells us is that towards the middle of the second century the Catholic Church had very much lost its hold of distinctive doctrine, that it was secular in tone, and was occupied in controversy with the Gnostics, to whom he considers that allusion is made by James, where he condemns a psychical and diabolical wisdom, and speaks against those who judge the law, and who impute to God the blame for their wrong-doing. If it were certain that the Epistle dated from this time, we might be justified in supposing such allusions, but as all probability is against it, we have no reason to go so far to explain references which would be applicable in any age. The only difficulty would be in the term *ψυχικός*, but this is already used in the first Epistle to the Corinthians.

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Without entering into any discussion as to the correctness of Pfeiderer's estimate of the state of Christianity under the Antonines, and without repeating the positive argument for the early date of James, I will simply mention here some characteristics of the Epistle which seem to me inexplicable on the hypothesis of the date given by Pfeiderer. The first, already noticed by Beyschlag, relates to the heading, 'James the servant of God.' It is quite consistent with the modesty which marks the Epistle throughout, that James himself should adopt this humble title; but is it conceivable that a late writer, wishing to secure a hearing by the adoption of a famous name, should throw away all the distinguishing adjuncts, Apostle, Bishop of Jerusalem, Bishop of Bishops, Brother of the Lord, and call himself plain James, a name which could attract no attention and excite no interest? Would the Church of Rome have submitted patiently to the extremely severe reproofs of this unknown James? Would there be any appropriateness in speaking of the *rich*, as dragging the believers before the law-courts and blaspheming the noble name by which they were called? Would the thoroughly Hebraic tone of the Epistle, the appeal to the example of Elijah, Job, and the prophets instead of Christ, the phrase 'Lord of Sabaoth,' the warning

against the use of Jewish oaths, the stern censure of the landowners who withheld the wages of the reapers, suit the circumstances of the Christians of Rome in that age? Where were the free labourers referred to? The latifundia of Italy were worked by slaves. Lastly, the writer looks for the immediate coming of the Lord to judgment (v. 7-9). Do we find any instance of a like confident expectation in any writer of the second half of the second century?

Some of my readers may wonder at my spending so much time on the examination of what will strike them as mere arbitrary hypothesis. My reason for doing so is (1) that we English are so conscious of what we owe to German industry and research, that we are sometimes tempted to accept without inquiry the latest theory that hails from Germany. This danger is perhaps less threatening at present in regard to the criticism of the New Testament than in regard to some other departments of study, partly from our sense of the seriousness of the practical issues involved, and partly from our trust in the perfect fairness, the exhaustive learning and the sound historical and literary judgment of the great scholar and theologian whom we have recently lost. What Bishop Lightfoot has tested and approved, we believe we may accept as proven, so far as present lights go. But (2) fanciful and one-sided as German criticism often is, it is constantly stimulating and suggestive, bringing to light new facts or putting old facts in a new light. And therefore on both grounds, for the sake of what we may learn from it, as well as to point out its shortcomings and exaggerations, I have thought it worth while to lay its last word before English readers. I have done my best to examine fairly point by point the argument in favour of the late origin of our Epistle; but it is impossible to estimate fully its strength or its weakness, unless we view it in connexion with the general theory, first put forward by F. C. Baur, of which it forms a part. According to that theory the larger portion of the writings of the New Testament are forgeries of the second century. I have endeavoured to show the improbability of this theory in the case of one small Epistle. Others have done the same for other books of the New Testament. But the improbability attaching to the theory as affecting one or another separate book of the New Testament is as nothing in comparison with the combined improbability of one half of the books having been forged in the second

The question of the genuineness of our Epistle must be considered in connexion with that of the genuineness of the other books of the

Large demands on the credulity of their readers made by the advanced critics.

century. For consider the demand thus made upon us. We have on the one side a century which beyond all question witnessed the greatest advance in morality and religion that has ever taken place on our earth. If this advance is to be explained by natural causes, we must assume the existence of extraordinary powers, spiritual, moral, and intellectual, in the men by whom it was brought about. The histories of the time, written by contemporaries, as we believe—at any rate written, as even our opponents admit, within a hundred years, more or less, of the events which they record—tell us that there were such men then living, and depict them so clearly and vividly that we seem to be personally acquainted with them. Again we have letters purporting to be written by some of these men, which so fully answer the expectations excited by the histories and soar so high above the ordinary level of human thought, that they have for some eighteen centuries been regarded by the most enlightened of mankind as containing, along with the histories, a divine ideal and an inspired rule of conduct for the whole human race. On the other hand we have in the second century an age in which the Christian Church, as far as we can judge from its history and from the undisputed writings of the time, was decidedly wanting in power and ability, not merely in comparison with the first, but in comparison with most of the later centuries. Yet it is in this feeble age that Baur and his followers have sought to find the authors of the books which bear, and in the judgment of united Christendom worthily bear, the great names of James, Peter, Paul, and John. It is not one author of this inspired stamp they are in search of, but four at least; for there is no pretence that any one individual could have produced works so diverse in doctrine, thought and style; nay, their separatist hypotheses make it necessary for them to assume a fifth, a sixth, and even a seventh author. And yet not a trace of one of them is to be found in the history or literature of the second century. No one is bold enough to name a man whom he considers capable of having written even the least of these works. Would it be at all a wilder hypothesis if one were to assume that half the plays of Shakespeare were written by an anonymous author or authors of the time of Charles the Second?

Their ^{own} ^{ms} and their method.

How are we to account for such extraordinary aberration on the part of able and honest men? It seems to me that it is due partly to prejudice and partly to an error of method.

First, as to prejudice: they start with two assumptions, (1) that the presumption is always against the truth of tradition; (2) that miracles are impossible. The former prejudice is a natural reaction from the opposite extreme, that tradition is always right; and it falls in with a natural delight in novelty, and the temptation to take the side which affords most scope for new and startling combinations. There is also a natural impatience at the tone of virtuous orthodoxy often assumed by the defenders of tradition, and a generous eagerness to take the side which has suffered most from misrepresentation in the past, and which still finds it necessary at times to resist attempts on the part of the champions of authority to intimidate opponents and stifle discussion; a feeling too that, in order to the final ascertainment of truth, the negative argument is as needful as the positive, and that up to the present century the former has scarcely had justice done to it among Christian writers. The second prejudice naturally leads to the attempt to weaken the force of the evidence adduced in favour of miracles. If the accounts of miracles proceed from eye-witnesses, it is difficult, on this hypothesis, not to condemn them of deliberate falsehood, which our opponents are unwilling to do, not merely because they do not wish to give unnecessary offence, but because they are themselves convinced of the honesty and high tone of the writers. If, however, it can be proved that these writers lived a hundred years after the events they record, then they are simply the mouthpiece of tradition, which, without any deliberate falsification, would spontaneously clothe the bare nucleus of fact with the garment of the supernatural.

Next, as to the error of method. Men assume *a priori* that the Christian Church and Christian theology must have had such and such a development; that if we find one doctrine especially prominent in a particular writer, he must have been the author of that doctrine, which must therefore have been unknown before him and denied by all but his immediate school; and again, that if we meet with any teaching which seems inconsistent with such a doctrine, it must have proceeded from a controversialist of the opposite school: so that we are guilty, for instance, of an anachronism in assigning to Christ the words, 'Ye have heard that it was said, An eye for an eye, and a tooth for a tooth; but I say unto you, Resist not evil'; 'One jot

or one tittle shall not pass from the law' (Pfleiderer, pages 492 foll.), since they involve the principles of Paulinism and anti-Paulinism. But why cannot we act here as we do in the parallel case of the disciples of Socrates? We do not dispute the genuineness of a Cynic or Cyrenaic or Academic phrase attributed to Socrates, because he did not carry out these different lines of thought to the full extent to which each was carried by his disciples. Yet it is assumed *a priori* that James, Peter, and John being typical of particular aspects of Christianity, anything in their writings which appears to be inconsistent with that special aspect must be pronounced spurious; that even a man so many-sided and so full of growth as St. Paul must be tied down to the ideas which occupied him during a certain critical period of the Church's development. If we were to impose the same rule on Mr. Gladstone, how little we should leave him of all the books and speeches which now bear witness to his incessant activity and versatility of mind.

But perhaps the most mischievous manifestation of the *a priori* method is when it seizes on some small side-incident, and makes it the corner-stone of a huge theory, by which all the phenomena are to be explained, or, in the event of a too stubborn resistance, to be exploded. Such an incident is the difference between St. Peter and St. Paul, of which passing mention is made in Galatians ii. 11, 12, and in which Baur finds the key to the whole of the early history of the Church as well as to the Christian literature of the first two centuries. It might really seem as if to some of his followers the main Article of the Creed was 'I believe in the quarrel between Peter and Paul, and in the well-meaning but unsuccessful attempts of Luke and others to smooth it over and keep it in the background.'

Result of
criticism in
the case of
classical
authors.

It may encourage those who are fearful as to the results of the present attack on the integrity of the books of the New Testament, to call to mind the history of the same struggle in regard to the writings of classical authors. There, too, a narrow *a priori* dogmatism has in times past attempted to deprive us of half the dialogues of Plato and some of the noblest satires of Juvenal; but in the great majority of instances the result of the close examination to which the classical writings have been subjected has only served to establish more firmly the genuineness of the disputed books and passages, and so we cannot doubt it will be with the

New Testament.¹ Experience proves the truth of the maxim—
Opinionum commenta delet dies, naturae judicia confirmat.

¹ It is especially interesting to note how in both spheres we find the first thoughts of youth corrected by the second thoughts of maturer age. Thus Zeller, who in his *Platonische Studien*, 1839, had argued against the genuineness of Plato's *De Legibus*, in his *History of Greek Philosophy* treats it as the undoubted work of Plato. In like manner Kern, who in an article in the *Tüb. Theolog. Zeitschr.* for 1835, part 2, had ascribed our epistle to an unknown writer of the 2nd century, argues in his commentary, 1838, in favour of its genuineness; De Wette, who in the earlier editions of his commentary had denied the authenticity of the epistle, in his 5th edition (1848) regards it as probably authentic; Lechler, who in the 1st and 2nd editions of his book on the Apostolic and post-Apostolic times had made it a post-Pauline production, treats it as pre-Pauline in his last edition of 1885 (Eng. tr. 1886); and from the preface to the 2nd edition of Ritschl's *Altkatholische Kirche*, 1857, it would seem that Ritschl's views had developed in a similar direction.

CHAPTER VII

PART II

HARNACK AND SPITTA ON THE DATE OF THE EPISTLE

Two important works have recently appeared, in which very opposite views are taken as to the date of the Epistle of St. James. One is *Die Chronologie der altchristlichen Litteratur bis Eusebius*, brought out this year (1897) by the distinguished theologian, Adolf Harnack; the other, F. Spitta's learned and acute contribution, *Zur Geschichte und Litteratur des Urchristenthums*, vol. ii., 1896, of which 239 pages are occupied with a very careful study of the Epistle. I take them in this order because Harnack on this particular book still adheres to the old Tübingen tradition, from which he has receded in regard to many of the other documents of the New Testament, while Spitta occupies an entirely independent position. As Harnack devotes only six pages to the subject, and refers to Jülicher's *Einleitung*, 1894, as supplementing his argument, I have joined them together in the discussion which follows.

Jülicher begins (p. 129) with a general attack upon the authenticity of the Catholic Epistles. They are not really epistles at all; there is nothing personal about them; the epistolary form was simply adopted, by a stranger writing to strangers, in imitation of the widely-circulated epistles of St. Paul. This is enough to prove that they are post-Pauline, and therefore not written by any of the Apostles ('damit ist schon gesagt dass sie erst aus nachpaulinischen Zeit, also nicht wohl von Uraposteln herrühren können'). Harnack also remarks on the fact that St. James reads more like a homily than a letter, as casting doubt on its genuineness.

Are we to understand then that an epistle must be judged

spurious, if it is occupied with impersonal matter, or if it is a sermon or treatise masking under this form? If so, we must deny the genuineness of Seneca's letters to Lucilius, of the *De Arte Poetica* of Horace, of the letters to Herodotus and Menoeceus, in which Epicurus summed up his philosophy. But if all these are allowed to be genuine, St. Paul was not the first person to make use of the epistolary form for didactic purposes; and if we further accept the account given of the Apostolic Council¹ in the Acts, he was not even the first Jew to indite a circular letter: he was only following the example already set by the President of the Council in his circular to the Churches; as to which it has been already pointed out that the resemblances between it and the Epistle of St. James lead to the conclusion that they proceed from the same hand.² Jülicher, however—I am not certain about Harnack—would probably deny that the account of the Council given in the Acts is historical. Let us assume then that St. Paul was the first Jew to write a didactic letter for general circulation, why is his example to remain unfruitful, not only till after his own death, but till the death of the last of the Apostles, say thirty years later? For this is what is required by his argument. Otherwise all the Catholic Epistles might still have been written as early as 60 A.D. by those whose names they bear.³

I proceed now to consider the arguments offered in favour of the date 120–150 favoured by Jülicher and Harnack. Both lay stress on the low moral and religious tone implied by the language of the writer. Worldliness has reached such a pitch as can only be paralleled in the Shepherd of Hermas, with which indeed our Epistle has so much in common that both must be ascribed to the same age. Instances of this deplorable degeneracy are i. 13, in which the readers are warned against making God the Author of temptation; ii. 14, where orthodox belief is put forward as excusing lukewarmness or sin; ii. 6, where it is stated that the rich members of the Church drag their poorer brethren before the law courts and blaspheme the Holy Name by which

¹ Harnack places the Council in the year 47, and considers that St. Paul's earliest epistle was not written before 48–49.

² Pp. iii. foll.

³ See Deissman *Bible Studies* 1901, pp. 3–59. 'We can trace the history of ancient letter-writing for many thousand years, and for more than 1000, if we limit it to the Greek and Latin languages'; p. 53 'Long before our era literary letters were published.'

they are called, a picture of the time which is in entire agreement with what we read in *Hermas* (*Sim.* viii. 4, ix. 19, etc.) of the apostates and informers within the Church, ἀποστάται καὶ βλασφημοὶ εἰς τὸν Κύριον καὶ προδοταὶ τῶν δούλων τοῦ Θεοῦ. Such a state of things, implying that Christianity was a crime punishable in the Roman courts, and that the Christian body included a number of rich men, who were so indifferent to their religion as to purchase safety for themselves by informing against their brethren and even dragging them before the tribunals, is not conceivable before the year 120 (*Harnack*, pp. 485 f.).

Taking the last argument first, I observe that one trait in *St. James's* description, αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτηρια, is not to be found in *Hermas*, and it seems very improbable that actual members of the Church, though from cowardice (*Sim.* ix. 21. 3) they might apostatize and give information against their brethren, would themselves take the lead in dragging them before the magistrates. I observe also that there is nothing in our epistle to suggest that the court was Roman rather than Jewish; nor again that the rich persecutors were Christians. As *Dr. Plummer* has pointed out, the Holy Name was not called over *them*, but (ἐφ' ὑμᾶς) over those whom they arrested. The whole passage (ii. 2-7) is directed against the respect of persons shown in favouring the rich at the expense of the poor; this is illustrated by the supposition of two strangers visiting the synagogue, of whom nothing is known, except that one is well dressed, the other in shabby clothes. *St. James* says their hearts should have been drawn rather to the poor than to the rich, because the poor made up the bulk of the Christian community, while the rich were their persecutors. If we want a parallel to the 'dragging before the tribunals,' we find one ready to our hand in *Acts* viii. 3, where *Saul*, συρων ἄνδρας καὶ γυναῖκας, committed them to prison. So far, I see no reason why we should not understand the words of *St. James* with reference to the persecution of the first Christians by Jews, especially by the rich Sadducees, as in *Acts* iv. 1, xiii. 50, in accordance with the warning of our Lord (*Matt.* x. 17).

I take now the other instances of degeneracy, which, it is said, could not have been paralleled in the Church before the time of *Hermas*. The first is the warning against making God accountable for temptation. I must say I am surprised at this being instanced

as an extraordinary example of depravity. From the time when Adam threw the blame of his eating of the forbidden tree on 'the woman whom *'Thou gavest to be with me'* down to the present moment, I should have thought this the natural and almost inevitable excuse by which man, conscious of wrong-doing, endeavours to palliate his fault to himself. Whether he pleads hereditary bias, or overwhelming passion, or the force of circumstances or of companionship, all these are in the end ordained or permitted by Divine Providence. In my note on the passage I have quoted from Homer, from the Proverbs, from Philo, from St. Paul, as bearing witness to this universal tendency of fallen humanity.

Nor can I see that there is anything unprecedented or abnormal in the idea that orthodox belief is sufficient for justification. Justin tells us (*Dial.* 370 D) this was the idea of the Jews in his day, who believed that, 'though they were sinners, yet, if they knew God, the Lord would not impute sin to them.' Is this at all more heinous than the belief with which John the Baptist charged the Jews, that, as Abraham's children, they stood in no need of repentance? Is it more heinous than the belief of the Pharisee that he should be justified because, unlike the publican, he fasted twice in the week, and gave tithes of all that he possessed? Is it not in fact Paul's own description of a Jewish Christian (*Rom.* ii. 17-25): 'Thou art called a Jew and retest in the law and makest thy boast of God, and art confident that thou thyself art a guide of the blind, a light of them that sit in darkness . . . Thou that makest thy boast of the law, through breaking the law dishonourest thou God?' I will venture to say that the history of the Church in every age, as well as the experience of every individual Christian, attests the need of this warning of St. James against confounding orthodoxy of belief with true religion? At any rate it was so with the many thousands of Pharisaic zealots belonging to the Church over which St. James presided.

Another ground on which Jülicher denies the genuineness of the Epistle is that the Greek is too good for James. This objection has been already answered in p. lx.

The view of the Mosaic law contained in the Epistle is regarded as proof that it could not have been written by James. Thus Jülicher asks, How could the strict legalist, against whom Peter would not have ventured to maintain his right to eat with Gentiles

(‘ vor dem Petrus eine Tischgemeinschaft mit Heidenchristen nicht zu vertheidigen gewagt hatte ’), have written a letter in which no mention is made of the ceremonial law, in which worship is made to consist in morality, and in which the perfect law of liberty, culminating in the royal law of love, is spoken of with enthusiasm? One who could write thus must have looked on the old law as a law of bondage. So, too, Harnack, ‘ Law with this writer is not the Mosaic law in its concrete character, but a sort of essence of law which he has distilled for himself ’ (p. 486).

The incident referred to is not quite correctly stated. It is not James himself, but ‘ certain from James ’ (Gal. ii. 12), whose presence had this baneful effect on Peter and the other Jews. That they did not represent the real feeling of St. James is not only probable from the fact that the responsible leaders of a party are usually less extreme than their followers, but it is also expressly stated, if we accept the account given in Acts xv. 24; for there we read that James had previously had to complain of unauthorized persons speaking in his name (*τινες ἐξ ἡμῶν ἐξεληθόντες ἐτάραξαν υμας λόγοις . . . λεγοντες περιτεμνεσθαι καὶ τηρεῖν τον νομον, οἷς ου διεστειλάμεθα*). James was certainly included in the number of those who sanctioned the conduct of St. Peter in eating with Cornelius (Acts xi. 1–3, 18), and later on (xxi. 20) we find him explaining to Paul the difficulty he had in controlling the zealots of his party, the converted Pharisees of xv. 5. There is nothing in the New Testament to suggest that he was an extreme legalist. Even tradition goes no further than to show that his own practice was ascetic: it does not state that he enforced this practice on others.¹ When Harnack says he invented a law of his own (‘ ein Gesetz welches er sich destillirt hat ’), he seems to me to shut his eyes to the main factor in the history. If the author was really the brother of Jesus, brought up with Him from infancy, and acknowledging Him as Messiah before His departure from earth, he must have been greatly influenced by His teaching, as indeed is abundantly shown in the Epistle. What then was Christ’s teaching as to the law? I make no reference to the Fourth Gospel, as the discourses there may be supposed to be coloured by the reporter, but in the Sermon on the Mount and elsewhere in the Synoptic Gospels, we see the law of the letter

¹ See Hegesippus quoted on p. lvii.

changed to a law of the spirit. The law of love to God and love to man is described as the great commandment on which hang all the law and the prophets. Men are called to bear Christ's easy yoke and light burden, as opposed to those heavy burdens which the scribes, sitting in Moses' seat, lay upon men's shoulders, and of which Peter afterwards declared that 'neither our fathers nor we were able to bear them.' How was it possible that the brother of the Lord should seek to reimpose such a yoke? Harnack and Julicher write as if Christianity began with Paul. Yet even in the Old Testament the law is called perfect (Ps. xix. 7, and liberty is associated with the law (Ps. cxix. 45), 'I will walk at liberty, for I seek Thy precepts'; *ib.* 32, 'I will run the way of Thy commandments when Thou shalt enlarge my heart'); so, when St. Paul contrasts the fleshy tables of the heart with tables of stone, he only reproduces the words of the prophet, 'I will put my law in their inward parts.' Nor was the idea of a law of liberty strange to the rabbinical writers or to Philo. Spitta quotes from Pirke Aboth vi. 2 (a comment on Exodus xxxii. 6), 'None is free but the child of the law,' and from Philo ii. 452, 'οσοι μετα νομου ζωσιν ελευθεροι.'

I now proceed to the consideration of the section on Faith and Works, which is put forward as a crucial instance in favour of the late date of the Epistle. To narrow the field of discussion as much as possible, I will say at once that I agree with my opponents in holding that the resemblance between this portion of the Epistle and St. Paul's Epistle to the Romans is too great to be accidental. One of the two must have been written with reference to the other. I agree also in considering that the argument of St. James entirely fails to meet the argument of St. Paul. It is in fact quite beside it, and, if intended to meet it, rests upon a pure misconception of St. Paul's meaning. From this my opponents infer that it could not have been written by James the Just, or indeed by any contemporary of St. Paul. The identification of Paul's faith in Christ, which works by love, with the barren belief in the existence of one God, which is shared even by devils; the confusion between the works of the law, which Paul condemns, with the fruits of faith, which he demands of every Christian—this was not possible till lapse of time had brought forgetfulness of the tyranny of the old Mosaic law, and made it possible to understand 'the works of the law' to mean moral conduct. If James had written this

section, he would have been rudely and ignorantly attacking Paul as guilty of heresy, but if it was written in the year 130, the author might well imagine that he was only expressing St. Paul's own meaning in other words. Feeling sure that the great Apostle would never have encouraged the idea that a mere profession of orthodoxy could win heaven, he might naturally seek to follow his language as closely as possible in giving their due weight to faith and works respectively ('deshalb stellte er mit möglichst nahem Anschluss an Paulus' Worte fest, wie beide Glaube und Werke zu ihrem Recht gelangen'). The 'vain man' of *v.* 23 is not Paul (as Schwegler supposed, and as he must have been if James were the author), but some one who claimed St. Paul's sanction for a religion of barren orthodoxy.

I pause here for a moment to consider the very extraordinary proceeding of the author whom Jülicher has conjured up for us. We are to suppose that he wishes to disabuse his neighbours of the notion that St. Paul would have condoned their idle and vicious lives on the ground that they were sound in their belief. If this was the author's intention, surely he would have quoted such passages as the chapter in praise of charity, or the list of the fruits of the Spirit, or the moral precepts which abound in the Epistles, rather than flatly contradict St. Paul's language as to the justifying power of faith. One can imagine with what just scorn Jülicher himself would have treated a makeshift theory of the kind, if it had been put forward in defence of Catholic, instead of Tübingen, tradition. But this is far from exhausting the self-contradictions involved in the supposition. Though the reason for postponing the date of the Epistle is that the misunderstanding shown in it of St. Paul's doctrine of faith and works is inconceivable at an earlier period, yet we are now told that there was no real misunderstanding in the mind of this late author: he did not identify St. Paul's faith with the belief of devils, or his works of the law with the fruits of faith. The only person who labours under the misunderstanding is the 'vain man' of *v.* 20.

The attempt to explain the section as a production of the 2nd century having failed, as I have tried to show, is it not better to look at the matter from the other side, and see whether it may not be more in accordance with the facts of the case to suppose James to have written before Paul? Neither Jülicher nor Harnack will listen to such a suggestion for a moment. The latter tells us that,

with the exception of a few critics whose assertions are every day losing ground ('mehr und mehr in Vergessenheit gerathen'), all are now agreed that the Epistle does not belong to the Apostolic age. The former calls it ridiculous ('komisch') to dream of its being written in 30 or 40 A.D. Such flowers of speech need not detain us: like the anathemas of earlier times, they are the natural weapons of those who wish to strengthen a weak cause by the intimidation of adversaries. I must, however, express my regret that Harnack should have spoken in such slighting terms of men like Mangold, Spitta, Lechler, Weiss, Beyschlag, Schneckenburger, Zahn, above all, of the great Neander, all of whom have given their opinion in favour of the priority of James. If Neander's great name is 'passing into oblivion,' I venture to think it augurs ill for the future of theological study in Germany. But let us see what further arguments are alleged against the early date of the Epistle. 'A discussion on Faith and Works as the ground of Justification could not have arisen before the question had been brought into prominence by St. Paul's writings. The attempt to assign the priority to St. James springs from the wish to leave no room for opposition between the two' (Jülicher). 'The misuse of the Pauline formula is presupposed in the Epistle.' 'The doctrine of justification by faith and works combined belongs to the time of Clement, Hermas, and Justin: we cannot conceive that it was a mere repetition of what had existed ninety years before: diese Annahme, die uns an die seltsamste Dublette zu glauben nothingen würde, unhaltbar ist' (Harnack). To this we may add the more general statement of Jülicher, quoted with approval by Harnack, that, when we compare this Epistle with what we know of the prevailing views and interests of Apostolic Christianity, we find ourselves in an altogether different world, the world of the two Roman Clements, of Hermas and of Justin. The specific Christian doctrines are conspicuous by their absence; Christ is hardly mentioned, and only as the coming Judge. Moreover, its late date is shown by plain allusions to the Gospels, the Hebrews, the Epistles of Paul and 1 Peter, and it is closely connected with Hermas, though it cannot be absolutely decided which of the two borrowed from the other.

I take first Jülicher's assertion that it was the wish to get rid of the controversy between Paul and James which was father to the thought that James was the first to open the debate. This,

of course, will not apply to those who hold, as I do, that we have Paul's answer to James in the Epistle to the Romans. For others the easiest way of getting rid of the controversy would have been to accept the Tubingen view, that James had nothing to do with the Epistle, which was forged in his name by a late writer. (2) The impossibility of a historical 'Dublette' is a bold *a priori* assumption, to which I think few Englishmen will give their assent. We are not prepared to admit principles which would lead us to deny the existence of Elizabethan Puritanism, of the High Churchism of Andrews and Laud, of the 'Latitude men' of the same century, on the ground that we find history repeating itself in the Low Churchmen, the Tractarians, and the Broad Churchmen of the 19th century. How far more philosophical was the view of Thucydides when he magnified the importance of the lessons of history, because 'the future will surely, after the course of human things, reproduce, if not the very image, yet the near resemblance of the past'! There is nothing against which the historical inquirer should be more on his guard than any *a priori* assumption in determining such a question as this: Is the character, are the contents, of the Epistle of St. James consistent with what we know of the pre-Pauline Church, of the teaching of Christ, and of contemporary Jewish opinion? I venture to think there is a correspondence so exact that, given the one side, it would have been possible to infer the other side. We will test this in the case of Faith and Works. Faith is with St. James the essential condition of effectual prayer (i. 6, v. 15), it is the essence of religion itself, so that Christianity is described as 'the faith of our Lord Jesus Christ' (ii. 1); the trials of life are to prove faith (i. 3); those who are rich in faith are heirs of the kingdom (ii. 5). Just so in the Gospels: Christians are those who believe in Christ (Matt. xviii. 6; Mark ix. 42); faith in God is the condition of prayer: 'all things are possible to him that believeth' (Mark ix. 23); 'whatsoever things ye desire when ye pray, believe that ye have received them, and ye shall have them' (Mark xi. 24); 'He did not many mighty works there because of their unbelief' (Matt. xiii. 58); 'thy faith hath saved thee' (Mark v. 34). But faith, which comes from hearing, must be proved, not by words, but by deeds, if it is to produce its effect (Jas. i. 22, 25, 26; ii. 14-26). So in the Gospels: 'By their fruits ye shall know them,' 'Whosoever heareth these sayings of mine and doeth them,

I will liken him to a wise man' (Matt. vii. 20, 24), 'The Son of Man shall come in the glory of His Father, and then he shall reward every man according to his works' (Matt. xvi. 27). The relation of faith and works as shown in James ii. 22, 'Faith wrought with his works, and by works was his faith made perfect,' agrees with the image of 'fruits' used in Matthew vii. 20, xii. 33, and with the language of 4 Ezra, 'one of the very few Jewish writings which can be attributed with any confidence to the Apostolic age,'¹ cf. vii. 34: *veritas stabit et fides conualescet et opus subsequetur et merces ostendetur*; xiii. 23: *Ipse custodibit qui in periculo inciderint, qui habent operas et fidem ad fortissimum*; ix. 7: *omnis qui salvus factus fuerit et qui poterit effugere per opera sua vel per fidem in qua credidit, is relinquetur de praedictis periculis et videbit salutare meum*. In the last passage faith and works are mentioned as alternative grounds of salvation, not, as in the two other passages, as constituting together the necessary qualification; but they all show that the question of salvation by faith or works had been in debate before St. Paul wrote; cf. also vii. 24, 76-98, viii. 32-36. It is worth noting that the 7th and 9th chapters are included in that portion of the book which Kabisch considers to have been written at Jerusalem B.C. 31.²

It was indeed impossible that, with such texts before them as Proverbs xxiv. 12 and Jeremiah xxxii. 19, in which God's judgment is declared to be according to man's works, and, on the other hand, Genesis xv. 6 and Habakkuk ii. 4, in which it is said that faith is counted for righteousness, the question of how to reconcile the opposing claims of faith and works should not be frequently discussed among the Jews. Lightfoot, *l.c.*, quotes many examples from Philo and the rabbinical writers in which the case of Abraham is cited and the saving power of faith is magnified. On the other hand the doctrine of justification by works is put forward in the most definite form in some of the passages cited above from 4 Ezra or again in the Psalms of Solomon ix. 7 f. 'O God, our works are in the choice and power of our soul, that we should execute righteousness and unrighteousness in the works of our hands...He that doeth righteousness treasureth up life for himself with the

¹ Lightfoot, *Galatians*, p. 161.

² See M. R. James in *Texts and Studies*, vol. iii. 2, p. 89.

Lord, and he that doeth unrighteousness causeth the destruction of his own soul.'¹

The only question that can arise is as to the first use of the phrase 'justified by faith.' The word *δικαιωω* is often used, *e.g.* in 1 Kings viii. 32 *δικαιῶσαι δίκαιον, δουναι αὐτῶ κατα την δικαιοσυνην αυτου*, Ps. cxliii. 2 *ου δικαιωθήσεται ἐνωπιον σου πας ζῶν*, Isa. xlv. 26 *απο Κυρίου δικαιωθήσονται . . . παν το σπέρμα τῶν νιῶν Ἰσραήλ*, Matt. xii. 37 *ἐκ τῶν λογῶν σου δικαιωθηση*; but I am not aware of any instance of the use of *δικαιουσθαι ἐκ πιστεως* or *ἐξ ἐργῶν* prior to Paul and James. It does not follow that it was therefore introduced by one of them for the first time. Both seem to use it as a familiar phrase. In any case we have no right to assume that it was borrowed by James from Paul; for, as I have shown above,² while the argument of James on justification, bears no relation to that of Paul, the argument of Paul exactly meets that of James. It is just like the pieces of a dissected puzzle: put the Epistle to the Romans first, and no amount of squeezing will make the Epistle of James fit into it; put James first, and they fit into one another at once. If this is so, it is unnecessary to spend time in showing that James does not quote from Hebrews and 1 Peter and other epistles of Paul, far less from Clement or Hermas, but all these from him. For proofs that this is so in each case, and for the principles which should determine our judgment of priority, I must refer to pp. lxxxix foll., xcvi, cii. clxix.

To my mind there is only one real difficulty in the supposition that the Epistle was written by James the Just, say, in the year 45, and this difficulty consists in the scanty reference to our Lord. It is not easy to explain why James should have been content to refer to Job and the prophets, as examples of patience, where Peter refers to Christ. It may have been, as I have elsewhere suggested, that the facts of our Lord's life were less familiar to these early Jewish converts of the Diaspora than the Old Testament narratives, which were read to them every Sabbath day. Perhaps, too, the Epistle may have been intended to influence unconverted as well as converted Jews. In any case, I do not see that the difficulty becomes easier if we transfer the writing to a time when the Gospels were universally read. On the other hand Spitta's hypo-

¹ Cp. Spitta p. 73.

² Pp. xci foll.

thesis, to which I shall turn immediately, has undoubtedly the merit of removing it.

I have endeavoured to show that the Epistle is a natural product of pre-Pauline Christianity. I now turn to the other side of Harnack's 'Dublette,' and venture with all diffidence to ask whether the half-century or so which embraces the names of Clement, Hermas, and Justin was really characterized by such a monotonous uniformity of system and doctrine as is supposed, and whether it is true that the Epistle of James is of the same colour or want of colour. It would take too long to compare together the several writings which are assigned to this period. A mere recapitulation of names taken from Harnack's Chronological Table will, I think, suffice to throw grave suspicion upon the correctness of such sweeping generalizations.¹

A.D. 90–110, *Pastoral Epistles*; 93–96, *Apocalypse of John*; 93–97, First Epistle of Clement; 80–110, *Gospel and Epistles of John, Aristion's Appendix to Mark*; 110–117, Letters of Ignatius and Polycarp; 100–130, *Jude*, Preaching of Peter, Gospel of Peter; 120–140, *James*, *Apocalypse of Peter*; 125 (?), *Apology of Quadratus*; 130, *Epistle of Barnabas*; 133–140, Appearance of the Gnostics, Basilides in Alexandria, Saturnilus in Antioch, Valentinus and Cerdo in Rome; 131–160, Revised form of the *Didaché*; 138, Marcion in Rome; 140, *Shepherd of Hermas* in its present form; 138–147, *Apology of Aristides*; 145–160, *Logia of Papias*; 150–175, *Second of Peter* (Harn. p. 470); 152, Justin's *Apology*; 155, Death of Polycarp, *Epistle of the Church at Smyrna*; 155–160, Justin's *Dialogue with Trypho*, Carpocratian heresy; 157, Appearance of Montanus; 165, Martyrdom of Justin.

A resultant photograph intended to give the form and body of a time illustrated by such incongruous names would, I fear, leave only an undistinguishable blot. It may be worth while, however, to devote a little space to the consideration of the *Shepherd of Hermas*, which is generally allowed to approach more nearly than any of those mentioned above to the Epistle of James. The resemblances have been pointed out in chap. ii. pp. lviii foll., and the reasons for regarding them as proving the priority of James are given there and in Dr. C. Taylor's article in the *Journal of Philology*, xviii. 297 foll. I shall endeavour here to exhibit the main differences, and

¹ Canonical books are marked by italics.

shall then consider what they suggest as to the relative priority of the two books.

Hermas distinctly says that he wrote after the death of the Apostles (*Vis.* iii. 5; *Sim.* ix. 15. 6), and that the gospel had been already preached in all the world (*Sim.* viii. 3. 2; ix. 17. 4, 25. 2); he distinguishes between confessors (*Vis.* iii. 2. 5; *Sim.* viii. 3) and martyrs 'who had endured scourging, crucifixion, and wild beasts for the sake of the Name' (*Vis.* iii. 2); the ransom of the servants of God from prison is mentioned among good works (*Mand.* viii. 10); fasting is insisted on (*Vis.* iii. 10. 6), and is referred to as 'keeping a station' (*Sim.* v. 1), nothing should be taken on a fast day but bread and water, and what is saved is to be given to those who are in need (*Sim.* v. 3); through cowardice some Christians are ashamed of the name of the Lord and offer sacrifice to idols (*Sim.* ix. 21); baptism being essential to salvation (*Vis.* iii. 3. 5), even the saints of the old dispensation had to be baptized before they could enter the kingdom of God, and this baptism they received from the hands of the Apostles when they visited the other world after death (*Sim.* ix. 16); it is rightly said that there is no other repentance except that remission of sins which we obtain in baptism (*Mand.* iv. 3): by special indulgence one more opportunity only is granted to the Church (*Vis.* ii. 2), but to the Gentiles repentance is possible till the last day;¹ special favour and honour are bestowed on him who does more than is commanded in works of supererogation (*Sim.* v. 2, 3: *Mand.* iv. 4); martyrs and confessors should not glory in their sufferings, but rather thank God, who has allowed them to expiate their sins by their sufferings (δοξάζειν οφείλετε τον θεον, οτι αξίους υμᾶς ηγήσατο ὁ θεὸς ἵνα πασαι υμων αι ἁμαρτιαι ιαθῶσιν . . . αἱ γαρ ἁμαρτίαι υμων κατεβάρησαν, καὶ εἰ μη πεπονθατε ἔνεκεν του ονοματος κυρίου, δια τας ἁμαρτίας ὑμῶν τεθνηκειτε αντὼ θεω (*Sim.* ix. 28. 5, 6). [This seems to have been the opinion of the Gnostic Basilides, see Clem. Alex., *Str.*, iv. p. 600; προαμάρτησασάν φησι την ψυχην ἐν ετερῳ βιω τὴν κολασιν υπομενειν ενταυθα, την μεν ἐκλεκτην ἐπιτιμῳς διὰ μαρτυρίου, την αλλην δε καθαιρομένην οἰκεία κολάσει]. The name of Christ is not mentioned, but we read that the 'Son of God,' who is the cornerstone and foundation of the Church, the door through which all men and angels must enter to be saved, who existed before all

¹ This strict Montanistic view is not consistently adhered to (cf. *Mand.* xii. 6; *Sim.* viii. 1).

worlds as the Holy Spirit, became incarnate in human flesh, το πνευμα το ἅγιον, το προου, το κτισαν πᾶσαν τὴν κτισιν κατωκισεν ὁ θεος εἰς σάρκα ἣν ἠβουλετο (*Sim.* v. 5, 6, ix. 1, 12, 14). Harnack thinks that the Son of God is identified with Michael, the first of the angels, see his notes on *Vis.* iii. 4. 1, v. 2, *Sim.* viii. 3. 3, ix. 6. Believers who have persevered to the end become angels after death (*Sim.* ix. 24, 25, cf. *Clem. Al., Ecl. Pr.* p. 1004, οἱ γὰρ ἐξ ανθρώπων εἰς ἀγγέλους μεταστάντες χίλια ετη μαθητευονται υπο τῶν ἀγγέλων εἰς τελειότητα ἀποκαθιστάμενοι, εἶτα οἱ μὲν διδάξαντες μετατιθενται εἰς ἀρχαγγελικὴν ἐξουσίαν). Mention is made of false prophets who give responses for money and lead astray the double-minded (*Mand.* xi.), and also of false teachers (Gnostics) who profess to know everything and really know nothing (*Sim.* ix. 22): some of the deacons are charged with defrauding orphans and widows (*Sim.* ix. 26. 2).

Surely no unprejudiced person who will weigh these passages can help seeing that it must have taken many years to change the Church and the teaching of St. James into the Church and the teaching of Hermas. A long process of development must have been passed through before the simple, practical religion of the one could have been transformed into the fanciful schematism¹ and formalism of the other. Still more striking is the contrast of the two men: the latter the Bunyan, as he has been called, of the Church's silver age, but a Bunyan who has lost his genius, and exchanged simplicity for *naïveté* and his serious heavenward gaze for a perpetual smirk of sex-consciousness² and self-consciousness; the former a greater Ambrose of the heroic age, his countenance still lit up with the glory of one who had been brought up in the same household with the Lord, and who kept and pondered the words which had fallen from His lips.

It only remains to give Harnack's views as to the integrity of the Epistle. Place it in what year he will, he finds it impossible to be satisfied. It is paradox from beginning to end. There is no system, no connexion. The use of the word *πειρασμος* in chap. i. is inconsistent with the use of *πειράζομαι* a few lines below. A portion of the Epistle reads like a true reproduction of the words of the Lord, plain, energetic, profound; another portion resembles the Hebrew prophets; another is in the best style of Greek

¹ Cp. the simile of the Rods in *Sim.* viii.

² See especially *Vis.* i. 1-8, γελάσασά μοι λέγει, κ.τ.λ., *Sim.* ix. 11.

rhetoric; another exhibits the theological controversialist. But the most paradoxical thing of all is that, in spite of this diversity, there is still perceptible an inner unity both of thought and expression. The only explanation seems to be that it is an amalgamation of homiletical fragments originally written by a Christian teacher about 125 A.D., and put together and edited after the death of the writer, probably without any name or address. Then, at the end of the century, it occurred to some one to publish it, under the name of St. James, as an epistle addressed to the Twelve Tribes, *i.e.* to the Church at large.

This account of the Epistle seems to me worth notice as showing that the Tübingen solution of the problem of authorship is found to be inadequate even by the ablest supporter of the Tübingen theory. It is unnecessary here to examine it in detail, but I may remark that it is vitiated by the same *a priori* method to which I called attention before. A letter is not necessarily bound together by strict logic, like a philosophical treatise. More commonly it is a loose jotting down of facts, thoughts, or feelings, which the writer thinks likely to be either interesting or useful to his correspondent. If slowly written, as this undoubtedly was, it naturally reflects the varying moods of the writer's mind. Even the Hebrew prophets are not always denunciatory; even St. Paul is not always argumentative.

I am far, however, from admitting the alleged want of connexion in our Epistle; nor do I think it will be admitted by any careful reader, or by any one who will take the trouble to read my fifth chapter (on the Contents of the Epistle) or the analysis, given in Massebieau, pp. 2-5. As to the objection founded on the use of the same word in different senses, this might easily arise from a limited vocabulary or a defect in subtilty of discrimination. In the particular instance cited, objective temptation is naturally and properly expressed by the noun, subjective temptation by the verb. But the same mental characteristic is seen in the double uses of *πιστις* and *σοφία*. In the Comment below I have illustrated this by the double use of *επις* in Hesiod, and of *πανουργία* in Sirac. xxi. 12. The peculiarity is imitated by Hermas in his use of the word *τρυφή* (*Sim.* vi. 5).

Having thus pointed out what appear to me the overwhelming objections to the Tübingen theory, that the Epistle was written in

the middle of the second century after Christ, I have now to examine the opposite theory which makes it a product of the first century before Christ. As I joined Jülicher with Harnack in considering the former theory, so I propose to supplement Spitta's *Zur Geschichte des Urchristenthums* by Massebieau's very interesting paper, *L'Épître de Jacques, est-elle l'œuvre d'un Chrétien?* pp. 1-35, reprinted from the *Revue de l'Histoire des Religions* for 1895, in which he arrives independently at the same conclusion as Spitta.

The arguments adduced in favour of the pre-Christian authorship of the Epistle seem to me to be of far greater weight than those which we have previously considered, and I am willing to admit that a strong case is made out for the supposition of interpolation in chap. ii. 1; still my opinion as to the genuineness of the Epistle, as a whole, remains unshaken. The main point of attack is of course the universally acknowledged reticence as to higher Christian doctrines and to the life and work of our Lord. What is new is (1) the careful examination of the two passages in which the name of Christ occurs, and (2) the attempt to show that there is nothing in the Epistle which may not be paralleled from Jewish writings. As regards (1) it is pointed out that in both passages the sentence would read as well or better if the name of Christ were omitted. To take first the case which offers most difficulties from the conservative point of view (ii. 1), *μὴ ἐν προσωπολημψίαις εχετε την πίστιν του Κυρίου [ημῶν Ἰησοῦ Χριστου] τῆς δοξης*, it is pointed out that the construction of *τῆς δοξης* has been felt as a great difficulty by all the interpreters, and that this difficulty disappears if we omit the words in brackets. We then have the perfectly simple phrase 'the faith of the Lord of glory,' the latter words, or words equivalent to them, being frequently used of God in Jewish writings, as in Ps. xxix. 3 *ὁ θεος τῆς δοξης*, Ps. xxiv. 7-10 *ο βασιλεὺς τῆς δοξης*, and especially in the Book of Enoch, e.g. xxii. 14 *ηυλογησα τον κυριον τῆς δόξης*, xxv. 3 *ὁ μεγας κυριος της δοξης*, *ib.* ver. 7, xxvii. 5 *ηυλογησα τον κυριον τῆς δοξης και την δοξαν αυτου εδηλωσα και ὑμνησα ib.* ver. 3.¹ It is next pointed out that there are undoubted examples of the interpolation of the name of Christ in the N. T., e.g. Col. i. 2, 2 Thess. i. 1, James v. 14, and that the use of the phrase *κύριος τῆς δοξης* of

¹ Cited by Spitta, pp. iv. and 4.

Christ in 1 Cor. ii. 8 may have led to the insertion of the gloss here. In the preceding verse (i. 27), which is closely connected with this, *ὁ θεὸς καὶ πατὴρ* is represented as watching over the orphan and widow; the only true service in His sight is to visit them in their affliction, and keep oneself unspotted from the world. The second chapter is still occupied with our treatment of the poor. We are warned not to let our faith in the Lord be mixed up with respect of persons (v. 1) and worldly motives (v. 4), and (in v. 5) we are reminded that it is the poor whom God has chosen to be rich in faith. Must not the 'Lord' of the intermediate verse be the same as the 'God' of i. 27 and ii. 5? The same conclusion is suggested by a comparison with the 1st Epistle of Peter, which may be regarded as in some respects a Christianized version of our Epistle. There are many resemblances between 1 Pet. i. 17–21 and Jas. i. 26–ii. 2. Thus *μάταιος* of Jas. i. 26 recurs in Pet. i. 18; *πατρί, ασπιλον, κόσμου* of Jas. i. 27 recur in Pet. i. 17, 19, 20; *προσωπολημψιαίς, πίστιν, δόξης* of Jas. ii. 1 are found in Pet. i. 17, 21; *χρυσοδακτυλίου* of Jas. ii. 2 and *ὁ χρυσὸς καὶ ὁ ἄργυρος κατίωται* of Jas. v. 3 are represented in Pet. i. 18 by the words *φθαρτοίς, αργυρίῳ ἢ χρυσίῳ*. What do we find then in Pet. to correspond to *μη ἐν προσωπολημψιαίς ἐχετε τὴν πίστιν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης?* The words of Pet. i. 17 are *εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωλήμπτως κρίνοντα*, and we may gather his interpretation of *πίστιν* and *δόξης* from ver. 21 *τοὺς δι' αὐτοῦ πιστοὺς εἰς θεὸν τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν καὶ δοξάσαντα αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν . . . εἶναι εἰς θεόν*. Here it is the Father, not Christ, who judges without respect of persons; faith is in God, not in Christ; the glory is resident in God and bestowed by Him on Christ. Would St. Peter have written thus, if he had had the present text of our Epistle before his eyes?

The same method of treatment is applied in i. 1 *Ἰακώβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ δούλος*, but while Massebieau would bracket only the name *Ἰησοῦ Χριστοῦ*, Spitta omits the four words between *θεοῦ* and *δούλος*, giving the phrase *θεοῦ δούλος* which we find in Tit. i. 1. Massebieau's excision would give *θεοῦ καὶ κυρίου δούλος*, which he thinks is supported by the other compound phrases (*ὁ θεὸς καὶ πατὴρ*, i. 27; *ὁ κύριος καὶ πατὴρ*, iii. 9) used of God in the Epistle. I do not, however, remember any example of the phrase *θεὸς καὶ κύριος*. Philo has *κύριος καὶ θεός* in this order (M., p. 581), and *κύριος ὁ θεός* occurs frequently, even where

the Hebrew has the inverted order, as Ps. lxxxv. 8, 'I will hearken what God the Lord will say.' Of the two suggestions I prefer Spitta's, but it has nothing special to recommend it, as we found to be the case in the previous verse. If the Epistle is proved on other grounds to be pre-Christian, we should then be compelled to admit interpolation here, but not otherwise. We cannot, of course, deny that interpolation is a *vera causa*. We have examples of Hebrew books which have undergone Christian revision in the Fourth Book of Ezra, the Testaments of the Twelve Patriarchs, the Didaché, the Sibylline Books, etc. A natural objection, however, to the alleged interpolation in this case is that, if it were desired to give a Christian colour to a Hebrew treatise, the interpolator would not have confined himself to inserting the name of Christ in two passages only; he would at any rate have introduced some further reference to the life and work of Christ, where it seemed called for. Spitta answers this by citing the case of 4 Ezra vii. 28, where 'Jesus' is read in the Latin, instead of 'Messiah' read in the Syriac and other versions, also the Testament of Abraham, which closes with the Christian doxology. But if we turn to Dr. James' edition of these apocryphal books, we shall find that interpolation is by no means limited to these passages; see his remarks on Test. Abr. p. 50 foll. and 4 Ezra, p. xxxix. I think therefore that the balance of probability is greatly against the idea that a Christian wishing to adapt for Church use the Hebrew treatise which now goes under the name of James would have been contented with these two alterations.

I turn next to the more general proofs adduced by Spitta to show that the Epistle, setting aside the two verses in question, does not rise above the level of pre-Christian Hebrew literature, and that its apparent connexion with other books of the New Testament is to be explained either by a common indebtedness to earlier Hebrew writings, or by the dependence of the other books on our Epistle.¹ In like manner Massebieau, after giving an excellent analysis of the argument, urges that not only does it make no distinct reference to the Christian scheme of salvation, but that it absolutely excludes it. Salvation is wrought by the Word or the Truth, the Law of Liberty progressively realized by human effort aided by Divine Wisdom. If this Word, or this Wisdom, has descended to

¹ Spitta, pp. 10-13.

earth, it is not in the form of a distinct person, but as an influence, an indwelling spirit, animating and guiding those who are begotten from above, the elect heirs of the kingdom. If belief in Christ is compatible with such a system of doctrine, it can only be belief in Him as a Messiah preparing the way for the kingdom of God. He is no longer essential to salvation. And if not recognized as Saviour, neither is He recognized as Teacher. It is true there is much in the Epistle which is also alleged to have been spoken by Jesus, but there is nothing to mark this as of special importance or authority, like the citations from the Old Testament. The words of our Lord seem to stand on the same level with the writer's own words. At times there appears even to be a contradiction between the teaching of Jesus and that of James, as when the latter tries to excite the anger of his readers against the rich, who had maltreated them, instead of reminding them that their duty was to love their enemies and to do good to them that hated them. In like manner, whereas Jesus had foretold that the Son of Man should come in the glory of His Father to reward every man according to his works, James evidently regards God as the final Judge, for the Judge and the Lawgiver are one (iv. 12), and the cry of the injured husbandmen goes up to the Lord of Sabaoth, whose coming the brethren are to await in patience, for He is near, even at the doors (v. 4, 7,

I cannot help thinking that much of the difficulty which is found in the Epistle arises from our bringing to its study the idea of Christianity which we have derived from the writings of St. Paul. If we compare its doctrine with that of the first two Gospels, I think that in some respects it shows a distinct advance on these. *There, as here*, and also in Romans x. 17, faith cometh by hearing, and hearing by the word of God; it is the word sown in the heart and carried out in the life which is the appointed means of salvation; but it is not so distinctly stated there, as it is here, that it is God, the sole Author of all good, who of His own will makes use of the word to quicken us to a new life. St. John alone of the Evangelists has risen to the same height in the words 'As many as received Him, to them gave He power to become the sons of God; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.' If it be said that the

¹ Massebieau, pp. 2-9.

Pentecostal gift of the Spirit forms the dividing line between fully developed and rudimentary Christianity, and that we have no right to compare what professes to be a product of the one with what professes to belong to the other; it may be answered (1) that the Evangelists themselves wrote with a full knowledge of the later development of Christianity, so far as it is shown in the Acts, and (2) that a comparison with this later Christianity confirms our previous result. St. James would have agreed not only with the words ascribed to St. Peter, 'In every nation he that feareth Him and worketh righteousness is acceptable to Him,' 'Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost'; but also with the words ascribed to St. Paul, 'By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses,' 'I commend you to God and to the word of His grace, which is able to build you up and to give you an inheritance among all them that are sanctified.' Compare with these verses the universalist tone of St. James, his reference to the Name by which we are called, to the Spirit implanted in us, the distinctive epithets attached to the royal law of liberty, the promise of the kingdom to those that love God and are begotten again through the word of truth to be a kind of firstfruits of His creatures. Even St. Paul's own Epistles, so far as the earliest group, consisting of the two addressed to the Thessalonians, is concerned, do not go much beyond St. James. The main subject of this group in contrast with the subject of the second group, consisting of the Epistles to the Corinthians, Galatians, and Romans, is defined by Bp. Lightfoot¹ to be Christ the Judge, as opposed to Christ the Redeemer. One topic indeed is absent from our Epistle, viz. the reference to the Resurrection as proving that Jesus is the Messiah; but if this is a letter addressed, as it purports to be, to believers by a believer, there was no reason to insist on what was already acknowledged by both parties. So Westcott notes that 'there is no mention of the Cross or of the Resurrection in the Epistles of St. John.' (*Introduction*, p. xxxvii.)

So much in answer to the charge that it falls below the standard of early Christianity. The next thing is to show that it rises above the standard of contemporary Hebrew writings. Spitta

¹*Biblical Essays*, p. 224.

seems to think that, if, taking the whole range of pre-Christian Jewish literature, inspired and uninspired, he can here and there discover a parallel for a precept or a maxim of St. James, this is enough to prove that the Epistle is itself pre-Christian; but surely this is to forget that the New Testament has its roots in the Old Testament, and that Christ came not to destroy but to fulfil. The right course, as it seems to me, is to take an undoubted product of the first century B.C. and compare it with our Epistle. I have chosen for this purpose the Psalms of Solomon, a treatise which is considered by its latest editors to approach so nearly to Christian thought and sentiment, that they have hazarded the conjecture that it might have been written by the author of the *Nunc Dimittis* included in St. Luke's Gospel. The first difference which strikes me is the narrow patriotism of the one, contrasted with the universalism of the other. In the Psalms of Solomon everything centres in Israel and Jerusalem. The past history of Israel is referred to as showing that it was under the special protection and government of God (ix., xvii). God punished the sins of Israel in times past by the captivity in Babylon, He punishes them now by the desecration of their Temple by the Romans (ii. 2, 20-24, viii. 12 foll.). But the impiety of the foes of Israel is not unavenged; Pompeius, the great Roman conqueror, has died a shameful death in Egypt (ii. 30-33). Chapter iv. is thoroughly Jewish in its imprecations. The future glories of Israel are celebrated in chapters x. and xi. The coming of the Messiah as the king of Israel forms the subject of xvii. 23 foll. and xviii. In chapter xvi. the Psalmist prays that he may be strengthened to resist the seductions of the 'strange woman.' In iii. 9 the just man makes atonement for his sins by fasting (ἐξιλιάσατο περι ἀγνοίας ἐν νηστεία). The reader will at once see how different the whole atmosphere is from that of our Epistle.

It may be said, however, that we must seek our parallel not in the narrow-minded Hebraism of Palestine, but in the enlightened Hellenism of Philo. Let us take then any treatise of Philo's which touches on the same subjects as our Epistle, say that on the *Decalogue* or the *Heir of the Divine Blessing*; do we find ourselves brought at all nearer to the mind of our author? The great object of Philo is to mediate between the Jew and the Gentile, to interpret Gentile philosophy to the one, and Jewish religion to the other. And his chief instrument in this work is one which had

been already applied by the Stoics to the mythology of Greece, the principle of allegorization. He endeavours to commend the Jewish sacred books to the educated Gentile world by explaining them as an allegory in which their own moral and physical ideas are inculcated. To do this he is obliged to neglect altogether the literal meaning; the lessons which spring naturally from the incidents described are often entirely inverted (*e.g.* the story of Tamar) in order to extract by any torture some reference to some fashionable thesis of the day, say the dogma of the interchange of the four elements. The same frivolity is shown in the mystical interpretation of numbers, such as 7 and 10. It is true there is combined with this an earnest protest against polytheism, together with a more practical morality, and a loftier religious philosophy, than is to be met with in Gentile writers; but the tone is far removed from that of St. James. The former is very much at ease in Zion, the latter has the severity and intensity of one of the old Hebrew prophets; the former is a well-instructed scribe; the latter speaks with authority; the former is a practised writer of high aim and great ability, gifted with imagination, feeling, eloquence, the latter speaks as he is moved by the Spirit of God. That, after all, is the broad distinction between our Epistle and all uninspired writing: it carries with it the impress of one who had passed through the greatest of all experiences, who had seen with his eyes that Eternal Life which was with the Father and was manifested to the Apostles.

I proceed now to consider the remaining arguments adduced by Massebieau, after which I shall mention some points in the Epistle which seem to be irreconcilable with Jewish authorship, and shall then go on to examine some of the parallels offered by Spitta.

Massebieau thinks that, if St. James were a Christian, he could not have failed to make a more marked distinction between what he speaks from himself and what he takes from the Gospels. I think the reason why he has not done so is that, while, like a good steward, he brings out things new and old from his treasury, he feels that all is given to him from above: the new, as well as the old, is the teaching of Christ. As to the supposed contradiction between the language of St. James and that of Christ in regard to loving our enemies, it is enough to refer to the many warnings against anger (i. 19), quarrelling (iii. 9, iv. 1, 2), and murmuring (v. 8, 9), and to the praise of gentleness, humility, and a peaceable

spirit (i. 21, iii. 17, iv. 6). Even where he reminds his readers that the rich deserve no favour at their hands, he is careful to add at once, 'If you show favour to them because you remember the royal law, which bids us love our neighbour as ourselves, then you are right; but if it is mere respect of persons, you transgress the law.' As to the coming Judge, any apparent contradiction is explained by St. Paul's language (Acts xvii. 31), 'God hath appointed a day in which He will judge the world in righteousness by the Man whom he hath ordained.'

Among things which seem to be incompatible with Jewish authorship may be mentioned the use of the phrase *ἀδελφοί μου ἀγαπητοί* which occurs three times (i. 16, 19, ii. 5) and is very natural as an expression of the strong *φιλαδελφία* which united the early disciples. Spitta only cites examples of the formal *ἀδελφοί*. His attempt to explain away the Christian motive of i. 18 seems to me equally unsuccessful. We read there *βουληθεῖς ἀπεκυησεν ἡμᾶς λόγῳ ἀληθείας εἰς το εἶναι ἡμᾶς ἀπαρχὴν τινὰ τῶν αὐτοῦ κτισμάτων*, which Spitta understands of the first creation of man. He defends this on the ground (1) that the preceding verse reminds one of the words 'God saw that it was good' (Gen. i.); (2) that there is a reference to the creation in two parallel passages of the Apocrypha (Sir. xv. 11–20, Wisdom i. 13 f., ii. 23 f.). He interprets *λόγῳ ἀληθείας* of the creative word, comparing Psalm xxxii. 6, 'By the word of the Lord were the heavens made,' Aseneth 12 *συ, κυριε, εἶπας καὶ πάντα γεγωνασι, καὶ ὁ λογος ὁ σος ζωη ἐστιν παντων σου των κτισμάτων*, and thinks that *ἀπαρχη* refers to man's pre-eminence over the rest of the creation. The answer to this is that the whole object of the passage is to show the impossibility of temptation proceeding from God, because He is all-good and of His own will infused into us new life by the Gospel, in order that we might be the first-fruits of a regenerated world. The meaning of *λόγῳ ἀληθείας* is proved from its constant use in the New Testament, especially from Ephesians i. 13 *ἀκουσαντες τον λογον τῆς ἀληθείας, το ευαγγελιον τῆς σωτηρίας*, and the parallel in 1 Peter i. 23–25, where the phrase *ἀναγεγεννημένοι . . . διὰ λογου ζωντος θεου* is explained by the words *το δε ρῆμα κυρίου μένει εις τον αιωνα· τουτο δε ἐστι το ρῆμα το ευαγγελισθεν εις υμας*. It is plain too from the 21st and following verses, where it is called 'the engrafted word which is able to save your souls,' and where we are

warned to be 'doers of the word and not hearers only.' Yet even here Spitta (*θεσιν διαφυλαττων*) sticks to it that we are to think only of the creative word. How are we to *do* the creative word? How is it to save our souls? How is it to be to us 'the perfect law of liberty' of v. 25? All these phrases have a distinctively Christian meaning shown in the parallels I have cited from St. Peter and St. Paul. To understand them in any other sense makes nonsense of the whole passage. The word *απαρχη* also is mistranslated by Spitta. It denotes not a climax already attained in the past, but a prophecy of the future.

I will notice only one more passage out of many that I had marked, viz. v. 14, 15 *προσευξάσθωσαν ἐπ' αὐτου ἀλείψαντες ἔλαιον ἐν τῷ ὀνόματι καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν καμνοντα, καὶ ἐγερει αὐτὸν ὁ κυριος*. This simple regulation as to the method to be pursued in working a miracle of healing seems to me not less strong a proof that the Epistle was written at a time when such miracles were expected to be wrought, and were regarded as customary incidents—a state of mind of which I do not think any example is to be found either in the century preceding the preaching of the Baptist, or in the post-apostolic age—I say, this is a proof of a contemporary belief in such miracles, not less strong than are St. Paul's directions about the gift of tongues and prophecy, as to the existence of those phenomena in his day.

I have argued above, pp. iii. foll., that the Epistle must have been written by St. James, (1) because of the resemblance which it bears to the speeches and circular of St. James recorded in the Acts; (2) because it exactly suits all that we know of him. It was his office to interpret Christianity to the Jews. He is the authority whom St. Paul's opponents profess to follow. Tradition even goes so far as to represent the unbelieving Jews as still doubting, at the end of his life, whether they might not look to him for a declaration against Christianity.¹ (3) The extraordinary resemblance between our Epistle and the Sermon on the Mount and other discourses of Jesus is most easily accounted for, if we suppose it to have been written by the brother of the Lord (above, pp. lxi. foll.). Spitta labours to show that this resemblance is due to the fact that both borrow from older Jewish writings. Even if this were so, it would be far more probable that one of the two

¹ Hegesippus in Eus. *H. E.* ii. 23, quoted on p. lvii.

borrowed indirectly through the other, than that they should both have chanced to collect, each for himself, the same sayings from a variety of obscure sources. But it is mere perversity to put forward such vague parallels as are adduced from rabbinical writings on the subject of oaths, for instance, or the perishable treasures of earth, by way of accounting for the exact resemblance existing between James v. 12 and Matthew v. 34–37, James v. 2, 3 and Matthew vi. 19.

As to the warning against oaths, Spitta has nothing to appeal to beyond the very general language of Ecclesiastes ix. 2, Sirac. xxiii. 9–11, Philo M. 2, p. 194, in contrast to the literal agreement of James, ‘Above all things swear not, neither by the heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay nay, lest ye fall into condemnation,’ and Matthew, ‘Swear not at all; neither by heaven, for it is God’s throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great king; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.’ He suggests, however, that possibly the latter passage was not really spoken by Christ at all, since He did not act upon it when adjured by the chief priest: it may have been a Jewish maxim in vogue at the time, which was incorporated in the Sermon on the Mount at a later period. Even if it were spoken by Christ, He may possibly have taken it from some Jewish source of which we have no record.

On the perishableness of earthly riches the agreement is not quite so close; still there is much more similarity between James’ ‘Go to now, ye rich, weep and howl for your miseries which are coming upon you: your riches are corrupted and your garments are moth-eaten; your silver and your gold are rusted, and their rust shall be for a testimony against you, and shall eat your flesh as fire: ye have laid up your treasure in the last days’—there is, I say, much more similarity between this and Matthew’s ‘Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt,’ than there is between either of these and the passage from Enoch xcvi. 8–10 referred to by Spitta: ‘Woe to you who acquire silver and gold in unrighteousness, yet say, *We have increased in riches; we have possessions, and we have acquired everything we desire. And now let us do that which we purpose;*

for we have gathered silver, and our granaries are full, and plentiful as water are the husbandmen in our houses. And like water your lies will flow away; for riches will not abide with you, but will ascend suddenly from you; for ye have acquired it all in unrighteousness, and ye will be given over to a great condemnation.'

It is, I think, unnecessary to go further. In almost every instance in which Spitta attempts to explain away parallels between our Epistle and the Gospels, which have been pointed out by commentators, his efforts seem to me to be scarcely less abortive than in the cases I have examined. The authenticity of the Epistle remains in my judgment alike impregnable to assault, whether it be urged from the pre-Christian or from the post-Apostolic side.¹

It may be worth while here to give a brief account of a later discussion initiated in 1904 by Dr. Grafe in his pamphlet (pp. 51) entitled *Die Stellung und Bedeutung des Jakobusbriefes*. This consists mainly in a restatement of Harnack's view without any attempt to meet the arguments adduced on the other side; and I quite agree in the remarks made upon it by Dr. Bernhard Weiss in the same year (*Der Jakobusbriefe und die neuere Kritik* pp. 50), where he says that *Die neuere Kritik* has its dogmas and its traditions, which it makes use of, just as the old traditional orthodoxy did, to save the trouble of real investigation. *Was mich bewegt so vielen traditionellen Annahmen der neueren Kritik zu widersprechen sind nicht aprioristische Gründe, sondern die Resultate der Detailexegese, die nun einmal nach immer erneuter Prüfung mit jenen Annahmen nicht stimmen wollen.*² In one point I find myself divided between Grafe and Weiss. The former holds that the rich alluded to in the Epistle are always Christians, and uses the statements made about them in ii. 6, 7, and v. 1-6 as proofs of the corrupt state of the Churches addressed by James, and the consequent lateness of the Epistle; while the latter holds the rich to be without exception unbelievers, even in i. 10, on which see my note. I hold, on the contrary, that James, who longs that Israel as a whole may be brought to acknowledge Jesus as the Messiah, and who seeks to lessen as far as possible the asperity on either side during the interval which still remains before the threatened judgment overtakes the impenitent, includes in his address to the Christians advice which is more especially appropriate to those who have not yet joined the Church, while he warns the believers, as Weiss has pointed out, against the use of hasty or intemperate language towards their unbelieving countrymen.

Dr. Weiss' paper was followed by a longer paper entitled *Die Stellung der Jakobusbriefes zum alttestamentlichen Gesetz und zur Paulinischen*

¹ Spitta's view has also been controverted by Zahn (*Einleitung* pp. 100-104) and Grafe, *Die Stellung d. Jakobusbriefes*, pp. 14 foll.

² Even Harnack makes the same protest against the critical attack on the Church tradition, as to the Lucan origin of the Acts, in his book entitled *Luke the Physician*, pp. 6 f. 'The indefensibility of the tradition is regarded as so clearly established that nowadays it is thought scarcely worth while to notice the arguments of conservative opponents': even criticism has for generations its freaks and fancies.'

Rechtverteidigungslehre (pp. 77), in the year 1905. Its author, Dr. Ernst Kühl, was formerly a pupil of Weiss, and writes in support of his view that James wrote before Paul, but thinks that to prove this it is necessary to abandon the idea that James and Paul were really at one in their conception of faith, and to adopt, instead of it, Spitta's position that the former still adhered to the Mosaic law as held by his unbelieving countrymen. I grant that James refers to the law which forbids respect of persons, as standing on the same footing as the infinitely wider law of love, both alike being expressions of the Divine Will as declared in the law of Moses; but may not this be said of Christ Himself, when he recounts the commandments to the young man in Matt. xix. 18, 19? Yet Christ declared that on the two commandments of love to God and love to man hang all the law and the prophets, just as James gives to the latter the name of the royal law, to show its superiority to all other laws dealing with our duty towards our neighbour. There is not a word to suggest that St. James dissented from his Master's distinction between the tithing of mint, anise, and cummin, and the weightier matters of the law, judgment, mercy, and faith: indeed he asserts the same in his insistence on the true *θηρακεία* (i. 27). Kühl appears to me to be entirely in the wrong in his explanation of the expression *νομον τέλειον τὸν της ἐλευθερίας*. He thinks the law of Moses is called *τέλειος* because it is complete, embracing every circumstance of life, and that, in James' view, a steadfast gaze fixed on the law with all its consequences and accessories will naturally be attended by the doing of the law (pp. 15, 16). In my note I have explained the word *τέλειος* as descriptive of the new law written in the heart, in contrast with the old law written on stone. The old law is merely rudimentary, dealing only with the outward act, in comparison with the new law set forth in the Sermon on the Mount, which extends to the thoughts and feelings of the inner man. Kühl's explanation of *τῆς ἐλευθερίας* is unintelligible to me. The phrase is really the negation of the law as a yoke. It is the Spirit of Christ working in us, as we read in Rom. viii. 2 *ὁ νομος του πνεύματος της ζωῆς ἐν Χριστῷ Ἰησοῦ ἐλευθερωσέν με ἀπο του νομου τῆς ἀμαρτίας*. Nor can I agree with Kühl's paraphrase of the following words (v. 25) *ουτος μακαριος ἐν τῇ ποιήσει αυτου εσται*, 'he will be happy in his doing, because he is sure of his future salvation,' p. 16. The true reason for his happiness in observing the law is that he loves the law for its own sake, independent of consequences.

In pp. 26-46 Kühl examines ch. ii. 14-26. He considers that James is here not only denying the value of faith without works, but also depreciating its importance even when it is attended by works. Apparently Kühl ignores the passages in which James speaks of faith as the essential condition of all acceptable prayer (i. 6, v. 15), the foundation of the Christian hope (ii. 1), the strengthening of which is the reason why trials are sent (i. 3), and which is an element in all good works and perfected by them (ii. 22). Kühl limits his attention to one small section of the Epistle in which faith appears as mere profession, unaccompanied by good deeds, and such faith is put on a level with compassion that spends itself in words. What James says here is in perfect harmony with St. Paul's language in Gal. v. 5 of faith inspired and actuated by love; both, as Lightfoot says *in loco*, 'asserting a principle of practical energy, as opposed to a barren, inactive theory.' Kühl himself allows that Paul demands this moral activity from every Christian, but he draws a distinction between the two writers as regards the spring and source of this activity (p. 47). In James it is the Christian's own energy of will, in Paul it is the Spirit. But what right has Kühl to pass over such passages as James iv. 5 *πρὸς φθόνον ἐπιποθεῖ το πνευμα ὁ κατώκισεν ἐν ἡμῖν*, or the distinct statement in iii. 2 that *πολλα πταιόμεν ἅπαντες*, and the assertion in i. 17 that all good comes from God, who of His

own will, not ours, begot us to be the first fruits of His own creation, by implanting in us the word which is able to save our souls? So in iii. 17 we read that righteousness and all other good fruits are produced by the wisdom which comes from above.

Kühl assumes that the phrase *δικαιουσθαι εκ πίστεως* could only have been the invention of Paul, and must therefore have been derived from him by James. But was it really beyond the power of any ordinary Jew to sum up the well known words *ἐπίστευσεν τῷ Θεῷ και ελογίσθη αὐτῷ εἰς δικαιοσυνην* in the phrase *ἐδικαιώθη εκ πίστεως*? He does not think it necessary to assume that James was acquainted with the Epistle to the Romans; he thinks that he might have learnt something of Paul's views on the subject on the occasion of one of the visits of the latter to Jerusalem, and that he may have thought it expedient to warn his readers against them. Then comes the difficulty on which I have already insisted, how is it that his polemic is directed, not against any doctrine promulgated by Paul, but against Jewish pride in their orthodox belief? Kühl says nothing as to the allusions to our Epistle contained in the Epistles to the Romans and Galatians. He thinks Paul is merely combating the Pharisaic views which he had held before his conversion. On this I can only refer to what I have said above on pp. xci.-cii.

CHAPTER VIII

ON THE GRAMMAR OF ST. JAMES

ORTHOGRAPHY

Instead of the more usual forms we meet with the following:

*Consonants.*¹

σσ for *ττ* is the ordinary use in the Greek Testament, as in *πράσσω*, *φυλάσσω*, *ταράσσω*, and in our Epistle *φρίσσουσιν* ii. 19, *αντιτάσσεται* iv. 6: see Hort *G.T.* App. pp. 148, 149, W. Schmid, *Atticismus* ii. p. 82, *s.v.* *αρμοττειν*, Blass (*N.T. Gr.* pp. 23 foll.).

We find, however, the following exceptions, according to the readings of the best MSS.:

το ελαττον Heb. vii. 7, *ελαττον adv.* 1 Tim. v. 9, *ελαττουσθαι* John iii. 30, *ήλαττωσας* Heb. ii. 7 (from LXX.), *ηλαττωμενον* Heb. ii. 9, *ήλαττονησε* 2 Cor. viii. 15 (from LXX.); but *έλάσσω* John ii. 10, *έλάσσουσι* Rom. ix. 12 (from LXX.).

ήττημα 1 Cor. vi. 7, Rom. xi. 12, *ήττηται* 2 Pet. ii. 19, *ήττωνται* *ib.* ver. 20; but *ήσσωθητε* 2 Cor. xii. 13, *ησσων* 1 Cor. xi. 17, *ήσσουν adv.* 2 Cor. xii. 15.

κρειπτον 1 Cor. vii. 9, 1 Pet. iii. 17, 2 Pet. ii. 21 and often in Hebrews; but *κρείσσων* 1 Cor. vii. 38, *ib.* ix. 17, Phil. i. 23, Heb. vi. 9, x. 34.

[The usage of Josephus varies like that of the N.T. Thus in *Ant.* xix. (ed. Niese) we find *ετασσων* § 99, but *διεταπτετο* § 325; *κρείσσων* § 112, but *κρειπτονων* § 211; *ησσων* § 173, *ησσωμενοι* § 181, but *ελαττον* § 291; *απαλλάσσων* § 213, but *έξαλλαπτων* xvi. 12. The double sigma seems, however, to be constant in *πράσσω*.]

¹ Compare Thackeray's excellent *Grammar to the LXX.* vol. i., 1909, pp. 134 foll.

In some words the *σ* is preserved in the later Attic also, as in *ἄβυσσος, βασιλισσα, πτησσω, πτώσσω, ερεσσω*.

ν for *γν* is constant in the N. T. in *γινομαι* and *γινωσκω*. According to Meisterhans *Gr. d. Att. Inschr.* p. 141, *γιγνομαι* is the reading of the Attic inscriptions without exception up to 292 B.C., and *γίνομαι*, equally without exception, between 290 B.C. and 30 B.C.¹

Vowels.

ι for *ει* in abstract substantives: see Hort *l.c.* p. 153, and compare *ἐριθία* (?) James iii. 16, *αλαζονίαις* iv. 16, *κακοπαθίας* v. 10; but *περισσείαν* i. 21, *θρηκεία* i. 27 (*εθελοθρησκια* Col. ii. 23).²

προῖμος for *πρωίμος* (v. 7), for which Hort compares *χρεοφειλε-*

πραυτης for the classical *πραοτης* i. 21: the forms *πραις* and *πρᾶος* are both classical, the former being preferred in the feminine and generally in the oblique cases.⁴

Hiatus.⁵

Hiatus is not shunned by the Hellenistic, as it is by the later Attic writers. Thus in i. 4 it occurs six times; and elision is proportionably rare, the only words elided in our Epistle being *ἀλλά* in ii. 18 *ἀλλ' ερεῖ τις* (but *αλλα ἀπατων* i. 26, *ἀλλα επιγειος* iii. 15), *επι* in ii. 7 *εφ' υμᾶς*, v. 7 *ἐπ' αυτω*, and v. 14 *ἐπ' αυτου*; *ἀπο* in *αφ' υμων* iv. 7, v. 5; *παρά* in *παρ' ὧ* i. 17; *κατα* in *καθ' εαυτην* ii. 17, *καθ' ομοίωσιν* iii. 9, *κατ' ἀλλήλων* v. 9. On the other hand we have *υπο* unelided in iii. 4 *υπὸ ελαχίστου*: in fact the only word which is uniformly elided in the *G.T.* is *παρά*, but the word is comparatively rare, and does not occur before a proper name beginning with a vowel. Of unelided *κατά* we find instances in Acts iii. 17 *κατα ἄγνοιαν*, *ιβ.* xxii. 3 *κατα ἀκριβειαν*, Rom. ii. 2 *κατα αληθειαν*, *ιβ.* iii. 5, 1 Cor. iii. 3, ix. 8, xv. 32 *κατα ἄνθρωπον*, Rom. xiv. 15 *κατα ἀγάπην*, etc. Unelided *ἐπι* is found in Luke iii. 2 *ἐπι Ἰωάννην*, *ιβ.* v. 36 *ἐπὶ ἱμάτιον*, *ιβ.* xi. 17 *επι οἶκον*, *ιβ.* xxi. 10 *ἐπὶ εθνος*, etc.; unelided *ἀπο* in Luke viii. 43 *ἀπο ἐτῶν*, *ιβ.* xiii. 21 *ἀπο ἀνατολων*, *ιβ.* xvi. 18 *ἀπο ἀνδρός*; unelided *υπο* in Luke vii. 27 *υπὸ ἀνεμου*, *ιβ.* xxi. 24 *υπο εθνῶν*, etc. Unelided *δια*

¹ See Thack. pp. 114 f., 263.

² See Thack. pp. lxx, 87.

³ Thack. p. 90.

⁴ Thack. p. 180.

⁵ Thack. pp. 135-139.

is found in Heb. v. 14 *διὰ ἕξιω*, 2 Cor. v. 7 *δια εἶδους* and before proper names. In general we may say that elision takes place before a pronoun, or a word with which the preposition is habitually joined, but not before a proper name, or a word which it is important to make distinct.

Other modes of avoiding hiatus are crasis, *ν ἐφέλκυστικον*, and final *ς* in such words as *ουτως*.

Of crasis we have two examples, *κἀγω* ii. 18, where see note, and *κᾶν* for *καὶ αν* (= *ἐάν*) v. 15. For this use of *αν* see John xii. 32, xiii. 20, xvi. 23, xx. 23; and for the crasis Mark xvi. 18, Luke xiii. 9, also Winer p. 51, Thack. p. 137.

ν ἐφέλκυστικον and the final *ς* in *ουτως* are constant in St. James as in the rest of the N.T.;¹ cf. i. 6 *εοικεν κλυδωνι*, ii. 12 *ουτως λαλειτε*.

INFLEXIONS.

(A) *Nouns*, (B) *Verbs*.

A. (a) *Indeclinable Hebrew names*, 'Αβραάμ ii. 21, 'Ραάβ ii. 25, Σαβαωθ v. 4, 'Ιωβ v. 11.

(b) *Irregular*, 'Ιησους i. 1, ii. 1. Thack. pp. 160–171.

(c) *Neuter nouns of third declension taking the place of masculine nouns of second declension*, e.g. *το ελεος* James ii. 13 and always in N.T.; also in Test. Zab. 5, 8, Clem. R. 9, 28, etc. *ὁ ελεος* always in classical writers, Philo M. ii. 44 *ελέω*, 52 *ἐλεον*: so *το σκοτος* is regularly used in N.T., while it is rare in classical writers: *ζῆλος* and *πλουτος*, always masculine in classical writers, as in James and the rest of the N.T., are sometimes used by St. Paul as neuters in the nom. and acc., see Eph. i. 7 (but *ο πλουτος* in Eph. i. 18), 2 Cor. ix. 2 *το ζῆλος* (but *τον ζῆλον* in 2 Cor. vii. 7). (Cf. Blass § 9, Thack. pp. 141–160.)

(d) *Adjectives with two instead of three terminations*, *μάταιος* i. 26, as in Tit. iii. 9, cf. Winer p. 80, Thack. 172.

(e) *Also with three instead of two*, cf. *ἀργη* James ii. 20, as in Aristotle.

(f) *The dual is not used in the N.T.*

(g) *Changed use of Degrees of Comparison, Superlative with intensive sense* as in James iii. 4, *ελάχιστος*, cf. Thack. pp. 181–186.

¹ The best editors, however, have *ἔδοξε κἀμοί* Luke i. 2, *ἔλαχε τοῦ ἰδ.* 1. 9. See Winer p. 44, Schmid ii. p. 250, Meisterhans *Gramm. d. Att. Inschr.* pp. 88, 89, Blass § 5. 3.

B. (a) *Indicative Mood of Verbs.*a. *Future :*

(1) Verbs in *-ιζω*, see Hort, *G. T. App.* p. 163, Meisterhans *l.c.* p. 143.

-ισω for *-ιῶ* usually, except in 2nd and 3rd pl., cf. *εγγισει* iv. 8 (?), *γνωρίσει* Eph. vi. 21, *γνωρίσουσιν* Col. iv. 9 (?), *βαπτίσει* Matt. iii. 11 and elsewhere, *χωρίσει* Rom. viii. 35, *θερίσει* 2 Cor. ix. 6 (*bis*), Gal. vi. 7, 8 (*bis*), *θερίσομεν* 1 Cor. ix. 11, Gal. vi. 9, *χαρίσεται* Rom. viii. 32, *φωτισει* Apoc. xxii. 5 (?), 1 Cor. iv. 5, *μετασχηματισει* Phil. iii. 21, *χρηματίσει* Rom. vii. 3, *χρονίσει* Heb. x. 37 (?), *αφορίσει* Matt. xxv. 32 (but *αφοριουσιν* *ib.* xiii. 49), *κομισεται* Eph. vi. 8, Col. iii. 25 (?), but *κομεισθε* 1 Pet. v. 4). The following are examples of the Attic form, *παροργιω* Rom. x. 19, *μετοικιῶ* Acts vii. 43, *καθαριεῖ* Heb. ix. 14, *διακαθαριει* Matt. iii. 12, *χρονιει* Sirac. vi. 20, *ἐλπιομεν* Sirac. ix. 19, *φωτιουσιν* Ep. Jerem. 67, *στηριεῖ* Sirac. vi. 36 (but *στηριξει*, 1 Pet. v. 10 and aor. *στηρίξατε* James v. 8 ; on the other hand we find *στήρισον* Luke xxii. 32), *καθιεῖ* Job. xxxvi. 7, *καθιουνται* Ps. cxxxii. 12, *σκορπιεῖ* Job. xxxiv. 15 (but *διασκορπίσει* xxxvii. 11), *αφανιεῖ* Job. xxxix. 24, *θεριουσιν* Ps. cxxvi. 2, *μακαριουσιν* Luke i. 48, *ελπιουσιν* Matt. xii. 21, *μετοικιῶ* Acts. vii. 43.¹

(2) *κερδαίνω*, *κερδησομεν* iv. 13 (of which Veitch cites examples from the fragments of Euripides and from an epigram of Menecrates Smyrnaeus) instead of the classical *κερδανουμεν*. The form *κερδησω* is related to *κερδήσομαι* (found in Herodotus and Josephus) as the forms *ακουσω* Matt. xii. 19, *αμαρτησω* Matt. xviii. 21, *απαντησω* Mark xiv. 13, *γελασω* Luke vi. 21, *διωξω* Matt. xxiii. 34, *ἐπαινεσω* 1 Cor. xi. 21, *ἐπιорκησω* Matt. v. 33, *κλαυσω* Luke vi. 35, *κραξω* Luke xix. 40, *ρευσω* John vii. 38, *σπουδάσω* 2 Pet. i. 15, to the middle forms in ordinary use.

(3) *λαμβάνω*, *λημψομαι* i. 12 (cf. *προσωπολημφία* ii. 1, *προσωπολημπτετε* ii. 9), so Herod. *λάμψομαι*, *ἐλάμφθην*.

(4) *ἐσθίω*, *φάγεται* for *εδεται* v. 3, cf. Luke xiv. 15, xvii. 8 *φάγεσαι καὶ πίεσαι*, Gen. iii. 3 *ου φάγεσθε*, ver. 14, xliiii. 16, Exod. xii. 8, Ezek. xxv. 4, Ps. cxxviii. 2, Eccl. iii. 13. Sir. vi. 2. 18, xliiii. 21. It seems to be used as a present in Sirac. xxxvi. 23. See below p. ccxl.

¹ See Thack. pp. 228 f.

β. Aorist.

First aorist used where the 2nd aor. was used by classical writers, *e.g.* βλαστάνω, ἐβλάστησα (v. 18) instead of ἔβλαστον: so κατέλειψα (Acts vi. 2) for κατέλιπον. We might be tempted to suppose that the 1st aor. was here preferred by St. James, as more suited to the transitive force which he gives to the word; but ἐβλάστησα is intransitive in Matt. xiii. 26, Heb. ix. 4 and ἔβλαστον is transitive in Eurip. *fr. inc.* 269 Wagner, cited by Veitch, who also gives examples of the use of the 1st aor. from Empedocles, Theophrastus, etc.

γ. Perfect.

(1) 3rd pl. -αν for -ασι: εἰσελήλυθαν v. 4, see examples cited in note, and Hort *Notes on Orthography* (*G.T.* app. p. 166), also Blass § 21, Thack. p. 212, Jannaris § 786.

(2) οἶδα, οἶδας for οἶσθα John xxi. 15, 1 Cor. vii. 16 and always in N.T., also found in classical authors, *e.g.* Xen. *Mem.* iv. 6. 6, Eur. *Alc.* 780. οἶδαμεν Matt. xxii. 16 and always in N.T., also in classical authors, *e.g.*, Xen. *Anab.* ii. 4. 6. οἶδατε James iv. 4 and usually in N.T., also in classical writers: ἴστε is, however, found in i. 19, Heb. xii. 17, perhaps in Eph. v. 5. οἶδασιν Luke xi. 44 and usually in N.T., also in Xen *Oec.* xx. 14; but ἴσασιν in Acts xxvi. 4. Cf. Schmid i. pp. 85, 232.

(b) Imperative Mood.

(1) ἦτω for ἔστω v. 12, where see note. Veitch cites Hippocr. viii. 340, Aretaeus i. 2. 79.

(2) καθου for καθησο ii. 3, see note.

SYNTAX.

*The Article.*¹

The simplest use of the article when coupled with a singular noun is to single out, as concerned in the assertion made, one particular member of the class denoted by the noun, which member is supposed to be at once recognized by the reader either from his general knowledge, as ο Θεός, or from information supplied in the context, as την εσθῆτα, τῷ πτωχῷ in ii. 3, after previous

¹ Cf. Abbott *Johannine Grammar*, pp. 57 foll., Moulton *Proleg.* p. 83, my edition of Jude, ch. ii., pp. xxvi-xxxv.

mention. Thus in ii. 14 *μη δυναται η πίστις σώσαι αυτον*; the article marks that the faith spoken of has been already described in the previous words; in ii. 25 *η πορνη* refers to one particular harlot, Rahab, of whom alone the assertion made holds good; in iii. 5 and the following verses *η γλωσσα* refers to the human tongue exclusively; in v. 9 *ο κριτης* is the Lord who is shortly to appear in judgment. Sometimes the class may consist, in the mind of the speaker, of one member only: e.g. i. 7 *παρα του Κυριου* of the one God, i. 11 *ο ηλιος ... τω καυσωνι*, i. 27 *του κοσμου*, v. 18 *ο ουρανος*. On the other hand the absence of the article implies that the assertion made about the noun is not more true of one member of the class than of another. This is naturally expressed by the English indefinite article in such passages as iii. 12 *μη δυναται συκη ελαιας ποιησαι*; and ii. 18 *εαν αδελφος η αδελφη γυμνοι υπαρχωσιν*, ii. 24 *εξ εργαων δικαιουται ανθρωπος*, i. 23 *εν εσοπτρω*.

When the class as a whole is spoken of, the article is used either with the collective noun, as *η εκκλησια* v. 14; or with the plural of the persons or things composing the class, as *οι πλουσιοι* ii. 6, *των ππων* iii. 3, *τους ανθρωπους* iii. 9; or with one such person or thing, considered as typical or representative of the class (the 'generic' article), e.g. *ο πλουσιος* i. 11, *η πηγη* iii. 11, *ο γεωργος* v. 7. If the article is omitted, the plural denotes that some of the class are concerned in the assertion, without saying anything as to the rest of the class, as *καν αμαρτίας η πεποιηκώς* v. 15, *πληθος αμαρτιων* v. 20, *εξ εργαων δικαιουται ανθρωπος* ii. 24, *ελκουσιν υμας εις κριτηρια* ii. 6.

If two or more nouns denoting different persons or things are joined by *και*, the article is regularly repeated with each, as in iii. 11 *το γλυκυ και το πικρον*; but if the nouns taken together are regarded as denoting or constituting one person or thing, the article is only used with the first, as in iii. 9 *ευλογουμεν τον Θεον και Πατερα*.

One case in which the Greek use of the article agrees with French and German in opposition to the English is that of abstractions such as *η δοξα*, *η πιστις*, which are thus, as it were, personified and looked at as something existing apart from the person or action with which they are concerned, cf. ii. 17 *η πιστις, εαν μη εχη εργα, νεκρα εστιν*, ii. 20, 22 *η πιστις συνηργει τοις*

ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ετελειωθη, where R.V. has 'Faith wrought with his works and by works was faith made perfect.' In the oblique cases the article is generally omitted unless (as in i. 2 τὸ δοκιμιον υμῶν τῆς πίστεως, ii. 1 τὴν πίστιν τοῦ Κυρίου ἡμῶν) the noun is defined by the context. Thus we have ii. 14 εἰς πίστιν λεγῆτις εχειν and i. 6 αἰτεῖτω ἐν πίστει, because it is not faith absolute, faith as a self-existent idea, which is spoken of, but merely faith relative, a quality attributed to an act or an individual. So ii. 24 ἐξ ἔργων δικαιούται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον 'from actions, not from believing.' In v. 15 ἡ εὐχὴ τῆς πίστεως σωσει τὸν καμνοντα, the article is used with εὐχῆ because it is defined by the genitive, and πίστεως has the article by sympathy, unless we prefer to translate 'Faith's prayer,' giving its full personifying force to the article. It is not necessary, however, either in classical or Hellenistic Greek, for the abstract noun always to take the article even in the nominative: thus we have ii. 13 κατακαυχᾶται ἐλεος κρίσεως, where we might have expected τὸ ἐλεος τῆς κρίσεως κατακαυχᾶται, but the absence of the article gives a further point to the antithesis, first by bringing together the contrasted words, and second by calling attention to the connotation of the words. So iii. 10 ἐκ τοῦ αὐτοῦ στοματός ἐξέρχεται εὐλογία καὶ κατάρα 'out of the same mouth proceedeth blessing and cursing,' which might of course also be translated 'a blessing and a curse.' Such omission of the article is especially common in proverbs or other familiar and sententious phrases.

We will now consider the case in which the Greek anarthrous noun is represented in English by the noun with definite article. A well-known instance is that of βασιλεύς standing for the king of Persia. Here the intermediate stage would be ὁ βασιλεὺς, 'the king *par excellence*,' as Englishmen were accustomed to speak of 'the Duke,' meaning 'the Duke of Wellington'; then after a time βασιλεὺς by itself gets to be regarded as a proper name. In our Epistle, we find the article regularly used with Κύριος and Θεός in the nominative (e.g. i. 13, ii. 5, 19, iv. 6, 15, v. 11, 15); but the oblique cases sometimes take the article (e.g. iv. 4 ἐχθρὰ τοῦ Θεοῦ...ἐχθρὸς τοῦ Θεοῦ, ii. 1 τὴν πίστιν τοῦ Κυρίου, v. 7, 8 ἡ παρουσία τοῦ Κυρίου (*bis*), iv. 7 ὑποταγητέ τῷ Θεῷ, iv. 8 ἐγγίσατε τῷ Θεῷ, ii. 23 ἐπίστευ-

σεν τω Θεῷ, iii. 9 εὐλογούμεν τον Κυριον, i. 27 παρὰ τω Θεῷ, i. 7 παρα τοῦ Κυρίου), and sometimes omit it (e.g. i. 1 Θεοῦ και Κυρίου δουλος, i. 20 οργή ἀνδρὸς δικαιοσυνην Θεου ουκ ἐργάζεται, iii. 9 καθ' ομοίωσιν Θεου, ii. 23 φιλος Θεοῦ, v. 4 τα ὠτα Κυρίου, v. 10 ἐν τῷ ονοματι Κυρίου, v. 11 το τέλος Κυρίου, i. 13 απο Θεοῦ πειράζομαι, iv. 10 ἐνώπιον Κυρίου). The practice of St. James in this respect is that of the other writers of the N.T. The nominative Θεος, when it stands as the subject of the sentence, is rarely found without the article: St. Paul uses the anarthrous form twice in Gal. ii. 6 προσωπον Θεος ἀνθρωπου ου λαμβάνει, where the absence of the articles gives a sharper point to the antithesis, and vi. 7 Θεος ου μυκτηρίζεται: in both cases the absence of the article brings into greater prominence the characteristic quality and connotation of the noun, not so much 'God' simply, but 'He who is God.' The rule is less strict in regard to Κυριος, because this was freely used without the article in the LXX. for the Sacred Name: so we find it in quotations (Rom. iv. 8, ix. 28, 29, 1 Cor. iii. 20), especially in the phrase λέγει Κυριος (Acts vii. 49, xv. 17), but also in other passages, as Mark xiii. 20. Acts xii. 11. A similar word is Χριστος, which in the Gospels usually has the article, meaning 'the Anointed One,' but in the Epistles has become a proper name and drops the article. It has been often debated whether νόμος is used in a similar way without the article to denote the Mosaic law. It is used of this with the article ii. 10 ὅλον τὸν νομον τηρηση, ii. 9 ἐλεγχόμενοι υπο του νομου, but without the article in ii. 11 γέγονας παραβατης νομου, iv. 11 ουκ εἶ ποιητης νομου, in both which cases the R. V. has 'the law,' but perhaps the Greek would be more exactly given by a compound, 'law-breaker,' 'law-observer.' So iv. 11 ὁ καταλαλων ἀδελφου. . . καταλαλει νομου καὶ κρίνει νομον, where also the R.V. has 'the law,' but perhaps a more correct rendering would be 'speaks against law and judges law,' the absence of the article serving, as in the case of Θεος above, to give prominence to the connotation of the noun. A similar word is λόγος, which is found with the article in i. 21 του ἐμφυτον λόγον: without it in i. 22 ποιηταὶ λόγου, 23 ἀκροατης λόγου, in both of which the R. V. has 'the word,' but the more strict interpretation would be 'word-doers,' 'word-hearer.'

A noun may be qualified by the addition of an adjective or

participle, or of a genitive, or of an adverb or adverbial phrase. If the article is used, a noun thus qualified may take one of three forms, either (1) *ο καλος παις, ο του ανδρος πατήρ*, or (2) *ο παις ο καλός, την δικαιοσυνην την εκ του νομου* Rom. x. 5, or (3) the less common *παις ο καλός*, and *εν πίστει τη του Υιου του Θεου* Gal. ii. 20. With the genitive or adverbial phrase we find also, instead of the more idiomatic (1) or (2), the loose collocation (4) *την πιστιν του Κυρίου*, where the article is attached to the governing substantive, which is either followed or preceded by the genitive or adverbial phrase. Of (1) we have the following examples: *τον τίμιον καρπον* v. 7, *τῆς καλης ἀναστροφῆς* iii. 13, *τον εμφυτον λόγον* i. 21; of (2) *την εσθήτα τῆν λαμπράν* ii. 3, *τη φυσει τη ἀνθρωπίνῃ* iii. 7, *ο νομοθετης ο δυνάμενος* iv. 12, *ταις ταλαιπωρίαις υμων ταις επερχομεναις* v. 1, *ο μισθος τῶν ἐργατων τῶν ἀμησάντων τας χωρας, ο ἀφυστερημενος* v. 4; of (3) *ἀδελφός ο ταπεινος* (so *B*) i. 9, *νομον τελειον τον της ἐλευθερίας* i. 25, *ατμις ἐστε η προς ολίγον φαινομένη* iv. 14, where the article makes the tendency to appear and disappear a quality of the vapour, and not a mere accidental circumstance; so in Heb. vi. 7 *γῆ γαρ η πιουσα*, ix. 2 *σκηνη κατεσκευάσθη η πρωτη*; of (4) we have *τα ἐπιτηδεια του σωματος* ii. 16, *τον τροχον τῆς γενέσεως* iii. 6, *ἡ φιλία του κοσμου* iv. 4, *η ορμη του εὐθυνοντος* iii. 4. The loose construction (4) is more usual than the compact (1) in St. James and the N.T. generally, especially where a pronoun is concerned, as *το ἄνθος αυτου, ἐν τω ὕψει αυτου* (very rarely the compact, as in i. 18 *τῶν αὐτου κτισμάτων*,¹ Phil. ii. 30 *το υμων υστερημα*): sometimes the gen. precedes, as in iii. 3 *τῶν ἴππων τους χαλινοῦς*, v. 12 *ἦτω υμῶν το ναὶ ναί*, 1 Tim. iv. 14 *ινα σου ἡ προκοπή φανερά ἦ*. The loose construction also prevails in long or complex phrases, cf. iv. 1 *τῶν ἡδονῶν τῶν στρατευομένων ἐν τοις μελεσιν*, where the more idiomatic form would have been *τῶν ἐν τοις μελεσιν στρατευομενων ηδονῶν*, and i. 5 *πὰρὰ του διδοντος Θεου πᾶσιν ἀπλῶς*, where we might have expected either *π. του Θεου του πασιν ἀπλῶς διδόντος*, or *π. του πᾶσιν απλως διδοντος Θεου*: so i. 3 *το δοκιμιον υμῶν τῆς πίστεως* might have been more com-

¹ See my note *in loco*. This shows that A. Buttmann, p. 102 (cited in Winer, p. 193 n.), is wrong in his limitation, 'The insertion of the personal pronoun occurs in Paul only, and with no other pronoun than *ὑμων*.' Cf. also 1 John ii. 27 *τὸ αὐτοῦ χρίσμα*, 1 Th. ii. 19, Rom. iii. 24, Blass *Gr.* p. 168, Abbott *Joh. Gr.* pp. 57 ff.

pactly expressed *το της πιστεως υμων δοκίμιον*. Classical parallels will be found in the note on i. 5. We find the compact construction, however, in iii. 9 *τους καθ' ομοίωσιν Θεου γεγονοτας* and frequently in both Epistles of Peter, as in the First i. 14 *ταις προτερον ἐν τῇ αγνοια υμῶν ἐπιθυμiais*; ii. 9 *τοῦ ἐκ σκότους υμας καλεσαντος*, ii. 15 *την τῶν ἀφρόνων ανθρωπων αγνωσίαν*, iii. 2 *την ἐν φοβῳ ἀγίαν αναστροφην υμῶν*, v. 1 *ο καὶ τῆς μελλουσης αποκαλυπτεσθαι δοξης κοινωνος*: in the Second i. 4 *τῆς ἐν τῷ κοσμῳ ἐν τῇ ἐπιθυμια φθορας*, ii. 7 *τῆς τῶν ἀθέσμων ἐν ασελγεία αναστροφης*, ii. 10 *τοὺς οπισω σαρκος ἐν ἐπιθυμία μiasμου πορευομένους*.

If we wish to distinguish the shades of meaning attaching to these different modes of qualifying the noun, (1) denotes the final stage of thought by which the subject is combined with its qualification so as to form one new complex subject; (2) gives the definite subject first, and then adds its qualification as a second thought; (3) gives an indefinite subject first, and afterwards defines it by its qualification: this has still more the air of a second thought. Both (2) and (3) may serve a rhetorical purpose by giving prominence to the qualification, which is to some extent merged and lost in (1). The last (4) is the least artistic form, and gives the mental impression in its first rough shape, unmodified by the secondary action of the mind.

In these compound phrases the use of the article is also affected by what may be called the Law of Correlation or Sympathy. If one noun is dependent on another, the article is, in general, used either with both or with neither; and thus, if the one noun can dispense with the article, it is sometimes omitted with the other also, even when, if it stood alone, the latter would naturally have taken the article. Thus we have *ἄνθος χορτου* i. 10, not *ἄνθος του χορτου*; *δουλος Θεοῦ* i. 1, not *δουλος του Θεου*; *ακροατης λόγου* i. 23, not *ἀκροατης του λόγου*; *ἡμέρα σφαγῆς*, not *τῇ ημερα σφαγῆς* or *ἡμέρα τῆς σφαγῆς*; *νομου του τῆς ελευθερίας* i. 25, *δια νόμου ἐλευθερίας* ii. 12; so *εργα νόμου* or *τὰ εργα του νομου*, not *εργα του νομου* or *τα εργα νομου*. Apparent exceptions may sometimes be explained (as v. 10 *ἐν τῷ ονοματι Κυρίου*, v. 11 *το τέλος Κυριου*) by the fact that *Κυριος* is a proper name, the construction being the same as in *την ὑπομονην Ἰωβ*.

From the above uses of the article in an attributive phrase we must carefully distinguish its use in predication, of which the type

is *ἀγαθος ὁ ἀνὴρ*, the subject being known by the presence of the article, the predicate by its absence, as in i. 26 *τουτου μάταιος ἡ θρησκεία*, iv. 4 *ἡ φιλία του κοσμου εχθρα του Θεου εστιν*. Hence we characterize *μακάριος ἀνὴρ* in i. 12 as a predicate (like *τελειος ἀνὴρ* in iii. 2), 'He is a blessed man who,' instead of dividing them with the English Version and making *ἀνὴρ* subject, 'Blessed is the man.' The same phrase is shown to be predicative in Rom. iv. 8 (*μακάριος ἀνὴρ ὡ ου μη λογισηται ἁμαρτιαν*) by the preceding *μακαριοι ὧν ἀφεθησαν αἱ ἁνομίαι*. In James ii. 19 *εἷς ἐστὶν ὁ Θεος* the presence of the article shows that *εἷς* is predicative; in iv. 12, if we read *εἷς εστιν νομοθετης*, the absence of the article shows that *εἷς* is subject; but if we read *εἷς εστιν νομοθετης*, making *εστιν* not the copula, but the substantive verb, *εἷς* becomes an epithet of *νομοθετης* 'there is one lawgiver.' And so *αυτη θρησκεία καθαρὰ* in i. 27 'this, viz. visiting widows and orphans, etc., is pure religion,' cf. Acts ix. 15 *σκευος εκλογῆς ἐστί μοι οὗτος*, John i. 19 *αυτη ἐστὶν ἡ μαρτυρία Ἰωάννου*. We have examples of oblique predication in i. 27 *ἄσπιλον εαυτον τηρεῖν*, v. 10 *υποδειγμα λαβετε τῆς κακοπαθίας τους προφητας*, and ii. 5 *ουχ ὁ Θεος ἐξελεξατο τους πτωχους τῷ κοσμῳ πλουσίους ἐν πιστει*; 'has not God chosen the poor to the world (to be) rich in faith?' The article, however, may be used with the predicative noun when it does not denote a class in which the subject is included, but a concept of equal extension with which it is declared to be identical, as iii. 6 *ὁ κόσμος τῆς ἀδικίας ἢ γλωσσα καθίσταται* 'the tongue is (represents) the unrighteous world.'

The English possessive pronoun is expressed in Classical Greek by the article alone, except for the sake of clearness or emphasis. So too occasionally in the N.T., e.g. Matt. xxvii. 24 *ἀπενίψατο τας χειρας*, Luke v. 13 *εκτεινας την χειρα*, James ii. 15 *λειπομενοι τῆς εφημερου τροφῆς* 'in lack of their daily food' [or perhaps 'the day's food'], ii. 14 *εὰν πιστιν λεγη τις εχειν, εργα δε μη εχη, μη δυναται ἡ πίστις σῶσαι αὐτον*; 'can his faith save him?' [But perhaps it is better to take the article simply as referring to the previous *πίστις*, 'can the faith (spoken of) save him?'] v. 16 *ἐξομολογισθε ἀλληλοις τας ἁμαρτίας* 'confess your sins to each other,' or perhaps 'confess the sins' (spoken of in v. 15). The latter, however, seems here less appropriate, as the sins spoken of in v. 15 were those of the sick man alone.

Generally, however, in the N.T. the genitive of the demonstrative or personal pronoun is added, *e.g.* i. 21 τας ψυχας υμῶν, ii. 8 τον πλησιον σου, ii. 18 την πίστιν σου... τῶν εργαων μου, iii. 16 τοις μέλεσιν υμων, i. 8 ταῖς ὁδοῖς αυτου, i. 10 τῷ ὑψει αυτου... τῇ ταπεινωσει αὐτου, i. 11 το αυθος αυτου... του προσώπου αυτου... ἐν ταῖς πορείαις αυτου. Where the genitive of the pronoun belongs to more than one noun, it may be stated only once, *e.g.* iii. 13 δειξάτω ἐκ τῆς καλῆς αναστροφῆς (αυτου) τα εργα αυτου, iv. 9 ὁ γέλως υμῶν εἰς πενθος μεταστραφητω και η χαρὰ (ὑμων) εἰς κατηφειαν, ii. 18 δεῖξω εκ τῶν ἔργων μου την πίστιν (μου). Compare John ii. 12 κατεβη εἰς Καφαρναουμ, αυτος και ἡ μητηρ αυτου και οι αδελφοι και οι μαθηται αυτου, where the revisers unnecessarily marked the absence of αυτου after αδελφοί by italicizing ‘his,’ but in Luke viii. 19 correctly translate ἡ μητηρ και οἱ αδελφοὶ αυτου by ‘his mother and brethren.’

Occasionally the article is omitted and the pronoun alone employed, as in i. 26 μη χαλιναγωγων γλωσσαν εαυτου αλλ’ απατῶν καρδιαν εαυτου, ii. 2 εἰς συναγωγην υμῶν (if we translate ‘into your synagogue’ instead of ‘into a synagogue,’ or ‘meeting, of yours’), v. 20 ο ἐπιστρεψας ἀμαρτωλον εκ πλάνης οδου αυτου σωσει ψυχὴν αὐτου. This is very common in the LXX., and especially in the Apocrypha, *e.g.* ἐπὶ καρδιαν ἡμῶν Baruch iii. 7, cf. Sir. ii. 17, v. 2, xiii. 19, Psalm. Sal. vi. 7, μὴ μνησθῆς ἀδικιων πατερων ἡμων, ἀλλὰ μνησθητι χειρός σου Baruch iii. 5, δικαιωματα αυτου ουκ εγνωσαν οὐδε επορευθησαν οδοῖς ἐντολων Θεου ἰβ. iv. 13, ἐπὶ τραχηλους αὐτων ἐπιβηση, v. 25, 1 Macc. ii. 10 ποῖον εθνος οὐκ εκληρονόμησε βασιλείαν αυτης; (‘her kingdom’), v. 44 ἐν οργη αυτων ‘in their wrath,’ v. 70 εθαψαν αυτον ἐν τάφοις πατερων αυτων ‘in the sepulchres of their fathers,’ Sir. i. 11 ἐν ημερα τελευτῆς αυτου εὐλογηθήσεται ‘in the day of his end,’ iii. 5 ἐν ἡμερα προσευχῆς αὐτου, iii. 10 ἐν ἀτιμία πατρος σου, Psalm. Sal. iv. 18 ἀπο κροτάφων αυτου ‘from his temples,’ viii. 5 παρελυθη γονατά μου coming between συνετρίβη ἡ ὄσφυς μου and ἐφοβηθη η καρδιά μου. In like manner the article is omitted with the possessive pronoun, *e.g.* Prov. iii. 5 ἐπὶ σῆ σοφία μη ἐπαιρου, v. 21 τηρησον ἐμην βουλην.

Sometimes both article and genitive are omitted, as in iv. 8 καθαρίσατε χεῖρας ἀμαρτωλοὶ και ἀγνίσατε καρδιας δίψυχοι ‘cleanse your hands ye sinners, and purify your hearts ye double-minded.’ Probably this is to be explained as a proverbial phrase

approaching to a compound, like our 'shake-hands,' 'up-stairs. We may compare Sir. xxxviii. 10 *ευθυνον χειρας και απο πάσης αμαρτίας καθαρισον καρδιαν*, 1 Macc. xii. 39 *εζητησε Τρυφων εκτειναι χείρα ἐπι Ἀντίοχον*.

I will now take in order, with one or two exceptions which will be noted later, the remaining instances in which an anarthrous Greek noun takes the definite article in the R.V. These are i. 10 *ως ανθος χορτου παρελευσεται* 'as the flower of the grass he shall pass away.' I see no objection here to a more literal rendering 'as a flower of grass,' *i.e.* 'as a wild flower'; in ver. 11 we have the article *τον χορτου, το ανθος* because they have been already referred to: i. 20 *οργη ανδρος δικαιοσυνην Θεου ουκ εργαζεται* 'the wrath of man worketh not the righteousness of God' might perhaps be rendered 'a man's wrath worketh not God's righteousness,' but I am disposed to think that the absence of the article (which is facilitated here by the law of correlation, *δικαιοσυνην* dropping its article in order to conform with the naturally anarthrous *Θεου*, and the phrase *οργη ανδρος* being in like manner made conformable to the phrase *δ. Θ.*) is intended to emphasize the contrast by bringing together the contrasted nouns, as in ii. 13, of which I have spoken above; v. 16 *πολυ ισχυει δεησις δικαίου ενεργουμένη* 'the supplication of a righteous man availeth much in its working' might perhaps be better translated 'a righteous man's supplication availeth much when actuated by the Spirit;' iii. 18 *καρπος δε δικαιοσυνης εν ειρήνη σπείρεται*, where it is to be noted that *καρπ. δικ.* is a phrase found in Phil. i. 11, Heb. xii. 11, as well as in Amos vi. 12, Prov. xi. 30, and is therefore liable to the abbreviation which naturally attaches to all proverbial expressions. Possibly also the writer may have felt that the proleptic use of *καρπός* would have acquired additional harshness if the article were prefixed. It would have been natural to say *το σπερμα σπείρεται*, but *καρπος* is not that which is sown, but that which it is hoped will spring up. Peaceful sowing results in righteousness as its fruit.

I proceed to the case of anarthrous epithets where the English has the definite article. Such are v. 3 *εν εσχάταις ημεραις* 'in the last days,' which occurs also in 2 Tim. iii. 1: it may be compared with 1 John ii. 18 *εσχατη ωρα εστιν*, 1 Pet. i. 5 *εν καιρω εσχατω*,

Sir. i. 11 *εὐ ἔσται ἐπ' εσχατων*, and even ii. 3 *επ εσχατων σου*. On the other hand we find *ἐν ταις ἔσχαταις ἡμεραις* Acts ii. 17, and *τη εσχατη ἡμέρα* seven times in St. John's Gospel. In James v. 7 the R.V. 'until it receive the early and the latter rain' stands for the Greek *εως λαβη προῖμον καὶ οψιμον*. In this last case both article and substantive are dropped by colloquial abbreviation, as we have 'Paul's' in old writers for 'St. Paul's church.'

In English we join the article with the superlative, even when it forms part of the predicate; whereas the Greeks always omitted it in such cases (*e.g.* *παντων φιλομαθεστατος Κυρος ἦν*), and also where the superlative denotes a high degree of any quality, as James iii. 4 *υπο ἔλαχιστου πηδαλίου*. Similarly the classical writers omit the article with the ordinal numeral, as Thuc. v. 81 *τέταρτον καὶ δεκατον ἔτος τῷ πολέμῳ ἐτέλευτα*, and so, in Matt. xx. 3 and elsewhere, we find expressions like *περὶ τριτην ὥραν*. The omission is probably to be accounted for by the wish to shorten familiar expressions where there is no danger of misunderstanding being caused by it, just as we might say '7th Victoria,' or 'Acts seven two.'

I come now to the phrases which I had reserved before: i. 18 *απεκυησεν ἡμᾶς λογῶ ἀληθείας*, with which may be compared 2 Cor. vi. 7 *εν λόγῳ ἀληθείας, εν δυνάμει Θεοῦ*, and Col. i. 5 *ἐν τῷ λογῶ της ἀληθείας του ευαγγελίου*. The meaning in the two latter expressions is the same, but in Colossians it is stated at length, whereas in Corinthians the Apostle just touches it in his rapid enumeration of the different ways in which he showed himself a minister of God. Similarly we have *λογον ζωῆς* Phil. ii. 16. Both *λογος* and *ἀληθεια* belong to the class of abstract nouns which may either take the article or not, according to the pleasure of the speaker; and if one is made anarthrous, the other will usually be so too by the rule of sympathy or correlation. A precisely similar case is ii. 12 *δια νομου ελευθερίας μελλοντες κρίνεσθαι*. In both cases I think the qualifying noun gains additional importance by the omission of the article. In ii. 8 we have the anarthrous adjective *νομον τελειτε βασιλικον*, where the adjective comes in rather as an after-thought to complete the phrase *νομον τελειτε*. In my note I have compared *πνευμα αγιον, διάθηκη ἀγία* Luke i. 72, 1 Macc. i. 15, 73.

The remaining case (i. 25) combines the adjective and the genitive

νομον τελειον του τῆς ἐλευθερίας. Here the addition would be quite regular if τελειον were absent. It is best, I think, to regard νομον τέλειον as a loose general description, which is then defined by του τέλειον νομον, I mean the law of liberty, 'a perfect law.'

It must indeed be confessed that the Hellenistic writers are very lax in their use of the article with a noun qualified by an attributive adjective or genitive. They may be said to have introduced into Greek prose the freedom of Greek poetry, itself a tradition handed down from the Homeric ages, before the use of the article had been developed out of the demonstrative pronoun. This freedom would naturally commend itself to foreigners learning Greek, to whom Greek gender would be as great a stumbling-block as German or French gender is to Englishmen now, and who, as a matter of fact, did often confuse the masculine and neuter gender, see above, page ccviii. We find examples in Baruch i. 3 ἐν ὧσι παντος του λαου, where εν ὧσι may be regarded as a prepositional phrase (like ἐκ στόματος λέοντων 1 Macc. ii. 60), Bar. i. 8 τα σκευη οικου Κυριου, where the omission of the article before οικου is probably to be explained by its forming a phrase with Κυρίου, Sir. i. 5 ρίζα σοφίας τίνι ἀπεκαλυφθη; 'the root of wisdom,' ver. 9 φόβος Κυρίου καυχημα 'the fear of the Lord is glory,' ver. 16 στεφανος σοφίας φόβος Κυρίου 'the fear of the Lord is the crown of wisdom,' vii. 9 Θεῶ ὑψίστω 'to the most high God,' xxxi. 13 πνευμα φοβουμένων Κυριον ζησεται, Psalm. Sal. iii. 7 ἀλήθεια των δικαίων παρα Θεοῦ 'the truth of the just comes from God,' iii. 16 η ζωη αυτῶν εν φωτὶ Κυρίου, xiii. 1 δεξια Κυρίου εσκεπασεν με followed by ο βραχίων Κυρίου εσωσεν με, Job xxxi. 18 δια ασεβειαν δωρων ὧν εδεχοντο, xxxviii. 17 ἀνοίγονται πυλαι θανάτου, v. 31 δεσμον Πλειαδος εγνωσ; xxxix. 1 εγνωσ καιρον τοκετου τραγελάφων πετρας; Prov. ii. 17 ἡ ἀπολιπουσα διδασκαλίαν νεοτητος και διαθηκην θείαν ἐπιλελησμενη, ver. 22 οδοὶ ἀσεβων εκ γῆς ολουνται, iii. 33 κατὰρα Θεου εν οἴκοις ἀσεβῶν, 'the curse of God is on the houses of the impious,' 2 Sam. xxiv. 10 ἐπαταξε καρδία Δαβιδ αυτου, Jonah ii. 4 ἀπέρριψάς με εἰς βάθη καρδίας θαλάσσης. We also find the article omitted with the participle when used as a substantive, as in Prov. v. 13 ουκ ἤκουον φωνην παιδευοντος με. For similar omissions in N.T. cf. Luke. i. 15 ἐκ κοιλίας μητρος αυτου, ver. 17 εν πνευματι και δυνάμει Ἡλίας, επιστρεψαι καρ-

όιας πατερων ἐπὶ τεκνα καὶ απειθείς ἐν φρονησει δικαίωv, ver. 35 δυναμις Ὑψίστου ἐπισκιάσει σε, ver. 51 διεσκορπισεν υπερηφάνους διανοία καρδιάς αυτώv, ver. 78 δια σπλαγχνα ελεους Θεου ήμώv, ii. 9 δοξα Κυρίου, ver. 13 πληθος στρατιας ουρανίου, ver. 25 προσδεχομενος παρακλησιν του Ἰσραήλ, Heb. iv. 3 ἀπο καταβολής κοσμου, ver. 13 λόγον δικαιοσυνης, 1 Pet. i. 1 ἐκλεκτοις παρεπιδημοις διασπορας, ver. 23 δια λογον ζωντος Θεού και μενοντος; 'by the word of God which liveth and abideth,' iii. 12 οφθαλμοι Κυριου ἐπὶ δικαιοις καὶ ὦτα αυτου εἰς δεησιν αυτων, προσωπου δε Κυριου ἐπὶ ποιουντας κακά, 2 Pet. ii. 5 ἀρχαίου κοσμου ουκ ἐφείσατο...κατακλυσμον κοσμω ασεβων ἐπάξας. It is curious that the Apocalypse in spite of its startling solecisms of construction approaches more nearly to the classical usage as regards the article than many other parts of the N.T.

The use of the article with *πας* and *ολος* is the same in the N.T. as in ordinary Greek. When *πᾶς* is anarthrous, it is equivalent to the Eng. 'every,' if joined to a common singular noun, as in i. 17 *πᾶν δωρημα τέλειον*, i. 19 *πας ἄνθρωπος*, iii. 7 *πασα φυσις θηρίων*, iii. 16 *παν φαυλον πραγμα*: if joined to a plural, or to an abstract noun which properly denotes only a single subject, it is equivalent to 'all,' as in i. 21 *πᾶσαν ρυπαρίαν* 'all filthiness,' i. 2 *πᾶσαν χαραν ήγησασθε* 'think it entire joy'; so perhaps *πασα δόσις ἀγαθη* 'all good giving' in i. 17; in the phrase *πᾶσα καυχησις τοιαυτη* iv. 16 it may be better to translate 'every such boasting,' because the addition of *τοιαυτη* splits up the idea of *καυχησις*, while the absence of the article forbids us to make a new unit, such as would be implied by *η τοιαυτη καύχησις*. We find the article in i. 8 *ἐν πάσαις ταις οδοῖς αυτου* 'in all his ways,' and with *ολος* in ii. 10 *ολον τον νομον*, iii. 2 *ολον το σῶμα*. More rarely we find *ολος* placed after the article and substantive, as in *τον κοσμον ολον* Mark viii. 36. In both these cases *ὄλος* is properly in apposition, and is thus more forcible than when it is placed between the article and substantive, as it sometimes is in classical writings, but never in the N.T. *Πας*, however, occurs in this order in Acts xx. 18 *τον πάντα χρονον*, Gal. v. 14 *ὁ πας νομος*, etc., like *ολος* in Plato *Rep.* i. 344 C *τήν ολην ἀδικιαν ήδικηκως*.

An adjective or participle may stand by itself as a substantive, if its omitted subject is made sufficiently clear by gender, number,

and context, e.g. Θεὸς ὑπερηφάνοις ἀντιτάσσεται iv. 6, εἶδοτι καλον ποιεῖν . . . ἁμαρτία ἐστίν iv. 17; and such a substantive may be defined by the article like a proper substantive, e.g. i. 6 ὁ διακρινόμενος, i. 11 ὁ πλούσιος, ii. 16 τὰ ἐπιτήδεια, iii. 11 τὸ γλυκύ, το πικρόν. In like manner the infinitive, which is used by itself as a substantive in apposition in i. 27 θρησκεία καθαρὰ αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανούς, may be defined by the article and thus become capable of inflexion, as in τοῦ μὴ βρέξαι, v. 17. The same holds good of adverbs or any indeclinable word or phrase, as in v. 12 ἤτω ὑμῶν τὸ ναὶ ναί, where the article serves to distinguish the first ναί, which is subject, from the second ναί, which is predicate. It has been stated above that a substantive may be qualified by an adverb interposed between it and the article, as ἡ ἄνωθεν σοφία in iii. 17. If the noun is such as can be easily supplied in thought, from its being part of a common phrase or for any other reason, it is often omitted, as in ἡ αὐριον (ἡμερα) iv. 13. Again the neuter article is often used with the genitive to express generally what belongs to the person or thing denoted, and thus we get the phrase το της αυριον in the verse referred to.

PRONOUNS.¹

Demonstrative.

οὗτος used to emphasize the apodosis in i. 23 εἰ τις ακροατής. οὗτος εοικεν ἀνδρὶ κ.τ.λ. i. 25 ο παρακυψας εἰς νομον τελειον . . . οὗτος μακαριος. See Winer, p. 199. As subject it is sometimes attracted to the gender of the predicative noun, i. 27 θρησκεία καθαρα αυτη ἐστίν, επισκεπτεσθαι ὀρφανους.

οδε, supposed to be used for ο δείνα, see n. on iv. 13, εἰς τηνδε την πολιν.

αυτος = Lat. *ipse*, emphatic, (a) ordinary use i. 12 ὁ Θεος ἀπειραστος ἐστιν, πειράζει δε αυτος ουδενα, ii. 6 (οι πλουσιοι) αυτοι ελκουσιν υμας: (b) special Hellenistic use ii. 7 ουκ αυτοι βλασφημουσιν, see notes on the two verses: (c) the nom. is not used pleonastically by St. James, as by St. Luke in xxiv. 13, 14 δυο εξ αυτων ησαν πορευομενοι . . . και αυτοι ωμιλουν προς αλληλους.

ὁ αυτος iii. 10 εκ του αυτου στοματος, ver. 11 εκ της αυτης οπης. St. James does not use αυτος ο in this sense, as St. Luke

¹ See Thack. pp. 190 ff.

does in the phrase *αὐτῇ τη ὥρα* (lit. 'at the very hour'), which occurs in his Gospel ii. 38, vii. 21, in Acts xvi. 18, and elsewhere.

αυτος = Lat. *is*, unemphatic in the oblique cases; but gaining a certain emphasis by repetition, as in iii. 9 *εν αὐτῇ εὐλογουμεν καὶ ἐν αὐτῇ καταρωμεθα*; or by position, as in St. Luke xxiv. 24 *αυτου δε ουκ εἶδον*, ver. 31 *αυτων δε διηνοιχθησαν οι οφθαλμοί*. It is also used pleonastically, not only in the genitive with the article, as in the cases mentioned above; but when occurring in apposition to the noun, or participle equivalent to noun, as in iv. 17 *εἶδοτι καὶ μὴ ποιουντι ἀμαρτία αυτω ἐστιν*.

αυτου instead of *εαυτου*,¹ in i. 18 *απεκυησεν ημας εις το εἶναι ἡμας ἀπαρχην τῶν αυτου κτισματων* (ACP have *εαυτου*); i. 26 Tregelles and Tischendorf read (with Sin, AKL, etc.) *μὴ χαλιναγωγῶν γλωσσαν αὐτου αλλα ἀπατων καρδιαν αυτου*, where I have followed WH. in reading (with B+) *ἐαυτου*. See also note on v. 20, where some of the latest editors read *ψυχην αυτου*.

εαυτου is used for *σεαυτου* in i. 22 *γίνεσθε ποιηταὶ καὶ μη ακροαταὶ μονον παραλογιζομενοι εαυτους*, ii. 4 *διεκρίθητε ἐν εαυτοῖς*. We find, however, *σεαυτον* in ii. 8.

The use of the article with the demonstrative pronoun is the same as in classical writers, cf. i. 7 *ὁ ἄνθρωπος ἐκεῖνος*, iii. 15 *αυτη η σοφια*, iv. 13 *τηνδε τὴν πολιν*.

Relative.

Attracted ii. 5 *κληρονόμους τῆς βασιλειας ἧς ἐπηγγείλατο*. Indefinite (with *ἐάν* for *ἄν*) iv. 4 *ος εὖν βουληθη φιλος εἶναι του κοσμου*; ii. 10 *οστις ολον τον νομον τηρήση*, iv. 13 *(οι λεγοντες . . . κερδήσομεν) οἷτινες ουκ ἐπίστασθε το τῆς αυριον*, 'whereas ye know not.' see note.

Interrogative.

τις introducing hypothetical clause iii. 13 *τίς σοφὸς εν ὑμῖν ; δεῖξάτω*: with pregnant force iv. 12 *συ τίς εἶ ;* 'how weak and ignorant!'

ποια η ζωη; iv. 14: dependent i. 24 *επελάθετο οποιος ην*. Double question iii. 5 *ἠλίκον πυρ ἠλίκην υλην ἀνάπτει*.

Indefinite with idiomatic force i. 18 *εἰς το εἶναι ημας ἀπαρχὴν τινα τῶν αυτου κτισματων*.

¹ See Lightfoot on Col. i. 20, Hort *App.* 144 and examples in Schweighauser's *Lex. Polyb.* s.v.

NUMBER AND GENDER.

A singular noun is used for a plural in iii. 14 *εἰ ἐρίθιαν εχετε ἐν τῇ καρδίᾳ υμῶν*, in contrast with v. 5 *ἐθρεψατε τὰς καρδίας υμῶν*, and v. 8 *στηρίξατε τὰς καρδίας υμων*.

A singular verb precedes two subjects joined by *καί*: iii. 10 *ἐκ τοῦ αὐτοῦ στοματος ἐξερχεται εὐλογία καὶ κατάρα*.

First plural of verb used in courtesy: iii. 1 *μεῖζον κριμα λημφο μεθα*, iii. 9 *ἐν αὐτῇ εὐλογουμεν καὶ ἐν αὐτῇ καταρῶμεν*.

A plural verb and adjective follow a subject consisting of two nouns joined by a disjunctive conjunction in ii. 15 *εἰν ἀδελφος ἢ ἀδελφῆ γυμνοὶ υπάρχωσιν*.

A plural verb follows a singular indefinite pronoun: ii. 16 *εἰάν τις ἐξ υμων εἴπῃ . . . μη δώτε δε*.

The imperative *ἄγε* is used as an exclamation with a plural in iv. 13 *ἄγε νυν οἱ λεγοντες*, and v. 1 *ἄγε νυν οἱ πλουσιοι*.

The neuter plural referring to persons is used with a plural verb in ii. 10 *τὰ δαιμονια πιστευουσιν*.

The plural of abstract nouns is used to express the various manifestations of the abstract idea, e.g. ii. 1 *μη ἐν προσωπολημψίαις εχετε τὴν πίστιν*.

CASES.

(1) *Nominative*.

There is a tendency in the Hellenistic writings, notably in the Apocalypse, to put the noun of apposition into the nominative even where the original noun is oblique; thus we have in iii. 8 *τὴν γλῶσσαν οὐδεὶς δαμάσαι δυναται* followed by *ἀκατάστατον κακον, μεστη ἰου*, which we can here explain as a new sentence with the subject *ἡ γλῶσσά ἐστιν* understood; but such an explanation fails in Apoc. iii. 12 *γράψω ἐπ' αὐτὸν τὸ ὄνομα τῆς καινῆς Ἱερουσαλήμ, ἡ καταβαίνουσα ἀπο τοῦ Θεοῦ μου, καὶ τὸ ὄνομα μου τὸ καινον*, and in other passages referred to in my note. We have, however, many examples of the ordinary apposition, as in the nom. i. 1 *Ἰακωβος δουλος*, ver. 8 *ὁ ἄνθρωπος ἐκεῖνος . . . ἀνὴρ διψυχος*, ii. 21 *Ἀβρααμ ὁ πατὴρ ἡμῶν*, ii. 25 *Ῥααβ ἡ πορνῆ*, i. 27 *θρησκεία καθαρά αὐτῆ ἐστίν, ἐπισκεπτεσθαι ὀρφανους*, where *αὐτῆ* is in apposition to the following infinitive; in the gen. i. 1 *Κυρίου Ἰησοῦ Χριστου*, and the harsh use in ii. 2 *τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησου*

Χριστου, τῆς δοξης, where see note ; in the acc. ii. 21 Ἰσαακ τον υἱον αυτου ; not to mention such cases as i. 1 ταις δωδεκα φυλαις ταις ἐν τῇ διασπορα, iii. 6 ἡ γλωσσα ἡ σπιλοῦσα, v. 4 ὁ μισθὸς ὁ ἀφυστηρημενος, which are treated of under the article.

(2) *Accusative*. See *Prepositions*.

Of the Object, ii. 7 βλασφημουσιν το ονομα (for εις, περί, or κατα cl.), iii. 9 καταρώμεθα τους ανθρωπους (for cl. dat.), v. 6 κατεδικασατε τον δίκαιον (for cl. gen.), v. 12 μὴ ομνυετε τον ουρανον (so in classical writers, who also use κατα c. gen. as in Heb. vi. 13, but never εις or εν, as in Matt. v. 34, 35).

Of Duration, v. 17 ουκ εβρεξεν ενιαυτους τρεις.

Adverbial (defining the extent of the action), i. 6 μηδεν διακρινομενος, iii. 2 πολλα πταίειν.

Subject of Infinitive: see below, under *Pleonasm*.

(3) *Genitive*. See *Prepositions* and *Infinitive*.

With substantives, (a) possessive, (a_1) objective, (a_2) subjective, (b) of quality, (c) of material.

(a_1) i. 22 ποιητης λογου, iv. 11 ποιητης νομου, i. 25 ποιητης εργου, iv. 4 φίλος του κοσμου, ii. 1 τὴν πίστιν του Κυριου (representing the verbal phrase πιστευω Κυριω or εις K.).

(a_2) i. 20 οργὴ ανδρος, δικαιοσυνη Θεου, v. 11 το τελος Κυρίου, v. 15 ἡ εὐχὴ τῆς πιστεως.

(b) i. 25 and ii. 12 νομος ἐλευθεριας, i. 25 ακροατης επιλησμονῆς, ii. 4 κριται διαλογισμων πονηρων, iii. 6 ὁ κοσμος τῆς αδικίας, and (unless we prefer to class the following as 'possessive,' γένεσις and τροπη being personified) i. 23 το προσωπον τῆς γενέσεως αυτου, i. 17 τροπῆς αποσκιασμα.

(c) i. 12 τον στεφανου τῆς ζωῆς 'the crown which consists in life eternal,' iii. 18 καρπος δικαιοσυνης 'the fruit which consists in righteousness.'

With adjectives, (a) of possession and privation, (b) defining the sphere.

(a) iii. 8 μεστη λου, iii. 17 μεστη ἐλεους.

(b) i. 13 απειραστος κακῶν, ii. 10 παντων ενοχος (the latter would also come under the smaller category of judicial words).

With verbs, (a) of attainment or its opposite, (b) of aim with infinitive, (c) compounded with *κατα*.

(a) i. 5 *λείπεται σοφίας*, ii. 15 *λειπομενοι τροφῆς*.

(b) v. 17 *προσηυξάτο του μὴ βρέξαι*.

(c) ii. 6 *καταδυναστευουσιν υμῶν*, ii. 13 *κατακαυχᾶται κρισεως*, iv. 11 *καταλαλεῖ νομου, ἀλλήλων*, but *καταδικάζω* and *καταρωμαι* take an accusative in St. James.

The *Genitive Absolute* does not occur in this epistle.

(4) *Dative*. See *Prepositions*.

General, of Indirect Object, with transitive verbs (a), with intransitive or passive verbs or adjectives (b).

(a) ii. 5 *επηγγείλατο*, iv. 6 *διδωσιν*.

(b) i. 6 *εοικεν κλυδωνι*, i. 23 *εοικεν ἀνδρί*, iv. 6 *υπερηφάνοις αντιτασσεται*, iii. 3 *εις το πείθεσθαι αυτοις ημῖν*, iv. 7 *υποτάγητε τῷ Θεῷ, ἀντιστητε τω διαβολου*, iv. 8 *ἐγγίσατε τῷ Θεῷ*, v. 17 *ὁμοιοπαθῆς ἡμιν*.

Special Uses, expressing (a) contact, (b) person possessing, (c) person to whose judgment or estimate reference is made, (d) *Dat. Commodi*, (e) agent.

(a) i. 2 *περιπίπτειν πειρασμοῖς*.

(b) v. 3 *ὁ ἰος εἰς μαρτυριον υμιν εσται*, iv. 17 *ἁμαρτία αυτω ἐστίν*.

(c) ii. 5 *τους πτωχοὺς τῷ κοσμῳ*.

(d) iii. 18 *καρπὸς σπείρεται τοις ποιουσιν εἰρήνην*, see notes.

(e) iii. 7 *πᾶσα φυσις δαμάζεται τῇ φυσει*.

Instrumental.

i. 18 *ἀπεκυησεν λογω*, ii. 25 *ετερα οδω εκβαλουσα* (cf. Xen. *Hell.* iv. 5. 13 *πορευεσθαι τη οδω*, Thuc. ii. 98), v. 14 *ἀλείψαντες ελαίῳ*, v. 17 *προσευχῇ προσηυξάτο* with intensive force, see note.

PREPOSITIONS.

With Accusative.

διά. expressing the ground, iv. 2 *ουκ εχετε δια το μὴ αιτεῖσθαι*.

εἰς. of place, i. 25 *παρακυψας εἰς νόμον*, ii. 6 *εις κριτήρια ελκειν* iv. 13 *πορευσόμεθα εις την πολιν*: of reference, i. 19 *βραδὺς εἰς ὄργην*, ταχὺς *εἰς το ἀκουσαι*: of result and purpose, iv. 9 *ο γελως*

εἰς πενθος μεταστραφητω, i. 18 απεκυησεν ημας εἰς το εἶναι ημας ἀπαρχήν, iii. 3 βάλλομεν εἰς το πείθεσθαι ημιν, v. 3 ο ιος εἰς μαρτυριον εσται, cf. Mark, xiv. 55 εζητουν μαρτυρίαν εἰς το θανατῶσαι, Acts vii. 19 ποιειν τα βρεφη εκθετα εἰς το μη ζωογονεισθαι, found especialy in St. Paul's Epistles, but also, though rarely, in classical authors, e.g. Xen. *Mem.* iii. 6. 2 κατεσχεν εἰς το ἐθέλησαι ακουειν, and Kühner's n. on *Anab.* viii. 8. 20. The use in ii. 23 ελογίσθη εἰς δικαιοσυνην is unclassical.

ἐπί. of place, ii. 21 ἀνελέγκας Ἰσαακ ἐπὶ το θυσιαστηριον, ii. 3 ἐπιβλεπειν ἐπι τον φορουντα, v. 14 προσευξάσθωσαν ἐπ' αυτον, ii. 7 το ονομα το επικληθεν ἐφ υμας.

κατα. 'according to,' iii. 9 καθ' ομοίωσιν Θεοῦ γεγονοτας, ii. 8 κατα την γραφην, ii. 17 νεκρά εστιν καθ' εαυτήν ('taken by itself').

προς. of time, iv. 14 προς ολίγον φαινομένη (unclassical): 'in accordance with,' iv. 5 προς φθόνον επιποθει ('jealously'), see examples of adverbial use in Schmid, *Atticismus* ii. p. 242.

υπο. 'below' (i.e. 'on a lower level than'), ii. 3 ὑπὸ το υποποδιον: 'under' (tropical), v. 12 ὑπο κρίσιν πεσειν, cf. Aeschin. 56. 29 τα μέγιστα υπο την τῶν δικαστηρίων ἐρχεται ψήφον.

With Genitive.

ἀντι. 'instead of,' iv. 15 οἱ λεγοντες Σημερον πορευσομεθα... ἀντι του λεγειν υμᾶς Ἐαν κ.τ.λ. cf. Xen. *Hier.* v. 1 αυτὶ του ἀγασθαι φοβουνται, *Mem.* i. 2. 64 ἀντι του μὴ νομίζειν θεους, φανερός ἦν θεραπευων.

ἀπο. (a) motion from, (b) separation, (c) origin and cause :

(a) i. 17 καταβαινον ἀπο του Πατρος, iv. 7 φευζεται ἀφ υμων v. 19 πλανᾶσθαι ἀπο τῆς ἀληθείας.

(b) i. 27 ἄσπιλον εαυτον τηρειν ἀπὸ του κοσμου, where ἀπο belongs both to τηρειν and ἄσπιλον, or rather to their joint effect (cf. Luke xii. 15 φυλάσσεσθε ἀπὸ πλεονεξίας, Acts xx. 26 καθαρὸς ἀπο του αιματος).

(c) i. 13 ἀπο Θεου πειράζομαι, v. 4 ο μισθὸς ὁ ἀφυστερημενος ἀφ' υμων.

δια. = instrumental dative, ii. 12 διὰ νομου ἐλευθεριας κρίνεσθαι (cf. Rom. ii. 12 διὰ νομου κριθησονται). "

ἐνωπιον (Hellenistic). iv. 10 ταπεινώθητε ἐνωπιον Κυρίου

εκ ορ εξ. local, iii. 10 εκ στόματος ἐξερχεται εὐλογία, iii. 11 εκ τῆς οπησ βρuei το γλυκυ, v. 20 ἐπιστρέψας ἀμαρτωλὸν εκ πλανησ σώσει ψυχην εκ θανατου: partitive, ii. 16 τίς ἐξ υμῶν ; causal, ii.

21, 24, 25 ἐξ ἔργων ἐδικκλωθη, iv. i ἐκ τῶν ἡδονῶν μάχαι, ii. 22 ἐκ τῶν ἔργων ἡ πίστις ἐτελειωθη, ii. 18 δεῖξω ἐκ τῶν ἔργων μου τὴν πίστιν, iii. 13 δεῖξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα. (In the last three examples the force is nearly that of the instrumental dative.)

ἐπί. *local*, v. 17 οὐκ ἐβρέξεν ἐπὶ τῆς γῆς.

εὼς (not used as a preposition before Aristotle). v. 7 μακροθυμήσατε εὼς τῆς παρουσίας.

κατά. 'against,' v. 9 στενάζετε κατ' ἀλλήλων, iii. 14 ψευδεσθε κατὰ τῆς ἀληθείας.

παρά. i. 5 αἰτεῖν παρὰ Θεοῦ, i. 7 λημψεται παρὰ τοῦ Κυρίου.

πρό. *local* v. 9 πρὸ τῶν θυρῶν ἐστήκεν: *tropical*, v. 12 πρὸ πάντων μὴ ὀμνυετε.

ὑπέρ. v. 16 εὐχεσθε ὑπὲρ ἀλλήλων.

ὑπό. *expressing the agent* (used of inanimate things and abstractions), i. 14 ὑπὸ τῆς ἐπιθυμίας πειράζεται, iii. 4 ὑπὸ ἀνέμων ἐλαυνομενα, ὑπὸ πηδαλίου μετὰγεται, ii. 6 φλογίζομενη ὑπὸ γέεννης, ii. 9 ἐλεγχόμενοι ὑπὸ τοῦ νόμου.

χωρίς. ii. 18 χωρὶς τῶν ἔργων, *ib.* 20, 26.

With Dative.

ἐν. (a) *of place*, 'in,' 'among,' hence of clothing, (b) *of circumstances and accompaniments of action*, (c) *of time*, (d) *of the sphere*, (e) *of mental state*, (f) *of ground or cause*, (g) *of instrument*:

(a) iii. 6 ἡ γλῶσσα καθίσταται ἐν τοῖς μελεσιν, i. 23 κατανοεῖν τὸ πρόσωπον ἐν ἔσοπτρῳ (here it approximates to use g), iii. 14 ἐριθίαν ἔχετε ἐν τῇ καρδίᾳ, iv. 1 ποθεν μάχαι ἐν ὑμῖν; v. 13 τίς ἐν ὑμῖν; v. 14 ἀσθενεῖ τις ἐν ὑμῖν; ii. 4 διεκριθητε ἐν ἑαυτοῖς, ii. 2 πτωχὸς ἐν ἐσθῆτι ρυπαρᾷ.

(b) i. 8 ἀκαταστατος ἐν ταῖς ὁδοῖς, i. 11 ἐν ταῖς πορείαις μαραινθήσεται, i. 27 ἐπισκέπτεσθαι χηρας ἐν τῇ θλίψει αὐτῶν, v. 10 ἐλάλησαν ἐν τῷ ὀνόματι Κυρίου, v. 14 ἀλείψαντες ἐν τῷ ὀνόματι (the action is accompanied by the use of the Name).

(c) v. 4 ἐν ἐσχάταις ἡμέραις.

(d) i. 4 ἐν μηδενὶ λειπομενοι, i. 25 μακαριος ἐν τῇ ποιήσει, ii. 5 πλουσιος ἐν πίστει, ii. 10 ἐν ἐνὶ πταίειν, iii. 2 ἐν λόγῳ πταίειν.

(e) i. 21 ἐν πραυτητι δέξασθε τὸν λόγον, iii. 13 δεῖξάτω τὰ ἔργα αὐτοῦ ἐν πραυτητι σοφίας, ii. 1 ἐν προσωπολημψίαις τὴν πίστιν ἔχετε, ii. 16 ὑπάγετε ἐν εἰρήνῃ, iii. 18 ἐν εἰρήνῃ σπείρεται, i. 6 αἰτεῖν ἐν πίστει, iv. 16 καυχασθω ἐν ταῖς ἀλαξουσίαις αὐτοῦ.

(f) i. 9 *καυχασθω εν τω υψει*, i. 10 *κ. εν τη ταπεινωσει*, iv. 3 *εν ταις ηδοναις δαπαναν*.

(g) iii. 9 *εν τη γλωσση εὐλογουμεν τον Κυριον*, cf. i. 23, Homer *Π.* i. 587 *μη σε εν οφθαλμοισιν ιδωμαι θεινομένην*, Jannaris, *Gr.* § 1562.

In i. 17 we find *ενι* used for *ενεστι*, *παρ ω ουκ ενι παραλλαγη*, see note.

ἐπι. (a) *ground*, (b) *the object of any emotion*.

(a) v. 1 *ολολυζοντες ἐπὶ ταις τάλαιπωρίαις*.

(b) v. 7 *μακροθυμῶν ἐπ' αυτω* (*i.e.* the crop).

παρά. *expressive of* (a) *an attribute*, (b) *a judgment*.

(a) i. 17 *παρ' ω ουκ ενι παραλλαγη*.

(b) i. 26 *θρησκευία καθαρα παρα τῷ Θεῷ αυτη ἐστίν*.

συν. i. 11 *ανειλεν συν τῷ καύσωνι*.

VERB.

*Voices.*¹

Active and Middle combined iii. 3, 4, 5 *ιδε τῶν ἵππων τους χαλινους εἰς τα στοματα βάλλομεν*, . . . *ιδου καὶ τα πλοια μεταγεται υπο πηδαλιου* . . . *ιδου ἡλικον πυρ ηλίκην υλην ἀνάπτει*, iv. 2, 3 *ουκ εχετε δια το μη αἰτεῖσθαι υμας' αἰτεῖτε καὶ ου λαμβάνετε διοτι κακῶς αἰτεῖσθε*.

Passive used impersonally, v. 15 *κἂν ἀμαρτίας ἢ πεποιηκως, αφεθησεται αυτω*.

Aor. Pass. with Middle use, iv. 10 *ταπεινωθητε*, v. 19 *πλανηθη*.

Doubt whether Passive or Middle, i. 6 *διακρινομενος*, iii. 6 and iv. 4 *καθίσταται*, ii. 16 *θερμαίνεσθε καὶ χορτάζεσθε*, v. 16 *ενεργουμενη*. See notes *in loco*.

Under this head we may place the use of Intransitive Verbs in a Transitive sense, *e.g.* *βρω* iii. 11, where see note, *βλαστάνω* aor. *ἐβλάστησα* v. 18, but intr. in Matt., Mark, Heb.

¹ See Thack. pp. 193 foll.

INTRODUCTION

Tenses.

Present, (a) praesens historicum in connexion with aorist to express a continued state, v. 6 ἐφονευσατε τον δικαιον· ουκ αντιτάσσεται ὑμῖν (= ουκ αντιτασσομενον).

(b) in connexion with perfect to strengthen an assertion, iii. 17 πᾶσα φυσις δαμάζεται καὶ δεδάμασται. Compare examples in Schmid *Atticismus* ii. p. 276, J. E. B. Mayor in *J. of Phil.* vol. xx. p. 265.

Future, for imperative, ii. 8 ἀγαπησεις τον πλησίον σου: for opt. with αν, ii. 18 ἀλλ' ἐρεῖ τις.

Aorist, (a) gnomic, i. 11 ανέτειλεν, ἐξήρανεν, ἐξεπεσεν, ἀπώλετο, i. 24 κατενοησεν, ἐπελάθετο.

(b) referring to a point of time implied but not stated, i. 12 ἐπηγγείλατο, ii. 6 ἠτιμάσατε.

(c) answering to Eng. perfect and so translated in R.V., v. 11 υπομονην Ἰὼβ ηκουσατε καὶ εἶδετε, v. 3 ἐθησαυρισατε, v. 5 ἐτρυφήσατε, ἐσπαταλησατε, ἐθρεψατε, v. 6 κατεδικασατε, εφονευσατε. See Dr. Weymouth in *Classical Review* v. 267 foll.

Perfect, (a) denoting immediate sequence, i. 24 κατενοησε καὶ ἀπεληλυθεν, ii. 10 οστις πταίση γεγονεν ενοχος, ii. 11 εἰ φονεεις γέγονας παραβατης.

(b) prophetic, v. 2, 3 σέσηπεν, γέγονεν, κατίωται.

The periphrastic tense so common in St. Luke (cf. xxiv. 13 ἦσαν πορευομενοι εἰς κωμην, ver. 32 ἡ καρδία καιομένη ἦν) is found by some in James i. 17, iii. 15, where see notes.

Moods.

Imperative, present used thirty-one times, aorist twenty-eight times; the latter used to express urgency without implying a mere momentary action, i. 2 πασαν χαραν ἠγησασθε, v. 7 μακροθυμησατε εως της παρουσίας του Κυριου (cf. Winer p. 395).

Subjunctive, (a) hypothetical after εἰάν ii. 2, 14, 15, 16, 17, iv. 15, v. 19, after καν v. 16; (b) of time after οταν i. 2, εως v. 7; (c) of purpose after ἵνα i. 4, v. 9, 13, after οπως v. 16; (d) indefinite after ος εἰάν iv. 4, after οστις ii. 10; (e) of aorist with prohibitive force ii. 11 μη μοιχευσης.

Optative not used.

Infinitive.

(a) *Without article.* Besides the ordinary use after *δυναμαι*, *δυνατός*, *θέλω*, *χρή*, *μέλλω*, we find the infinitive after *εἶδοσι* iv. 17, the epistolary *χαίρειν* depending on *λεγω* understood i. 1, and *ἐπισκέπτεσθαι* used in apposition to the subject of the sentence in i. 27.

(b) *With article* (1) after preposition i. 18 *ἀπεκύησεν ἡμᾶς εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν*, i. 19 *ταχὺς εἰς τὸ ἀκουσαι*, *βραδὺς εἰς τὸ λαλήσαι*, iii. 3 *χαλινοὺς εἰς τὰ στόματα βάλλομεν εἰς τὸ πείθεσθαι*, iv. 3 *οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι*, iv. 15 *ἄγε νυν οἱ λεγοντες Κερδήσομεν... ἀντὶ τοῦ λέγειν κ.τ.λ.*; (2) in the genitive expressive of aim v. 17 *προσηύξατο τοῦ μὴ βρεξαι*: not used for simple infin. as in Luke xxiv. 25 *βραδεὶς τοῦ πιστευειν*.

PARTICIPLE.

(a) *Without article.*

Present, (1) describing a noun, either as attribute, *e.g.* i. 7 *εοικεν κλυδωνι ανεμιζομενω καὶ ριπιζομενω*, i. 23 *εοικεν ἀνδρὶ κατανοουντι τὸ προσωπον*, v. 16 *ἰσχυει δεησις ἐνεργουμενη* (that is, if we take this to mean 'an inspired prayer'; if we translate 'prayer is of might, if urgent,' it will come under a different head); or as predicate, *e.g.* ii. 15 *εἰαν υπαρχωσιν λειπομενοι*, iii. 15 *εστιν αὐτη ἡ σοφία ἀνωθεν κατερχομένη*: (2) standing for a noun iv. 17 *εἶδοσι καλὸν ποιεῖν καὶ μὴ ποιουντι αμαρτια ἐστιν* 'to one knowing how to do right and not doing it there is sin,' where in classical Greek we should have had *τῷ εἶδοτι* and perhaps *τὸ μὴ ποιειν* for *καὶ μὴ ποιουντι*: (3) explaining a preceding adjective i. 4 *ολοκληρος, ἐν μηδενὶ λειπομενος*: (4) explaining a preceding adverb or adverbial phrase i. 17 *παν δωρημα ἀνωθεν εστιν, καταβαινον ἀπο τοῦ Πατρός*, i. 6 *εν πίστει, μηδεν διακρινομενος*, ii. 12 *οὕτως λαλειτε ὡς μέλλοντες κρίνεσθαι*: (5) qualifying a verb, either by describing its mode of action, as i. 14 *πειράζεται ὑπο τῆς επιθυμιας ἐξελκομενος καὶ δελεαζομενος*, v. 1 *κλαυσατε ολολυζοντες*, v. 7 *εκδέχεται τὸν καρπον μακροθυμῶν*; or by introducing some new consideration, which may be causal as i. 2 *πάσαν χαρὰν ἠγησασθε γινωσκοντες κ.τ.λ.*, iii. 1 *μὴ γίνεσθε διδάσκαλοι εἶδοτες κ.τ.λ.*; or concessive, as iii. 3 *τὰ πλοια τηλικαυτα οντα καὶ ὑπο ἀνεμων σκληρῶν ἐλαυνομενα μεταγεται* ('though so great'); or it may describe the circumstances

under which the action takes place, as i. 13 μηδεις πειραζομενος λεγεται, i. 26 εἴ τις δοκει θρήσκος εἶναι μη χαλιναγωγῶν γλωσσαν ἀλλ' ἀπατῶν καρδίαν; or the accompaniments, sometimes including the consequence, as ii. 9 ἀμαρτίαν ἐργάζεσθε ἐλεγχομενοι ὑπο τοῦ νομοῦ, i. 22 μὴ γινεσθε ἀκροαταὶ μόνου παραλογιζομενοι εαυτοῦς ('ye commit sin *and* are convicted,' 'be not hearers only *and thus* deceive yourselves').

Aorist expresses priority of time, e.g. i. 2 δοκιμος γενόμενος λημψεται τοῦ στέφανου ('after being tried'), i. 15 ἡ ἐπιθυμία συλλαβουσα τικτει ἀμαρτίαν, ἡ δὲ ἀμαρτία ἀποτελεσθεῖσα ἀποκνεῖ θάνατον ('when it has conceived,' 'when it has come to maturity'); when joined with an imperative the aorist denotes that the action expressed by it must be done before the action expressed by the imperative, e.g. i. 21 ἀποθεμενοι ρυπαρίαν δέξασθε τοῦ λόγου ('lay aside filthiness and receive the word'), v. 14 προσευξασθῶσαν ἀλειψαντες ('let them anoint and pray'). The prior action may be the cause of what follows, e.g. i. 18 βουληθεῖς ἀπεκυησεν ἡμᾶς. It may also explain a preceding adverbial phrase, e.g. ii. 21 ἐξ ἐργῶν ἐδικαιώθη ἀνευγκας Ἰσαάκ, ii. 25 ἐξ ἐργῶν ἐδικαιώθη ὑποδέξαμενη τοὺς ἀγγέλους.

Perfect only found in the periphrastic subjunctive v. 15 ἡ πεπονηκως.

Future does not occur. Instead we have the periphrastic μέλων κρίνεσθαι ii. 12.

(b) *With Article.*

Present as attributive adjective i. 5 παρα τοῦ διδόντος Θεοῦ πᾶσιν ἀπλῶς, i. 21, ii. 3, iii. 6, iv. 1, v. 1; as substantive iii. 4 οπου ἡ ὁρμη τοῦ ευθυνοντος βουλευται, v. 15 ἡ ευχή σῶσει τοῦ καμνοντα, i. 6, 12, ii. 3, 5, iii. 18, iv. 11, 12. Often the reference is not confined to present time, but is equally applicable to past and future, as in the examples quoted.

Aorist. Always used of something which precedes the main action: as attribute in ii. 7 το ὄνομα το ἐπικληθέν, v. 4 τῶν εργατῶν τῶν ἀμησάντων; as subject i. 25 ὁ παρακυψας εἰς νομον, ii. 13, v. 11, v. 20.

Perfect as attribute, iii. 9 τοὺς ἀνθρώπους τοὺς καθ' ὁμοιωσιν Θεοῦ γεγονοτας, v. 4 ὁ μισθος ὁ ἀφυστερημένος.

COMPOUND SENTENCE.

(1) *Substantival Clauses.*

(a) *Indirect statement.* This is never expressed in this Epistle by the infinitive, but only by *οτι* with indicative.

οτι follows *γινωσκω* i. 3, ii. 20, v. 20; *οίδα* iii. 1, iv. 1; *οράω* ii. 24, v. 11; *βλεπω* ii. 22; *δοκεω* iv. 5; *οιομαι* i. 7; *πιστευω* ii. 19.

(b) *Indirect question.* i. 24 *επελάθετο οποιος ην.*

[*The direct statement* is frequently used in quotations by St. James, being introduced once by a pleonastic *οτι* in i. 13 *λεγωτι οτι πειράζομαι*; but generally appended immediately to the verb of saying, as in ii. 3, 11, 23, 18, iv. 5, 13, 15, or to the noun *γραφη*, as in ii. 8.]

(2) *Adjectival clauses introduced by relative pronouns.*

i. 12 *bis*, i. 17, ii. 5, iv. 5, 13, v. 10.

(3) *Adverbial clauses.*(a) *Causal clause.*

i. 10 *καυχάσθω...οτι παρελευσεται*, i. 12 *μακάριος...οτι λήμψεται*, i. 22, 23 *γίνεσθε ποιηταί...οτι εοικεν*, v. 8 *στηριξατε καρδιάς οτι ηγγικεν*, iv. 3 *ου λαμβάνετε διοτι κακῶς αιτείσθε.*

(b) *Temporal (α), Local (β), and Modal (γ) clauses.*

(α) i. 2 *χαραν ηγησασθε οταν περιπεσητε*, v. 7, *μακροθυμῶν εως λάβη*. (β) iii. 4 *μετάγεται οπου η ορμη βουλεται*, iii. 16 *οπου ζηλος, εκει ακαταστασια*. (γ) ii. 26 *ὡσπερ το σῶμα νεκρον, ουτως καὶ ἡ πίστις.*

(c) *Final clause.*

i. 4 *η υπομονη εργον τέλειον εχω, ἵνα ητε τελειοι*, iv. 3 *αιτείσθε, ινα δαπανήσητε*, v. 9 *μη στενάζετε, ινα μη κριθητε*, v. 12 *ητω το ναί ναί, ἵνα μη πεσητε*, v. 16 *ευχεσθε οπως ιαθῆτε.*

(d) *Conditional clause.*

ει with pres. ind. in both protasis and apodosis ii. 8 *ει νομον τελειτε καλως ποιειτε*, i. 23, i. 26, ii. 9, iii. 2, iv. 11; *with pres. ind. in protasis and perf. ind. in apodosis* ii. 11 *ει φονευεις, γεγονας*

παραβατης; *with pres. ind. in protasis and pres. imperat. in apodosis*, cf. i. 5 εἴ τις λείπεται, αἰτείτω, iii. 14.

ἐάν *with pres. subj. in protasis and pres. ind. in apodosis* ii. 17 ἡ πιστις, εαν μη εχη εργα, νεκρά εστιν, ii. 14 τι οφελος (ἐστίν) ἐαν πίστιν λέγη τις εχειν, ii. 15; *with fut. ind. in apodosis* iv. 15 ἐαν Κύριος θελη (al. θεληση) ζήσομεν; *with aor. subj. in protasis and aor. ind. in apodosis* ii. 2 ἐαν εισελθη, ου διεκριθητε; *with pres. imperat. in apodosis* v. 19 ἐάν τις πλανηθη, γινωσκετω (al. pres. ind. γινωσκετε); *with perf. subj. in protasis and fut. ind. in apodosis* v. 15 καν ἀμαρτίας ἦ πεποιηκως ἀφεθησεται.

ὅστις *with aor. subj. in protasis and perf. ind. in apodosis* ii. 10 οστις τον νομον τηρηση, πταιση δε ἐν ενι, γέγονεν ενοχος. Other examples both from classical and Hellenistic writers are given in my note.

ος ἐάν *with aor. subj. in protasis and pres. ind. in apodosis*, iv. 4 ος ἐαν βουληθῆ φιλος εἶναι, ἐχθρος καθίσταται. Other examples both from classical and Hellenistic writers given in note.

Without conditional particle.

Imperative in protasis followed by καί and future indicative i. 5 αἰτειτω και δοθησεται.

Interrogative in protasis followed by imperative in apodosis iii. 13 τις σοφος ἐν υμῖν; δειξάτω τα εργα, v. 13 κακοπαθεῖ τις; προσευχεσθω.

NEGATIVES.¹

ου after εἴ i. 23 εἰ τις ακροατης λογου ἐστίν και ου ποιητής, see note.

ii. 11 εἴ δε ου μοιχευεις, φονευεις δε, see note.

iii. 2 εἰ τις ἐν λόγω ου πταίει after πολλα πταιομεν.

μη *with imperative* i. 22 γίνεσθε ποιηταὶ καὶ μη ακροαταί.

μη *with participle in imperative clause* i. 5 αἰτειτω μηδεν διακρινομενος.

μη *with participle after εἴ*, i. 25 εἴ τις δοκεῖ θρησκος εἶναι μη χαλιναγωγῶν γλωῶσαν.

μη *with participle implying condition* iv. 17 εἰδοτι καλον ποιεῖν καὶ μη ποιουντι ἀμαρτια ἐστιν.

¹ Cf. W. Schmid, *Atticismus* i. pp. 50, 99 foll., 243 foll., 260 foll.

μή with participle in subjunctive clause depending on "να i. 4 να ἦτε τελειοὶ ἐν μηδενὶ λειπομενοὶ.

μη with participle preceded by article ii. 13 ἡ κρίσις ἀνελεος τῶ μη ποιήσαντι ἔλεος, where the reference is not to a particular person but to a class, see Winer p. 606.

i. 5 αἰτεῖτω παρὰ τοῦ διδόντος Θεοῦ πασιν καὶ μη ὀνειδίζοντος. Here we might suppose *μη* to be used with the participle because the principal verb is imperative, as in Luke iii. 11 ο εχων δυο χιτῶνας μεταδοτω τῶ μη εχοντι (but this too is better explained as generic, not *hic qui non habet*, but *ei qui non habeat*), *ib.* xix. 27 τοὺς ἐχθροὺς μου τοὺτους τοὺς μη θελησαντάς με βασιλευσαι ἀγάγετε ὧδε (but here too I should rather take it as a clause in apposition, referring *τοὺτους* to a certain type of men, 'the fellows that would not have me reign over them,' not simply 'these men who would not'). I think, however, it is better explained, as in 2 Cor. v. 21 τον μη γνοντα ἀμαρτιαν υπερ ημων ἀμαρτίαν ἐποίησεν ειμ qui non nosset peccatum pro nobis peccatum fecit, 'one whose characteristic was sinlessness he made sin'; so here, 'let him ask of God whose characteristic it is to give to all without upbraiding.'

μη interrogative expecting negative answer ii. 14 μή δυναται ἡ πίστις σωσαι αυτον ; iii. 11 μήτι η πηγη. . βρκει το γλυκυ ; iii. 12 μή δυναται συκη ελαιας ποιησαι ;

ουτε used for ουδε iii. 12 ουτε ἀλυκον γλυκυ ποιησαι ὕδωρ. See Jannaris *Gr.* § 1723 b.

OTHER ADVERBS AND PARTICLES.

ἄ γ ε interjectional, see note on iv. 13: not found elsewhere in N.T., but occurs in the LXX. and classical authors.

ἀ λ λ ά. In four passages it has its ordinary force of contrasting a positive with a negative conception, as in i. 25 ουκ ἀκροατης. . ἀλλὰ ποιητης, i. 26, iii. 15, iv. 11. In the remaining passage, ii. 18 ἀλλ' ἐρεῖ τις, it appears to have the unusual force of the Latin *immo*, adding emphasis to what has been already said; cf. 1 Pet. iii. 14 ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσυνην, μακαριοι, and see note *in loco*.

α ν (see above under subjunctive and compound sentences) is not used by our author with the past indicative, though this is common enough in other books of the N.T. *e.g.* Heb. xi. 2, 9, Gal. iv. 15, Matt. xi. 21, or with the optative, a construction which is found

only in Luke and Acts. It is omitted with *οστις* before a subjunctive in ii. 10, and likewise with *εως* in v. 7. The former construction is very rare in the N.T. but is found occasionally in classical Greek, both verse and prose: the latter is not uncommon in the N.T. and is found in classical poetry and in Aristotle. Instead of *αν* we find *εάν* used with the relative in classical Greek as well as in the N.T., see note on *ος εán* iv. 4.

ε ν τ ε υ θ ε ν, pleonastic use before *εκ τῶν ηδουῶν* iv. 1.

ε π ε ι τ α used, as in classical authors, after *πρῶτον μέν* without an accompanying *δε* in iii. 17.

ο π ο υ, used for *οπη* or *οποι* iii. 4.

ο υ τ ω ς, generally used with reference to a preceding comparison, as in i. 11, ii. 17, but in ii. 12 explained by what follows, *ουτως λαλειτε ως μελλουτες κρίνεσθαι*, seemingly pleonastic in iii. 10, where see note.

ω δε is used, as in the N.T. generally and in Theocritus and the post-classical writers, of place,¹ for the classical *ένταυθα* or *ένθάδε*, of which the former is not found in the N.T. and the latter only in Luke (including Acts) and John.

ή interrogative, = Latin *an*, implying a negative answer, iv. 5. For *γαρ, δέ, καί, μεν, ουν, τε*, see Index.

ELLIPSIS.

Of substantive in agreement with adjective or adjectival phrase: v. 7 *εως λαβη προϊμον και οψιμον (υετον)*, iii. 12 *ουτε αλυκον (υδωρ) γλυκυ ποιησαι υδωρ*, iv. 14 *το τής αυριον (ήμέρας)*.

Of substantive depending on previous substantive: v. 14 *εν τῷ ονοματι (του Κυρίου)* see note.

Of subject to verb: i. 12 *ου έπηγγείλατο (ὁ Κυριος) τοις αγαπῶσιν αυτον*, iv. 6 *διο λεγει (ὁ Θεός)*, ii. 23 *ελογίσθη αυτω εις δικαιοσυνην (το πιστευειν understood from previous clause)*, iii. 8 quoted below under *Substantive Verb*, i. 5 *εἴ τις λείπεται σοφίας αίτείτω... και δοθησεται αυτω (σοφία)*, cf. the use of the impersonal in v. 15 *καν αμαρτίας η πεποιηκως, άφεθήσεται αυτω*, iv. 10 *ταπεινωθητε*

¹ It is denied by most grammarians following Aristarchus that the local sense is found in Homer and the earlier authors, but in many passages its use seems to approach very near to that of our 'hither,' e.g. *Il.* xviii. 392 *ήφαιστε, προμολ' άδε*, *Soph. O. T.* 7 *άδ' έλήλυθα*, and other passages quoted in Ellendt's *Lex.*, *Plato Prot.* 328 *ωδε αφικέσθαι*.

ένωπιον Κυρίου καὶ (Κυριος) υψώσει υμᾶς, v. 17 οὐκ ἐβρεξεν ἐπὶ τῆς γῆς (ο Θεος).

Of object or adverbial clause: i. 19 ἴστε (τοῦτο), ἀδελφοί, i. 25 ο παρακυψας εἰς νομον καὶ παραμείνας (εν αυτω), cf. John viii. 31 εαν μείνητε ἐν τω λογω τω εμῶ ἀληθῶς μαθηταί μου ἐστε, 2 John 9 μη μενων ἐν τῇ διδαχῇ του Χριστου.

Of substantive verb: i. 12 μακαριος ἀνηρ (ἐστιν) ος υπομένει, ii. 14 and 16 τι οφελος (ἐστιν); iii. 2 οὔτος τελειος ἀνηρ, iii. 6 η γλῶσσα πυρ, iii. 8 ἀκαταστατον κακον (η γλῶσσά εστιν) μεστη ἱου, iii. 13 τις σοφὸς ἐν υμιν; iii. 16 οπου ζῆλος, ἐκεῖ ακαταστασι, iv. 1 ποθεν μάχαι;

Of verb governing infinitive: iii. 12 μὴ δυναται συκη ἐλαίας ποιησαι; ουτε ἀλυκον γλυκυ (δυναται) ποιῆσαι [or is ποιησει the right reading here?].

PLEONASM.

Of ἀνηρ, with δίψυχος i. 8 (as in Herm. Mand. ix. 6), μακάριος i. 12, κατανοουντι i. 23, χρυσοδακτύλιος ii. 2, cf. Luke xxiv. 19 (Ἰησοῦς) ἐγενετο ἀνηρ προφήτης.

Of ἀνθρωπος, with ἐκείνος, i. 7, with πας i. 19.

Of the subject of the infinitive: iii. 3 των ἴππων τους χαλινοὺς εἰς τὰ στοματα βάλλομεν εἰς το πείθεσθαι αυτοὺς ἡμιν, iv. 4 οὐκ εχετε διὰ τὸ μη αἰτεῖσθαι υμᾶς, iv. 13–15 ἄγε νυν οὖς λεγοντες...ἀντὶ του λεγειν υμᾶς.

Of the possessive pronoun or its equivalents: iv. 1 εκ των ηδονῶν ὑμῶν τῶν στρατευομενων ἐν τοις μελεσιν υμων, see above, under *Article*.

Of the demonstrative pronoun, added immediately before or after the verb, in apposition with a remote noun, for the sake of clearness or emphasis: i. 23 εἰ τις ακροατῆς ἐστιν...οὔτος εοικεν: or introducing an explanatory phrase or noun in apposition: i. 27 θρησκεία καθαρὰ ἐστιν αυτη ἐπισκεπτεσθαι ορφανου.

Of αυτος in other cases beside the genitive: iii. 17 εἶδοτι καὶ μὴ ποιουντι ἁμαρτια αυτῶ ἐστιν.

Of φυσις with gen.: iii. 7 πασα φυσις θηρίων δαμάζεται, common in the Stoic writers, see note *in loco*.

Of καρδιά with gen.: i. 26 ἀπατων καρδιαν ἑαυτου.

ORDER OF WORDS.

(1) of substantive and attribute ; (2) of governing and governed nouns ; (3) of subject and predicate ; (4) of governing verb and case ; (5) of interrogative particle.

(1) The adjective generally follows immediately on its substantive, as in i. 4 *εργον τέλειον*, i. 8 *ανηρ διψυχος*, ii. 2 *άνηρ χρυσοδακτυλιος*, ii. 2 *έσθήτι λαμπρα*, but we find also the adjective preceding in i. 12 *μακάριος ανηρ*, iii. 2 *τέλειος ανήρ*, ii. 2 *ρυπαρα έσθήτι*, etc., and always in the case of *πας*. It is unusual for the substantive to be separated from the adjective by an intervening verb (except in the case of the substantive verb), as in i. 2 *οταν πειρασμοις περιπέσητε ποικιλοις*, iv. 6 *μείζονα διδωσιν χάριν*, iii. 13 *γλυκυ ποιήσαι ύδωρ*, iv. 12 *εις εστιν νομοθετης*, v. 17 *Ήλειας άνθρωπος ην ομοιοπαθης ήμίν*. In these cases the adjective is made more prominent by separation, though it is probable that a feeling of rhythm had a good deal to do with the departure from the usual order.

(2) Omitting the genitive of the pronoun, which has been already dealt with, we find the genitive placed immediately after the governing noun in 50 cases as compared with three in which it precedes, the latter being i. 1 *Θεου δουλος*, iii. 3 *των ιππων τους χαλινους*, i. 17 *τροπής αποσκιασμα*. In one instance the governing noun is separated by an intervening verb from the governed, *την γλώσσαν ουδεις δαμάσαι δυναται ανθρωπων*, where greater emphasis is given to *ανθρωπων* by its position.

(3) Where the subject (not being a relative pronoun) is expressed, it precedes the predicative verb in about 55 cases, and follows it in about 20. When the predicate is expressed by the substantive verb and complement, the subject precedes the verb in about 16 cases and follows in about 8. I do not here take note of cases in which the verb is omitted, for which see *Ellipsis* above. As a rule the subject precedes the complement (predicative substantive or adjective), but we have the following exceptions : i. 26 *μάταιος η θρησκεία*, i. 27 *θρησκεία καθαρά αύτη εστιν*, ii. 19 *εις έστιν ό Θεος*, iii. 6 *ό κοσμος τής άδικίας η γλώσσα καθίσταται*, v. 11 *πολυσπλαγχνος εστιν ό Κυριος*. In oblique predication, where subject and complement come under the government of a causative verb, we find the predicative noun preceding in i. 27

ασπιλον εαυτον τηρείν, v. 10 υποδειγμα λάβετε τῆς κακοπαθίας τους προφήτας: the subject precedes in ii. 5 ο Θεος ἐξελεξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πιστεῖ, and in i. 18 απεκυησεν ἡμᾶς εἰς τὸ εἶναι ἡμᾶς απαρχην. Sometimes an adverbial phrase supplies the place of an oblique subject, as in i. 2 χαρὰν ἠγησασθε ὅταν πειρασμοῖς περιπεσητε, which might have been expressed by χ. ἠγ. πειρασμοῖς or τὸ πειρασμοῖς περιπεσεῖν: sometimes of an oblique predicate, as in ii. 1 μὴ ἐν προσωπολημψίαις εχετε τὴν πιστιν, which might have been expressed μὴ προσωπολημπτουσαν εχ. τ. π.

(4) The verb usually precedes the case it governs unless the speaker intends the substantive to be emphatic, as in ii. 14 τι τὸ ὄφελος, εἰάν πιστιν λεγη τις εχειν, εργα δε μὴ εχη, where λεγη τις intervening between πιστιν and its verb gives additional force to the former. In this Epistle the verb precedes in 88 cases and follows in 32, omitting relative clauses.

(5) In interrogative sentences the word which contains the interrogation usually comes first, but is sometimes postponed for emphasis, as in iv. 12 σὺ δε τις εἶ; ii. 21 Ἀβρααμ...ουκ ἐξ εργαων ἐδικαιώθη; ver. 25 Ῥααβ...ουκ ἐξ εργαων ἐδικαιώθη;

CHAPTER IX

FURTHER REMARKS ON THE GRAMMAR AND STYLE OF ST. JAMES

The last chapter contained a survey of the grammatical usages of our Epistle. In the present chapter I propose to consider what conclusions may be drawn from that survey, as well as from an examination of the vocabulary of the Epistle, from the use of rhetorical figures, the rhythm and arrangement of words, in reference to the Author's command over the resources of the Greek language and the distinctive qualities of his style.

To deal first with any peculiarities of *Inflexion*, he adheres to classical usage, with the majority of the writers of the N.T., as regards the gender of *πλουτος* and *ζῆλος*, which are sometimes made neuter by St. Paul.

As regards the Future, the reading *κερδησομεν* is not quite certain in iv. 13. It is not found elsewhere in the Bible, while the Attic *κερδανω* appears as a doubtful reading in 1 Cor. ix. 21, but the aor. *εκερδησα* is common. Again, *φαγομαι* in v. 3 is the only future of *εσθίω* employed in the N. T. In the LXX. *εδομαι* and *φάγομαι* are both common, and are sometimes used in the same passage without any difference of meaning, e.g. Numb. xviii. 10 *φάγομαι*, ver. 11 *εδομαι*, Deut. xii. 20 and 24 *φάγομαι*, ver. 22 *εδεται*, so too *καταφάγομαι* and *κατεδομαι*.

As to the Perfect, we find parallels to *εἰσεληλυθαν* in John, Luke, Paul, and Laconian inscriptions. As there is no instance of the 3rd. pl. either of the imperfect or 2nd. aor. in our Epistle, there is no evidence to show whether James would have used such barbarous forms as *εἶχουσαν* with John, or *παρελάβουσαν* with Paul, see Hort *Appendix*, p. 165.

As to the Imperative, *ητω* occurs twice in the LXX. and only in one other place of the N.T. (1 Cor. xvi. 22). It is also found in

inscriptions from Asia Minor. *κάθου* occurs elsewhere in the N.T. only in quotations from the LXX.: it is said to have been used by Aristophanes and Menander, but does not occur in their existing remains. See below, notes on ii. 3, v. 12.

I go on now to *Syntactical Uses*.

The Article. We found James omitting this, contrary to classical usage, where the noun was defined by a pronominal genitive, as in i. 26 *χαλιναγωγῶν γλῶσσαν εαυτου, απατῶν καρδίαν εαυτου*, v. 20 *σώσει φυχην αυτου*. This license, common in LXX., is very rare in the other books of the N.T. except in the first two chapters of St. Luke and in quotations from the LXX., cf. Matt. xix. 28 *ἐπὶ θρονου δόξης αυτου*, Luke i. 15 *εκ κοιλίας μητρος αυτου*, ver. 25 *ἀφελειν ονειδός μου*, ver. 51 *εν βραχίονι αυτου...διανοία καρδιας αυτῶν*, Heb. x. 16 *ἐπι καρδίας αυτῶν* (fr. LXX.), Jude 14 *εν ἀγαις μυριάσω αυτου*. See above, pp. ccxvii. foll. and my edition of Jude, pp. xxvi.—xxxv.

A similar license found in our Epistle is the omission of the article when the noun is defined by a genitive other than a pronoun, as in i. 18 *ἀπεκυησεν ἡμας λογω αληθείας*, ii. 12 *δια νομου ἐλευθερίας κρίνεσθαι*, i. 20 *οργη ἀνδρος δικαιοσυνην Θεου ουκ ἐργάζεται*. This is very common in the LXX. and occurs, I think, in all the books of the N.T., especially after a preposition, e.g. 1 Cor. i. 1 *διὰ θελήματος Θεου*, *ib.* ii. 15 *τις εγνω νουν Κυρίου*; vi. 9 *Θεου βασιλείαν*, x. 21 *ποτηριου Κυρίου*, Heb. x. 39 *εις περιποίησιν ψυχῆς*, x. 28 *ἀθετήσας νομον Μωυσέως*, xii. 22 *πολει Θεου ζωντος, εκκλησία πρωτοτοκων ἀπογεγραμμενων εν ουρανοις*. The omission of the article with the attribute, as in ii. 8 *νομον βασιλικον*, is less frequent except in the combination *πνευμα ἅγιον*: we find it, however, in 1 Pet. i. 23 *διὰ λογου ζωντος*, 2 Pet. ii. 5 *ἀρχαίου κοσμου ουκ ἐφεισατο*, ver. 8 *ψυχην δικαίαν ἐβασάνιζεν*, ver. 15 *καταλείποντες ευθείαν οδου*. See above, pp. ccxix. foll.

St. James' use of the *Pronoun* is more idiomatic than is usual in the N.T. I cannot call to mind any other example of *τις* used, like *quidam*, to soften what might seem a harsh or exaggerated expression, as in i. 18 *απαρχήν τινα*. We have also the double interrogative *ηλικον πυρ ἡλικην ὕλην ἀνάπτει*; and the pregnant use of *οιτινες* = 'whereas they' in iv. 13, for which compare Acts xvii. 11 *ουτοι ἦσαν εὐγενεστεροι τῶν ἐν Θεσσαλονικη, οιτινες ἐδε-*

ξαντο τον λογον κ.τ.λ. 'in that they received the word,' *ib.* vii. 53, Rom. i. 25, Phil. iv. 3, with Lightfoot's note, Winer, p. 209 n. and for examples from classical writers, Isaeus vi. 43 *εις τουτο αναιδείας ηκουσιν ωστε διεμαρτυρουν τ'αναντια οἷς αυτοι επραξαν, οιτινες ἀπεγραψαν αυτους κ.τ.λ.*, Xen. *Ages.* i. 36 *αξιον ἄγασθαι αυτου, οστις υπ ουδενὸς εκρατηθη*, Ellendt, *Lex. Soph.* s.v. ii. 3. The only unclassical use is the modified Hellenistic emphasis on *αυτοί* in ii. 7 = 'is it not they who?' We do not find St. Luke's *αυτος* ὁ for ο *αυτος*, nor ος nor *ποιος* for *τις*, as seems to be the case in Matt. xxvi. 50, xxiv. 43, Acts xxiii. 34.

None of the examples mentioned under *Number and Gender* are contrary to classical usage, while some are idiomatic, e.g. *αγε νυν* with plural verb, a use of *αγε* which is not found elsewhere in the N.T.

ι.—The use of the Nom. in apposition to an oblique case (iii. 8 *την γλωσσαν...μεστή ἰου*) is certainly harsh, but admits of some explanation, which distinguishes it from the solecisms quoted from St. Mark and the Apocalypse in the note.

Perhaps the point in which our Epistle departs most from classical usage is in regard to the Genitive of Quality, such as *ακροατης ἐπιλησμονης* i. 25, *κριται διαλογισμων πονηρων* ii. 4, ὁ *κοσμος τῆς αδικιας* iii. 6. Vorst explains this by the comparative paucity of adjectives in the Hebrew language (*Hebr.* pp. 244 foll.), comparing Acts ix. 15 *σκευος εκλογῆς*, Heb. i. 8 *η ράβδος τῆς ευθυτητος*, Hosea xii. 7, where the Heb. 'balance of deceit' is expressed by *ζυγὸς αδικίας* of the LXX., but in Prov. xx. 23 by *ζυγος δολιος*.

The only use of the dative which seems to call for notice here is the Hebraistic use of the cognate with intensive force in v. 17 *προσευχῃ προσηυξάτο*. This is found in several books of the N.T. but apparently not in St. Paul's writings.

Prepositions.—The constructions ὁ *ιος εἰς μαρτυριον εσται* and *ἐλογίσθη εἰς δικαιοσυνην* are Hebraistic and not found in classical authors, though common in the N.T., see notes on ii. 23, v. 3. The distinction between *εἰς* and *ἐν* is never lost in St. James, as it is in some of the writers of the N.T.

ἐπί: used with acc. where we might have expected either the simple dat. or dat. with *ἐπί*, e.g. ii. 7 after *ἐπικαλεῖν* (cf. 2 Chron. vii. 14 *εφ' οὗς επικεκληται το ονομα μου*, Acts xix. 13 *ονομάζεν*

ἐπὶ τοὺς ἐχοντας τὰ πνεύματα τὸ ὄνομα τοῦ Κυρίου, but Plato *Tim.* 60 ὃ γένοι κεραμον ἐπωνομάκαμεν, *Rep.* vi. 493 ὀνομάζειν ταυτὰ πάντα ἐπὶ ταῖς τοῦ μεγάλου ζῶου δόξαις, Stallb. on *Rep.* v. 470); v. 14 after *προσευχομαι* (cf. Mark xvi. 18 ἐπὶ ἀρρωστους χείρας ἐπιθησουσιν, Acts viii. 17, Acts ix. 17, but more usually with dat. as in Mark v. 23, vii. 30).

προς: for the post-classical phrase *προς ὀλιγον* iv. 14, cf. Plut. *Mor.* 116 A, Justin M. *Apol.* i. 12 οὐκ ἂν τις τὴν κακίαν πρὸς ὀλίγον ἤρειτο. There is only one instance of *προς* with gen. in N.T. (Acts xxviii. 34), and six with the dat.; but the acc. is sometimes used where we might have expected *παρά* with dat., as in Matt. xiii. 56 αἱ ἀδελφαὶ πρὸς ἡμᾶς εἰσὶν.

ἐν: the following are unclassical, *λαλεῖν* and *ἀλείφειν ἐν τῷ ὀνοματι* v. 10, 14, *πλουσιος ἐν πίστει* i. 6 (where a classical writer would rather have used the simple gen. or dat.), *καυχᾶσθω ἐν τῷ ὕψει* i. 9 (where a classical writer would rather have used *ἐπί*), *ἐν τῇ γλωσση εὐλογεῖν* iii. 9 (instead of the simple dat.). These uses are shared by the other writers of the N.T.

Tenses and Moods.—We have examples of the idiomatic use of tenses in the gnomic aorist, i. 11, 24, and the juxtaposition of aor. and perf. in i. 24 *κατενοησε καὶ ἀπελήλυθεν* and of the pres. and perf. in iii. 17 *δαμάζεται καὶ δεδάμασται*. The use of the moods also conforms to the classical standard, except that the optative is absent, as it is also in Matthew, the Gospel and Epistles of John, and the Epistle to the Hebrews and the Apocalypse. We have no instance in our Epistle of such constructions as *να* followed by a fut. ind., which we find in John xvii. 2 *να δώσει* 1 Pet. iii. 1 *να κερδηθησονται*, and frequently in the Apocalypse; still less of *να* with pres. ind. as in 1 Cor. iv. 6 *να φυσιουσθε*, Gal. iv. 17 *να ζηλουτε*.¹ A similar license is the use of *εάν* with indic. in 1 Thess. iii. 8 *εάν υμεῖς στηκετε*, Acts viii. 31 *εάν μη τις ὀδηγήσει*, Luke xix. 40 *εάν οὗτοι σιωπησουσιν*, 1 John v. 15, *εάν οἶδαμεν*; of *οταν* with indic., Apoc. iv. 9 *οταν δωσουσιν*, Mark xi. 19 *οταν ἐγενετο*, ver. 25 *οταν στηκετε*, Mark iii. 11 *οταν ἐθεωρουν* (see Jannaris, § 1947). Again, St. James affords no instance of unclassical uses of the infinitive, such as *ἐγενετο...ἐλθειν*, so

¹ So Lightfoot *in loco*, but it seems better to regard it as an unusual contraction for *ζηλήτε*; cf. Jannaris, p. 216, §§ 850 foll.; Winer, p. 363; Blass, p. 48, § 3.

common in Luke; nor of the gen. of the article with inf. instead of the simple inf. as in Luke xvii. 1 *ανευδεκτον ἐστιν του τα σκανδαλα μη ελθειν*, Acts iii. 12 *πεποιηκοσι του περιπατειν*; nor of *ινα* with subj. instead of simple inf. as in Matt. xviii. 6 *συμφερει αυτω ινα κρεμασθη λιθος*, John iv. 34 *εμὸν βρωμά ἐστιν ἵνα ποιω το θελημα*, Luke i. 43 *ποθεν μοι τουτο ἵνα ἐλθῃ η μητηρ*, 1 Cor. iv. 3 *ἐμοὶ εἰς ἐλάχιστον ἐστιν ἵνα υφ υμῶν ανακριθω*, or instead of the inf. with art. explaining the purport of what precedes, as in Phil. i. 9 *τουτο προσευχομαι, ἵνα η αγάπη περισσευση*, 1 John iv. 17 *ἐν τουτω τετελειωται η αγάπη, ἵνα παρρησίαν εχωμεν*, or where we should have expected the inf. with *ωστε* e.g. Gal. v. 17 *ταυτα αλληλοις αντικειται, ἵνα μη α εαν θελητε ποιητε*, 1 Thess. v. 4 *ουκ εστε ἐν σκοτει, ἵνα η ημερα υμᾶς ως κλεπτας καταλάβῃ*.

On the whole I should be inclined to rate the Greek of this Epistle as approaching more nearly to the standard of classical purity than that of any other book of the N.T. with the exception perhaps of the Epistle to the Hebrews. The author of the latter has no doubt greater copiousness, and more variety of constructions; he is also occasionally very idiomatic, as in the phrase *εμαθεν ἀφ' ὧν επεσθεν* v. 8; but while the distinction between *μη* and *ου* is carefully preserved in our Epistle, we find in the Hebrews *μη* used incorrectly after *ἐπει*, ix. 17 *ἐπει μη τοτε (αλ. μηποτε) ἰσχυει, οτε ζῆ ὁ διαθεμενος*, and with the participle, xi. 8 *ἐξῆλθεν μη ἐπισταμενος*, ver. 13 *κατα πίστιν ἀπέθανον μη κομισαντες*, ver. 27 *πιστει κατελιπεν Αἴγυπτον μη φοβηθεις τον θυμον του βασιλεως* (in contrast with James i. 25). Again, the latter writer is less accurate in his use of the moods and tenses than our author. Thus we find the aor. with *ουπω* in xii. 4, where a classical writer would have used the perfect, *ουπω μέχρις αἵματος αντικατέστητε...καὶ εκλελησθε τῆς παρακλήσεως*: we find *οταν* with the aor. subj. followed by pres. ind. in i. 6 *οταν πάλιν εἰσαγάγῃ τον πρωτοτοκου εἰς την οἰκουμενην λεγει*, where *οταν εἰσαγάγῃ* seems to be equivalent to *εἰσάγων*: we find irregular uses of the inf. in ii. 3 *ἀρχὴν λαβουσα λαλεισθαι*, ii. 15 *διὰ παντος του ζην*, ix. 24 *εἰς ουρανον εἰσῆλθεν νῦν ἐμφανισθῆναι τω προσώπῳ του Θεου*, vi. 10 *ου γὰρ αδικος ὁ Θεος ἐπιλαθεσθαι του ἔργου*: we find post-classical uses of the prepositions, e.g. *παρὰ* after the comparative in i. 4, iii. 3, and elsewhere; *εἰς* used with persons ii. 3 *εἰς ημας ἐβεβαιώθη*; *εἰς το* used of the consequence,

xi. 3 *πίστει νοουμεν κατηρτίσθαι τους αἰῶνας ρηματι Θεοῦ εἰς τομη εκ φαινομενων γεγονουσαι*; απο used where a classical writer would have written *διά* with acc., v. 7 *εἰσακουσθεῖς ἀπο τῆς ευλαβείας*; not to mention the use of such a Pauline anacoluthon as xiii. 5 *ἀφιλάργυρος ὁ τρόπος, αρκουμενοι τοῖς παρουσιν*.

I do not of course assert that St. James writes with the same facility as St. Paul. The former was evidently a slow and careful writer, while the latter speaks as he is moved, without regard to accuracy or ornament, in the provincial Greek which was familiar to him from childhood. Nor again is it meant that the Greek of our Epistle is such as could be mistaken for that of a classical writer. There are undoubtedly harsh phrases, such as i. 17 *τροπῆς αποσκιασμα*, i. 23 *το προσωπον τῆς γενέσεως*, ii. 4 *κριταὶ διαλογισμῶν πονηρῶν*, and awkward and obscure sentences, such as ii. 1 *μὴ ἐν προσωπολημψιαις εχετε τὴν πίστιν του Κυριου ημῶν Ἰησου Χριστου τῆς δοξης*, iii. 6 *ο κόσμος τῆς ἀδικίας η γλῶσσα καθίσταται ἐν τοῖς μελεσιν ημων η . . . φλογίζουσα τον τροχον τῆς γενεσεως*, iii. 12 *μη δυναται συκὴ ἐλαιας ποιησαι*; *ουτε ἀλυκον γλυκυ ποιησαι υδωρ*, also iv. 5, 6, 17. But Schleiermacher and Dr. S. Davidson are entirely mistaken when they allege as proofs that 'the author was not accustomed to write Greek' such thoroughly idiomatic phrases as i. 2 *οταν πειρασμοῖς περιπεσητε ποικιλοις*, and the admirably energetic *βουληθεῖς* in i. 18 (*βουληθεῖς ἀπεκυησεν ημας λόγω αληθειας*). Nor can I see that there is any ground for stumbling at the use of *πορείαις* in i. 11 or of *ἀπεκυησεν* in i. 18. The latter, it is true, is not a classical word, but the question is not, of course, about classical, but about post-classical Greek, in which this word was of general use. If it is objected that St. James uses, in the sense of 'begetting,' a word which properly means 'to bring forth,' the answer is that both here and in i. 15 the word is used metaphorically, and that in the Hebrew Scriptures terms properly employed of the mother are used to denote God's relation towards mankind.

VOCABULARY.¹

I proceed now to examine the vocabulary of St. James, giving lists (1) of the words which are apparently employed for the first

¹ In making this list I have been materially assisted by the lists given in Thayer's *Lexicon* and in *Studia Biblica*, i. p. 149.

time by him, (2) of words used by him alone among biblical writers, (3) of LXX. words used by him alone among the writers of the N.T. It is stated in each case whether the word is classical or post-classical, taking the year 300 B.C. as a rough dividing line.

Thirteen words are apparently used for the first time by St. James: see notes *in loco*. ἀνέλεος ii. 13 only in *Test. Abr.* 16; ἀνεμιζομενος i. 6 only in Schol. on *Od.* xii. 336, and Johannes Moschus, *ap.* Hesychius; ἀπειραστος i. 13 used by Clem. Al. and other Fathers in the same sense probably with reference to St. James, by Josephus in a different sense; ἀποσκιασμα i. 17 used by Basil (vol. i. p. 17 in Migne *P.G.*), where he speaks of the world as ἀποσκιασμα τῆς δυνάμεως του Θεου, and Cyril Alex. i. 189 πτηνῶν ἀποσκίασμα volucrum adumbratam formam; δαιμονιωδης iii. 15 only found in Schol. to Arist. *Ranae* and Symmachus' version of the Psalms; δίψυχος i. 8 and iv. 8, found in the *Didaché* and quoted from an unknown apocryphal writing by Clem. Rom., used by the latter, by Hermas and subsequent writers, with evident reference to St. James; θρήσκος i. 26 only found in Theognostus *Can.* (*f.* 820); πολυσπλαγχνος v. 11 found elsewhere only in Hermas; προσωπολημπτειν ii. 9 found elsewhere only in Orig. *Proverb.* c. 19; προσωπολημψία ii. 1 used also by St. Paul and by Polycarp; ρυπαρία i. 21 found also in Plutarch, etc.; χαλιναγωγείν i. 26, iii. 2, used also by Polycarp, Hermas, and Lucian; χρυσοδακτύλιος ii. 2 not found elsewhere.

Besides these there are five words used by St. James which do not occur either in the LXX. (including the Apocrypha) or in the N.T.: βρω iii. 11 used intransitively by classical writers, transitively, as here, by some of the Fathers; ενάλιος iii. 7, classical; ευπειθης iii. 17, cl. and Philo (ευπειθεω and ευπείθεια occur in 4 Macc.); εφημερος ii. 15, classical; κατήφεια iv. 9, classical and Philo.

One word σητοβρωτος (v. 2) is found elsewhere only in LXX., Job xiii. 28, and in *Sibyll. Orac.*, quoted in note.

The following occur in the LXX. but not elsewhere in the N.T.: ἀδιάκριτος¹ iii. 17, post-classical and rare in this sense, has a different sense in Prov. xxv. 1; ακατάστατος i. 8, iii. 8, classical, Isa. liv. 11: άλυκός iii. 12, cl., and in Numb. iii. 12, Deut. iii. 17; άμάω v. 4, cl., and in Lev. xxv. 11, Deut. xxiv. 19, Isa. xvii. 5; άπλωσ i. 5, cl., Prov. x. 10; άποκυέω¹ post-cl. used by Philo and

¹ Each of these words occurs once in Aristotle.

4 Macc. xv. 14 ; ἀφυστερῶ v. 4, post-cl., Polyb., Diod., Neh. ix. 10, Sir. xiv. 14 ; βοή v. 4, cl., Ex. ii. 23 ; γελως iv. 9 cl., Gen. xxi. 6 ; εἰοικε i. 6, 23, cl., Job vi. 25 ; εμφυτος i. 21, cl., Wisdom xii. 10 ; ἐξέλκω i. 14, cl., Gen. xxxvii. 28 ; επιτήδειος ii. 16 cl., and in 1 Macc. iv. 46, Wisdom iv. 5 ; επιλησμονή i. 25, only found besides in Sir. xi. 25 ; ἐπιστημων iii. 13, cl., Deut. i. 13, etc. ; ευπρεπεια i. 11, cl., Ps. l. 2 ; θανατηφορος iii. 8, cl., Numb. xviii. 22 ; κακοπαθία v. 10, cl., Mal. i. 13 ; κατιω v. 3, post-cl., Lam. iv. 1 ; κατοικιζω iv. 5, cl., Exod. ii. 21+ ; κενῶς iv. 5, cl., Isa. xlix. 4 ; μαραίνω i. 11, cl., Job xv. 30 ; μεταγω iii. 3, 4, cl., 1 Kings viii. 48+ ; μεγαλαυχῶ (or μεγαλα αυχῶ) iii. 5, cl., Ezek. xvi. 50+ (the simple αυχῶ is class., but does not occur in LXX.) ; νομοθετης iv. 12. cl., Ps. ix. 20 ; ὀλολυζω v. 1, cl., Joel i. 5+ ; ὁμοίωσις iii. 9, cl., Gen. i. 26+ ; οψιμος v. 7, cl., Deut. xi. 14+ ; παραλλαγη i. 17, cl., 2 K. ix. 20 ; πικρος iii. 11, 14, cl., Gen. xxvii. 34+ ; ποιήσις i. 25, cl., Sir. xix. 18 ; προῖμος v. 7, cl., Deut. xi. 14 ; ριπίζω i. 6, cl., Dan. ii. 35 ἔρριπισεν ὁ ἀνεμος (where Theodotion has ἐξηρεν), and Philo ; σηπω v. 2, cl., Job xl. 7 ; ταλαιπωρεω iv. 9, cl., Mic. ii. 4+ ; ταχυς i. 19, cl., Prov. xxix. 20+ ; τροπη i. 17, cl., Deut. xxxiii. 14+ ; τροχος iii. 6, cl., Ps. lxxxiii. 13+ ; τρυφάω v. 5, cl., Neh. ix. 25+ ; υλη iii. 5, cl., Isa. x. 17+ ; φιλία iv. 4. cl., Prov. xix. 7+ ; φλογίζω, iii. 6, cl., Ps. xcvi. 3 ; φρίσσω ii. 19, cl., Job iv. 14+ ; χρη iii. 10, cl., Prov. xxv. 27, τιμᾶν δε χρη λόγους ἐνδοξους.¹

Of the unusual words mentioned above it is to be noted that some are of a technical nature, connected with fishing, as ἀνemiζω, ριπίζω, ευαλιος, εξελκω, αλυκον. Possibly the last may have been a local expression for a salt spring. Others are connected with husbandry, as ἀμάω, βρυω, ἐπιτηδεια, κατιω, μαραίνω, οψιμος, πρόῖμος, σεσηπε, σητοβρωτος. Others, however, are perfectly general, as ἀνελεος, πολυσπλαγχνος, ἀπειραστος, θρησκος, εὐπειθής. Then there are others, very common in classical writers, which we wonder not to find used in the other parts of the N.T., such as χρη, γέλως, εοικε, υλη, ἀπλως, πικρος, ταχυς, λείπεσθαι 'to be wanting in.' In some cases this absence may be due to accident, since we find other forms of the same stem commonly used. Thus we have many instances of εν τάχει, and we find also ταχινός, ταχεως, ταχυ, τάχιον, τάχιστα. In like manner we find πικρια, πικραίνω, πικρῶς, γελᾶν and καταγελᾶν, ἀπλους and

¹ χρή is omitted in the Concordances to the LXX.

ἀπλοτης. There is no mention of forests in the N.T. except in St. James, which accounts for *υλη* not being found: but *χρη* and *ἔοικε* stand on another footing. For the latter we always have *ομοιος εστι* in the other books; and for the former either *δει* (used sometimes where a classical writer would certainly have preferred *χρη*) or *ὀφείλω*. It appears then that, so far as the use of these two words is concerned, St. James is more idiomatic than the other canonical writers, and for the rest that he uses with freedom rare words and compounds, all of them correctly formed and some of them possibly formed by himself. He is, however, a purist in regard to those combinations of prepositions and adverbs which are so marked a feature of late Greek, e.g. *υπερλίαν* 2 Cor. xi. 5, *ἐφάπαξ* Heb. vii. 28, *εκπαλαι* 2 Pet. ii. 3, *απὸ τότε* Matt. iv. 17, *απο περυσι* 2 Cor. viii. 10, cf. Winer, p. 525.

Another point deserving notice in St. James, which might seem to denote limited acquaintance with the language, is his use of general instead of special terms; though, as regards *ποιεῖν* and *διδοναι*, Vorst (*Hebr.* pp. 158–163, 167, 59) considers that this extended use is derived from the corresponding Hebrew words.

ποιεῖν. *ελεος* ii. 13, *εἰρηνην* iii. 18, *ἀμαρτιαν* v. 15, *συκη ἐλαίας ου ποιεῖ* iii. 12, *άλυκον ου δυναται γλυκυ ποιῆσαι ὕδωρ* iii. 12, *ποιησομεν ἐκει ενιαυτον* iv. 13, *ποιειν καλον* iv. 17, *π. καλως* ii. 8. 19, cf. *ποιητης λογου* i. 22, *ποιητῆς νομου* iv. 11, *ποιητης εργου* i. 25.

ἐργάζεσθαι. *ἀμαρτιαν* ii. 9, *δικαιοσυνην* i. 20, *το δοκιμιον υμων τῆς πιστεως κατεργάζεται υπομονήν* i. 3.

λαμβάνειν. *τι παρὰ του Κυριου* i. 7, *τον στεφανου τῆς ζωῆς* i. 12, *κριμα λήμψεσθε* iii. 1, *αἰτετε καὶ ου λαμβάνετε* iv. 3, *ἕως αν (ο καρπος) λάβη προῖμον* v. 7, *υποδειγμα λαβετε τοὺς προφητας* v. 10.

εχειν. *η υπομονη εργου τελειου εχέτω* i. 4, *μη ἐν προσωπολημψιαις ἔχετε την πιστιν* ii. 1, *πίστιν, εργα εχει τις* ii. 14, 18, *πίστις εχει εργα* ii. 17 (cf. Clem. R. ii. 6, 9 *εργα εχοντες*), *ζηλον εχετε εν τῇ καρδίᾳ* iii. 14, *ἐπιθυμειτε καὶ ουκ εχετε* iv. 2.

διδοναι. *ὁ ουρανος υετου εδωκεν* v. 18.

Compare also the different uses of *πίστις* in i. 3, 6, etc. and ii. 14–26; of *πλουσιος* i. 10, ii. 6, v. 1; of *πειρασμος* and *πειράζεσθαι* in i. 2 and 13; of *σοφία* in iii. 15 and 17; of *φθόνος* in iv. 2 (?) and 5. See Comment on Faith below.

I go on now to speak of the style of the Epistle, as exhibited in the writer's use of rhetorical figures and of rhythm. Though we do not find here the oratorical power of the Epistle to the Hebrews or the rapid and impassioned eloquence of St. Paul; though there is no attempt to build up a number of subordinate clauses into elaborate periods; yet there is something too of rhetorical skill, and at times of idiomatic phraseology which is very telling. The sentences are short, simple, direct, conveying weighty thoughts in weighty words, and giving the impression of a strong and serious individuality as well as of a poetic imagination.

Use of metaphor and simile :

(1) *derived from rural life*, i. 10 the transitory nature of earthly prosperity is illustrated by the flower which withers away and loses all its beauty under the burning sun and wind; iii. 11 the right use of speech is illustrated by the spring which only gives forth sweet water, by the tree which produces only its own proper fruit; iii. 18 righteousness is a fruit whose seed is sown in peace; iv. 14 man's life is like a shifting mist; v. 7 patience under persecution is inculcated by the example of the husbandman who waits patiently for the rains which shall bring the crop to perfection; iii. 5 a careless word is compared to the spark which sets on fire a forest; iii. 3 as the horse is turned by the bridle, so man's activity is controlled by putting a check on the tongue; iii. 8 the tongue is like the deaf adder which refuses to hear the voice of the charmer.

(2) *derived from sea and stars*, i. 6 a man who cannot make up his mind is compared to a wave driven by the wind and tossed; iii. 4 the control which a man is enabled to exert over his actions by learning to bridle his tongue is compared to the steering of a ship by the rudder; i. 17 God the source of all light is compared to a sun which never suffers obscuration or change.

(3) *derived from domestic life*, i. 15 the development of sin is compared to conception, birth, growth, and death; i. 18 the renewal of man's nature by the reception of the Divine Word is compared to conception and birth; i. 23 a careless listener is compared to one who gives a hasty glance at a mirror; ii. 26 the relation

between the acceptance of a dogma and practical goodness is compared to that between the body and the animating spirit of life; iv. 4 unfaithfulness to God is compared to adultery; v. 2 the decay and rust to which stored up wealth is liable are used to symbolize the disease which eats away the unjust and covetous soul.

(4) *derived from public life*, i. 12 the future happiness of the righteous is described as 'the crown of life;' iv. 1 pleasures are like a hostile army encamped in our body; v. 3 wages which are kept back cry to God for justice.

Paronomasia:¹

(1) It is a marked feature of the writer's style to link together clauses and sentences by the repetition of the leading word or some of its cognates: compare i. 3-6 *το δοκιμιον τῆς πίστεως κατεργάζεται υπομονην· ἡ δε ὑπομονή εργον τέλειον ἔχεται, ἵνα ᾗτε τελειοὶ ἐν μηδενὶ λειπομενοὶ εἰ δε τις λειπεται σοφίας, αἰτεῖτω... αἰτεῖτω δε ἐν πίστει μηδεν διακρινόμενος· ὁ γαρ διακρινόμενος κ.τ.λ.*; i. 13-15 *μηδεὶς πειραζόμενος λεγω οτι ἀπο Θεου πειράζομαι· ὁ γαρ Θεος ἀπείραστος ἐστιν κακῶν, πειράζει δε αὐτος οὐδεν· εἰαστος δε πειράζεται υπο τῆς ἰδίας ἐπιθυμίας· εἰτα ἡ ἐπιθυμία τίκτει ἁμαρτίαν, ἡ δε ἁμαρτία ἀποκτείνει θάνατον*; i. 19, 20 *βραδυσ εἰς το ἀκουσαι, βραδυσ εἰς οργην· οργη γαρ ἀνδρος Θεου δικαιοσυνην οὐκ ἐργάζεται*; i. 21-25 *δεξασθε του ἐμφυτου λόγου... γίνεσθε δε ποιηταὶ λογου καὶ μη ἀκροαταὶ μονου... οτι εἴ τις ἀκροατης λογου ἐστιν καὶ ου ποιητης... οὐκ ἀκροατης ἐπιλησμονῆς γενομενος ἀλλα ποιητης εργου, ουτος μακάριος ἐν τη ποιησει αυτου εσται*; i. 26, 27 *ει τις δοκεῖ θρησκος εἶναι... τουτου μάταιος ἡ θρησκεία· θρησκεία καθαρη αὐτη ἐστίν κ.τ.λ.*; ii. 2-7 *ἐαν εἰσελθη ἀνηρ χρυσοδακτυλιος ἐν ἐσθήτι λαμπρα, εἰσελθη δε καὶ πτωχος ἐν ρυπαρη ἐσθήτι, ἐπιβλεψητε δε ἐπὶ του φορουντα τὴν ἐσθήτα τὴν λαμπράν... καὶ τω πτωχῶ εἰπητε κ.τ.λ. ... ουχ ὁ Θεος ἐξελεξατο τους πτωχους; ... υμεῖς δε ἠτιμάσατε τον πτωχόν... οἱ πλουσιοι αυτοὶ ἔλκουσιν*

¹ I use this term in the loose sense in which it is employed by Schmid in his *Atticismus*, to express the repetition of the same word or root.

...αὐτοὶ βλασφημοῦσιν; ii. 8–12 the word νομος occurs in each of these verses; ii. 12 οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε; ii. 13 ἡ κρίσις ἀνελεος τῷ μὴ ποιησαντι ἐλεος, κατακαυχάται ἐλεος κρίσεως; in ii. 14–26 τι οφελος; begins 14 and ends 16, the phrase πίστιν εχειν occurs twice, ἐργα εχειν thrice, ἐξ ἐργων δικαιοῦσθαι occurs thrice and ἐκ πίστεως δικαιοῦσθαι once, πιστις is found eight times, and ἐργα five times in other collocations, πιστευω thrice, χωρὶς ἐργων twice, (ἡ πίστις) νεκρά ἐστιν twice, we have also το σῶμα χωρὶς πνεύματος νεκρόν and δεῖξόν μοι τὴν πίστιν σου...καγῶ σοι δείξω κ.τ.λ.; iii. 2–4 πολλα πταίομεν ἀπαντες· εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος δυνατός χαλιναγωγῆσαι καὶ ὅλον το σῶμα· ἴδε τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν καὶ ὅλον το σῶμα μετάγομεν· ἴδου καὶ τὰ πλοῖα μετάγεται; iii. 5–8 ἡ γλῶσσα μικρὸν μέλος ἐστίν· ἴδου ἡλίκον πυρ ἡλίκην ὕλην ἀναπνέει· καὶ ἡ γλῶσσα πυρ, ὁ κόσμος τῆς ἀδικίας ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν... ἡ φλογίζουσα τὸν τροχὸν τῆς γενεσεως καὶ φλογιζομένη ὑπο τῆς γενενης. πασα φύσις θηρίων τε καὶ πετεινῶν ἐρπετῶν τε καὶ ἐναλίω δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ· τὴν δὲ γλῶσσαν οὐδεὶς δαμάσαι δύναται ἀνθρώπων; iii. 9 ἐν αὐτῇ εὐλογοῦμεν καὶ ἐν αὐτῇ καταρωμεθα... ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα; iii. 11–18 τὸ γλυκὺ καὶ τὸ πικρὸν... συκὴ ἐλαίας, ἄμπελος συκα... ἄλυκον γλυκὺ... εἰ ζῆλον πικρὸν ἐχετε καὶ ἐριθίαν... οὐκ ἐστὶν αὕτη ἡ σοφία ἄνωθεν κατερχομένη... ὅπου γὰρ ζῆλος καὶ ἐριθία, ἀκαταστασία... ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, ἐπειτα εἰρηνικὴ, μεστὴ καρπῶν ἀγαθῶν... καρπὸς δὲ δικαιοσύνης ἐν εἰρηνῇ σπειρεται τοῖς ποιοῦσιν εἰρηνην; iv. 1–3 ποθεν πολεμοὶ καὶ πόθεν μάχαι, οὐκ ἐντεθεν ἐκ τῶν ἡδονῶν; ... μάχεσθε καὶ πολεμεῖτε· οὐκ ἐχετε διὰ τὸ μὴ αἰτεῖσθαι· αἰτεῖτε καὶ οὐ λαμβάνετε διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς δαπανησητε; iv. 4–10 ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ Θεοῦ· ὅς ἐάν οὖν βουλευθῆ φίλος εἶναι τοῦ κόσμου ἐχθρὸς τοῦ Θεοῦ καθίσταται... ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν· ὑποτάγητε οὖν τῷ Θεῷ... ἐγγίσατε τῷ Θεῷ καὶ

εγγισει υμῖν . . . ταπεινωθητε ενωπιον Κυρίου; iv. 11, 12 μὴ καταλαλειτε αλληλων, ἀδελφοί· ο καταλαλων ἀοελφου ἢ κρίνων τον ἀδελφὸν αυτου καταλαλεῖ νομου καὶ κρινει νόμον· εἰ δε νόμον κρίνεις ουκ εἶ ποιητης νομου ἀλλα κριτης. εἰς ἐστιν νομοθέτης καὶ κριτης· σὺ δε τίς εἶ, ὁ κρίνων τον πλησιον; iv. 13-17 αυριον . . . το τῆς αυριον, ποιησομεν . . . ποιησομεν, φαινομενη . . . ἀφανιζομένη, καυχασθε . . . καυχησις, καλον ποιειν . . . ποιουντι; v. 3-11 ὁ αργυρος κατίωται καὶ ὁ ἰὸς φαγεται τας σαρκας . . . μακροθυμήσατε εως τῆς παρουσιας τοῦ Κυριου . . . μακροθυμων . . . μακροθυμησατε και υμεις, ὅτι η παρουσια του Κυρίου ηγγικεν. μη στενάζετε ινα μη κριθῆτε· ἴδου ὁ κριτης προ των θυρων εστηκεν. ὑποδειγμα λάβετε τῆς μακροθυμίας τούς προφητας· μακαρίζομεν τούς υπομειναντας· την υπομονην Ἰωβ ηκουσατε; v. 17-20 προσευχῆ προσηυξατο του μη βρεξαι, καὶ ουκ εβρεξεν . . . καὶ πάλιν προσηυξατο . . . εάν τις πλανηθη και ἐπιστρεψῆ τις αυτον, γνωσκετε οτι ὁ ἐπιστρεψας αμαρτωλον εκ πλάνης οδου αυτου σωσει ψυχῆν.

I have quoted all the examples of the recurrence of a word or stem under one head for convenience sake; but it will be easily seen that the recurrence is not always due to the same cause. It is partly owing to the preference for short sentences, which require the noun to be repeated for the sake of clearness; whereas in a complex sentence the relative pronoun or some connecting particle might have answered the purpose. But it is plain that the repetition is often intended to give emphasis, as in i. 19 βραδus, ii. 6, 7 αυτοί, iii. 6 φλογίζουσα—φλογιζομενη, iii. 7 δαμάζεται καὶ δεδάμασται, iii. 9 ἐν αὐτῇ, iv. 1 ποθεν, iv. 12 ἀδελφός and νομος, v. 17 προσευχη προσηύξατο. It is probable, however, as we may judge from the following section, that the recurrence of the same sound was in itself pleasing to the writer and contributed, along with his love of definiteness, to produce repetition, where there is no special reason to be found in the circumstances of the case.

Alliteration and Homoeoteleuta :

With the letter *d* :

- i. 1 δουλος ταῖς δωδεκα φυλαις ταις ἐν τῇ διασπορα.
- i. 6 αἰτειτω δὲ μηδεν διακρινομενος, ὁ γὰρ διακρινομενος εοικε κλυδωνι.

- ii. 16 *μὴ δωτε δε τὰ ἐπιτηδεια.*
 iii. 8 *την δε γλώσσαν ουδεις δαμάσαι δυναται.*
d and p: i. 21 *διο ἀποθεμενοι πᾶσαν ρυπαρίαν και περισσειαν κακίας ἐν πραυτητι δέξασθε τον εμφυτον λογον του δυνάμενον κ.τ.λ.*
p: i. 2 *πᾶσαν χαρὰν ἠγησασθε οταν πειρασμοις περιπεσητε ποικίλοις.*
 i. 17 *πᾶσα δόσις ἀγαθη καὶ πᾶν δωρημα τελειου . . . ἀπο του πατρος τῶν φωτων, παρ ᾧ ουκ ενι παραλλαγή ἢ τροπῆς ἀποσκιασμα. cf. also i. 3, 11, 22, iii. 2.*
p, l, th: i. 24 *ἀπελήλυθεν και ἐπελάθετο.*
l: i. 4 *τελειον, τελειοι, ολοκληροι, λειπομενοι.*
 iii. 4 *πλοια τηλικαυτα. . .υπο ἀνεμων σκληρων ἐλαυνομενα μετάγεται υπο ελαχίστου πηδαλίου οπου. . . βουλεται.*
m: iii. 5 *μικρον μέλος ἐστὶν και μεγάλη αυχεί.*
k: i. 26, 27 *δοκεί θρησκος εἶναι, χαλιναγωγῶν γλώσσαν . . .καρδίαν. . . θρησκεία καθαρά. . .επισκεπτεσθαι χηρας. . .ασπιλον εαυτον τηρειν ἀπο του κοσμου.*
 ii. 3 *κάθου ωδε καλῶς.*
 iv. 8 *καθαρίσατε χειρας. . .αγνισατε καρδιάς.*
n, t, o: ii. 10 *ὅστις γαρ ολον του νομον τηρηση, πταίση δε ἐν ἐνὶ γέγονεν πάντων ενοχος.*

Alliteration is the more marked when it affects the prominent words as in i. 21 *διὸ. . .δεξασθε. . .δυνάμενον.*

Sometimes we have the recurrence not of one letter only but of a syllable, as in v. 2 *ὁ πλουτος σεσηπεν, τα ἰμάτια σητοβρωτα γέγονεν*, ii. 4 *ου διεκρίθητε και εγενεσθε κριταὶ διαλογισμων*, i. 24 cited above; or of several syllables (*ὁμοιοτελευτα*) as i. 6 *ἀνεμιζομένῳ και ριπιζομενῳ*, i. 14 *ἐξελκομενος και δελεαζομενος*, ii. 16 *θερμαίνεσθε και χορταζεσθε*, ii. 19 *πιστευουσιν και φρίσσουσιν*, iv. 9 *ταλαιπωρήσατε και πευθήσατε και κλαυσατε*, v. 5 *ετρυφησατε και εσπαταλησατε*, v. 6 *κατεδικάσατε, ἐφονευσατε*, iii. 17 *ἀδιάκριτος, ανυποκριτος*, v. 4 *τῶν ἀμησάντων. . .τῶν θερισάντων*, ii. 12 *ουτως λαλεῖτε και οὕτως ποιεῖτε*. Sometimes there is a recurrence of the same preposition in compounds, as *ἀπο* in i. 15, and i. 18 *απεκυησεν. . .ἀπαρχήν, παρά* in i. 25 *ὁ δε παρακυψας*

εις νομον και παραμείνας, and i. 17 παρ' ω...παραλλαγη. This similarity of sound is often used to mark a correspondence or give point to an antithesis, as in i. 10, 11, where the former sentence ends with παρελευσεται, the latter with μαρανθήσεται, v. 2, 3 ὁ πλουτος υμῶν...ὁ χρυσος υμων. Often this is combined with balancing of clauses (ἰσοκωλα) as in i. 19 ταχὺς εἰς το ἀκουσαι, βραδὺς εἰς το λαλήσαι, iv. 7 υποτάγητε τω Θεω, ἀντίστητε δὲ τῷ διαβολῳ, iv. 8 καθάρισατε χειρας. ἁμαρτωλοὶ και ἀγνίσατε καρδίας δίψυχοι, i. 15 ἡ ἐπιθυμία συλλαβουσα τικτει ἁμαρτιαν, ἡ δε ἁμαρτια ἀποτελεσθεις ἀποκνει θάνατον, iv. 13 πορευσόμεθα εἰς τήνδε την πολιν και ποιησομεν ἐκει ἐνιαυτον και εμπορευσομεθα και κερδησομεν. The frequency of these parallels in St. James does not require us to suppose that he had been trained in the use of their figures of speech by the Greek rhetoricians, but is probably to be traced to his familiarity with Hebrew poetry, which is founded on the principle of parallelism.¹

Asyndeton :

This figure is most commonly used in enumeration (1) and antithesis (2). Of the former we have examples in iii. 15 οὐκ ἐστιν αὕτη ἡ σοφία ἄνωθεν κατερχομενη, ἀλλὰ ἐπίγειος, ψυχικη, δαιμονιωδης, and 17 ἡ ἄνωθεν σοφία πρῶτον μεν ἀγνη ἐστιν, ἐπειτα εἰρηικη, ἐπιεκής, ευπειθής, μεστη ἐλεους και καρπῶν ἀγαθῶν, ἀδιάκριτος, ἀνυποκριτος, i. 19 βραδὺς εἰς το λαλήσαι, βραδὺς εἰς οργην, v. 6 κατεδικασατε, εφονευσατε τον δίκαιον. Of the latter we have an example in the verse last quoted, εφονευσατε τον δικαιον being followed by ουκ ἀντιτάσσεται υμιν, where it would have been more usual to insert ὁ δε before ουκ; also in i. 19 ταχὺς εἰς το ακουσαι, βραδὺς εἰς το λαλήσαι, i. 27 επισκεπτεσθαι ὀρφανους και χηρας, ἄσπιλον εαυτον τηρειν, ii. 13 ἡ γαρ κρίσις ἀνελεος τῷ μη ποιησαντι ελεος κατακαυχᾶται ελεος κρίσεως, where again we might have expected το δε ελεος κατακαυχᾶται. But the writer also uses *asyndeton* to express a result, iv. 2 ουκ εχετε φονευετε (or φθονεετε if that is the true reading)...ου δυνασθε επιτυχεῖν μάχεσθε.

¹ See Jebb's *Sacred Literature*, Lond. 1820, in which James i. 9, 10, 15, 17, 22, 25, iii. 1-12, iv. 6-10, v. 1-6, are analysed as specimens of parallelism.

Rhythm:

I have mentioned that St. James makes no attempt at elaborate periods. There are I think only two sentences in his Epistle which exceed four lines: one is ii. 2-4, where the construction is clearly defined, *εαν εισελθη ανηρ χρυσοδακτυλιος...εισελθη δε και πτωχος...επιβλεψητε δε επι τον φορουντα...και ειπητε... και τω πτωχω ειπητε...ου διεκριθητε εν εαυτοις*; the other (iv. 13-15) *αγε νυν οι λεγοντες Σημερον πορευσομεθα...οιτινες ουκ επιστασθε...αντι του λεγειν 'Εαν ο Κυριος θελη, ζησομεν κ.τ.λ.* contains, it is true an anacoluthon, but the mind is not kept in suspense; each clause is intelligible in itself. On the other hand, we find sentences of ten lines in the 1st epistle of Peter, of twelve lines in the epistle to the Hebrews, and of more than twenty in the epistle to the Ephesians. The complexity of the sentences in these epistles and in St. Paul's writings generally arises from the accumulation (1) of relative clauses, one depending on another, as in Col. i. 24-29 *υπερ του σωματος αυτου, ο εστιν η εκκλησια, ης εγενομενη διακονος...τοις αγιοις αυτου, οις ηβηλησεν ο Κυριος γνωρισαι τι το πλουτος της δοξης...ο εστιν Χριστος...δν ημεις καταγγελλομεν...εις ο και κοπιω*, (2) of participles, including genitives absolute, as in Heb. ix. 6-10 *τουτων δε ουτως κατεσκευασμενων...εισιασιν οι ιερεεις τας λατρειας επιτελουντες...τουτο δηλουντος του πνευματος...ετι της πρωτης σκηνης εχουσης ταξιν...καθ' ην θυσιαι προσφερονται μη δυναμεναι τελειωσαι τον λατρευοντα*, Col. ii. 13-15 *συνεζωποισεν ημας αυτω, χαρισαμενος τα παραπτωματα, εξαλειψας το καθ' ημων χειρογραφον...και αυτο ηρκεν εκ του μεσου προσηλωσας...απεκδυσαμενος...και εδειγματισεν...θριαμβευσας αυτους*, (3) of prepositional phrases, as in Eph. i. 3 *ευλογητος ο Θεος...ο ευλογησας ημας εν παση ευλογια εν τοις επουρανιοις εν Χριστω, καθως εξελεξατο ημας εν αυτω προ καταβολης κοσμου, ειναι ημας αμωμους κατενωπιον αυτου εν αγαπη, προορισας ημας εις υιοθεσιαν δια Ιησου εις αυτον, κατα την ευδοκιαν...εις επαινον της χαριτος ης εχαριτωσεν ημας εν τω ηγαπημενω, εν ω εχομεν την απολυτρωσιν δια του αιματος αυτου, την αφεσιν των παραπτωμάτων, κατα το πλουτος της χαριτος αυτου, ης επερισσευσεν εις ημας εν παση σοφια...γνωρισας το μυστηριον...κατα την ευδοκιαν αυτου ην προεθετο εν αυτω εις οικονομίαν...ανακεφαλαιωσασθαι τα πάντα εν τω Χριστω, τα επι τοις*

οὐρανοῖς καὶ τὰ ἐπι τῆς γῆς ἐν αὐτῷ, ἐν ᾧ κ.τ.λ. This sentence may stand as an epitome of the other ways in which St. Paul fills out his sentences: *e.g.* (4) with nouns in apposition, as *τὴν ἄφεσιν*; (5) with expegetic infinitive, as *εἶναι ἡμᾶς, ἀνακεφαλαιώσασθαι*. St. James, on the other hand, never doubles the relative, never uses genitive absolute, does not accumulate prepositions, or use the expegetic infinitive—in a word, never allows his principal sentence to be lost in the rank luxuriance of the subordinate clauses. This appears plainly from the following statistics. The number of simple sentences, *i.e.* sentences having no subordinate finite verb, in the Epistle is 140 according to my reckoning. I include in this all co-ordinate clauses. The number of sentences with a single subordinate clause is 42. I include here subordinate clauses of direct narration; but, where a subordinate clause contains two or more verbs under the same government, as *ii. 10 οστις τηρήσῃ . . . πταίση δε*, I only reckon one clause. The number of sentences with two subordinate clauses is 7. They are the following: *i. 2, 3 χαρὰν ἠγάπησατε, ὅταν περιπέσητε . . . γινώσκοντες ὅτι τὸ δοκιμίου κατεργάζεται ὑπομονήν*, *ii. 2-4 εἰάν εἰσέλθῃ . . . καὶ εἶπητε Σὺ καθὼν . . . οὐ διεκρίθητε*; *ii. 8 εἰ νόμον τελεῖτε κατὰ τὴν γραφὴν Ἀγαπήσεις . . . καλῶς ποιεῖτε*, *ii. 15, 16 εἰάν . . . εἶπη τις Ὑπάγετε . . . τι ὄφελος*; *iv. 3 οὐ λαμβάνετε διότι κακῶς αἰτεῖσθε, ὅνα . . . δαπανήσητε*, *v. 19 εἰάν τις πλανηθῇ . . . γινώσκετε ὅτι σώσει ψυχὴν*. The following three sentences have three or more subordinate clauses: *i. 12 μακάριος ὁς ὑπομένει . . . ὅτι λημψεται τὸν στέφανον ὃν ἐπηγγείλατο*, *iv. 5, 6 δοκεῖτε ὅτι κενῶς λέγει Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατακίσει ἐν ἡμῖν*; *iv. 13-15 ἀγε νῦν οἱ λεγοντες Σήμερον πορευσομεθα . . . οἵτινες οὐκ ἐπίστασθε τὰ τῆς αὐριου . . . ἀντὶ τοῦ λεγειν Ἐὰν ὁ Κύριος θελήσῃ ζήσομεν*.

Short, however, as are the sentences of St. James, they are, I think, better formed and more rhythmical than are to be found elsewhere in the N.T. except in the 15th chapter of the 1st epistle to the Corinthians. To my ear there is something of the Miltonic 'organ-voice' in sentences such as¹ *i. 11 ἀνετείλεν γὰρ ὁ ἥλιος συν τῷ καυσῶνι | καὶ ἐξήρανε τὸν χορτὸν | καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσεν | καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο ||*

¹ I have divided the sentences so as to show what seem to me the natural pauses in reading.

οὕτως και ο πλουσιος | εν ταις πορείαις αὐτου | μαρανθησεται |
 i. 13 μηδεις | πειραζομενος | λεγτω | (οτι) απο Θεου | πειράζομαι |
 ο γαρ Θεος | απείραστος ἐστιν κακῶν | πειράζει δε αὐτος | ουδενα |
 iii. 17 η δε ανωθεν σοφία | πρωτον μεν ἀγνή ἐστιν | ἐπειτα εἰρηνική
 ἐπιεικής | εὐπειθής | μεστη ἐλέους και καρπων ἀγαθῶν || ἀδιακριτος
 ανυποκριτος |, i. 21, 25–27, iii. 6–9, 15, 17, 18, iv. 13. 14, v. 1–6
 The weight and harmony of the rhythm seem to depend partly
 on the balance of clauses, partly on the recurrence of sounds,
 partly on the length of syllables, as in *καυσωνι, εξηρανευ, προσω-*
που, ἀπείραστος, and partly on the careful selection of the closing
 words, cf. *μαρανθησεται, πειράζομαι* above, *δελεαζόμενος* i. 14
ἀποσκιασμα i. 17, *ματαιος η θρησκευια* i. 26, *επηγγειλατο τοις ἀγα-*
πῶσιν αυτου (where observe the alliteration in *g* and *p*) ii. 5, *μεστη*
ιου θανατηφόρου iii. 8, *ἐπίγειος, ψυχική, δαιμονιωδης* iii. 15, *ἀφα-*
νιζομενη iv. 14, *Κυρίου Σαβαωθ εἰσελήλυθαν* v. 4.

St. James employs this strong weighty rhythm in poetical and
 prophetic passages, such as we find chiefly in the 1st and 3rd
 chapters and the beginning of ch. v. In argumentative or col-
 loquial passages such as we find in chapters ii. and iv. and the
 latter part of chapter v., the rhythm employed is very different,
 generally plain and unlaboured, and often crisp, sharp, abrupt,
 running much into interrogations, as in ii. 14 *τί οφελος, αδελφοί*
μου, εαν πίστιν λεγη τις εχειν, εργα δε μη εχη; μη δυναται η
πιστις σῶσαι αυτου; v. 13 κακοπαθεῖ τις ἐν υμιν; προσευχέσθω·
ευθυμεί τις; ψαλλετω.

If we are asked to characterize in a few words the more general
 qualities of St. James' style, as they impress themselves on the
 attentive reader, perhaps these would be best summed up in the
 terms, energy, vivacity, and, as conducive to both, vividness of
 representation. By the last I mean that dislike of mere abstrac-
 tions, that delight in throwing everything into picturesque and
 dramatic forms, which is so marked a feature in our Epistle. This
 is seen partly in the use of metaphorical expressions of which I
 have spoken above. Thus the thought of an undecided character
 calls up the image of some light object tossing on the surface of the
 wave; the development of sin in the heart and life takes the form
 of the birth and growth of a living creature; the conviction pro-
 duced by the Word is figured by the reflexion of the face in the
 mirror, and so on. And often the figure becomes more realistic by

the way in which it is introduced, as an actual narrative of a past event: so in i. 11 of the withering of the flower, in i. 24 of the man looking into the mirror, 'he beheld himself and is gone, and straightway forgot what manner of man he was.' In like manner abstract qualities are exhibited in concrete shape. Is it respect of persons, or an unreal profession of philanthropy which calls for rebuke? St. James at once dramatizes the scene: particularizing the place—the synagogue; the persons—the rich with his fine clothes and gold ring, the poor in his shabby attire; the opposite treatment of the two—the fawning on the rich, *σὺ καθου ᾧδε καλως*, the supercilious neglect of the poor, *συ στῆθι ἐκει η κάθου ὑπο το υποποδιον μου*. With a similar fine irony he paints the behaviour of the *soi-disant* philanthropist, 'If a brother or sister be naked and in lack of daily food, and one of you say to them, Go in peace, be ye warmed and filled, and yet ye give them not the things needful to the body; what does it profit?' Even error of doctrine receives the same dramatic treatment, *e.g.* i. 13 'Let no man say when he is tempted *οτι ἀπὸ Θεου πειράζομαι*'; and so in ii. 18 foll., where the vanity of faith without works is exposed; and iv. 13 foll., where the worldly feeling on one side, and the religious feeling on the other, are embodied in the contrasted speeches, 'To-day or to-morrow we will go to this city, and spend a year there, and trade and get gain,' and again 'If the Lord will, we shall live and do this or that.' In further illustration of what I understand by the quality of vividness I will only instance the frequent reference to examples, such as Abraham, Rahab, Job, Elijah; and the personification of the Law in iv. 11, of the Tongue in iii. 1—8. Suffice it to say that it pervades the whole of the Epistle, and is markedly seen in the detailed particularity of the descriptions, such as that of the oppression of the rich in v. 1—6. All this tends to give vivacity and energy to the style. Other causes of vivacity are the appealing *ἀδελφοί μου*, and the very frequent use of interrogation and of the imperative mood. It is scarcely worth while to quote, but I will just refer to v. 13 'Is any among you suffering? let him pray. Is any cheerful? let him sing praise. Is any among you sick? let him call for the elders of the Church:' for the imperative, compare i. 2 and following verses, *πάσαν χαρὰν ἠγάσασθε—ἡ δὲ υπομονὴ ἔργων τελειον ἐχέτω—αἰτείτω—μη οἰεσθω—καυχασθω*. Compare too

the sudden apostrophes, *μὴ πλανασθε—ἴστε—ακουσατε—θέλεις δε γνῶναι—βλεπεις—ορατε—ἴδε—ἰδου—αγε νυν.*

In specifying energy as the prominent feature of St. James style, I mean that, whatever he says, he says forcibly, with the tone of one who is entirely convinced both of the truth and of the importance of the message which he has to deliver. He wastes no words; he uses no circumlocution; at times, as in ii. 1, he even becomes obscure from over-condensation; he pays no more regard to the persons of men than did Elijah or John the Baptist. We feel, as we read, that we are in the presence of a strong, stern, immovable personality, a true pillar¹ and bulwark² of the Church, one in whom an originally proud and passionate nature, richly endowed with a high poetical imagination and all a prophet's indignation against wrong-doing and hypocrisy, is now softened and controlled by the gentler influences of the wisdom which cometh from above. Still in its rugged abruptness, in the pregnant brevity of its phrases, in the austerity of its demand upon the reader, in concentrated irony and scorn, this Epistle stands alone among the Epistles of the New Testament. Take for instance the language used of those who place their reliance on the holding of an orthodox creed, *σὺ πιστεύεις οτι εἰς ἐστὶν ὁ Θεος· καλῶς ποιεῖς· καὶ τὰ δαιμονια πιστευουσιν καὶ φρισσουσιν*: compare this, not with the writings of a weakling like Hermas, whom some have ventured to name in the same breath with St. James, but with the writings of St. Paul himself. The flashes of irony, which break through St. Paul's splendid vindication of his apostolic authority in the Second Epistle to the Corinthians, seem passionless and pale, contrasted with the volcanic energy which glows beneath the denunciations of St. James. Or take the woes pronounced on the rich in the fifth chapter of our Epistle: would it be possible to find anywhere a nobler example—I will not say of Demosthenic, but of Hebraic *δεινότης*, than where the rust of the unused coin is first made to witness to the defrauding of the labourer, and then avenges his ill usage by eating away the heart of his oppressor? And what energy there is in the pathetic close, *κατεδικασατε, εφονευσατε τον δικαιον ουκ αντιτάσσεται ὑμῖν!*

¹ *Στυλος*, Gal. ii. 9.

² 'Oblias' in Hegesippus *ap. Eus. H. E.* ii. 23.

CHAPTER X

DID ST JAMES WRITE IN GREEK OR IN ARAMAIC?

IN the First Series of *Studia Biblica*, pp. 144 foll., Bishop John Wordsworth adduces the following arguments to show that our Epistle was probably written in Aramaic:¹—(1) This was the language usually spoken by our Lord. (2) It was used by St. Paul in his address to the mob of Jerusalem. (3) We are told by Papias that the Gospel of St. Matthew was originally written in Hebrew (*i.e.* Aramaic) and interpreted by each as he was able.² (4) Papias also states that St. Mark acted as interpreter to St. Peter, and Glaucias, claimed by the Gnostics as the teacher of Basilides, is named as another interpreter of the same Apostle.³ Jerome takes it for granted that the Epistles of St. Peter were not originally written in Greek, and thinks that the difference between them was due to the employment of different men as interpreters.⁴ (5) Some of the Fathers supposed the Epistle to the Hebrews to have been written in Hebrew.⁵ Josephus wrote his book on the Wars of the Jews in 'his national language' and

¹ According to Wold. Schmidt (*Lehrgehalt d. Jakobus-Briefes*, p. 10) the Aramaic origin of the Epistle has been previously maintained by Faber (*Obs. in epist. Jacobi ex Syro*, Coburg, 1770), Schmidt (*Historisch-Kritische Einleitung in d. N.T.*, Giessen, 1818), Bertholdt (*Einleitung*, Erlangen, 1819).

² Eus. *H. E.* iii. 39 Ματθαῖος μὲν οὖν Ἑβραϊδὶ διαλεκτῷ τὰ λόγια συνεγράψατο, ἡρμήνευσε δ' αὐτὰ ὡς ἦν δυνατὸς ἕκαστος, κ.τ.λ.

³ Eus. *ib.* Μάρκος ἑρμηνευτῆς Πέτρου γενόμενος ὅσα ἐμνημόνευσεν ἀκριβῶς ἔγραψεν, Clem. Al. *Strom.* vii. 17, p. 898 ὁ Βασιλειδῆς, καὶ Γλαυκίαν ἐπιγράφηται διδάσκαλον, ὡς αὐχοῦσιν αὐτοί, τὸν Πέτρου ἑρμηνέα, κ.τ.λ.

⁴ Hieron. *Ad Hedibiam ep.* 120, 12, *Denique et duo epistulae quae feruntur Petri stilo inter se et caractere discrepant structuraque verborum. Ex quo intellegimus pro necessitate rerum diversis eum usum interpretibus.* Bp. W. suggests that if Glaucias was the translator of the Second Epistle, this might account for the doubt as to its canonicity.

⁵ See Clem. Al. *ap.* Eus. *H. E.* vi. 14 τὴν πρὸς Ἑβραίους ἐπιστολὴν Παύλου μὲν εἶναι φησί, γεγράφθαι δὲ Ἑβραίοις Ἑβραϊκῇ φωνῇ, Λουκαν δὲ φιλοτιμῶς αὐτὴν μεθερμηνεύσαντα ἐκδουναὶ τοῖς Ἕλλησιν, also Jerome and others cited in Alford's *Prolegomena*, vol. iv. 1. p. 76.

sent it to the 'upper barbarians,' whom he explains to be the Jews beyond the Euphrates, etc.; he afterwards made a translation into Greek, *χρησάμενος τισι προς την Ἑλληνίδα φωνην συνεργοις*.¹

The Bishop considers that these parallels make it probable *a priori* that the Epistle was written in Aramaic. He supports this conclusion by the assumption that St. James could not have written such Greek as that in which the Epistle has come down to us, containing, as it does, many words with classical rather than biblical associations, and implying a wide range of classical reading.²

'This rich vocabulary is not unlike that which may have been possessed by a professional interpreter, but is very remarkable if we attribute it to an unlearned Jew writing perhaps the earliest book of the N.T.'

Lastly the hypothesis of an Aramaic original is supported by a comparison between our present Greek text and that which must have been the parent of the Corbey version (pp. 136-144). The most remarkable of these divergences are the omission of *τῆς πιστεως* in i. 3; the translation of *τροπῆς αποσκίασμα* by '*modicum obumbrationis*' (= *ροπη αποσκιάσματος*) in i. 17; *blasphemant in bono nomine* for *βλασφημουσι το καλον ονομα* in ii. 7, which Br. W. compares with v. 10 and v. 15, where the genitives *τῆς κακοπαθίας* and *τῆς πίστεως* are also expressed by prepositional phrases, *de malis passionibus, in fide*, such as might be used in Hebrew or Syriac; *exploratores* for *τους ἀγγέλους* ii. 25, as in the Syriac and other versions; *et lingua ignis seculi iniquitatis* for *και η γλωσσα πυρ ὁ κόσμος τῆς αδικίας* iii. 6, where the Peshitto has 'the tongue is a fire; the world of iniquity is as it were a wood'; *fornicatores* for *μοιχαλιδες* iv. 4 agrees with the Peshitto; *inconstans* for *ἀκαταστασια* iii. 16, and *frater* for *ἀδελφοί* iv. 11, are said to be easily explicable as renderings of the same Hebrew word. *Qui auaverunt* for *των ἀμησάντων* v. 4, *frequens* for *ενεργουμένη* v. 16, the omission of *κενωσ*, and the translation

¹ *c. Ap. i. 9, B. J. Prooem. 1.*

² This argument is founded on certain lists of words, which I found very helpful in drawing up my own lists in Ch. IX. They contain, however, some inaccuracies: *e.g.* among 'classical non-Septuagint words' we find *αλυκός, ἀμάω, ἀποκυέω*, which occur either in the O.T. or the Apocrypha in the passages indicated in my list; we find also *δύψυχος*, which as far as I know, is never used in profane Greek of any epoch, and *ῥυπαρία*, for which the earliest authority is post-classical. To the 'very rare words' should be added *ἐπιλησμονή, πολύσπλαγχνος, προσωπολημπτειν*,

of ἐπιπροθεῖ by *convalescit* in iv. 5, are also cited as evidences of a different original.¹

Before dealing with these arguments it may be well to turn to the Greek text itself and see whether it reads like an original or a translation. It must be granted that this is not altogether an easy matter to decide. There are no doubt many translations which tell their character at once: translations from Oriental languages, which seem to make it their aim to exhibit in the crudest colours the contrast of eastern and western thought and speech; translations from the German, which faithfully preserve the heavy prolixity of the original; or translations which betray a different origin by their affectation of French elegance and lightness. The case, however, even here would be complicated, if it were a question whether a particular book were an original, written, say, by an Anglicized German, or a translation from the German by an Englishman; and this is really the question before us; for all that could be claimed for our Epistle, supposing it not to be a translation from the Aramaic, is that it was written by a Greek-speaking Jew. So much is plain from the style and vocabulary, even if we were entirely in the dark as to the writer. There is, however, nothing in it of the scrupulous anxiety of a translator cautiously treading in the footsteps of his author. On the contrary, it is written in strong, simple Greek, used with no slight rhetorical skill by one who has something of his own to say, and says it with perfect freedom. If a translation, it is a translation of the stamp of our authorized English version, or of Luther's German version, which have become the recognized standards and models of excellence in their respective languages. But the frequent use of the different figures of speech, alliteration, homoeoteuton, etc., to which attention has been called in a previous chapter, is an ornament which a translator is hardly likely to venture upon for himself, and which it will often be impossible to reproduce in a different language. If we compare χαίρειν and χαρὰν² in i. 1, 2,

¹ Bp. W. also quotes the Corbey version, *res vestrae* for ἰμάτια in v. 2, as pointing to 'the double sense of the Syriac and Chaldee *mān*,' which stands here in the Peshitto for 'garment,' but is commonly used for 'goods' of any kind. In the *Classical Review* v. 68 I have adduced a parallel from Rufinus' version of Euseb. *H. E.* ii. 23 (a fuller) λαβὼν τὸ ξύλον ἐν ᾧ ἀπεπίεξε τὰ ἰμάτια *fullo arrepto fuste in quo res exprimere solent*, which may suggest that this use of *res* was not more uncommon in the later Latin than the colloquial use of 'things' for 'clothes' in English.

² The use of χαίρειν in itself is strongly opposed to the idea of an Aramaic original, which would naturally have used the word meaning 'Peace,' as the Peshitto does; and this would have rendered impossible the play on words contained in χαρὰν.

with the Vulgate *salutem* and *gaudium*, or *πειρασμοῖς περιπέσητε ποικίλοις* with the Vulgate *in tentationes varias incideritis*, none could doubt that the former in each case was the original. A still stronger argument will be supplied if we hold with Ewald that i. 17 *πασα δοσις ἀγαθὴ καὶ παν δωρημα τελειον* is a quotation from a hexameter poem. Another test of a translation is the obscurity arising from a misapprehension of the meaning of the original. Examples of this may be found even where the translator has a consummate mastery of his own language, *e.g.* Psa. xlix. 5 (P.B.) 'Wherefore should I fear when the wickedness of my heels compasseth me about,' *ib.* lix. 8 'Or ever your pots be made hot with thorns, so let indignation vex him even as a thing which is raw,' which have at last been made intelligible to English readers in the R.V. Compare also 1 Tim. vi. 5, 'supposing that gain is godliness' where the R.V. has 'supposing that godliness is a way of gain,' or in our Epistle i. 21 'superfluity of naughtiness' where the R.V. has 'overflowing of wickedness.' When we meet with an unmeaning or difficult expression of this kind in a translation, we naturally turn to the original to see how it arose. The question is then: Do we meet with any difficulty in our Epistle such as might suggest that it is due to the misunderstanding of an assumed original? Perhaps there are two passages as to which, if they occurred in an undoubted translation, we should be curious to know what was the original intended by them. The first is the phrase *φλογίζουσα τον τροχον τῆς γενέσεως* in iii. 6, and the second *προς φθόνον επιποθει το πνευμα ο κατακισεν ἐν ὑμιν* (iv. 5). It hardly seems likely that St. James would have used the obscure phrase 'wheel of existence,' if it sounded as strange to those whom he was addressing as it sounds to us now. The more probable supposition is that it had got into familiar use among Greek-speaking Jews. And this is confirmed by the parallel passages quoted in my note. The second difficulty turns simply on the use of the phrase *πρὸς φθόνον* for 'jealously,' to which no precise parallel has been adduced; but *φθόνος* and *φθονέω* being sometimes used of jealousy rather than envy, there seems no insuperable objection to a similar use of the adverbial phrase. In any case the difficulty would not be lessened by the supposition of its being a translation from Aramaic. On the whole we may safely say that the general impression produced by a study of the Greek is much in favour of its being an original.

But can we suppose that the son of a Galilean carpenter would have been capable of writing such idiomatic Greek? We have seen above (pp. lx *f.*) that Galilee was studded with Greek towns, and that it was certainly in the power of any Galilean to gain a knowledge of Greek; even if he were, as Prof. Neubauer holds, brought up in ignorance of any language but Aramaic, and not, as Prof. T. K. Abbott is inclined to believe, speaking Greek as freely as Aramaic.¹ We know also that the neighbouring town of Gadara was celebrated as an important seat of Greek learning and literature, and that the Author of our Epistle shows an acquaintance with ideas and phrases which were probably derived, mediately or immediately, from the Stoic philosophers.² If we call to mind further that he seems to have paid particular attention to the sapiential books, both canonical and apocryphal, and that a main point in these is to encourage the study of 'the dark sayings of the wise'; that the wisdom of Edom and Teman is noted as famous by some of the prophets,³ and that the interlocutors in the book of Job are assigned with probability to this and neighbouring regions;—taking into account all these considerations, we may reasonably suppose that our author would not have scrupled to avail himself of the opportunities within his reach, so as to master the Greek language, and learn something of Greek philosophy. This would be natural, even if we think of James as

¹ See Neubauer in *Studia Biblica* i. pp. 39-74, Abbott *Essays on the Original Texts of the Old and New Testaments*, p. 162, where he argues that the inhabitants of Palestine at the time of the Christian era were bilingual, and illustrates the occasional use of Aramaic by our Lord from the parallel case of Irish phrases in the mouth of Irishmen who habitually speak English. The Rev. G. H. Gwilliam, whom I had consulted as to the relation of the language of the Peshitto to Aramaic, writes that 'he prefers to speak of the vernacular of Palestine, rather than to use the term Aramaic,' because the vernacular of Palestine, in the first century of the Christian era 'included many dialects, some of which were extremely corrupt. In centres of Jewish life and influence, I believe a knowledge of Hebrew was cultivated: in Samaria we know from the literary remains that a form of Chaldee was spoken: in Galilee, it appears that the common tongue was a very mixed dialect, and according to Deutach (*Remains, The Talmud*, p. 42) Palestinian patois was a mere jargon. Amongst these many forms of speech I find no place for Syriac properly so called. The language of the Peshitto was the language of Edessa. It was closely related to Chaldee and Samaritan, and indeed not very far removed, after all, from Hebrew. It is a curious question, which I am not prepared to answer, whether one who habitually spoke one of these dialects could easily understand a speaker in another of them. I suspect there were considerable differences of pronunciation which are now lost for ever.' See also Zahn, *Einführung in das Neue Testament*, ch. i. 2 on *Die griechische Sprache unter den Juden* pp. 24-51; and Hort in his posthumous Edition of our Epistle (p. iii), where the references are given by Dr. Murray.

² See above pp. cxxiv. foll.

³ Obad. 8, Jer. xlix. 7.

impelled only by a desire to gain wisdom and knowledge for himself, but if we think of him also as the principal teacher of the Jewish believers, many of whom were Hellenists, instructed in the wisdom of Alexandria, then the natural bent would take the shape of duty: he would be a student of Greek in order that he might be a more effective instructor to his own people.¹ The use of rare compounds, to which the Bishop calls attention, is certainly remarkable; but I am not sure that it is most easily explained by his supposition of the employment of a professional interpreter. A man of ability, who has to express himself in a foreign tongue, which he has learnt partly from books, is not unlikely to be insensible to the distinction between the language of poetry and prose, and to eke out his limited resources by combining familiar roots. I think this might be illustrated from the style of the book of Wisdom, and from the English writings of foreigners, *e.g.* Kossuth's *Speeches*.

It appears to me then (1) that the phenomena of the Greek epistle, which goes under the name of St. James, are strongly against its being a translation; (2) that the writer was acquainted with the Greek books of the Apocrypha and with the principles of the Stoic philosophy; (3) that the balance of probability is in favour of St. James having been able to write Greek, but that this need not preclude us from supposing that he may have availed himself of the assistance of a Hellenist 'brother' in revising his Epistle. A fourth reason which indisposes me to accept the hypothesis of an Aramaic original is the fact of its disappearance without leaving any trace behind. The existing Syriac version of St. James is generally supposed to be a translation from the Greek; and 'it is significant that the Edessene scribes do not seem to recognize any tradition that the Epistle was written in any language but Greek. As far as I know, they content themselves with the title "Epistle of James the Apostle." One ancient MS., however, in the Brit. Mus. adds to the subscription, "which he wrote from Jerusalem"' (G. H. Gwilliam).

¹ It may be worth while to note that James is mentioned by an ancient writer as the translator of the original Hebrew of St. Matthew's Gospel into Greek, see the *Synopsis Scripturae Sacrae* included in the writings of Athanasius (Migne, vol. iv. p. 432) τὸ μὲν οὖν κατὰ Ματθαῖον εὐαγγέλιον ἐγράφη ὑπ' αὐτοῦ τοῦ Ματθαίου τῆ Ἑβραϊκῆ διαλεκτῶ... ἠρμηνεύθη δὲ ὑπὸ Ἰακώβου τοῦ ἀδελφοῦ τοῦ Κυρίου τὸ κατὰ σάρκα, ὃς καὶ πρῶτος ἐχειροτονήθη ἐπίσκοπος ὑπὸ τῶν ἁγίων ἀποστόλων ἐν Ἱεροσολύμοις. Probably this was only a guess suggested by the resemblance between our Epistle and St. Matthew's Gospel.

With regard to the inferences drawn from the peculiarities of the Corbey version, it may be as well to compare the variations in the Peshitto, whether regarded as witnessing to the contents of an original Greek or an original Aramaic text. I quote the Latin translation given in Leusden and Schaaf's *Nov. Test. Syr.* 1717.

- i. 3 *κατεργάζεται υπομονην, facit vos possidere patientiam.*
- i. 4 *ή δε υπομονή εργον τέλειον εχεται, ipsi autem patientiae erit opus perfectum.*
- i. 6 *εικεν κλυδωνι θαλάσσης ανεμιζομένω και ριπιζομένω, similis est fluctibus maris quos commovet ventus.*
- i. 7 γάρ omitted.
- i. 11 *σύν τω καυσωνι, in calore suo.*
- i. 14 *εξελκομενος και δελεαζομενος, et currit et attrahitur.*
- i. 17 *πάσα δόσις αγαθη και παν δωρημα τελειον, omnis donatio bona et completa.*
- i. 18 *εις το είναι ήμας άπαρχην τινα, ut essemus primitiae.*
- i. 19 *ιστε, αδελφοί μου αγαπητοι εστω δε πας ανθρωπος ταχυς, et vos fratres mei dilecti, quisque ex vobis sit veloc.*
- i. 21 *περισσείαν κακίας, multitudinem malitiae.*
- i. 25 *ακροατης επιλησμονής, auditor auditionis quae oblivioni traditur.* [Here the Peshitto gives a more exact parallel to the corresponding clause (implying, as the Greek original, *ακροατης άκοης* in contrast with *ποιητης εργου*). Is this to be regarded as an explanatory addition?]
- ii. 4 *κριται διαλογισμων πονηρών, interpretes cogitationum malarum.*
- ii. 8 *μεντοι, et.*
- ii. 13 *κατακαυχαται ελεος κρίσεως, exultabimini supra iudicium.*¹
- iii. 2 *χαλιναγωγήσαι, in servitute continere* [destroying the connexion with the *χαλινους* of the following verse].²
- iii. 4 *υπο έλαχίστου πηδαλίου, a ligno exiguo.*
- iii. 5 *ιδου, etiam.*
- iii. 6 *και η γλωσσα πυρ, ο κόσμος τής αδικίας η γλωσσα*

¹ 'The Syriac is a little vague perhaps, but I have no doubt that the present is the tense intended.'—G. H. G.

² 'The connexion of the verses is, however, maintained by the use of the same verb in different conjugations: ver. 2 "who is able to subjugate all his body"; ver. 3 "that the horses may subjugate themselves to us." The metaphor is also lost in i. 26, where the Peshitto has "hold" (not "bridle") "his tongue."—G. H. G.

καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλουσα ολον το σωμα καὶ φλογίζουσα τὸν τροχον τῆς γενεσεως, καὶ φλογιζομενη υπο τῆς γέέννης, *et lingua ignis est, et mundus peccati veluti silva est, et ipsa lingua, cum sit inter membra nostra, maculat totum corpus nostrum et incendit series generationum nostrarum quae currunt veluti rotae, ac incenditur ipsa igne.*¹ [On the interpolation *veluti silva* I have said something in my note. The interpretation of the phrase φλογίζουσα...τῆς γενεσεως seems to be an explanatory paraphrase, like that in i. 25.]

iii. 17 *ανυποκριτος, vultum non accipit.*²

iv. 9 *ταλαιπωρησατε και πενθησατε καὶ κλαυσατε, humiliare vos et lugeate.*

iv. 16 *πασα καυχησις τοιαυτη πονηρά ἐστιν. omnis gloriatio quae est ejus modi a malo est.*

v. 2 *σεσηπεν, corrupta sunt et fetuerunt.*

v. 6 *ουκ αντιτάσσεται, et non restitit.*

In these variations I do not see that there is anything to suggest that the Peshitto represents more truly than the Greek the thought of the original author. On the contrary we find that the force of the Greek is often lost or blurred by the disappearance of a metaphor, as in i. 14, i. 26, iii. 2, or by the substitution of a weaker for a more vigorous phrase, as in i. 6, i. 17, i. 21, ii. 8, iii. 6, v. 6. The variations of the Corbey Latin seem to me to belong generally to the same category; and to be due either to want of ability or want of conscientiousness on the part of the translator. Where they appear to be confirmed by the variations of the Peshitto, it is possible, as Prof. Rendel Harris has shown in his brilliant study on the Codex Bezae, that the Latin was directly influenced by the Syriac. 'The Syriasm found in the Latin text of several ancient MSS. exceed in harshness the Syriasm of the Greek text.' He considers that the Latin text of the Codex Bezae dates from the second century and arranges its constituents (prior to the end of that century) in the following order:

(1) Original Greek Text.

(2) Original Latin Text.

¹ 'The relative *quae* here refers to *series*.'—G. H. G.

² 'This is the regular Syriac rendering of *υποκριτής* and its cognates.'—G. H. G.

- (3) Poetical Glosses interpolated from the popular Homeric centos which had been used to dress up the Gospel narrative.
- (4) Primitive Syriac version.
- (5) Montanist Glosses.

If this at all represents the true state of the case, it is evident that these early possibilities of corruption make it extremely precarious to argue from the minute peculiarities of any existing form of the Latin text to the actual original of the Epistle as it left the hands of the author.

CHAPTER XI¹

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CHAPTER XII

APPARATUS CRITICUS¹

GREEK MANUSCRIPTS

I. *Manuscripts written in large capitals (Uncials)*

Fourth Century

B. CODEX VATICANUS. No. 1209 in the Vatican Library at Rome. Written continuously without breathings or accents. Stops are rare, but a full stop is sometimes represented by a vacant space. Probably contained all the canonical books of the Old and New Testament; but almost the whole of Genesis, part of the Psalms, the later chapters of Hebrews, the Pastoral Epistles, Philemon, and the Apocalypse are now wanting. It is generally regarded as the most valuable of all the MSS. containing a pure Pre-Syrian text (WH. *Intr.* p. 150), and is not unfrequently followed by Westcott and Hort against the other chief MSS.: compare i. 9, 22, ii. 3, 19, 26, iv. 8, 9, 14, v. 7, 14, 20. Errors from itacism are frequent, especially the confusion of *αι* and *ε* (as in ii. 14 *κατακαυχατε*, 24 *οραται* B¹, iv. 6 *αντιτασσετε*, iv. 8 *φευξετε* B¹, v. 7 *εκδεχετε* B¹, v. 16 *εξομολογισθαι* B¹, *προσευχεσθαι* B¹) and the writing of *ει* for *ι* (as in i. 6 *διακρεινομενος*, *ρειπιζομενω*, ii. 6 *ητειμασατε*, iii. 7

¹ The materials for my Apparatus Criticus have been found mainly in Westcott and Hort's *Introduction and Text*, the Greek Testaments of Alford and Tregelles, the articles by Bishop Wordsworth and Professor Sanday contained in *Studia Biblica* for 1885, the *Introduction to Textual Criticism* by Horne and Tregelles, Scrivener's *Plain Introduction to the Criticism of the New Testament*, 1883; above all, in Tischendorf, eighth edition, published 1869 and 1872, together with the *Prolegomena* by C. R. Gregory. I have also compared, throughout, the photograph of *Codex B*, Sabatier's *Latin Versions*, the *Codex Amiatinus* by Tischendorf, the *Codex Fuldensis* by Ranke, together with Wehrich's edition of the *Speculum*, and Schepss' edition of *Priscillian*.

ανθρωπεινη, iv. 8 υμειν, iv. 14 ατμεις, v. 3 εἶος B¹, v. 7 τειμιον, and so ειδε for ιδε in iii. 3). The codex has at length been made accessible to all by the beautiful photographic reproduction brought out under the direction of Signor Cozza-Luzi, the Librarian of the Vatican.

SIN. (or **Σ**). CODEX SINAITICUS, discovered by Tischendorf in the convent at Mount Sinai on Feb. 4, 1859, and published by him in 1862. It is now in the library at St. Petersburg. It is written continuously without stops or breathings. Contained originally the whole of the Old Testament, including the Apocrypha (of this a large portion is now wanting); the New Testament (still entire); the Epistle of Barnabas and the Shepherd of Hermas (of this last a large part is lost). Errors from itacism, such as the confusion of αι and ε, ει and ι, are frequent. Westcott and Hort consider it the most valuable MS. after B, giving in the main a Pre-Syrian text but to a certain extent corrupted by Western and Alexandrian readings. Tischendorf, as was natural, *codicem suum re vera praestantissimum fortasse plus aequo miratus est* (C. R. Gregory, *Prol.* to Tischendorf's N.T. p. 353), and has in some instances been thus induced to prefer what seems to me an inferior reading. See especially iii. 5, 6, where his text is *ιδου ἡλικον πυρ ἡλικην υλην ανάπτει ἡ γλωσσα. πυρ, ο κοσμος τῆς αδικιας, ἡ γλωσσα καθίσταται ἐν τοις μέλεσιν ημων, και σπιλουσα ολον το σώμα καὶ φλογίζουσα κ.τ.λ.*

Fifth Century.

A. CODEX ALEXANDRINUS in the British Museum. Contains the Old and New Testaments, together with two epistles of Clement. It is written continuously with occasional stops and, very rarely, a breathing or accent. A photographic facsimile of the N.T. was brought out by the authorities of the British Museum in 1879.

C. CODEX EPHRAEMI. No. 9 in the Library at Paris. This is a palimpsest containing fragments of the Old and New Testaments, over which were written in the 12th century some treatises of Ephraem the Syrian. About three-fifths of the N.T. are preserved. The writing is continuous, with occasional stops, and spaces left at the end of a paragraph. It was printed by

Tischendorf in 1843. The end of St. James (iv. 3 to v. 20) is wanting.

Ninth Century.

K. (also marked K₂, to distinguish it from Codex Cyprius the K of the Gospels). CODEX MOSQUENSIS in the Library of the Holy Synod at Moscow. Contains the Catholic Epistles with a catena and St. Paul's Epistles with the scholia of Damascenus. The text is written in square uncials with breathings, accents, and stops, the comment in round letters. Collated by Matthaei for his edition of the Catholic Epistles published in 1782.

L (L₂). CODEX ANGELICUS ROMANUS in the Angelican Library of the Augustinian monks at Rome. Contains part of the Acts, the Epistles of St. Paul, and the whole of the Catholic Epistles. Collated by Tregelles and Tischendorf.

P. (P₂). CODEX PORFIRIANUS, a palimpsest belonging to Bishop Porfirius, of St. Petersburg: first printed by Tischendorf in *Mon. Sacr. Ined.* vol. v. 1865, written in a slovenly hand with accents, breathings, and stops. Contains the Acts, Catholic Epistles, Epistles of St. Paul, the Apocalypse. Wanting in St. James ii 13-21.

Besides the above uncial MSS., C. R. Gregory describes three, two of which have not yet been collated (Tischendorf's N.T. vol. iii. pp. 445 foll.).

⊃ *Vatic. Gr.* 2071 (= Cod. Patiriensis), of the 5th century, containing James iv. 14-v. 20. Shortly to be published by Batiffol. See the collation below on p. cclxxxvii.

Ψ. *Athous Laurae*, of the 8th or 9th century, containing James i. ii. iii.

S. *Athous Laurae*, of the 8th or 9th century, contains all the Catholic Epistles.

II. *Manuscripts written in cursive letters (Minuscules).*

C. R. Gregory (Tisch. N.T. *Proleg.* pp. 617-652) gives a list of 416 MSS. of the Acts and Catholic Epistles belonging to this class, the greater part being still uncollated. They range from the 9th to the 16th century. They are usually referred to

by their number, but Scrivener, in the appendix to his edition of the Codex Augiensis denoted a certain number by the use of small letters *a, b, c*, to *p*,¹ and has been followed in this by Tischendorf. Those of most value appear to be 13 (see WH. *Intr.* p. 192), 9, 29, 36, 40, 46, 61, 66, 69, 73, 78, 133, 137.

III. *Lectionaries.*

These are books containing the lessons read in church, mostly from the Gospels. C. R. Gregory (*Tisch. Proleg.* pp. 778–791) gives a list of 265 *Lectionarii Apostoli* containing lessons from the Acts and Epistles, some in uncials, some in cursives, ranging from the 9th to the 17th century. They are referred to as lect.², etc.

ANCIENT VERSIONS.

[As may be seen from the Latin versions which follow, the resemblance between the ancient versions and the original is often so close as to represent not simply the words, but even the order in which the words occur; they are therefore of the greatest value in determining the readings of the Greek text.²]

A. *Latin.*

I. Pre-Hieronymian, or Old Latin.

1. *Corb. (ff)*. The Corbey MS. of the Old Latin Version of St. James now in the Imperial Library at St. Petersburg, collated by Prof. V. Jernstedt in 1884 and printed with the original spelling and punctuation, accompanied by the valuable notes of Bishop John Wordsworth, in pp. 115–123 of *Studia Biblica*, 1885. Compare, too, the paper by Professor Sanday in the same volume, pp. 233–263. The transcript given below is from Sabatier's *Bibliorum Sacrorum Latinae Versiones Antiquae*, 1749. I have not thought it necessary to adhere strictly to his spelling or punctuation, but any other divergence is mentioned in the notes. I have also stated where Sabatier's reading is unsupported by the MS., and on one or two occasions have noticed the punctu-

¹ These have now had numbers assigned to them by Gregory, pp. 638, foll., 795 foll.; and by Scrivener himself, pp. 259 f., ed. 3.

² On the use of versions and early quotations see an essay in *Stud. Bibl.* ii. pp. 195 foll.

ation of the MS., which is, however, in general too capricious to build upon.¹

2. *Speculum* (*m*). This is a common-place book of texts arranged under different heads, wrongly ascribed to St. Augustine. First printed by Cardinal Mai in the *Nova Patrum Bibliotheca* vol. i. pt. 2. The latest edition is that by Wehrich in the *Corp. Scr. Eccl. Lat.* Vienna, 1887, from which the transcript below is taken. Prof. Sanday in his review of Wehrich (*Class. Rev.* iv. 414 foll.) notices the close resemblance between the readings in the *Speculum* and those in the writings of Priscillian edited in the same series by Schepss in 1889 from a MS. of the 6th century. I have therefore placed in the same column with the quotations from the *Speculum* those from

3. *Priscillian* (died 385 A.D.). Dr. Sanday is of opinion that the *Speculum* 'was put together somewhere in the circle in which Priscillian moved, and from a copy of the Bible, which, if not exactly his, was yet closely related to it.' I have distinguished the quotations from those in the *Speculum* by inclosing them in square brackets. Dr. Schepss (p. 17) had already compared Priscillian's version of James v. 1 foll. with that given in the *Speculum*.

II. Vulgate (Vulg.).

Codex Amiatinus. Written probably at Jarrow about the end of the seventh century,² and sent as a present to Rome by Ceolfrid in 716 A.D. ; printed by Tischendorf in 1850 and 1854. Contains the whole Latin Bible with the exception of the book of Baruch. In the notes I have mentioned where it differs from the *Codex Fuldensis*, written in the same century, and from the genuine *Speculum* of St. Augustine, edited with the other *Speculum* by Wehrich.

Latt. denotes the consensus of the Latin versions.

¹ Tischendorf mentions the Vienna *Codex Bobiensis* of the fifth century, as containing the following fragments of St. James : i. 1-5, iii. 13-18, iv. 1, 2, v. 19, 20. This must be distinguished from *k*, the Cod. Bob. at Turin, which contains the Gospels of St. Matthew and St. Mark, and is transcribed by Tischendorf in the 'Anzeige-Blatt' to the *Wiener Jahrbucher* of 1847, 8, 9. I have not been able to see any transcript of the fragments from St. James, which Tischendorf denotes by the letter (*s*) ; but it would seem from his critical notes that it is generally in agreement with the Vulgate against Corb. and Spec. [Since the above was written, I have been enabled, through the kindness of Prof. Sanday, to make a copy of Belsheim's transcript of this Codex. See postscript below.]

² See *Studia Biblica* ii. pp. 273 foll.

B. *Syriac.*

1. *Pesh.* The *Peshitto* (i.e. 'simple') version contains the whole Bible with the exception of the 2nd epistle of Peter, 2nd and 3rd of John, Jude, and the Apocalypse. It is ascribed to the 2nd century, but was probably revised in the 4th century. A new edition has been published by the Rev. G. H. Gwilliam, see his article on the *Materials for the Criticism of the Peshitto N.T.* in *Stud. Bibl.* iii. pp. 47 foll.

2. The Philoxenian made by Philocarpus for Philoxenus, bishop of Hierapolis, in the year 508 A.D.

3. The Harkleian, which is a revision of the Philoxenian made by Thomas of Harkel in 616 A.D.

Syrr. denotes the consensus of the Syriac versions.

Four Minor Catholic Epistles in the Philoxenian Version edited by Dr. John Gwynn, 1909.

4 *Old Syriac* (?).

(a) Curetonian Fragments of the Gospels found in a Nitrian Monastery in 1842, published by Cureton with a translation in 1858

(b) The Sinai Palimpsest, an almost complete copy of the Four Gospels* found and photographed by Mrs. Lewis, in the Library of the Monastery of St. Catherine, in 1892, and transcribed in 1893 by the late Professor Bensley, Dr. Rendel Harris, and Dr. Burkitt. A supplementary transcription was made by Mrs. Lewis in 1895, the *Editio Princeps* having been published by the Cambridge University Press in 1894.

An edition of the Cureton MS. was published by Dr. Burkitt in 1904 under the title of *Evangelion da Mepharreshe*, with the variants of the Sinai MS. and large extracts from it where the Curetonian is deficient, notably in the whole Gospel of Mark. The Old Syriac Version, of which these two MSS. are the only specimens extant, belongs to the Western type of text, and has a strong affinity to the Old Latin. Mrs. Lewis is about to publish a fresh edition of it; in which the Curetonian text will be subordinated to the Sinai text. The version is considered to belong to the second century.

5. *The Palcstinian Syriac.* A Lectionary written in the peculiar Galilean dialect (which was the mother-tongue of our Lord) represents a version dating from the fourth century. Three complete MSS. of this Lectionary are extant; Codex A, the

so-called *Evangeliarum Hierosolymitanum* of the Vatican Library discovered by the brothers Assemani in 1758; Cod. B, discovered by Mrs. Lewis in the Sinai Monastery in 1892, and Cod. C, by Dr. Rendel Harris in 1893, all belonging to the eleventh and twelfth centuries. The latest edition of this Lectionary is that published by two Cambridge ladies, Mrs. Lewis and her sister, Mrs. Gibson, in 1899.¹

Another Lectionary MS. containing portions of the O.T. together with the Acts and the Epistles was acquired by Mrs. Lewis in 1895 and published by her with the help of her sister and Dr. Nestle in 1897. It forms No. 6 of the *Studia Sinaitica*, and is of special interest to readers of St. James, as containing the first twelve verses of his Epistle. The most ancient of the documents which have yet been brought to light is the *Codex Cluniaci Rescriptus*, a palimpsest in which the under-script contains continuous passages from the O.T., from the Gospels, and especially from St. Paul's Epistles. It was published in 1909.²

C. *Egyptian Versions.*

1. *Copt.* Coptic, Bohairic, or Memphitic, the version of Lower Egypt, made probably not later than the 2nd century,³ contains the whole of the N.T.

2. *Sah.* The Sahidic or Thebaic, the version of Upper Egypt, of about the same antiquity, also contained the entire N.T., but has come down to us in a fragmentary condition.

D. *Aethiopic Version.* Assigned to the 4th century.

Aeth^{rom} denotes the text as given in the Roman edition of 1548.

Aeth^{pp} the text in Pell Platt's edition 1826-30.

E. *Armenian Version.*

Arm. made early in the 5th century.

¹ As regards the Syriac rendering of *συλλήμψη* in Luke i. 31 (see above p. ix), we get no help from the Curetonian, which has lost the beginning of St. Luke up to ii. 48, nor from the Sinaitic palimpsest, which is wanting in i. 16 to 38; but the Greek future is represented by the Syriac present participles in the three Lectionaries published in 1899 and also in the *Codex Climaci*.

² For the information given above I am indebted to Mrs. Lewis and Mrs. Gibson. For further information see the articles by Dr. Nestle on 'Syriac Versions' in Hasting's *Dict. of the Bible*, vol. iv. 645-652, and a tractate by Bonus published by the Oxford Press in 1896, entitled *Collatio Codicis Lewisiani Rescripti Evangeliorum Syriacorum cum Codice Curetoniano cui adiectae sunt lectiones e Peshitto desumptae*.

³ So Lightfoot in *Scrivener's Introd.*, p. 371. Some Coptic scholars would assign a later date, at all events to the version of the Catholic Epistles.

[P.S.—I print below a copy of Batiffol's collation of the Codex Patiriensis, and of Belsheim's Codex Bobiensis, for both of which I am indebted to Prof. Sanday.]

LECTIONES COD. PATIRIENSIS

(= 2, Vat. 2061, Gregory *Proleg.* pp. 447 f.) ad Ep. Jac. iv. 14-v. 17.

- iv. 14. *ἔπειτα δέ.*
 iv. 15. *ζήσω[μεν] . . . ποιήσωμεν.*
 v. 3. *κατίωται καὶ ὁ ἄργυρος.*
 v. 3. *ὁ ἰὸς ὡς πῦρ.*
 v. 4. *εἰσεληλύθεισαν.*
 v. 5. *ὡς ἐν ἡμέρᾳ.*
 v. 7. *ἕως ἂν λάβῃ.*
 v. 8. *μακροθυμήσατε (sine οὖν).*
 v. 9. *ἀδελφοί μου κατ' ἀλλήλων.*
 v. 9. *κατακριθῆτε.*
 v. 10. *υπόδειγμα δε.*
 v. 10. *λάβετε . . . καὶ τῆς μακροθυμίας εχετε (lectio ex duabus confusa).*
 v. 10. *τω ὀνοματι (sine εν).*
 v. 10. *του Κυρίου.*
 v. 11. *ὑπομένοντας.*
 v. 12. *ἀδελφοί (om. μου).*
 v. 12. *εις ὑποκρισιν.*
 v. 14. *του Κυρίου.*
 v. 15. *ἦν pro ἦ.*

CODEX BOBIENSIS.

In the Imperial Library of Vienna there is a MS. volume, numbered 16 in the Catalogue, which contains, among a variety of other treatises, fragments of a pre-Hieronymian Latin version of the Acts, the Epistle of St. James, and the First Epistle of St. Peter written on palimpsest. The volume originally belonged to the monastery of Bobbio, founded by Columban, and was brought from Naples to Vienna in 1717. The fragments were partially published by Tischendorf in the *Anzeigebblatt* to the *Wiener Jahrbücher der Literatur* of 1847, and more completely by J. Belsheim, Christiania, 1866.¹ The text of the Epistles, not of the Acts, approaches very nearly to the Vulgate. It is difficult to read, and in some passages (here printed in italics) could not be determined with certainty. I have preserved the capitals and punctuation of the original.

I. (1) *Jacobus dī et dñi ihu xpi servus duodecim tr...sunt in dispersione salutem.* (2) *omne gaudium existimate fratres mei. cum in temtationibus variis incideritis.* (3) *scientes quod probatio fidei vestrae patientiam operatur.* (4) *patientia autem opus perfectum habeat ut sitis perfecti et integri in nullo deficientes.* (5) *Si quis enim vestrum indiget sapientia petat hic a do qui dat omnibus affluenter et non impropert et dabitur ei.* (6) *postulet autem fide nihil dubitans quoniam qui dubitat similis est fluctui maris qui a vento fertur*

¹ The above particulars are taken from Belsheim's volume

ac defertur (7) ne speret homo ille quod accipit a do. (8) homo duplici corde inconstans in omnibus viis suis. (9) gloriatur autem frater humilis in altitudine sua (10) et dives autem in humilitate sua quoniam sicut flos faeni transibit (11) exortus est enim sol cum ardore arescit faenum et flos ejus decidit et decor vultus ejus deperdit ita et dives in itineribus suis marescit. (12) beatus vir qui suffert temptationem quia cum probatus fuerit accipiet coronam vitae quam repromisit d̄s diligentibus se (13) nemo cum temptatur dicat quia a do temptatur. d̄s enim non temptator malorum est. ipse autem neminem temptat. (14) unusquisque vero tamptatur a concupiscentia abstractus et illectus. (15) deinde concupiscentia cum conceperit parit peccatum vero cum consummatum est generat mortem. (16) nolite errare fratres mei dilectissime (17) omne donum bonum et omne donum perfectum descendens desursum a patre luminum apud quem non est transmutatio (18) voluntarie generavit nos verbo veritatis ut simus initium aliquid creaturae ejus. (19) scite fratres mei dilectissime. si autem omnis homo velox ad audiendum tardus autem ad loquendum et tardus ad iram (20) quod iracundia enim viri justitiam d̄i non operatur (21) propter quod abicientes omnem inmunditiam at abundantiam malitiae in mansuetudine auscipite insitum verbum quod potest salvare animas vestras. (22) Estote autem factorea verbi et non auditores tantum fallentes vosmet ipsos. (23) quia si quis auditor est verbi et non factor hic aestimabitur viro consideranti vultum nativitatis suae in apeculo. (24) consideravit enim se et abiit statim et oblitus est qualis fuerat. (25) qui autem perspexit in legem perfectam libertatis et permanserit in ea non auditor obliviosus factus sed ractor operis hic salvatur opere suo.

II. (14) ...cordia iudicium. quid proderit fratres si fidem quis se dicat... non habet. numquid fides...eum. (15) si autem frater et soror...et indigeant victum quo...(16) dicat autem aliquis...calefacimini et saturamini non dederitis autem ei quae necessaria sunt corpori quid proderit. (17) sic et fides si non habet opera mortua est in semetipso (18) sed dicet quis tu fidem habes et ego opera habeo ostende mihi fidem tuam sine operibus. et ego ostendam tibi ex operibus meis fidem meam. (19) tu credes quia unus est d̄s bene facis et daemonia credunt et contremiscunt. (20) Vis autem scire o homo inanis quoniam fides sine operibus otiosa est (21) abraham pater noster non ex operibus justificatus est offerens isac filium (super) altare. (22) videte quoniam fides (co)operatur operibus illius et ex (oper)ibus fide consummata est. (23) (sup)pleta est scriptura dicens (cre)dit autem abraham do reputatum est illi ad justitiam (ami)cus d̄i. (24) videtis autem (ex opere) justificatus est. Videtis quoniam ex operibus justificatur homo et non ex fide tantum (25) similiter et raab meretrix nonne ex operibus justificata est suscipiens nuntios et alia via eiciens (26) sicut enim corpus sine spiritu mortuum est ita et fides sine operibus mortua est. (III. 1) nolite multa magistri fieri fratres mei scientes quoniam majus iudicium sumitis. 2) in multis enim erramus omnes. si quis in verbo non offendit hic perterras est vir etiam potens se infrenare corpus totum. (3) si autem equis freno in oculis mittimus ad consentiendum nobis et omne corpus illorum circumferimus. (4) ecce naves quam magnae sint et a ventis validis feruntur circumferuntur a medico gubernaculo ubi impetus dirigentis voluerit. (5) ita et lingua modicum quidem membrum et magna exultat. ecce quantum igni primum magnam silvam incendit...inter vos (13) ostendat ex bona conversatione operationem suam in mansuetudine sapientiae (14) quod si zelum amarum habent et contentiones in cordibus vestris nolite gloriari et mendaces esse adversum veritatem. (15) non est ista sapientia desursum descendens sed terrena animalis diabolica (16) ubi enim zelus et contentio ibi inconstantia et omne opus peritum (17) quae autem desursum est sapientia primum quidem pudica est deinde (III. 1) modeste suadibilis plena misericordia et fructibus bonis non iudicans sine simulatione. (18) fructus autem justitiae in pace seminatur facientibus pacem. (IV. 1) Et

unde bella et lites in vobis. nonne hinc ex concupiscentiis vestris quae militant in membris vestris (2) concupiscentes et non habetis...

V. 19. Fratres mei si quis ex vo...a veritate et convertit quisquis eum (20) scire debet quoniam qui converti fecerit peccatorem ab errore viae suae salvat animam ejus a morte et cooperit multitudinem peccatorum.]

QUOTATIONS IN EARLY WRITERS.

On the importance of these quotations compare especially Westcott and Hort, *Intr.* pp. 83, 87–89, 112–115, 159–162, Resch's *Agrapha*, § 3. Bishop Wordsworth states that the Epistle of St. James is not cited at all by Tertullian¹ or Cyprian, and rarely cited by Latin writers before the time of Jerome and Augustine, the former of whom has 133 quotations, the latter 389 (*Stud. Bibl.* pp. 128, 129).

The following writers are referred to in the critical notes. The exact references will be found in Tischendorf:—

| | | | |
|------|-----------------------------|--------|----------------------------|
| Aug. | Augustine, 4th century. | Epiph. | Epiphanius, 4th century. |
| C. | Cassiodorus, 6th. | Jer. | Jerome, 4th. |
| Cyr. | Cyril of Alexandria, 5th. | Oec. | Oecumenius, 11th. |
| Dam. | Joannes Damascenus, 8th. | Orig. | Origen, 3rd. |
| Did. | Didymus of Alexandria, 4th. | Thl. | Theophylact, 11th. |
| Eph. | Ephraem Syrus, 4th. | Zig. | Euthymius Zigabenus, 12th. |

Other Abbreviations.

| | | | |
|-------------|---|---------|---|
| <i>ins.</i> | = insert. | R. & P. | = Rost and Palm's Gr. Lex. |
| <i>om.</i> | = omit. | L. & S. | = Liddell and Scott. |
| <i>rec.</i> | = textus receptus. | + | means that the preceding reading is found in other MSS. besides those particularized. |
| <i>m.</i> | appended to the sign of a MS. implies a marginal reading. | &c. | means that the preceding reading is found in the majority of MSS. |
| Ti. | = Tischendorf, ed. 8. | | |
| Tr. | = Tregelles. | | |
| W. | = Bernhard Weiss, 1892. | | |
| WH. | = Westcott and Hort, 1881. | | |

¹ Ronsch (*Das Neue Testament Tertullians*, 1871) agrees with this statement. In my note on ch. v. 16, *πολυ ισχύει*, I have quoted a passages from Tert. *De Oratione* which seems to me a reminiscence of St. James, but it must be allowed that neither Tertullian nor Cyprian cites him as an authority where they might well have done so.

THE CATHOLIC EPISTLES.

THOUGH the word *καθολική* does not form part of the Title of the Epistle of St. James in any of the older MSS., yet the fact that this Epistle was included from an early period in the collection known as the Catholic Epistles, which followed the Acts and preceded the Epistles of St. Paul, seems to call for a short note on the history and meaning of the term.

Eusebius is the first to mention the fact in the words *τοιαντα τα κατα τον Ιακωβον, ου η πρωτη των ονομαζομενων καθολικων επιστολων ειναι λεγεται* (*H.E.* ii. 23), and we find the same asserted in the Catalogues of the Canonical Books ratified by the Councils of Laodicea and of Carthage, as well as in the lists given by Cyril of Jerusalem, Athanasius, Gregory Nazianzen, and Amphilocheus before the end of the fourth century.¹ Earlier uses of the term may be found in Clement of Alexandria (*Strom.* iv. 15, p. 605 P), where, in speaking of the Epistle put forth by the Apostolic Council recorded in Acts xv., he says *κατα την επιστολην την καθολικην των αποστολων απαντων*; and in Origen, with reference to the Epistle of Barnabas (*c. Cels.* i. 63) *γέγραπται εν τη Βαρνάβα καθολικη επιστολη*, as well as to the Epistles of St. John, St. Peter, and St. Jude.² Apollonius (*c.* 210 A.D.) reproached Themison the Montanist with writing a catholic epistle in imitation of the Apostle (St. John).³

The meaning of the term is thus stated by Oecumenius in his Preface to our Epistle: *καθολικαι λεγονται αυται οιονει εγκυκλιοι ου γαρ αφωρισμενως εθνει ενι η πολει, ως ο θειος Παυλος τοις Ρωμαιοις η Κορινθιοις προσφωνει ταυτας τας επιστολας, ο των τοιουτων του Κυριου μαθητων θιασος, αλλα καθολου τοις πιστοις ητοι Ιουδαιοις τοις εν τη διασπορα, ως και ο Πετρος, η και πασι τοις υπο την αυτην πιστιν Χριστιανοις τελουσιν.* Thus understood, the term is not properly applicable to the 2nd and

¹ See the quotations in Westcott's *History of the Canon*, App. D.

² For the references see Pott's *Commentary*, p. 3.

³ See Eus. *H.E.* v. 21. On the supposed mention of Catholic Epistles in the Muratorian Fragment, see Zahn *N.K.* II. i. p. 93.

3rd Epistles of St. John, which would, however, naturally be regarded as appendages to the First Epistle.

A secondary and later meaning of the term is derived from its use in reference to the Church. An epistle came to be called catholic as being catholic in spirit and accepted by the Catholic Church: hence it is sometimes equivalent to 'canonical.'¹

¹ See *Dict. of Ch. Ant. s.v.*, Westcott, *Canon*, p. 477 n.

THE EPISTLE OF ST. JAMES

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ.

ΚΕΦ. α'.

1 *Ιακωβος, Θεου και Κυριου Ἰησου Χριστου δουλος, ταῖς δωδεκα φυλαῖς ταῖς εν τῇ διασπορα χαιρειν.*

2 *Πασαν χαραν ηγησασθε, αδελφοι μου, οταν πειρασμοῖς περιπεσητε ποικιλοις,*

3 *γνωσκοντες οτι το δοκιμιον υμων της πιστεως κατεργαζεται υπομονην·*

4 *η δε υπομονη εργον τέλειον εχετω, ἵνα ητε τελειοι και ολοκληροι, εν μηδενὶ λειπομενοι.*

5 *Εἰ δε τις υμων λειπεται σοφιας, αἰτειτω παρα του διδόντος Θεου πασιν απλως και μη ὄνειδίζοντος, και δοθησεται αυτω.*

6 *Αἰτειτω δε εν πιστει, μηδεν διακρινόμενος· ο γαρ διακρινομενος εοικεν κλυδωνι θαλασσης ανεμιζομενω και ριπιζομενω.*

7 *Μη γαρ οἰέσθω ὁ ανθρωπος εκείνος οτι λημψεται τι παρα του Κυριου,*

8 *σνηρ δίψυχος, ακαταστατος εν πασαις ταῖς ὁδοῖς αυτου.*

9 *Καυχασθω δε [ο] αδελφὸς ὁ ταπεινος εν τῷ υψει αυτου,*

1.—3. της πιστεως Sin. AB¹CKLP &c. pesh., om. B⁸¹ corb. syr.

5. του διδοντος θεου: A του θεου του διδοντος.

7 (and ver. 12). λημψεται Sin. AB,

ληψεται. KLP &c. | τι: om. Sin. + | κυριου, Ti. W., κυριου. Treg., κυριου WH.

9. ὁ bef. αδελφος Sin. &c. Ti. Treg. W., om. B arm. (WH. bracket).

VULGATE.

CORBEY MS.

Quotations from
the SPECULUM
and PRISCIL-
LIAN.¹

CODEX AMIATINUS (a).

I—1 Iacobus dei et domini nostri Iesu Christi seruus duodecim tribubus (β) quae sunt in dispersione salutem. 2 Omne gaudium existimate, fratres mei, cum in temptationibus uariis incideritis, 3 scientes quod probatio fidei uestrae patientiam operatur. 4 Patientia (γ) opus perfectum habeat, ut sitis perfecti et integri, in nullo deficientes. 5 Si quis autem uestrum indiget sapientiam (δ), postulet a deo qui dat omnibus affluenter et non inproperat, et dabitur ei. 6 Postulet autem in fide, nihil haesitans: qui enim (ε) haesitat, similis est fluctui maris, qui a vento mouetur et circumfertur. 7 Non ergo (ζ) aestimet homo ille quod accipiat aliquid a domino, 8 uir duplex (η) animo, inconstans in omnibus uis suis. 9 Glorietur autem frater humilis in exaltatione sua;

I—1 Iacobus dei et domini Iesu Christi seruus xii tribubus^a quae sunt in dispersione salutem. 2 Omne gaudium existimate fratres mei quando in uarias temptationes incurritis, 3 scientes quod probatio uestra operatur sufferentiam. 4 Sufferentia autem opus consummatum habeat, ut sitis consummati et integri in nullo deficientes. 5 Et si cui uestrum deest sapientia, petat a deo, quia dat omnibus simpliciter et non inproperat et dabitur illi. 6 Petat autem in fide nihil dubitans: qui autem dubitat similis est fluctui maris, qui a uento fertur et defertur: 7 nec speret se homo ille quoniam accipiet aliquid a domino.^b 8 Homo duplici corde inconstans in omnibus uis suis. 9 Glorietur autem frater humilis in altitudine sua;

^a MS. *tribus*.^b Full stop in MS.

(a) I have taken this from Tischendorf's edition of 1854, but have not thought it necessary to preserve such spellings as *mechaberis*, *merorem*, *praetiosum*. I have compared the readings of the Codex Fuldensis (Ranke's ed. 1868) and also those of the genuine *Speculum Augustini* (edited by Wehrich, along with the spurious *Speculum*, which follows in the 3rd col.). The genuine *Speculum* is usually so close to the Vulgate that it has been thought that Augustine himself only gave the references, and that the passages were copied from the Vulgate by a later scribe.

(β) F. *tribus*.(γ) F. *ins. autem*.(δ) F. *sapientia*.(ε) F. *autem*.(ζ) Spec. Aug. *enim*(η) F. *duplici*.

¹ The oldest MSS. of the former are (F) Floriscensis, assigned to the end of the 7th century (*Palaeogr. Soc. Ser. II. p. 34*), (S) Sessorianus, (M) Michaelinus, (α and μ) Breuiata Theodulphi, all belonging to the 8th or 9th century. The quotations from Priscillian are inclosed in square brackets. The figures denote the pages in Wehrich's and Schepss' editions.

10 ὁ δὲ πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι ὡς ἄνθος χόρτου παρελεύσεται.

11 Ἄνιτειλεν γὰρ ὁ ἥλιος συν τῷ καυσῶνι καὶ ἐξηράνεν τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξεπέσεν, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται.

12 Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμον, ὅτι δοκιμος γενόμενος λήμψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγελάτο τοῖς ἀγαπῶσιν αὐτόν.

13 Μηδεὶς πειραζόμενος λεγέτω ὅτι Ἄπο Θεοῦ πειραζομαι· ὁ γὰρ Θεὸς ἀπείραστος ἐστὶν κακῶν, πειραζει δὲ αὐτὸς οὐδένα.

14 Ἐκαστος δὲ πειραζεται ὑπο τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος·

15 εἶτα ἡ ἐπιθυμία συλλαβουσα τικτεὶ ἁμαρτιαν, ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκνεῖ θανατον.

16 Μη πλανᾶσθε, ἀδελφοί μου ἀγαπητοί·

17 πᾶσα δόσις ἀγαθῆ καὶ πᾶν δῶρημα τελείου ἀνωθεν ἐστὶν, καταβαῖνον ἀπο τοῦ πατρὸς τῶν φωτῶν, παρ ᾧ οὐκ ἐν παραλλαγῇ ἡ τροπῆς ἀποσκίασμα.

18 Βουληθεὶς ἀπεκυσεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων.

19 Ἴστε, ἀδελφοί μου ἀγαπητοί· ἐστὼ δὲ πᾶς ἀνθρώπος

11. om. αὐτον after προσώπου B | πορείαις BCLP &c, πορίαις Sin. A + Thl.

12. ἀνὴρ: A ἀνθρώπος | ὑπομένει KLP, ὑπομεινῆ 13, *sustinerit* corb. + | ἐπηγγελάτο Sin. AB corb. +, ἐπ. ὁ κυριος KLP syr. Thl. Oec. &c., ἐπ. ὁ θεος C, ἐπ. ὁ θεος vulg. copt. aeth. pesh. +.

13. ἀπο ABCKLP &c., ὑπο Sin. 69.

15. om. ἡ before ἐπιθυμία C. | ἀποκνεῖ Ti. Treg.

17. ἐστὶν, WH., ἐστὶν Ti. Treg. | καταβαίνων A 13 | ἀπο: K + παρα | ἐνι: Sin. P + ἐστὶν | τροπῆς ἀποσκίασμα Sin.³ ACKLP vulg. &c., τροπῆς ἀποσκίασματος Sin. B (Dr. Hort suggests that ἀποσκίασματος may be caused either by ἀπό being regarded as a separate word, or by the incorporation of an original αὐτός, which precedes βουληθεὶς 'in a good cur-

sive (40) and two Syriac texts.' *Intr.* p. 218. In a private letter to Dr. Westcott dated Feb. 3, 1861, he suggests that the archetype may have had ἀποσκίασμός. Bp. Wordsworth would prefer to read either ῥοπή ἀποσκίασματος implied in *modicum obumbrationis* corb., or ῥοπῆς ἀποσκίασμα implied in *momenti obumbratio* Aug.).

18. βουληθεὶς: vulg. + βουληθεὶς γὰρ, 43 αὐτος γὰρ βουληθεὶς | αὐτοῦ Sin.¹ BKL &c., Treg. Ti. WH., ἑαυτοῦ Sin.³ ACP. WH.^m See below, ver. 26.

19. ἴστε Sin.³ ABC 73 83 (*scitote* corb. copt. syr.^m arm., *scitis* vulg.), ὥστε KLP syr. Thl. Oec. &c., ἴστω Sin.¹ [καὶ νῦν ἀδελφοὶ ἡμῶν ἐστὼ aeth.^{pp} ἐστε ἀδελ. ἡμ. καὶ ἐστὼ aeth.^{ro} *et vos fratres mei dilecti quisque ex vobis sit* pesh.], after ἴστε ins.

VULGATE.

CORBEY MS.

SPECULUM AND
PRISCILLIAN.

10 diues autem in humilitate sua, quoniam sicut flos faeni transibit (a). 11 Exortus est enim sol cum ardore et arefecit faenum et flos eius decidit et decor uultus eius deperiit : ita et diues in itineribus suis marcescet (β). 12 Beatus uir qui suffert temptationem, quia (γ) cum probatus fuerit accipiet coronam uitae, quam repromisit deus diligentibus se. 13 Nemo cum temptatur dicat quoniam (δ) a deo temptatur. Deus enim intemptator malorum est, ipse autem neminem temptat. 14 Unusquisque uero temptatur a concupiscentia sua abstractus et inlectus ; 15 dehinc (ε) concupiscentia cum conceperit parit peccatum, peccatum uero cum consummatum fuerit generat mortem. 16 Nolite itaque errare, fratres mei dilectissimi. 17 Omne datum optimum et omne donum perfectum de sursum est descendens a patre luminum, apud quem non est transmutatio nec uicissitudinis obumbratio. 18 Uoluntarie (ζ) enim (η) genuit nos uerbo ueritatis, ut simus aliquod initium (θ) creaturae eius. 19 Scitis, fratres mei dilecti. Sit autem omnis homo uelox ad audiendum, tardus

10 locuples autem in humilitate sua, quoniam sicut flos feni transiet. 11 Orietur enim sol cum aestu suo et siccat fenum et flos eius cadit et dignitas facie^a ipsius perit : sic et locuples in actu suo marcescit. 12 Beatus uir qui^b sustinuerit temptationem : quoniam probatus factus accipiet coronam uitae quam promittit^c eis qui eum diligunt.^d 13 Nemo qui temptatur dicat quoniam a deo temptatur : deus autem malorum temptator non est : temptat ipse neminem. 14 Unusquisque autem temptatur a sua concupiscentia, abducitur et eliditur.^e 15 Deinde concupiscentia concipit et parit peccatum : peccatum autem consummatum acquirit mortem.^f 16 Nolite errare fratres mei dilecti. 17 Omnis datio bona et omne donum perfectum desursum descendit a patre luminum, apud quem non est permutatio uel modicum obumbrationis. 18 Uolens peperit nos uerbo ueritatis ut simus primitiae conditionum eius. 19 Scitote fratres mei dilecti. Sit autem

I—19 (W. pp. 603 and 524) Sit uero omnis homo citatus audire et

(a) Spec. Aug. *transiet*.

(β) F. *marcescit*.

(γ) F. *quoniam*.

(δ) F. *quia*.

(ε) F. *dein*.

(ζ) MS. *uoluntariae*.

(η) F. om. *enim*.

(θ) F. *init. aliq.*

^a MS. *facie*.

^b MS. *quid* as in ver. 5.

^c MS. *promittet*.

^d This verse is quoted almost in the same words by Chromatius (a contemporary of Jerome), *Tract. in S. Matt.* xiv. 7. See *Stud. Bibl.* p. 135.

^e Probably a misreading for *elicitur* or *eliditur*. Bp. Wordsworth, however, suggests that it may represent a Greek reading *εκκρουόμενος* or *παρὰκρουόμενος*. Cf. Cassian, *Coll.* xii. 7, *primus pudicitiae gradus est ne uigilans impugnatione carnali monachus elidatur*.

^f The remarkable rendering *adquirat mortem* is also found in Chrom. *l.c.* ix. 1.

ταχύς εἰς τὸ ἀκούσαι, βραδύς εἰς τὸ λαλήσαι, βραδύς εἰς ὀργήν·

20 ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐκ ἐργάζεται.

21 Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσεΐαν κακίας ἐν πραύτητι δέξασθε τὸν ἔμφυτον λόγον του δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

22 Γίνεσθε δὲ ποιηταὶ λόγου καὶ μὴ ἀκροαταὶ μονοῦ παραλογιζόμενοι ἑαυτοῦς·

23 ὅτι εἴ τις ἀκροατῆς λόγου ἐστὶν καὶ οὐ ποιητῆς, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ·

24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν καὶ εὐθεὼς ἐπελάθετο ὁποῖος ἦν.

25 Ὁ δὲ παρακύψας εἰς νόμον τελειοῦ τον τῆς ἐλευθερίας καὶ παραμεινας, οὐκ ἀκροατῆς ἐπιλησμονῆς γενομενος ἀλλὰ ποιητῆς ἐργου, οὗτος μακαριος ἐν τῇ ποιήσει αὐτου ἐσται.

26 Εἴ τις δοκεῖ θρησκος εἶναι, μὴ χαλιναγωγῶν γλώσσαν ἑαυτου ἀλλὰ ἀπατων καρδίαν ἑαυτου, τουτου ματαιος ἡ θρησκεία.

27 Θρησκεία καθαρά καὶ ἀμίαντος παρα τῷ Θεῷ καὶ Πατρὶ αὐτῇ ἐστίν, ἐπισκεπτεσθαι ὀρφανους καὶ χήρας ἐν τῇ θλιψῇ αὐτων, ἀσπιλον ἑαυτον τηρεῖν ἀπο του κοσμου.

δε A | ἐστὼ δε Sin. BCP¹ latt. copt., κα: ἐστὼ A 13, ἐστὼ KLP² syr. arm. Thl. Oec. &c.

20. οὐκ ἐργάζεται Sin. ABC³ +, οὐ κατ-ἐργάζεται C¹KLP &c.

21. περισσεῦμα A 13. 68. | πραύτητι, W., πρ. σοφίας P, πρ. καρδίας Thl. | ὄμων Sin. ABCKP &c. ἡμων L +.

22. λογου: C² 38. 73. 83. + aeth. Thl. νομου | ἀκροαταὶ μονοῦ B latt. syr. copt. arm. aeth. Thl. Treg. WH., μονοῦ ἀκροα-ται Sin. ACKLP Oec. &c. Ti.

23. om. ὅτι A 83 | τῆς γενέσεως: om.

25. παραμεινας. vulg. syr. arm. + add ἐν αὐτῷ | οὐκ ἀκροατῆς Sin. ABC + latt. pesh. copt. Aug. Cass. Bede, οὗτος οὐκ ἀκρ. KLP &c. syr. arm. Thl. Oec.

26. εἰ Sin. ABKL &c. syr. arm. Thl. Oec., εἰ δε CP 13 + latt. pesh. copt. Bcde Tr.^m | θρησκος Treg. | εἶναι Sin. ABCP 13 latt. syr. copt. Bede, εἶναι ἐν ὑμῖν KL &c. Thl. Oec. | χαλιῶν B. | γλ. αὐτου Sin. BPC 101. latt. Thl. WH., γλ. αὐτου Sin. ACKL Oec. &c. Ti. Treg. WH.^m | καρδ. ἑαυτου BC latt. Thl. WH., καρδ. αὐτου Sin. AKLP Oec. &c. Treg. Ti. WH.^m | θρησκεία ABCKLP &c. Treg. WH., θρησκεία Sin. Ti.

27. θρησκεία as in preceding verse: A 70. 83, 123 pesh. add γαρ, syr. latt. copt. δε | παρα τῷ θεῷ Sin.³ ABC¹ P 13 + Treg. WH., παρα θεῷ Sin.¹ C² KL 40. 73. &c. Ti | ins. τῷ bef. πατρὶ A. | om. καὶ bef. πατρὶ 99, 126 pesh. aeth. +, cf. corb | ἑαυτον: A. aeth. σεαυτον | ἀπο: CP εκ.

VULGATE.

CORBEY MS.

SPECULUM AND
PRISCILLIAN.

autem ad loquendum et tardus ad iram (a): 20 ira (a) enim uiri iustitiam dei non operatur. 21 Propter quod abicientes omnem immunditiam et abundantiam malitiæ in mansuetudine suscipite insitum uerbum dei (β), quod potest saluare animas uestras. 22 Estote autem factores uerbi, et non auditores tantum fallentes uosmetipsos. 23 Quia si quis auditor est uerbi et non factor, hic comparabitur uiro consideranti uultum natiuitatis suae in speculo: 24 considerauit enim (γ) se et abiit et statim oblitus est qualis fuerit. 25 Qui autem perpexerit in lege perfecta (δ) libertatis et permanserit in ea (ε) non auditor obliuiosus factus sed factor operis, hic beatus in facto suo erit. 26 Si quis autem putat se religiosum esse, non refrenans linguam suam sed seducens cor suum, huius uana est religio. 27 Religio autem (ζ) munda et immaculata apud deum et patrem haec est, uisitare pupillos et uiduas in tribulatione eorum, et (η) immaculatum se custodire ab hoc saeculo.

(a) Spec. Aug. *iracundiam* and *-dia* for *iram* and *ira*.

(β) F. om. *dei*.

(γ) F. *autem*.

(δ) Spec. Aug. *legem perfectam*.

(ε) Spec. Aug. and F. om. *in ea*.

(ζ) F. om. *autem*.

(η) F. om. *et*.

omnis homo uelox ad audiendum, tardus autem ad loquendum, tardus autem ad iracundiam. 20 Iracundia enim uiri iustitiam dei non operatur. 21 Et ideo exponentes omnes sordes et abundantiam malitiæ, per clementiam excipite genitum uerbum, qui potest^a saluare animas uestras. 22 Estote autem factores uerbi et non auditores tantum, aliter consiliantes. 23 Quia si quis auditor uerbi est et non factor, hic est similis homini respicienti faciem natalis^b sui in speculo: 24 aspexit se et recessit et in continenti oblitus est qualis erat. 25 Qui autem respexit in legem consummatam libertatis et perseverans, non audiens obliuionis factus, sed factor operum, hic beatus erit in operibus suis. 26 Si quis autem putat se religiosum esse, non infrenans linguam suam, sed fallens cor suum, huius uana est religio. 27 Religio autem munda et immaculata apud dominum haec est: uisitare orfanos et uiduas in tribulatione eorum, seruare se sine macula a saeculo.

^a MS. *potestis*.

^b MS. *natali*.

tardus loqui piger in iracundia.

20 Iracundia enim uiri iustitiam Dei non operatur.

26 (W. p. 524) Si quis putat superstitiosum¹ se esse, non refrenans linguam suam, sed fallens cor suum,² huius uana religio est. 27 (W. p. 411) Sanctitas autem pura et incontaminata haec est apud Deum patrem, uisitare orfanos et uiduas in angustia ipsorum et immaculatum se seruare a mundo.

¹ So S.; *religiosum*

² Om. *sed—suum* M +.

ΚΕΦ. β'.

1 Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις εχετε τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῆς δοξῆς.

2 Ἐὰν γὰρ εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνηρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρα, εἰσελθῇ δε καὶ πτωχὸς ἐν ῥυπαρᾷ ἐσθῆτι,

3 ἐπιβλέψητε δὲ ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν καὶ εἶπητε Σὺ κάθου ὡδε καλῶς· καὶ τῷ πτωχῷ εἶπητε Σὺ στῆθι ἐκεῖ ἢ κάθου ὑπο τὸ ὑποποδιον μου,

4 οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγενεσθε κριταὶ διαλογισμῶν πονηρῶν ;

5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοί· οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει καὶ κληρονομοὺς τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτὸν ;

6 Ὑμεῖς δε ἠτιμασατε τὸν πτωχόν. Οὐχ οἱ πλουσιοὶ καταδυναστεύουσιν ὑμῶν καὶ αὐτοὶ ἐλκούςιν ὑμᾶς εἰς κριτήρια ;

7 Οὐκ αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς ;

8 Εἰ μὲντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφὴν Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, καλῶς ποιεῖτε·

II.—1. προσωπολημψίαις Sin.ABC, προσωπολημψίαις KLP &c. | χριστοῦ, WH.^m, χριστοῦ WH. Treg. Ti. | τῆς δοξῆς bef. τοῦ κυρίου 69. 73. a c, om. 13. sah. Cass. (τ. δοξῆς. Treg. Ti., τ. δοξῆς; W.H.).

2. εἰς συναγωγὴν Sin.¹BC, εἰς τὴν σ. Sin.³AKLP &c. Thl. Oec.

3. ἐπιβλέψητε δε BCP + corb. syr. Thl. Treg.^m WH., καὶ ἐπιβλέψετε Sin.AKL &c. Oec. Ti. Treg. | εἶπητε (1st) Sin.ABC + corb. syr. Thl., εἶπ. ἀντφ KLP vulg. &c. Oec. | ἐκεῖ ἢ κάθου Sin.ACKLP &c. Treg. Ti. WM.^m, ἢ κάθου ἐκεῖ B corb. WH. | ὡδε ins. (after 2nd κάθου) Sin. C²KLP &c Thl. Oec., om. ABC¹ 13. 65. 69 a c latt. pesh. WH. Ti. Treg. | ὑπο Sin.AB¹CKL &c., ἐπὶ B²P a c d 13. 29. 69 + pesh. arm. | aft. ὑποποδιον ins. τῶν ποδῶν A 13 vulg. syrr. aeth. Aug.

4. οὐ διεκρίθητε Sin.AB²C 13. 14. 36. 69. 73 + syrr. vulg. copt. Treg. Ti. WH., καὶ οὐ διεκ. KLP &c. Thl. Oec., διεκ. B¹ corb. WH.^m (without interrogation).

5. τῷ κόσμῳ Sin. A¹BC¹ syr., ἐν τῷ κόσμῳ 27. 43. 63, ε.τ.κ. τούτῳ 29 vulg., τοῦ κόσμου A²C²KLP &c. pesh., τοῦ κόσμου τούτου aeth. Oec.^{txt.}, om. 113. | βασιλείας: Sin.¹A ἐπαγγελίας cf. Heb. vi. 17.

6. οὐχ. AC¹ a c 69 180 οὐχι | καταδυναστεύουσιν ὑμῶν Sin.³BCKLP &c. Thl. Oec. Treg. WH., κ. ὑμᾶς Sin.¹A 19. 20. 65 Ti.

7. οὐκ: A c 13 syr. aeth. καί.

8. τὸν βασιλικὸν P, βασιλικὸν bef. τελεῖτε C syr. | ὡς σεαυτὸν: B ὡς σεαυτοῦ, 4 25. 28. 31 + Thl. ὡς ἑαυτοῦ, α ὡς ἑαυτοῦ.

VULGATE.

CORBEY MS.

SPECULUM AND
PRISCILLIAN.

II—1 Fratres mei, nolite in personarum acceptione (a) habere fidem domini nostri Jesu Christi gloriae. 2 Et enim si introierit in conuentu uestro uir aureum anulum habens in ueste candida, introierit autem et pauper in sordido habitu, 3 et intendatis in (β) eum qui indutus est ueste praeclara et dixeritis ei (γ) Tu sede hic bene, pauperi autem dicatis Tu sta illic aut sede sub scabillo pedum meorum, 4 nonne iudicatis apud uosmet ipsos et facti estis iudices cogitationum iniquarum? 5 Audite, fratres mei dilectissimi; nonne deus elegit pauperes in hoc mundo diuites in fide et heredes regni quod promisit (δ) deus diligentibus se? 6 Uos autem exhonorastis pauperem. Nonne diuites per potentiam opprimunt uos et ipsi adtrahunt (ε) uos ad iudicia? 7 Nonne ipsi blasphemant bonum nomen quod inuocatum est super uos? 8 Si tamen legem perficitis regalem secundum scripturas, Diliges proximum tuum sicut te ipsum, bene facitis (ζ):

II—1 Fratres mei, nolite in acceptione personarum habere fidem domini nostri Iesu Christi honoris.^a 2. Si autem intrauerit in synagogam uestram homo anulos aureos in digitos habens in ueste splendida, intret autem pauper in sordida ueste; 3 respiciatis autem qui uestitus est ueste candida et dicatis, Tu hic sede bene, et pauperi dicatis, Tu sta, aut sede illo sub scamello meo; 4 diiudicati estis inter uos, facti estis iudices cogitationum malarum. 5 Audite, fratres mei dilecti, nonne deus elegit pauperes saeculi locupletes in fide et heredes regni quod expromisit diligentibus eum? 6 Uos autem frustratis pauperem. Nonne diuites potentantur in uobis, et ipsi uos tradunt ad iudicia? 7 Nonne ipsi blasphemant in bono nomine quod uocatum est in uobis? 8 Si tamen lege consummamini regale^b secundum scripturam, Diliges proximum tuum tanquam te; bene facitis.

[II—5 (Sch. p. 17) deus elegit pauperes mundi diuites fidei, heredes regni.]

(a) F. -tionem.

(β) F. om. in.

(γ) F. om. ei.

(δ) Spec. Aug. and F. repromisit.

(ε) F. trahunt.

(ζ) F. facis.

^a MS. honeris.^b So MS.; Sab. reguli.

9 εἰ δὲ προσωπολημπτεῖτε, ἁμαρτιαν ἐργάζεσθε, ἐλεγχομενοὶ ὑπὸ τοῦ νομοῦ ὡς παραβάται.

10 Ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταισῆ δὲ ἐν ἐνί, γέγονεν πάντων ἐνοχός.

11 Ὁ γὰρ εἰπὼν Μὴ μοιχεύσης, εἶπεν καὶ Μὴ φονεύσης· εἰ δὲ οὐ μοιχεύεις, φονεύεις δὲ, γεγονόςα παραβάτης νομοῦ.

12 Οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς δια νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.

13 Ἡ γὰρ κρίσις ἀνελεός τῳ μὴ ποιήσαντι ἐλεός· κατακαυχᾶται ἐλεός κρίσεως.

14 Τί ὄφελος, ἀδελφοί μου, εἰ ἐὰν πίστιν λέγῃ τις ἐχειν, ἔργα δὲ μὴ ἐχῆ; μὴ δύναται ἡ πίστις σωσαὶ αὐτόν;

15 Ἐὰν ἀδελφός ἢ ἀδελφή γυμνοὶ ὑπαρχῶσιν καὶ λειπομενοὶ τῆς ἐφημεροῦ τροφῆς,

16 εἰπῆ δὲ τις αὐτοῖς ἐξ ὑμῶν Ὑπαγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορταζέσθε, μὴ δώτε δὲ αὐτοῖς ταπεινὰ τοῦ σώματος, τί ὄφελος;

17 Οὕτως καὶ ἡ πίστις, εἰ μὴ ἐχῆ ἔργα, νεκρά ἐστὶ καθ' ἑαυτήν.

18 Ἄλλ' ἐρεῖ τις Σὺ πίστιν ἐχεις καὶ ἔργα ἐχῶ

9. προσωπολημπτεῖτε Sin. ABC (as in ver. 1).

10. τηρήσῃ Sin. BC+latt. Thl. Oec., τηρήσει KLP &c., πληρώσει A a c 63. 69 syr., πληρώσας τηρήσει 13, τελεσει 66. 73 | πταισῆ Sin. ABC latt. Thl. Oec., πταισει KLP &c.

11. εἶπας A | μὴ μοιχεύσης: Sin. L+μὴ -σεις | φονεύσης—μοιχεύσης (transp.) C 69+syr. arm. Thl. | μοιχεύεις φονεύεις Sin. ABC., φονεύεις μοιχεύεις (transp.) 15. 70. arm., μοιχεύσεις φονεύσεις K &c. Thl., μοιχεύσης φονεύσης LP+ | παραβάτης: A ἀποστατήης.

13. ἀνελεός Sin. ABCKP &c., ἀνηλεός 13. 38+, ἀνιλεός L+Chrys. Th. | ἐλεόν K.+Chr. | κατακαυχᾶται Sin.¹KL &c., καὶ κατάκ. aeth. Thl. +, κατάκ. δὲ Sin.³ 40 + corb. vulg. syr. Oec., κατακαυχᾶσθω 27 + copt., κατακαυχᾶσθω δὲ A 13, κατακαυχᾶτε B (cf. ἀντιτασσετε iv. 6, φευξετε iv. 8), κατακαυχᾶσθε C² (in eras.) pesh. | ἐλεός (2nd) Sin. AB+Thl., ἐλεόν CKL+

Oec. (Ti. compares τὸ ἔλεον ap. Herodian *Epim.* p. 235).

14. τί ὄφελος BC¹ arm. (as in ver. 16) Treg.^mWH., τί το ὄφελος Sin. AC²KL &c. Treg. Ti, W. | τις bef. λέγῃ AC Treg.^m | ἡ πίστις: corb. spec. *fides sola*, sah. adds *sine operibus*.

15. ἐὰν Sin. B+corb. spec. copt. arm., ἐὰν δὲ ACKL vulg. &c. | λειπομενοὶ Sin. BCK syr. arm, λειπ. ὠσιν ALP &c. Oec. Thl.

16. εἰπῆ δὲ: A+καὶ εἰπῆ | ὄφελος BC¹ (as in ver. 14).

17. ἐχῆ ἔργα: L arm. Thl. Oec. &c. ἐργα ἐχῆ.

18. πίστιν ἐχεις, Treg. Ti. W., π. ἐχεις WH., π. ἐχεις; WH^m | ἔργα ἐχῶ Treg. Ti., ε. ἐχῶ, W., ε. ἐχῶ. WH. | χωρὶς τῶν Sin. ABCP+latt. syr. copt. arm. aeth., ἐκ τῶν KL &c. Thl. | ἐργῶν (1st) Sin. ABP+latt. syr., ἐργῶν σου CKL &c. aeth. Thl. | σοὶ δεῖξω Sin. B+WH. Treg. Ti., δεῖξω σοὶ ACKL syr. &c.

VULGATE.

CORBEY MS.

SPECULUM AND
PRISCILLIAN.

9 si autem personas accipitis, peccatum operamini, redarguti a lege quasi transgressores. 10 Quicumque autem totam legem seruauerit, offendat autem in uno, factus est omnium reus. 11 Qui enim dixit Non moechaberis, dixit et Non occides: quod si non moechaberis, occides autem, factus es transgressor legis. 12 Sic loquimini et sic facite, sicut per legem libertatis incipientes iudicari: 13 iudicium enim sine misericordia illi qui non fecerit (a) misericordiam, superexaltat (β) autem misericordia iudicio. 14 Quid proderit, fratres mei, si fidem quis dicat se habere, opera autem non habeat? numquid poterit fides saluare eum? 15 Si autem frater aut soror nudi sint (γ) et indigeant (γ) uictu cotidiano, 16 dicat autem aliquis de nobis illis Ite in pace, caleficamini (δ) et saturamini, non dederitis autem eis quae necessaria sunt corporis (ε), quid proderit? 17 Sic et fides, si non habeat (ζ) opera, mortua est in semet ipsa (η). 18 Sed dicet aliquis (θ) Tu fidem habes, et

9 Si autem personas accipitis, peccatum operamini, a lege traducti tanquam transgressores. 10 Qui enim totam legem seruauerit, peccauerit autem in uno, factus est omnium reus. 11 Nam qui dixit, Non moechaberis, dixit et, Non occides. Si autem non moechaberis, occideris autem, factus es*transgressor legis. 12 Sic loquimini et sic facite quasi a lege liberalitatis iudicium sperantes. 13 Iudicium autem non miserebitur ei qui non fecit misericordiam, supergloriatur autem misericordia iudicium. 14 Quid prodest fratres mei si quis dicat se fidem habere, opera autem non habeat? numquid potest fides eum solasaluare? 15 Siue frater siue soror nudi sint, et desit eis uictus cotidiano, 16 dicat autem illis ex uestris aliquis, Uadite in pace, calidi estote et satulli; non dederit autem illis alimentum corporis; quid et prodest? 17 Sic et fides, si non habeat opera, mortua est sola. 18 Sed dicet aliquis Tu operam^b habes, ego fidem

II—13 (W. p. 411) Iudicium enim sine misericordia ei¹ qui non fecit misericordiam; quoniam misericordia praefertur iudicio. 14 Quid prode est fratres, si fidem quis dicat in semetipso manere, opera autem non habeat? Numquid potest fides sola saluare eum? 15 Si frater aut soror nudi fuerint et defuerit eis cotidianus cibus; 16 dicat autem eis aliquis uestrum: Ite in pace et calefaciminietsatiemini, et non det eis necessaria corporis, quid prode est haec dixisse eis? 17 Sic et fides quae non habet opera, mortua est circa se.

(a) F. fecit.
(β) F. -exultat.
(γ) F. sunt...indigent.
(δ) F. -ficiemini.
(ε) F. corpori.
(ζ) F. habet.
(η) F. ipsam.
(θ) F. quis.

* MS. est.
b Sab. opera.

¹ S. his.

δείξον μοι την πίστιν σου χωρὶς τῶν ἔργων, καὶ γὰρ σοὶ δείξω ἐκ τῶν ἔργων μου τὴν πίστιν.

19 Σὺ πιστεύεις ὅτι εἰς ἐστὶν ὁ Θεός· καλῶς ποιεῖς· καὶ τὰ δαιμονία πιστευοῦσιν καὶ φρίσσοῦσιν.

20 Θέλεις δὲ γνῶναι, ὦ ἀνθρώπε κενε, ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργὴ ἐστίν;

21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενεγκὰς Ἰσαὰκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον;

22 Βλέπεις ὅτι ἡ πίστις σὺνηργεῖ τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη,

23 καὶ ἐπληρώθη ἡ γραφὴ ἡ λεγούσα Ἐπίστευσεν δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη.

24 Οἰδέτε ὅτι ἐξ ἔργων δικαιούται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον.

25 Ὁμοίως δὲ καὶ Ῥααβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους καὶ ἕτερα ὄδω ἐκβαλούσα;

26 Ὡς περ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν, οὕτως καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστίν.

ΚΕΦ. γ'.

1 Μὴ πολλοὶ διδασκαλοὶ γίνεσθε, ἀδελφοὶ μου, εἰδοτές ὅτι μείζον κριμα λημψομεθα.

Thl. Oec. Treg.^m, σοὶ corb. aeth. | om. μου after ἔργων (2) latt. syr. | πίστιν (3rd) Sin. BC. + corb. arm., πίστιν μου AKLP vulg. syr. copt. aeth. &c. Thl. Oec.

19. εἰς ἐστὶν ὁ θεός Sin. A. 68. vulg. pesh. copt. arm. aeth. pp Cyr. Ti. Treg., εἰς ὁ θεός ἐστὶν C syr. WH.^mW., εἰς θεός ἐστὶν B 69 a c Thl. WH. Treg.^m, εἰς ὁ θεός corb. aeth.^{ro} Cyr., ὁ θεός εἰς ἐστὶν K²L &c. Did. Oec (with interrog. Ti. WH.). —καὶ τὰ δαιμ. πιστ. καὶ φρίσσοῦσιν—, W.

20. ἀργὴ BC¹ + corb. fuld. sah., νεκρά Sin. AC²KLP &c. vulg. syr. copt. arm. aeth. Oec.

22. σὺνηργεῖ Sin.³ BCKLP &c. vulg. syr. Thl. Oec. WH. Treg.^m, σὺνεργεῖ

Sin.¹ A corb. Ti. Treg. | ἐτελειώθη; Treg.

23. ἐπίστευσεν δε: L + latt. om. δε.

24. οἰδέτε Sin. AB³ (by corr. fr. -ται) CP latt. syr. copt. arm. aeth. Thl., οἰδέτε τοῖνυν KL &c. Oec. | μόνον; Treg.

25. ὁμοίως: C pesh. copt. arm. aeth. οὕτως | δε καὶ: C pesh. copt. arm. καὶ | ἀγγέλους: CLK^m + pesh. corb. arm. κατασκοπούς.

26. ὥς περ γὰρ Sin. ACKLP &c. Ti. Treg. WH.^m, ὥς περ δε corb. Orig., ὥς περ B pesh. arm. aeth. WH. | ἔργων Sin. B 69 a Orig. Treg. Ti. WH., τῶν ἔργων ACKLP &c. Thl. Oec. Treg.^m

III.—1. λημψομεθα Sin. ABC as above.

VULGATE.

CORREY MS.

SPECULUM AND
PRISCILLIAN.

ego opera habeo: ostende mihi fidem tuam sine operibus, et ego ostendam tibi ex operibus fidem meam. 19 Tu credis quoniam unus est deus. Bene facis: et daemones credunt et contremiscunt. 20 Uis autem scire, o homo inanis, quoniam fides sine operibus mortua (a) est? 21 Abraham pater noster nonne ex operibus iustificatus est offerens Isaac filium suum super altare? 22 Uides quoniam fides cooperabatur operibus illius, et ex operibus fides consummata est. 23 Et suppleta est scriptura dicens Credidit Abraham deo, et reputatum est ei (β) ad iustitiam, et amicus dei appellatus est. 24 Uidetis quoniam ex operibus iustificatur homo et non ex fide tantum? 25 Similiter autem et Raab meretrix nonne ex operibus iustificata est, suscipiens nuntios et alia uia eiciens? 26 Sicut enim corpus sine spiritu mortuum (γ) est, ita et fides sine operibus mortua est.

III—1 Nolite plures magistri fieri (δ), fratres mei, scientes quoniam maius iudicium sumitis.

(a) By correction *otiosa* as in F.

(β) F. *illi*.

(γ) F. *emortuum*.

(δ) Spec. Aug. *effici*.

habeo: ostende mihi fidem sine operibus: et ego tibi de operibus fidem. 19 Tu credis quia unus deus: bene facis: et daemones credunt et contremiscunt. 20 Uis autem scire, o homo uacue, quoniam fides sine operibus uacua est? 21 Abraham, pater noster, nonne ex operibus iustificatus est, offerens Isaac filium suum super aram? 22 Uides quoniam fides communicat cum operibus suis, et ex operibus fides confirmatur, 23 et impleta est scriptura dicens, Credidit Abraham domino et aestimatum est ei ad iustitiam, et amicus dei uocatus est. 24 Uidetis quoniam ex operibus iustificatur homo et non ex fide tantum. 25 Similiter et Raab fornicaria, nonne ex operibus iustificata^a est, cum suscepisset exploratores ex xii tribubus^b filiorum Israel et per aliam uiam eos eiecisset? 26 Sicut autem corpus sine spiritu mortuum est, sic fides sine opera mortua est. III—1 Nolite multi magistri esse, fratres mei, scientes quoniam maius iudicium accipiemus.

^a MS. *iustificatus*.

^b MS. and Sab. *tribus*, as in I. I.

[II—19(Sch. p. 27) credes quia unus deus est: hoc et daemones faciunt et perhorrescunt.]

26 (W. p. 411) Sicut enim corpus sine spiritu mortuum est, sic et fides sine operibus mortua est.

III—1 (W. p. 524) Nolite multi loqui esse, fratres mei; scientes¹ quia maius iudicium accipietis:

¹ S. om. *scientes*.

2 πολλά γὰρ πταίόμεν ἀπαντες. Εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγεῖν καὶ ὅλον τὸ σῶμα.

3 Ἴδε γὰρ τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βαλλόμεν εἰς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μεταγομέν.

4 Ἴδου καὶ τὰ πλοῖα, τηλικαυτὰ ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνομένα, μεταγεται ὑπὸ ἐλαχίστου πηδαλίου ὅπου ἡ ὀρμη τοῦ εὐθυνόντος βουλεται.

5 Οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶν καὶ μεγάλα ἀυχεῖ. Ἴδου ἠλικὸν πῖρ ἠλικὴν ὕλην ἀναπτει.

6 Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν, ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ φλογίζουσα τὸν τροχὸν τῆς γενεσεως καὶ φλογιζομένη ὑπὸ τῆς γεννητης.

7 Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων, δαμαζεται καὶ δεδάμασται τῇ φύσει τῆ ἀνθρωπίνῃ·

8 τὴν δὲ γλῶσσαν οὐδεὶς δαμασαι δυνατὰ ἀνθρώπων· ἀκαταστατὸν κακὸν, μεστή ἰοῦ θανατηφόρου.

2. δυνατὸς: Sin. + Cyr. Thl. δυνα-
μενος.

3. ἴδε γὰρ: εἶδε γὰρ Sin.¹ ecce enim
pesh., ἴδε CP 'al. plus 40' arm. syr. sah.
(et ecce aeth. pp) Zig. Thl. (see Notes), εἰ
δε Sin.³ ABKL 'al. 25' latt. copt. Oec.
Dam. Treg. W. Ti. WH., quare ergo
spec., et insuper aeth.^{ro}, sicut aulem
Bede | εἰς τὰ στόματα: A + arm. syrr. εἰς
τὸ στόμα | εἰς τὸ πείθεσθαι Sin. BC, πρὸς
τ. π. AKLP &c. Oec. Thl. | αὐτοὺς ἡμῖν
Sin. BKLP &c., ἡμῖν αὐτοὺς AC + Treg.^m
| μεταγομέν αὐτῶν A 13

4. ἴδου: 24 εἶδε | ins. τα bef. τηλι-
καυτὰ B | σκληρῶν ἀνεμῶν AL &c. | ὅπου
Sin. B sah, ὅπου αν ACKP &c. Treg.^m |
βουλεται Sin. BL., βουλεται ACKP &c.
Thl. Oec.

5. οὕτως: ὁσαυτως A + | μεγάλα ἀυχεῖ
ABC¹P latt. Eph., μεγαλαυχεῖ Sin. C²KL
&c. Thl. Oec. | ἴδου: spec. et sicut cf. Bede
on ver. 3. | ἠλικὸν Sin. A¹BC¹P vulg. Oec.,
ολιγον A¹C KL &c. corb. syrr. sah. copt.
arm. acth.

6. καὶ ἡ γλῶσσα Sin.³ ABCKLP &c.
WH. Treg., ἡ γλῶσσα Sin.¹ Ti. (punc-
tuating ἀναπτει ἢ γλῶσσα.) | πῦρ. W. |
ἀδικίας WH., ἀδικίας. Treg., ἀδικίας, Ti. (et
mundus iniquitatis sicut silva est pesh.)
| οὕτως ins. bef. 2nd ἡ γλῶσσα P &c.
Thl. Oec., οὕτως καὶ L 106, om. Sin.
ABCK + latt. syrr. sah. copt. arm. Dam.
| ἡ σπιλοῦσα: καὶ σπ. Sin.¹ Ti. | τὸν
τροχὸν τῆς γενεσεως: after γενεσεως ins.
ἡμῶν Sin. 7. 25. 68 vulg. pesh. (series
generationum nostrarum quae currunt
veluti rotae). aeth. (for γενεσεως, γεννητης
Thl. Oec.).

7. om. 2nd τε A + arm. | δαμαζεται
καὶ δεδάμασται: om. καὶ δεδάμασται
pesh.

8. δαμασαι δυνατὰ ἀνθρώπων BC syr.
WH. Treg., δυνατὰ δαμασαι ἀνθρ. Sin.
AKP a c 69. 133 + Treg.^m Ti., δυνατὰ
ἀνθρ. δαμασαι L &c. arm. Cyr. Thl. Oec.
| ἀκαταστατὸν Sin. ABP latt. +, ἀκατα-
σχετὸν CKL &c. Epiph. Cyr. Dam. Thl.
Oec.

VULGATE.

2 In multis enim offendimus omnes: si quis in uerbo non offendit, hic perfectus est uir: potest etiam circumducere freno (a) totum corpus. 3 Si autem equis (β) frenos in ora mittimus ad consentiendum nobis, et omne corpus illorum circumferimus. 4 Ecce et naues, cum magnae sint et a uentis ualidis minentur (γ), circumferuntur (δ) a modico gubernaculo ubi impetus dirigentis uoluerit. 5 Ita et lingua modicum quidem membrum est et magna exaltat (ε). Ecce quantus ignis quam magnam siluam incendit. 6 Et lingua ignis est, uniuersitas iniquitatis lingua constituitur in membris nostris, quae maculat totum corpus et inflammat rotam natiuitatis nostrae, inflammata a gehenna. 7 Omnis enim natura bestiarum et uolucrum et serpentium ceterorumque (ζ) domantur et domata (η) sunt a natura humana: 8 linguam autem nullus hominum domare potest: inquietum malum, plena ueneno mortifero.

(a) F. *fr. cir.*
 (β) F. *equorum.*
 (γ) Passive from *mino*, 'ars driven.'
 (δ) F. adds *autem.*
 (ε) F. *exultat.*
 (ζ) Possibly a corruption of *ceterorum*, or it may represent a Greek misreading *αλλων* or *εαλλων* for *εαλιων*. F. reads *et uolucrum et reptantium etiam ceterorum.*
 (η) F. *domita.*

CORBEY MS.

2 Multa autem erramus omnes. Si quis in uerbo non errat, hic erit consummatus uir: potens est se infrenare, et totum corpus. 3 Si autem equorum frenos in ora mittimus ut possint consentire, et totum corpus ipsorum conuertimus. 4 Ecce et naues tam magnae sunt et a uentis tam ualidis feruntur, reguntur autem paruulo gubernaculo et ubicumque diriguntur uoluntate^a eorum qui eas gubernant. 5 Sic et lingua paruulum membrum est et magna gloriatur.^b Ecce pusillum ignis in quam magna^c silua incendium facit! 6 Et lingua ignis saeculi iniquitatis: lingua posita est in membris nostris, quae maculat totum corpus et inflammat rotam natiuitatis et incenditur a gehenna. 7 Omnis autem natura bestiarum siue uolatilium, reptantium et natantium domatur et domita est: 8 naturae autem humanae linguam nemo hominum domare potest: inconstans malum plena ueneno mortifero.^d

^a By corr. from *uolumptate.*
^b MS. *gloriantur.*
^c So MS.; *magnam siluam* Sab. See below, ver. 13.
^d MS. *mortifera.*

SPECULUM AND PRISCILLIAN.

2 Multa enim omnes delinquimus. Si quis in uerbo non delinquit, hic perfectus uir est; potest¹ frenare totum corpus et dirigere. 3 Quare ergo² equis frena in ora³ mittuntur, nisi in eo ut suadeantur a nobis et totum corpus circumducamus? 4 Ecce et⁴ naues quae tam⁵ immensae sunt sub uentis duris feruntur et circumducuntur a paruissimo gubernaculo ubi impetus dirigentis uoluerit. 5 Sic et lingua pars membri⁶ est, sed est magniloqua. Et sicut paruus ignis magnam siluam incendit, 6 ita et lingua ignis est: et mundus iniquitatis per linguam constat in membris nostris, quae maculat totum corpus et inflammat rotam geniturae⁷ et inflammatur a genitura. 7 Omnis enim natura bestiarum et auium et serpentium et beluarum maritimarum domatur et subjecta est naturae humanae: 8 linguam autem

¹ M + *ins. etiam.*
² M + *uero.*
³ M + *ore.*
⁴ M + *om. et.*
⁵ For *quae tam* S. has *quietam.*
⁶ M + *ins. parua.*
⁷ Tho words *rot gen.* are found in Prisc. p. 26.

9 Ἐν αὐτῇ εὐλογουμένον τὸν Κύριον καὶ Πατέρα, καὶ ἐν αὐτῇ καταρωμένα τοὺς ἀνθρώπους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας·

10 ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ καταρα. Οὐ χρῆ, ἀδελφοί μου, ταῦτα οὕτως γίνεσθαι.

11 Μητι ἡ πηγή ἐκ τῆς αὐτῆς ὀπῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν ;

12 Μη δύναται, ἀδελφοί μου, συκὴ ἐλαίας ποιῆσαι, ἢ ἀμπέλος συκα ; Οὔτε ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ.

13 Τίς σοφὸς καὶ ἐπιστημῶν ἐν ὑμῖν ; δεῖξατω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραυτῆτι σοφίας.

14 Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθίαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχασθε καὶ ψευδεσθε κατὰ τῆς ἀληθείας.

15 Οὐκ ἐστὶν αὐτῇ ἡ σοφία ἀνωθεν κατερχομένη, ἀλλὰ ἐπίγειος, ψυχικὴ, δαιμονιωδῆς.

16 Ὅπου γὰρ ζῆλος καὶ ἐριθία, ἐκεῖ ἀκαταστασία καὶ παν φαυλὸν πρᾶγμα.

17 Ἡ δὲ ἀνωθεν σοφία πρῶτον μὲν ἀγνὴ ἐστὶν, ἐπεὶτα εἰρηνικὴ, ἐπιεικὴς, εὐπειθὴς, μεστὴ ἔλεους καὶ καρπῶν ἀγαθῶν, ἀδιακρίτος, ἀνυποκρίτος.

18 Καρπὸς δὲ δικαιοσύνης ἐν εἰρηνῇ σπείρεται τοῖς ποιοῦσιν εἰρηνῇν.

9. τὸν κύριον Sin. ABCP corb. pesh. copt. arm. + Cyr., τὸν θεὸν KL vulg. syr. &c. Epiph. Thl. Oec.

12. ἐλαίας : Vulg. *uvae* | οὐτε ἀλυκὸν γλυκὺ ABC¹ + arm. (*neque salinus locus aquam dulcem facere*), οὕτως οὐτε ἄλυκ. γλ. C² latt. pesh. (and reading *οὐδε* for *οὐτε*) Sin. 13, οὕτως οὐδεμία (οὐτε μία Pc) πηγή ἀλυκὸν καὶ γλυκὺ KLP &c. Thl. Oec.

14. εἰ δὲ : AP + add *απα*. | ἐριθίαν 101. 13.^{lect} Dam. WH., ἐρειθίαν B¹, ἐρειθειαν A, ἐριθειαν Sin. B³CKLP &c. Ti. Treg. | τῇ καρδίᾳ : ταις καρδίαις Sin. + latt. syr. copt. arm. | καυχασθε A + |

καὶ ψευδεσθε κατὰ τῆς ἀληθείας ABCKLP &c. Treg. WH., τῆς ἀληθείας καὶ ψευδεσθε Sin.¹ Ti., κατὰ τ. α. κ. ψ. Sin.³ pesh. *ne inflemini adversus veritatem nec mentiamini*.

15. ἀλλὰ Sin. B, ἀλλ' ACKLP.

16. ἐριθία 101. 13.^{lect}, ἐριθειαν B¹, ἐρειθειαν B², ἐρεις C, ἐρις P. | ἐκεῖ BCKLP &c., ἐκεῖ καὶ Sin. A +.

17. ἀνυποκρίτος Sin. ABCP + latt. syr. copt. arm. Did. Ephr., καὶ ἀνυπ. KL &c. Thl. Oec.

18. ὁ καρπὸς Sin. | τῆς δικαιοσύνης K Oec. +.

VULGATE.

CORBEY MS.

SPECULUM AND
PRISCILLIAN.

9 In ipsa benedicimus deum et patrem, et in ipsa maledicimus homines qui ad similitudinem dei facti sunt: 10 ex ipso ore procedit benedictio et maledictio. Non oportet, fratres mei, haec ita fieri. 11 Numquid fons de eodem foramine emanat dulcem et amaram aquam? 12 numquid potest, fratres mei, ficus uvas facere aut uitis ficus? Sic neque salsa dulcem potest facere aquam. 13 Quis sapiens et disciplinatus inter uos? ostendat ex bona conuersione operationem suam (*a*) in mansuetudinem (*β*) sapientiae. 14 Quod si zelum amarum habetis et contentiones (*γ*) in cordibus uestris, nolite gloriari et mendaces esse aduersus ueritatem. 15 Non est (*δ*) ista sapientia de sursum descendens, sed terrena animalis diabolica. 16 Ubi enim zelus et contentio, ibi inconstantia et omne opus prauum. 17 Quae autem de sursum est sapientia, primum quidem pudica est, deinde pacifica, modesta, suadibilis (*ε*), plena misericordia et fructibus bonis, non iudicans (*ζ*), sine simulatione. 18 Fructus autem iustitiae in pace seminatur facientibus pacem.

(*a*) F. *opera sua*.

(*β*) F. *tudine*.

(*γ*) F. adds *sunt*.

(*δ*) F. adds *enim*.

(*ε*) Spec. Aug. and F. add *bonis consentiens*, doubtless a gloss on *suadibilis*.

(*ζ*) Spec. Aug. *diudicans*; F. joins with the following words, omitting *non*; Augustine *inaestimabilis*.

9 In ipsa benedicimus dominum et patrem, et per ipsam maledicimus homines qui ad similitudinem dei facti sunt. 10 ex ipso ore exit benedictio et maledictio. Non decet fratres mei haec sic fieri. 11 Numquid fons ex uno foramine bullit dulcem et salmacidum? 12 Numquid potest fratres mei ficus oliuas facere, aut uitis ficus? Sic nec salmacidum dulcem facere aquam. 13 Quis sapiens et disciplinosus in uobis demonstrat de bona conuersione opera sua in sapientiae clementia^a? 14 Si autem zelum amarum habetis et contentionem in praecordiis uestris, quid alapamini^b mentientes contra ueritatem? 15 Non est sapientia quae descendit de sursum, sed terrestris animalis daemonetica. 16 Ubi autem zelus et contentio, inconstans ibi et omne prauum negotium. 17 Dei autem sapientia primum sancta est, deinde pacifica et uerecundiae consentiens, plena misericordiae et fructuum bonorum, sine diiudicatione, irreprehensibilis,^c sine hypocrisi. 18 Fructus autem iustitiae in pace seminatur qui faciunt pacem.

^a So MS.; *clementiam*, Sab. and W. final *m* being often omitted in MS.

^b Martianay suggested *eleuamini*, but Bp. Wordsworth refers to Duncange for the gloss *alapator* = *kav-*

^c Probably a gloss on *s. di.* which has got into the text.

hominum domare nemo potest nec retinere a malo, quia plena est mortali veneno.

13 (W. p. 463)
Quis prudens et sciens uestrum? Monstret de bona conuersione opera sua in mansuetudine et prudentia.

ΚΕΦ. Δ΄.

1 Πόθεν πόλεμοι καὶ πόθεν μαχαι ἐν υμῖν ; οὐκ ἐν-
τεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς
μέλεσιν ὑμῶν ;

2 Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε φονεετε. Καὶ ζηλοῦτε,
καὶ οὐ δύνασθε ἐπιτυχεῖν μαχεσθε καὶ πολεμεῖτε. Οὐκ
ἔχετε διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς

3 αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα
ἐν ταῖς ἡδοναῖς ὑμῶν δαπανησητε.

4 Μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κοσμοῦ
ἐχθρὰ τοῦ Θεοῦ ἐστίν ; ὅς εἰαν οὖν βουλευθῆ φίλος εἶναι
τοῦ κοσμοῦ, ἐχθρὸς τοῦ Θεοῦ καθίσταται.

5 Ἡ δοκεῖτε ὅτι κενῶς ἡ γραφή λεγεί Πρὸς φόβον
ἐπιποθεὶ τὸ πνεῦμα ὁ κατωκίσει ἐν ἡμῖν ;

6 Μείζονα δὲ δίδωσιν χάριν διὸ λεγεί Ὁ Θεὸς
υπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.

7 Ὑποταγητε οὖν τῷ Θεῷ· ἀντιστητε δὲ τῷ διαβόλῳ,
καὶ φευξεται ἀφ' ὑμῶν

8 ἐγγίσατε τῷ Θεῷ, καὶ ἐγγίσει ὑμῖν. Καθαρίσατε
χεῖρας, ἁμαρτωλοί, καὶ ἀγνίσατε καρδίας, δίψυχοι.

IV.—1. ποθεν (2nd) Sin. ABCP corb.
spec. +, om. KL vulg. &c.

2. φονεετε καὶ MSS. edd. and vv.,
φονεετε, καὶ WH.^m, φονεετε καὶ Oec. txt,
φθονεετε καὶ Eras. Calv. Bez. Ewald | οὐκ
εχετε ABKL + WH. Treg., καὶ οὐκ εχετε
Sin. P + latt. syrr. copt. arm. aeth. Thl.
Oec. Ti., οὐκ εχετε δε rec. Here C
comes to an end.

3. δαπανησητε Sin.³ AKLP (with full
stop Treg. WH., with comma Ti.), κατα-
δαπανησητε Sin.¹, δαπανησετε B (without
following stop).

4. μοιχαλιδες Sin.¹ AB 13 (joined with
what precedes in Sin. B Ti.), μοιχοι καὶ
μοιχαλιδες Sin.³ KPL &c., μοιχοι latt. pesh
copt. aeth. arm. | after 1st κοσμου Sin.
vulg. arm. aeth. pesh. add τουτου | ἐχθρα
LP &c. syrr., ἐχθρά latt. aeth. | του θεου
ἐστιν ABKLP &c. WH. Treg., ἐστιν τῷ

θεῷ Sin. copt. Ti. | ὅς εἰαν BP + WH. Ti.,
εἰαν Sin.¹, ὅς εἰαν Sin.³ AKL &c. Thl. Oec.
Treg. | οὖν om. L + | ἐχθρος : ἐχθρα Sin.¹

5. κενῶς om. corb. | λεγεί joined with
πρὸς φόβον in A 4. 10. 11. 14. 15. 16. 21.
38. + arm. (question after ἡμῖν WH. Treg.
after λεγεί with comma after ἡμῖν Ti.),—
πρὸς φθ. ep. τ. πν. ὁ κατ. ἐν ἡμῖν, μ. δ.
δίδωσιν χάριν—W. | κατωκίσει Sin. AB
101. 104, κατωκησει KLP &c. latt. syrr.
copt. Thl. Oec.

6. διὸ λεγεί—δίδωσιν χάριν om. LP + |
ὁ θεός : 5. 16 + κυριός | ἀντιτάσσετε B cf.
ver. 7.

7. ἀντιστητε δε Sin. AB a b 13 + latt.
copt., ἀντιστητε KLP &c. Th. Oec. |
φευξετε B¹, φευξεται B.³

8. ἐγγίσει B WH., ἐγγίει Alf. Treg. Ti.
(without specifying MSS.).

VULGATE.

CORBEY MS.

SPECULUM AND
PRISCILLIAN.

IV—1 Unde bella et lites inter uos (a) ? nonne (β) ex concupiscentiis uestris quae militant in membris uestris ? 2 Concupiscitis, et non habetis : occiditis et zelatis, et non potestis adipisci : litigatis et belligeratis, et (γ) non habetis propter quod non postulatis : 3 petitis et non accipietis (δ), eo quod male petatis, ut in concupiscentiis uestris insumatis. 4 Adulteri, nescitis quia amicitia huius mundi inimica est dei (ε) ? Quicumque ergo uoluerit amicus esse saeculi huius, inimicus dei constituitur. 5 An (ζ) putatis quia inaniter scriptura dicat, Ad inuidiam concupiscit spiritus qui habitat (η) in uobis ? 6 Maiorem autem dat gratiam : propter quod dicit, Deus superbis resistit, humilibus autem dat gratiam. 7 Subditi igitur estote deo : resistite autem diabolo, et fugiet a uobis : 8 adpropinquate (θ) deo (ι), et adpropinquabit (κ) uobis. Emundate manus, peccatores, et purificate corda, duplices animo.

- (a) F. *in uobis*.
 (β) Spec. Aug. and F. insert *hinc*.
 (γ) F. *om et*.
 (δ) F. *accipitis*.
 (ε) F. *deo*.
 (ζ) F. *aut*.
 (η) F. *inhabitat*.
 (θ) Spec. Aug. *adpropriate*.
 (ι) F. *domino*.
 (κ) MS. and F. *-uit*.

IV—1^a Unde pugnae et unde rixae in uobis ? Nonne hinc ? ex uoluptatibus uestris quae militant in membris uestris ? 2 Concupiscitis et non habetis^b : occiditis : et zelatis, et non potestis impetrare : rixatis et pugnatibus et non habetis, propter quod non petitis. 3 Petitibus et non accipitis, propter hoc quod male petitis, ut in libidines uestras erogetis. 4 Fornicatores, nescitis quoniam amicitia saeculi inimica dei est ? Quicumque ergo uoluerit amicus saeculi esse inimicus dei perseuerat. 5 Aut putatis quoniam dicit scriptura, Ad inuidiam conualescit spiritus qui habitat in uobis ? 6 Maiorem autem dat gratiam. Propter quod dicit, Deus superbis resistit, humilibus^c autem dat gratiam. 7 Subditi estote deo : resistite autem diabolo, et fugiet a uobis. 8 Accedite ad dominum, et ipse ad uos accedet.^d Mundate manus peccatores, et sanctificate corda uestra, duplices corde.

^a In verses 1—5 the only stops in MS. are after *impetrare*, *fornicatores*, and *dei est*.

^b MS. *habebitis*.

^c MS. *humilis*.

^d MS. *accedit*.

IV—1 (W. p. 525) Unde bella, unde rixae in uobis ? nonne uoluntatibus¹ uestris quae militant in membris uestris² et sunt uobis suauiissima ?

[IV—4 (Sch. pp. 57, 90, 94) omnis amicitia mundi inimica est dei.]

7 (W. p. 465) Humiliate uos Deo et resistite diabolo et fugiet³ a uobis : 8 proximate Deo et proximabit uobis.⁴

¹ This word being sometimes spelt *uoluptas*, as in Corb. iii. 4, was easily confused with *uoluptas*.

² The words from *unde* to *uestris* are found in Prisc. pp. 63, 96.

³ *Fugiet* omitted by all the MSS.

⁴ *Adpropriate domino et adpropinquabit uobis* μ.

9 Ταλαιπωρήσατε και πενθήσατε και κλαυσατε· ὁ γελως υμων εἰς πενθος μετατραπητω και η χαρα εἰς κατηφειαν.

10 Ταπεινωθητε ἐνωπιον Κυριου, και υψωσει υμας.

11 Μη καταλαειτε αλληλων, αδελφοί· ὁ καταλαλων αδελφου η κρινων τον ἀδελφον αυτου καταλαλει νομου και κρίνει νομον· εἰ δὲ νομον κρίνεις, ουκ εἶ ποιητης νόμου αλλα κριτης.

12 Εἰς εστιν νομοθετης καὶ κριτης, ὁ δυναμενος σωσαι καὶ απολεσαι· συ δε τις εἶ, ὁ κρινων τον πλησίον ;

13 Αγε νυν οἱ λεγοντες Σημερον η αυριον πορευσομεθα εἰς τηνδε την πολιν καὶ ποιησομεν εκει ενιαυτον και εμπορευσομεθα και κερδησομεν·

14 (οἷτινες ουκ επιστασθε το της αυριον· ποία γαρ η ζωη υμων ; ατμῖς γαρ εστε η προς ολίγον φαινομενη, ἐπειτα και ἀφανιζομενη·)

15 ἀντὶ του λεγειν υμᾶς Εαν ο Κυριος θεληση, και ζησομεν καὶ ποιησομεν τουτο η εκεινο.

9. και κλαυσατε BKLP &c. Treg. WH., κλαυσατε Sin. A Ti., om. pesh. + Aug. | μετατραπητω BP 69. a c Thl. WH. W., μεταστραφήτω Sin. AKL &c. Oec. Ti. Treg. WH.^m

10. ταπεινωθητε : Sin. adds ουν | του bef. κυριου L+ | .

11. αλληλων αδελφοι : αδελφοι μου αλληλων A+ | η κρινων Sin. ABP syrr. sah. copt. arm. +, και κρ. KL &c. | ουκ ει ποιητης : P+ ουκετι ει π., K+ ουκετι π. ει.

12. νομοθετης BP WH. W., ὁ νομ. Sin. AKL &c. Ti. Treg. WH.^m (εἰς ἔστιν WH., εἰς ἔστιν δ WH.^m) | και κριτης Sin. ABP &c., om. KL+ | συ δε : om. δε sah. syr. arm. + Oec | ὁ κρινων Sin. ABP+, ὁς κρινεις KL &c. | τον πλησιον Sin. ABP latt. syrr. copt. arm., τον ἕτερον KL &c. [K+add ὅτι ουκ εν ανθρωπῳ αλλ εν θεῳ τα διαβηυατα ανθρωπου κατευθυνηται].

13. η αυριον Sin. B 13. 27. 29. 40. 69 + latt. pesh. sah. copt. aeth. Jer., και αυριον AKLP &c. Cyr. Thl. Oec. | πορευσομεθα Sin. BP + latt. Cyr. Oec., πορευσομεθα AKL+Thl. | ποιησομεν BP + WH. Ti., -σωμεν Sin. AKL+Treg. | εκει om. A 13 Cyr. | ενιαυτον Sin. BP 36. latt. copt. Jer., ενιαυτον ἕνα AKL &c. syrr. arm. Cyr. Thl. Oec. | εμπορευσομεθα Sin.

ABP+, -σωμεθα KL+ | κερδησομεν Sin. ABP, -σωμεν KL+.

14. επιστασθε : P. 68 επιστανται | το της αυριον Sin. KL &c. latt. pesh. sah. copt. Thl. Oec. Treg. Ti., τα της αυριον AP 7. 13. 69. 106 a c syr. Treg.^m WH.^m, της αυριον B WH. W. | ποια γαρ η ζωη Sin.³ AKLP &c. Treg.^m WH.^m, ποια ἡ ζωη Sin.¹ c syr. arm. aeth.^{ro} (aeth. pp corb. quae autem) WH. W., ποια ζωη B | υμων : ἡμων 13. 69 + syr. Thl. | ατμῖς γαρ εστε B + syr. arm. aeth. Oec. WH. ατμῖς γαρ εστιν L (L ατμη) corb. + Jer. Dam. Thl., ατμῖς γαρ εσται KP+, ατμῖς εστιν vulg. copt. ατμῖς εσται A (ατμῖς εστε WH.^m), om. Sin. | ἢ προς Sin. AKL &c. Ti. WH.^m, προς BP WH. | ἐπειτα και Sin. ABK corb., ἐπειτα δε sah. Thl. Oec., ἐπειτα δε και LP &c., ἐπειτα 36. 38. 69 + copt. syr. [—ατμῖς γαρ εστε...αφανιζομενη—W.]

15. θεληση Sin. AKL latt. Cyr. &c. Treg. Ti. WH.^m W., θελη BP a d 69 Treg.^m WH | ζησομεν Sin. ABP+Ti. (who makes it a part of the protasis), ζησωμεν KL &c. Cyr. Thl. Oec. | και ποιησομεν Sin. ABP+, ποιησομεν vulg. sah. copt. pesh. arm. aeth. Cyr., και ποιησωμεν KL &c. Thl. Oec.

VULGATE.

CORBEY MS.

SPECULUM AND
PRISCILLIAN.

9 Miseri estote et lugete et plorate: risus uester in luctum conuertatur et gaudium in maerorem. 10 Humiliamini in conspectu domini et exaltabit (a) uos. 11 Nolite detrahere alterutrum (β), fratres mei (γ). Qui detrahit fratri aut qui iudicat fratrem suum, detrahit legi et iudicat legem: si autem iudicas legem, non es (δ) factor legis sed iudex. 12 Unus est legislator et iudex, qui potest perdere et liberare: tu autem quis es qui iudicas proximum? 13 Ecce nunc qui dicitis Hodie aut crastino ibimus in illam ciuitatem et faciemus quidem ibi annum et mercabimur et lucrum faciemus, 14 qui ignoratis quid sit (ε) in crastinum: quae enim est uita uestra? uapor est ad modicum parens et (ζ) deinceps exterminabitur (η): 15 pro eo ut dicatis Si dominus uoluerit et (θ) uixerimus, faciemus hoc aut illud.

- (a) MS. -uit. F. -bit.
 (β) Spec. Aug. de alterutro.
 (γ) F. om. mei.
 (δ) F. est.
 (ε) Spec. Aug. and F. erit.
 (ζ) F. om. et.
 (η) F. exterminatur.
 (θ) Spec. Aug. and F. add si.

9 Lugete miseri et plorate: risus uester in luctum conuertatur et gaudium in tristitiam. 10 Humiliate uos ante dominum et exaltabit uos. 11 Nolite retractare de alterutro, fratres.^a Qui retractat de fratre, et iudicat fratrem suum, retractat de lege et iudicat legem. Si autem iudicas legem, non es factor legis sed iudex. 12 Unus est legum positor et iudex, qui potest saluare et perdere: tu autem quis es qui iudicas proximum? 13 Iam nunc qui dicunt; hodie aut cras ibimus in illam ciuitatem et faciemus ibi annum et negotiabitur^b et lucrum faciemus: 14 qui ignoratis crastinum. Quae autem uita uestra? momentum^c enim est, per modica uisibilis, deinde et exterminata. 15 Propter quod dicere uos oportet: Si dominus uoluerit et uiuemus et faciemus hoc aut^d illud.

- ^a MS. frater.
^b MS. negotiamur.
^c So MS.; Dr. Hort suggests *flamentum*; Dr. Sanday thinks the translator mistook *αμῶς* for *αρωμος* (*Stud. Bibl.* pp. 137, 140).
^d So MS.; et Sab.

10 (W. p. 448)
 Humiliamini ante conspectum Domini et exaltabit uos. 11 Fratres nolite uobis¹ detrahere. Qui enim² uituperat fratrem suum et iudicat, legem uituperat et iudicat. Si legem iudicas, iam non factor legis sed iudex es. 12 Unus est enim legum dator et iudex qui potest saluare et perdere.³ Tu autem quis es qui iudicas proximum?

- ¹ F. uobis, S. uos.
² S. enim, F. autem.
³ Prisc. p. 66 (*deus*) *so'us potens saluare perdere.*

16 *Νυν δε καυχασθε ἐν ταῖς αλαζονίαις υμῶν· πᾶσα καύχησις τοιαυτῆ ποιηρα ἐστίν.*

17 *Εἶδοτι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι ἀμαρτία αὐτῷ ἐστίν.*

ΚΕΦ. ε΄.

1 Ἄγε νυν οἱ πλουσιοί, κλαυσατε ολολυζόντες ἐπὶ ταῖς *ταλαιπωρίαις υμῶν ταῖς ἐπερχομεναῖς.*

2 Ὁ πλοῦτος υμῶν σεσηπεν, καὶ τὰ ἱμάτια υμῶν σητοβρωτὰ γέγονεν·

3 ὁ χρυσοῦς υμῶν καὶ ὁ ἀργυρὸς κατίωται, καὶ ὁ ἴος αὐτῶν εἰς μαρτυρίον ὑμῶν ἐστὶ καὶ φαγεται τὰς σάρκας υμῶν ὡς πυρ· ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις.

4 Ἴδου ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησαντῶν τὰς χώρας υμῶν, ὁ ἀφυστερημένος ἀφ' υμῶν, κραζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαωθ εἰσεληλυθάν.

5 Ἐτρυφήσατε ἐπὶ τῆς γῆς καὶ ἐσπαταλήσατε ἐθρέψατε τὰς καρδίας υμῶν ἐν ἡμέρᾳ σφαγῆς.

6 Κατεδικασατέ, ἐφονευσάτε τὸν δίκαιον· οὐκ ἀντιτασσεται ὑμῖν.

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ Κυρίου. Ἴδου ὁ γεωργὸς ἐκδέχεται τὸν τιμὸν καρπὸν τῆς γῆς μακροθυμῶν ἐπ' αὐτῷ ἕως λαβῆ προῖμον καὶ ὄψιμον·

16. *καυχασθε*: Sin. + *καταυχ.* | *αλαζονίαις* Sin. AB¹LP+WH. Ti., *αλαζονείαις* B³K &c. Treg. W. | *πᾶσα*: *ἀπᾶσα* Sin.

V.—1. *ἐπερχομεναῖς* ABKLP &c., *ἐπ. ὑμῖν* Sin. 5. 8. 25 *vulg.* *pesh.* *copt.* *arm.* *aeth.*

3. *κατίωται* *bef.* καὶ ὁ ἀργυρὸς A 13 | *φαγεται*: *φαίνετε* Sin.¹ | *ὡς πυρ* Sin.¹ BKL &c., *ὁ ἴος ὡς πυρ* Sin.³ AP+ (full stop after *ὡς πυρ* Ti. Treg. WH.^m, *bef.* *ὡς πυρ* AL+*pesh.* Treg.^m WH.), *aeth.* *spec.* Thl. add ὃ after *πυρ* | *ἐσχάταις ἡμέραις*: A ἡμερ. *εσχ.*

4. *ἀφυστερημένος* Sin. B¹, *ἀπεστερημε-*

νος AB³P &c. *ἀποστερημένος* KL | *εἰσεληλυθάν* BP, -*λυθεν* A+, *εἰσεληλυθασιν* Sin. KL &c.

5. *om.* καὶ A 73. *copt.* | *ἐν ἡμέρᾳ* Sin.¹ BP 13. *latt.* +, *ἐν ἡμέραις* A, *ὡς ἐν ἡμέρᾳ* Sin.³ KL &c.

6. *δίκαιον*· Ti., *δίκαιον.* WH. | *ὑμῖν.* Ti. Treg., *ὑμῖν*; WH.

7. *ἐπ' αὐτῷ*: *ἐπ' αὐτὸν* KL &c. Thl., *om.* *vulg.* *arm.* | *ἕως λαβῆ* ABKL+, *ἕως ἀνλ.* Sin. P. 13 &c. | *προῖμον* Sin. AB¹P, *πρωῖμον* B³KL &c. | *ἕτερον* *bef.* *πρωῖμον* AKLP &c. *pesh.*, *om.* B 31 *vulg.* *sah.* *arm.* WH. Treg. Ti., *καρπὸν* *bef.* *πρωῖμον* Sin.² (*καρπὸν τῶν* Sin.) *corb.* *copt.* +.

VULGATE.

16 Nunc autem exultatis in superbiis uestris. Omnis exultatio talis maligna est. 17 Scienti igitur bonum facere et non facienti, peccatum est illi.

V—1 Agite (a) nunc, diuites, plorate ululantes in miseriis quae aduenient uobis. 2 Diuitiae uestrae putrefactae sunt, et uestimenta uestra a tineis comesta sunt: 3 aurum et argentum uestrum aeruginauit, et aerugo eorum in testimonium uobis erit et manducabit carnes uestras sicut ignis. Thesaurizastis iram (β) in nouissimis diebus. 4 Ecce merces operariorum qui mesuerunt regiones uestras, qui fraudatus est a uobis, clamat (γ), et clamor ipsorum in aures domini sabaoth introiuit. 5 Epulati estis super terram et in luxuriis enutristis corda uestra in diem (δ) occisionis. 6 Adduxistis (ε), occidistis iustum, et (ζ) non resistit (η) uobis. 7 Patientes igitur estote, fratres, usque ad aduentum domini. Ecce agricola expectat pretiosum fructum terrae, patienter ferens donec accipiat temporaneum (θ) et serotinum:

(a) Corrected in MS. fr. *age*, which is read by Spec. Aug. and F.

(β) Spec. Aug. and F. omit *iram*.

(γ) Spec. Aug. *fraudati sunt... clamant*.

(δ) F. *die*.

(ε) F. *addixistis*.

(ζ) Spec. Aug. and F. om. *et*.

(η) F. *restitit*.

(θ) F. *temporium*.

CORBEY MS.

16 Nunc autem gloriamini in superbia uestra. Omnis gloria talis mala est. 17 Scientibus autem bonum facere et non facientibus, peccatum illis est. V—1 Iam nunc locupletes plorate ululantes in miseriis uestris aduenientibus. 2 Diuitiae uestrae putrefactae sunt, res uestrae tiniauerunt.^a 3 Aurum uestrum et argentum aeruginauit, et aerugo ipsorum erit uobis in testimonium et manducabit carnes uestras tanquam ignis. Thesaurizastis et in nouissimis diebus: 4 et ecce merces operariorum, qui arauerunt^b in agris uestris, quod abnegastis, clamabunt, et uoces qui messi sunt ad aures domini sabaoth introiuerunt. 5 Fruiti estis super terram et abusi estis: cibastis corda uestra in die occisionis. 6 Damnastis et occidistis iustum: non resistit uobis. 7 Patientes ergo estote fratres usque ad aduentum domini. Ecce agricola expectat honoratum fructum terrae, patiens in ipso usquequo accipiat matutinum et serotinum fructum.

^a MS. *tiniauer*, Sab. *tinea uero*.

^b 'The contrast between ploughmen and reapers makes the picture more complete...but no extant Greek MS. or other authority has *ploughed*.' —Bp. Wordsworth, *in loc*.

SPECULUM AND PRISCILLIAN.

V—1 (W. p. 395) Age¹ nunc diuites plangite uos ululantes² super miseras uestras quae superueniunt² diuitiis uestris. Putruerunt et tiniauerunt uestes³ uestrae. 3 Aurum et argentum uestrum quod reposuistis in nouissimis diebus aeruginauit et aerugo eorum in testimonium uobis erit et comedit⁴ carnes uestras sicut ignis.

[V—1 (Sch. p. 17) age nunc diuites plangite ululantes super miseras uestras quae superueniunt diuitiis uestris; putruerunt et tiniauerunt uestes uestrae; aurum uestrum et argentum uestrum quod reposuistis in nouissimis diebus aeruginabit et aerugo eorum in testimonium uobis erit et comedit carnes uestras sicut ignis.]

5 (W. p. 639) Et uos deliciati estis super terram et luxuriati estis: creastis autem corda uestra in die⁵ occisionis.

¹ *age* M, *agite* S.

² M + om. *ululantes*.

³ M + *uestimenta uestra*.

⁴ *comedit* S, *comedet*

⁵ M *diem*.

8 Μακροθυμησατε και υμεις, στηρίξατε τας καρδίας υμών, οτι η παρουσία του Κυρίου ηγγικεν.

9 Μη στεναζετε, αδελφοί, κατ αλληλων, ινα μη κριθητε· ιδου ο κριτης προ των θυρων εστηκεν.

10 Ὑποδειγμα λαβετε, αδελφοι, τῆς κακοπαθίας καὶ τῆς μακροθυμίας τους προφητας οι ελαλησαν εν τω ονοματι Κυριου.

11 Ἴδου μακαρίζομεν τους υπομειναντας· τὴν υπομονὴν Ἰωβ ηκουσατε, και το τέλος Κυρίου ειdete, οτι πολυσπλαγχνος ἐστιν ὁ Κυριος και οἰκτιρμων.

12 Προ παντων δε, αδελφοι μου, μη ομνυετε, μητε του ουρανον μητε την γην μητε αλλον τινα ορκον ητω οε υμων το ναί ναί, και το ου ου· ἵνα μη υπο κρισιν πεσητε.

13 Κακοπαθεῖ τις εν υμῖν ; προσευχεσθω. ευθυμει τις ; ψαλλετω.

14 Ἀσθενει τις εν υμιν ; προσκαλεσασθω τους πρεσβυτερους της εκκλησιας, καὶ προσευξασθωσαν επ αυτου ἀλείψαντες ελαίω εν τῷ ονοματι·

15 καὶ η ευχή τῆς πιστεως σωσει τον καμνοντα, και εγερει αυτον ὁ Κυριος· καν ἁμαρτίας η πεποιηκως, αφεθησεται αυτω.

16 Ἐξομολογεῖσθε ουν αλληλοις τας αμαρτίας, και

8. μακροθυμησατε ABKP &c., μακρ. ουν Sin. L+.

9. αδελφοι : (A 13+add μου) bef. κατ αλληλων ABP 5 13. 69. +Treg. WH., after κατ αλλ. Sin. L. syrr. &c. Thl. Oec. Ti., om. K 15. 16+ | κριθητε : Oec. + κατακριθητε.

10. λαβετε : om. A 13 aeth. (adding εχετε after μακροθυμίας with Sin.³+) | αδελφοι ABP+, αδ. μου Sin. KL &c. | κακοπαθίας B¹P WH., κακοπαθείας AB³L &c. Treg. Ti., καλοκαγαθίας Sin. | εν τῷ ονοματι BP+, εν ονοματι Sin. Chr., τῷ ονοματι AKL &c.

11. ὑπομειναντας Sin. ABPlatt. syrr. +, ὑπομενοντας KL copt. arm. aeth. Thl. Oec. &c. | ειdete Sin. B¹K &c., ιδετε AB³ LP+ | πολυσπλαγχνος : Thl. + πολυευσπλαγχνος | ὁ κυριος Sin. AP+Treg. Ti. WH. κυριος B WH.^m W., om. KL+.

12. προ παντων δε Sin.³ ABLP &c., π. παντων ουν Sin.¹, π. παντων K+ | ins. ὁ λογος bef. ὁμων (from Matt. v. 37) Sin.¹ copt. aeth+ | και : om. latt. copt. | τὸ Ναι ναί και τὸ Οὐ οὐ WH., τὸ ναί ναί και τὸ οὐ οὐ Ti. | ὑπο κρισιν Sin. AB 8. 13. 25. 27. 29. 36. latt. syrr. copt. aeth., εις ὑποκρισιν KLP &c.

14. επ αυτον : Sin.¹ επ αυτους | αλειψαντες BP a corb. Dam. WH. Ti., αλ. αυτον Sin. AKL &c. Treg. | ονοματι του κυριου Sin. KLP &c. Treg. Ti. W., ον. κυριου A+Orig. Treg.^m, ον. ἰν χυ 6, ον. τ. κυριον ιω^{lect}, ονοματι B (WH. bracket του κυριου).

15. αφεθησεται : P+αφεθησονται.

16. ουν Sin. ABKP+vulg. copt. syr., δε 107 pesh., om. L &c. corb. arm. aeth. | τας αμαρτίας Sin. ABP 5. 6. 13. 43. 65. 73. a c d syr. latt. Eus. Ephr. Dam.

VULGATE.

CORBEY MS.

SPECULUM AND
PRISCILLIAN.

8 patientes estote et uos (a), confirmate corda uestra, quoniam aduentus domini adpropinquauit (β). 9 Nolite ingemiscere, fratres, in alterutrum, ut non iudicemini: ecce iudex ad (γ) ianuam adsistit. 10 Exemplum accipite, fratres, laboris et patientiae per (δ) prophetas qui locuti sunt in nomine domini. 11 Ecce beatificamus qui sustinuerunt: sufferentiam Iob audistis, et finem domini uidistis, quoniam misericors est dominus et miserator. 12 Ante omnia autem, fratres mei, nolite iurare, neque per caelum neque per terram neque aliud quodcumque iuramentum. Sit autem sermo uester (ε) Est est, Non non, ut non sub iudicio decidatis. 13 Tristatur aliquis uestrum? oret aequo animo et psallat. 14 Infirmatur quis in (ζ) uobis? inducat presbyteros ecclesiae, et orent super eum, ungentes eum oleo in nomine domini. 15 Et oratio fidei saluabit infirmum, et alleuabit eum dominus; et si in peccatis sit, dimittentur (η) ei. 16 Confitemini ergo alterutrum peccata uestra, et

8 Et uos patientes estote, confortate praecordia uestra, quoniam aduentus domini adpropiauit. 9 Nolite ingemiscere fratres in alterutrum, ne in iudicium incidatis. Ecce iudex ante ianuam stat. 10 Accipite experimentum fratres de malis passionibus et de patientia prophetas qui locuti sunt in nomine domini. 11 Ecce beatos dicimus qui sustinuerunt. Sufferentiam Iob audistis et finem domini uidistis, quoniam uisceraliter dominus misericors est. 12 Ante omnia autem, fratres mei, nolite iurare neque per caelum neque per terram, nec alterutrum iuramentum. Sit autem apud uos, Est est, Non est non est; ne in iudicium incidatis. 13 Anxiatur aliquis ex uobis^a? oret: hilaris est? psalmum dicat. 14 Et infirmus^b est aliquis in uobis? uocet presbyteros, et orent super ipsum ungentes oleo in nomine domini: 15 et oratio in fide saluabit laborantem, et suscitabit^c illum dominus, et si peccata fecit, remittentur ei. 16 Confitemini alterutrum peccata uestra et

(α) F. adds *et*.(β) MS. *adpropinquabit* with F.(γ) F. *ante*.(δ) F. om. *per*.(ε) Spec. Aug. *uestrum*, omitting *sermo*.(ζ) F. *aliquis ex*.(η) , *remittetur*.^a So MS.; *ex uobis aliquis*, Sab.^b MS. *infirmis*.^c MS. *-uit*.

ευχεσθε ὑπερ ἀλληλων, οπως ιαθητε. Πολυ ισχυει δεησις δικαίου ενεργουμενη

17 Ηλειας ανθρωπος ην ομοιοπαθης ημιν, και προσευχῆ προσηυξατο του μη βρεξαι, και ουκ εβρεξεν επι τῆς γῆς ενιαυτους τρεῖς και μῆνας εξ·

18 και παλιν προσηυξατο, και ὁ ουρανος υετον εδωκεν και η γῆ εβλαστησεν τον καρπον αυτῆς.

19 Αδελφοι μου, εαν τις εν υμῖν πλανηθη απο τῆς αληθείας και επιστρεψη τις αυτον,

20 γινωσκετε οτι ο επιστρεψας αμαρτωλον εκ πλανης οδου αυτου σωσει ψυχην εκ θανατου και καλυψει πληθος αμαρτιων.

WH. Treg. Ti. W., τα παραπτωματα KL &c. pesh. Orig. Aug. Thl. Oec., add ὄμων L. 69. a c latt. syrr. copt. aeth. | ευχεσθε Sin. KLP &c. Thl. Oec. Treg. Ti. WH.^m, προσευχεσθε AB 73 Ephr. Treg.^m WH. (altered to suit προσευχ. in ver. 17?).

17. ηλειας B¹ (and Sin. B in Matt. xvii. 3, 4, 10, 11, 12, Luke iv. 26, ix. 8, Mk. viii. 28), ηλιας Sin. AB³KLP &c.

18. υετον εδωκεν BKLP &c. Treg.^m WH., εδωκεν υετον A 13. 73. latt. + Treg. Ti. WH.^m, εδ. τον υετον Sin.

19. αδελφοι μου Sin. ABKP syrr. latt. +, αδελφοι L &c. Did. Oec. | απο της αληθείας ABKLP &c. latt. syr. aeth., απο της οδου της αληθείας Sin. pesh. copt. +.

20. γινωσκετε οτι B 31 c syr. aeth. Treg.^m WH., γινωσκετω οτι Sin. AKLP

&c. Treg. Ti. WH.^m, om. corb. sah. | σωσει: corb. Orig. σωζει, fuld. *saluauit* | ψυχην αυτου εκ θανατου Sin. P. 5. 7. 8. 13. 15. 36 syrr. copt. aeth. Ti. WH. W., την ψ. α. ε. θ. A 73. arm., ψυχην εκ θανατου KL &c. sah. Orig. Thl. Oec. Treg., ψ. εκ θανατου αυτου B corb. aeth. W. WH.^m | καλυπει: vulg. Orig. Dam. καλυπτει.

SUBSCRIPTION.—K with most MSS. has none, B *ιακωβου*, Sin. *επιστολη ιακωβου*, A, 40. 67. 177 *ιακωβου επιστολη*, P 63 *ιακωβου αποστολου επιστολη καθολικη*, L *τελος του αγιου αποστολου ιακωβου επιστολη καθολικη*, 31 *τελος της επιστολης του αγιου αποστολου ιακωβου του αδελφου θεου*.

VULGATE.

CORBEY MS.

SPECULUM AND
PRISCILLIAN.

orate pro inuicem, ut saluemini: multum enim ualet deprecatio iusti adsidua. 17 Helias homo erat similis nobis passibilis, et oratione orauit ut non plueret super terram, et non pluit annos tres et menses sex; 18 et rursus orauit, et caelum dedit pluuiam et terra dedit fructum suum. 19 Fratres mei, si quis ex uobis errauerit a ueritate et conuerterit quis cum, 20 scire debet quoniam qui conuerti fecerit peccatorem ab errore uiae (a) suae, saluabit (β) animam eius a morte et cooperit (γ) multitudinem peccatorum. —
EXPLICIT EPISTULA JACOBI APOSTOLI.

orate pro alterutro ut remittatur uobis: multum potest petitio iusti frequens. 17 Helias homo erat similis nobis, et oratione orauit ut non plueret et non pluit in terra annis tribus et mensibus sex. 18 Sed iterum orauit, et caelum dedit pluuiam,^a et terra germinauit fructum suum. 19 Fratres mei si quis ex uobis errauerit a ueritate et aliquis eum reuocauerit; 20 qui reuocauerit peccatorem de erroris uia, saluat animam de morte sua et operiet multitudinem peccati. — EXPLICIT
EPISTOLA JACOBI FILII ZAE-

^a MS. *pluuium*.

(a) MS. *uitae*.

(β) F. *saluauit*.

(γ) Spec. Aug. and F. *operit*.

NOTES

Ver. 1. Ἰάκωβος.] See Introduction, ch. I.

Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δούλος.] This epistle and that of St. Jude are the only ones in which we find the writer announcing himself as simply δούλος. St. Paul joins ἀποστολος with δούλος in Rom. i. 1, Tit. i. 1; more commonly he styles himself simply ἀποστολος Ἰ. Χ., as in 1 Cor. i. 1, 2 Cor. i. 1, Gal. i. 1 (here δια Ἰ. Χ.), Eph. i. 1, Col. i. 1, and in both epistles to Timothy; in Philemon i. 1 he is δέσμιος Χ. Ἰ.; in his earliest epistles (1 Th. i. 1, 2 Th. i. 1), where he joins Silvanus and Timothy with himself, he makes use of no distinctive title; in Phil. i. 1 he speaks of himself and Timothy as δουλοι Χ. Ἰ. St. Peter styles himself ἀποστολος Ἰ. Χ. in his 1st, δούλος καὶ απ. Ἰ. Χ. in his 2nd epistle. St. John's 1st epistle is anonymous; in the 2nd and 3rd he calls himself ὁ πρεσβυτερος. So far as it goes, this peculiarity of the epistles of the two brothers, James and Jude, is (1) in favour of the view that neither of them was included in the number of the Twelve; (2) it shows that the writer of this epistle was so well known that it was unnecessary alike for him and for his brother to add any special title to distinguish him from others who bore the same name; (3) if we hold, as there seems every reason for doing, that the writer is the James whom St. Paul speaks of as the brother of the Lord, we find here an example of the refusal 'to know Christ after the flesh' which appears in ii. 1: the same willingness to put himself on a level with others which appears in iii. 1, 2. The phrase δούλος Θεου is used of Moses (Dan. ix. 11, Mal. iv. 4), who is also called θεραπων (Ex. xiv. 31, Num. xii. 7, Jos. i. 2) and παις (Jos. xi. 12, xii. 6). Δουλος is also used generally of the prophets (Jer. vii. 25, Dan. ix. 10, Apoc. x. 7, etc.). See my note on Jude v. 1.

The combination Θ. κ. Κ. Ἰ. Χ. is found in almost every epistle. That Θεου is used here for the Father is evident from 2 Pet. i. 2 ἐν ἐπιγνώσει του Θεου καὶ Ἰησοῦ τοῦ Κυρίου ημῶν. For the absence of the article see Essay on Grammar.

ταῖς δωδεκα φυλαῖς.] The chosen people are still regarded as constituting twelve tribes by the writers of the N.T. So St. Paul (Acts xxvi. 7) speaks of το δωδεκάφυλον ημων waiting for the promised

kingdom; and in Matt. xix. 28 it is said that the twelve apostles shall hereafter 'sit on twelve thrones judging the twelve tribes of Israel': comp. also Rev. vii. 4 foll. The prophets looked forward to the reunion of Israel and Judah (Isa. xi. 12, 13, Jerem. iii. 18), and under Hezekiah and Josiah many of the remnant of the Ten Tribes came up to worship at Jerusalem (2 Chr. xxix. 24, xxx. 1, xxxiv. 9). So twelve goats were offered as a sin-offering for the twelve tribes at the dedication of the second temple (Ezra vi. 17, 1 Esdras vii. 8,¹ Spitta compares Sibyll. ii. 170 *ηνικα δωδεκαφυλος απ αντολιης λαος ηξει*). There would be no reason for keeping up the old feud between the tribes in the captivity; and while it is probable that some of those who were carried away by Shalmanezar may have adopted the manners and religion of the neighbouring heathen, many would no doubt attach themselves to the later captives from Judah, and either return with the minority of these to Judaea, or continue to live in Assyria with the majority. Hence it was more natural to speak of the Twelve Tribes of the Dispersion than of the Jews of the Dispersion. The book Tobit professes to give the story of a religious captive of the tribe of Naphtali; and Anna (Luke ii. 36) is an instance of a resident in Judah belonging to the tribe of Asher. See *D. of B.* under *Captivities*. This form of address is one among many indications of an early date for the epistle, the Christian Jews not being yet definitely marked off from their unbelieving countrymen. [Hermas (*Sim.* ix. 17), however, includes all the nations under heaven in his Twelve Tribes. C.T.]

ἐν τῇ διασπορᾷ.] See Introduction on the readers to whom the epistle is addressed (p. cxxxiv), and cf. 1 Pet. i. 1 *εκλεκτοις παρεπιδήμοις διασπορας Ποντου, Γαλατιας, Καππαδοκιας, Ἀσιας και Βιθυνιας*, John vii. 35 *εις τὴν διασποραν τῶν Ἑλληνων*, Deut. xxviii. 25 *εση διασπορα ἐν πασαις βασιλειαις τῆς γης*, *ib.* xxix. 4, Ps. cxlvii. 2 *τας διασπορας τοῦ Ἰσραηλ ἐπισιναξει*, Isa. xlix. 6, Jer. xv. 7, Neh. i. 9, Tobit xiii. 3, Judith v. 19 *επιστρεψαντες ἐπὶ τον Θεον αυτων ανεβησαν εκ τῆς διασπορας οὐ διεσπαρησαν*, 2 Macc. i. 27; and Westcott, art. on *Dispersion* in *D. of B.*²

Zahn understands the 'Twelve Tribes in the Dispersion' to be the members of the Christian Church scattered abroad in an unbelieving world; and this view might seem to gain some support from Hort's note on 1 Pet. i. 1 *εκλεκτοις παρεπιδήμοις διασπορας*, where he compares the phrase in ii. 11 *παρακαλω ὡς παροίκους και παρεπιδημους*, though he allows that *διασπορά*, standing between the almost technical *παρεπιδημοις* and a series of geographical names, cannot have a merely general sense ('dispersed sojourners'), 'but must have some reference to the Dispersion properly so called, the Diaspora spoken of by St. James,' from which St. Peter probably borrowed his own phrase.² He concedes that 'to Jewish ears, the term *παρεπιδημοι* would imply the universal

¹ For other examples see Zahn, *Einleitung*, p. 56 § 4.

² If St. James, as is probable, is here addressing the Jews of the eastern dispersion, this may have suggested to St. Peter his letter to the western dispersion.

position of the Jews settled at a distance from the Holy Land'; and that it might naturally be inferred that the Christians spoken of must have been Jewish Christians; but thinks that the figurative language of Gen. 47. 9, and Ps. 118. 19 makes it more probable that 'the exhortation appeals, first, to a universal duty of men as spiritual beings, and then to the Asiatic Christians in their intercourse with the surrounding heathen.' 'Behind the visible strangership and scattering in the midst of the world were the invisible and inward commonwealth of which the Asiatic Christians are members, and the God who had chosen it and them out of the world. It does not follow, however, that there is no reference to the Jewish associations of the phrase *παρεπιδημοι διασπορας*. On the contrary the meaning gains in force, if the words point back to the Jewish Dispersion as a foreshadowing of the Christian converts, and are thus a partial anticipation of the later teaching on the Christian Israel.' It is the same claim as when St. Paul said 'We are the true circumcision.' That part of the Divine mission of Israel which arose out of its scattering was now to be carried forward by the Church of the true Messiah.¹

I cannot think, however, that the bare phrase *ταις δωδεκα φυλαις ταις εν τη διασπορα* is susceptible of a like figurative meaning, any more than the phrase used by the Pharisees in John vii. 35 'Will he go *εις την διασποραν των Ελληνων*.' St. James, the president of the Church in Jerusalem, would naturally be interested in the Jews of the Dispersion who came up to the annual feasts, like those we read of in Acts ii. and xxii. 27. He was anxious, if possible, to make his countrymen realize their position, as called by God to be first-fruits of his Creation, through whom the same blessings were to be extended to others. He was still in friendly communication with those who were zealous for the law, and did his best to prevent a breach between them and the Apostle to the Gentiles (Acts xxi. 20 foll.). If we may accept the account of his martyrdom given by Hegesippus, he was still revered and confided in even by the unbelieving Jews who in the end put him to death, an action which Josephus tells us, was regarded with grief and indignation by all law-abiding citizens.²

We can therefore see good reasons why James should have sent a circular letter to Jews residing outside of Palestine; whereas to write to the Christian Church at large would have been to intrude on the sphere of the other apostles, whose mission it was to go and teach all nations. Certainly Jewish Christians living in their own land, in regular attendance at Temple and synagogue (James ii. 2) would be surprised to find themselves included in the Diaspora. Compare 2 Macc. i. 27 *επισυνάγαγε την διασποραν ημων, ελευθέρωσον τους δουλευοντας εν τοις εθνεσιν*.

χαρειν.] *χαρει* is the regular form of Greek salutation, as in Luke i. 28, 2 John 10; like *salve* in Latin. In letters it takes the form

¹ In his note here Hort observes that Justin Martyr, while using *διασπορα* in reference to the Jewish nation in c. 117, uses it also of Christians in cc. 113, 131.

² See above, pp. lvii foll.

χαιρειν (λεγει), like *salutem (dicit)*. Horace (*Ep.* i. 8. 1 and 15) uses the more literal translation *gaudere et bene rem gerere* (χαιρειν καὶ εὖ πράττειν). It is said to have been first used by Cleon in sending news of the capture of Pylos (*Luc. Laps. inter Salut.* 3, *Suidas s.v.*). Aristophanes in his latest play speaks of it as already old fashioned, *Plut.* 322 χαιρειν μὲν ὑμᾶς ἐστίν, ἄνδρες δημοταί, ἀρχαίον ἤδη προσαγορευεῖν καὶ σαπρον. ἀσπαζομαι δ'. Plato is said to have preferred the phrase *εὖ πράττειν* in writing to his intimates (*Pl. Ep.* 3, p. 315). The Pythagoreans used *ὑγιαίνειν* (see Menage on *Diog. L.* iii. 61). In the N.T. the epistolary χαιρειν is only found here and in Acts xxiii. 26 (the letter of Lysias to Felix) and xv. 23 (the letter, probably drawn up by St. James, from the Church at Jerusalem to the brethren in Antioch, Syria, and Cilicia). It occurs also in the letters of Alexander and Demetrius cited in 1 Macc. x. 18, 25. In 2 Macc. ix. 19 we find the above forms of salutation combined, τοῖς χρηστοῖς Ἰουδαίοις τοῖς πολιταῖς πολλα χαιρειν καὶ υγιαίνειν καὶ εὖ πράττειν βασιλεὺς καὶ στρατηγὸς Ἀντιόχος. The ancient Hebrew salutation was 'Peace' (which the Peshitto gives here), as in Gen. xliii. 23, and (epistolary) in Ezra iv. 17, v. 7. In 2 Macc. i. 1 we have the Greek and Hebrew joined, χαιρειν, καὶ εἰρήνην αγαθην. As a spoken salutation we have examples of εἰρήνη in Luke x. 5, xxiv. 36 (cf. Jas. ii. 16): the epistolary use is found in 3 John 15 εἰρήνη σοι, 1 Pet. v. 14. In the other epistles these simple greetings are further developed, as χαρις καὶ εἰρήνη (*Rom.* i. 7, 1 *Cor.* i. 3, 2 *Cor.* i. 2, *Gal.* i. 3, *Eph.* i. 2, *Phil.* i. 2, *Col.* i. 2, 1 and 2 *Thess.*, *Philemon* 3, *Apoc.* i. 4, 1 *Pet.* i. 2, 2 *Pet.* i. 2); in the pastoral epistles and in 2 John we have the fuller form χαρις ἔλεος εἰρήνη; Jude has ἔλεος καὶ εἰρήνη καὶ αγαπή. There is no preliminary salutation in Hebrews, 1 John, 3 John. We meet with the final salutation ἡ χαρις τοῦ Κυρίου Ἰ. Χ. μεθ' ὑμῶν in many of the epistles. Another final salutation is ἐρρωσθε = Lat. *valet* (*Acts.* xv. 29): see Heisen *Nov. Hyp.* pp. 95-144. The use of the form χαιρειν naturally suggests the identity of the writer of this epistle with the writer of the circular in the Acts, and is at any rate a strong argument against the view that our epistle was written towards the close of the first century. Is it conceivable that, after the introduction of the fuller Christian salutation, any one professing to write in the name of the most honoured member of the church at Jerusalem would have fallen back on the comparatively cold and formal χαιρειν?

2. *πασαν*.] This does not mean strictly totality of joy, as though there were no joy besides, but merely denotes a superior degree to *μεγαλην* or *πολλήν*. Possibly the expression originated in an attraction from *παν εἶναι χαραν*, and is thus equivalent to 'entire, unmixed joy.' Cf. *Phil.* ii. 29 *μετα πάσης χαρᾶς*, *Pet.* ii. 18 *ἐν παντὶ φόβῳ*, 1 *Tim.* ii. 2 *ἐν πασῇ εὐσεβείᾳ*, *ib.* ii. 11 *ἐν πασῇ υποταγῇ*, *Tit.* ii. 10, 15, iii. 2, *Acts* xvii. 11 *ἐδεξαντο τον λογον μετα πασης προθυμίας*, *ib.* xxiii. 1 *πασῇ συνειδήσει αγαθῇ*. The same use is found in classical authors, e.g. *Soph. Phil.* 927 *ὦ πυρ σὺ καὶ παν δειμα*, *ib. El.* 293, *Eur. Med.* 453 *πάν κερδος ἡγοῦ ζημιουμένη φνυγῆ*, *Epict.* 3. 5 *χαριν σοι ἐχω πᾶσαν*, and in Latin, e.g. *Cic. N.D.* ii. 56 *omnis ordo*, where other instances are quoted in my

note. The language is more measured in 1 Pet. i. 6, and Heb. xii. 11, *πασα μὲν παιδεῖα πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χάρας εἶναι ἀλλὰ λυπῆς, ὑστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις αποδιδῶσιν δικαιοσύνης*. But neither does St. James say that trial *is* all joy; he bids us *count* it joy, that is, look at it from the bright side, as capable of being turned to our highest good.

χαρὰν ἠγήσασθε.] The word *χάρα* echoes the preceding *χαίρειν* according to the wont of the writer. See *υπομονή, τέλειον, λειπομένοι* just below, and the Essay on Grammar and Style. *Χαρά* is here ground of rejoicing, as in Luke ii. 10. The salutation might sound like a mockery to those who were suffering under various trials, but St. James proceeds to show that these very trials are a ground for joy. For the same realization of what was often a mere phrase of courtesy cf. Eur. *Hec.* 426 ΠΟΛ. *χαίρ', ὦ τεκοῦσα, χαιρε Κασσανδρα τε μοι. ΕΚ. χαιρουσιν αλλοι, μητρὶ δ' οὐκ ἔστιν τοδε, Tobit. v. 9 (varia lectio) ἔχαιρετισεν αὐτὸν πρῶτος καὶ εἶπεν αὐτῷ, χαιρειν σοὶ καὶ πολλα γενοιτο* καὶ ἀποκριθεὶς Τ. εἶπεν αὐτῷ, τί μοι ἐτι ὑπάρχει χαιρειν; Plato *Ep.* 8 beginning. For the thought cf. Matt. v. 10–15, 1 Pet. iv. 12–14 *μὴ ξενιζεσθε* (at your trials) *ὡς ξενου υμιν συμβαίνοντος*, it is not strange or foreign to your Christian life, but a part of your training for glory, therefore *χαιρετε*, so 1 Thess. iii. 3 *οιδατε οτι εἰς τουτο κειμεθα*, Acts v. 41, Judith viii. 25.*

ἠγήσασθε.] We might have expected the present tense, like *ἠγισθε* in 2 Pet. iii. 15 and below *λαλειτε* ii. 12, as the aorist is used rather of a single act than of a continuous state; but it is here employed as more urgent, like *μακροθυμήσατε* in v. 7. Cf. above p. ccii and my epistle of Jude p. xliii, also Winer tr. pp. 393 foll. [The aorist is used as the authoritative imperative in 2 Tim. i. 8, 14, ii. 3, 15, etc. A.]

ἀδελφοί μου.] In the O.T. the word is used of Israelites generally (Lev. xxv. 46, Deut. xv. 3), denoting, as Philo says (*Carit. M.* 2 p. 388), *οὐ μόνον τὸν ἐκ τῶν αὐτῶν φύντα γονεῶν ἀλλὰ καὶ ὅσιν ἀστὸς ἢ ὁμόφυλος ἦ*. so also in N.T. (Acts ii. 29, Rom. ix. 3); but here it is more commonly used of the spiritual Israel (Matt. xxiii. 8, xxv. 40, below v. 9 and ii. 15). St. James frequently makes use of this appealing address (ii. 1, 14, iii. 1, 10, 12, v. 12, 19), sometimes without *μου* (iv. 11, v. 7, 9, 10), sometimes with the addition of *ἀγαπητοί* (i. 16, 19, ii. 5). The simple *ἀδελφοί* is the most frequent in St. Paul's epistles. In the two epistles of St. Peter and the other catholic epistles *ἀγαπητοί* is often used by itself.

πειρασμοῖς.] Here used of outward trial, as in the parallel passage in 1. Pet. i. 6, *ἐν ᾧ ἀγαλλιασθε, ὀλίγον ἄρτι εἰ δεὸν λυπηθέντες ἐν ποικίλοις πειρασμοῖς, ἵνα τὸ δοκιμὸν ὑμῶν τῆς πίστεως. . . εὐρεθῆ εἰς ἔπαινον κ.τ.λ.* Spitta cites Judith viii. 25 *παρα ταυτα παντα ευχαριστήσωμεν τῷ Θεῷ ἡμῶν ὅς πειράζει ἡμᾶς καθὰ καὶ τοὺς πατέρας ἡμῶν, Test. Jos. 2 ἐν δεκα πειρασμοῖς δοκιμὸν με ἀνεδείξεν καὶ ἐν πασιν αὐτοῖς ἐμακροθυμήσα, ὅτι. . . πολλα ἀγαθα διδῶσιν ἡ υπομονή, 1 Macc. ii. 52 Ἀβρααμ οὐκ ἐν πειρασμῷ εὐρεθῆ πιστός; We have examples of such trials in the persecutions which followed the martyrdom of Stephen and of James, and in*

St. Paul's description of his own sufferings (1 Cor. iv. 9 foll., 2 Cor. xi. 23 foll.). There may also be an allusion to the massacre of the Jews of the eastern Diaspora some ten years before the writing of the Epistle.¹ The inner trial (temptation) is expressed below (v. 13) by the verb *πειράζω*. Dr. Hatch (*Essays in Biblical Greek*, pp. 71 foll.) seems to me to restrict the sense too much to one kind of trial, viz. affliction. Riches, as we see from ver. 10 and 1 Tim. vi. 9, are as much a *πειρασμός* as poverty; and the temptation of Christ in the wilderness (Luke iv. 13) was not an appeal to fear but rather to hope and desire. See Comment on Temptation.

περιπέσητε.] The word brings out the externality of the temptation in opposition to the internal temptation arising from *ἰδία ἐπιθυμία* (v. 14). Cf. Luke x. 30 *λησταῖς περιέπεσεν*, 2 Macc. x. 4 *περιπεσεῖν κακοῖς*, Plato *Legg.* ix. 877 C *π. συμφοραῖς*, M. Ant. ii. 11 *τοῖς μὲν κατ' ἀληθειαν κακοῖς ἵνα μὴ περιπίπτῃ ὁ ἄνθρωπος, ἐπ' αὐτῷ το παν εθεντο*, *Acta Johannis Zahn* p. 244 n. *ἐὰν περιπέσης πειρασμοῖς μὴ πτοηθῆσῃ*. Heisen gives many examples.

ποικίλοις.] Also used of diseases and lusts (2 Tim. iii. 6, Matt. iv. 24), to which answers *ποικίλη χάρις Θεοῦ* (1 Pet. iv. 10). It is a common word in Philo. For examples of various trials see 2 Cor. vi. 4, 5, xi. 23 foll. Spitta cites 3 Macc. ii. 6 *ποικίλαις καὶ πολλαῖς δοκιμασασ τιμωριαῖς*, 4 Macc. xv. 8, 21, xvi. 3, xvii. 7, xviii. 21.

3. *γινώσκοντες.*] In iii. 1, as in Rom. v. 3, we have the more usual *εἰδότες*, but *γιν.* is found Rom. vi. 6, Heb. x. 34, 2 Pet. i. 20, *ib.* iii. 3. Bishop Lightfoot thus distinguishes them (Gal. iv. 9): "whilst *οἶδα*, 'I know,' refers to the knowledge of facts absolutely, *γινωσκω*, 'I recognize,' being relative, gives prominence either to the attainment or the manifestation of knowledge." It may be questioned, however, whether fine distinctions of this sort were always observed in the Hellenistic use.

τὸ δοκίμιον ὑμῶν τῆς πίστεως.] On the order of the words, which is the same in 1 Pet. i. 6 quoted above, see below ver. 5 and the Essay on Grammar.² *Δοκίμιον* is here the instrument or means by which a man is tested (*δοκιμάζεται*) and proved (*δοκιμος*), as in Prov. xxvii. 21 *δοκίμιον ἀργυρῶ καὶ χρυσοῦ πυρῶσις, ἀνὴρ δὲ δοκιμάζεται διὰ στοματός ἐγκωμιαζόντων αὐτόν*, Plato *Tim.* 65 c (explaining the sense of taste) *τα φλέβια οἷον περ δοκίμια τῆς γλωττῆς*, which Archer-Hind translates 'earthy particles enter by the little veins, which are a kind of testing instruments of the tongue' (enabling it to distinguish between rough and smooth), whence Longinus 32. 5 *γλωσσα γένσεως δοκίμιον, lingua de gustu judicat*; Dion. Hal. *Rhetorica* c. 11. 1, p. 396, 6, *δεῖ δὲ ὡς περ κανόνα εἶναι καὶ στάθμην τινα καὶ δοκίμιον ὠρισμένον*, Clem. Al. *Strom.* iv. 104, p. 609 *εἰς δοκίμιον. . . εἰασεν αὐτοὺς πειρασθῆναι*, Orig. *Exh. ad Martyr.* 6 *δοκίμιον οὖν καὶ ἐξεταστήριον τῆς πρὸς τὸ θεῖον ἀγαπῆς νομιστέον ἡμῖν γεγενῆσθαι τὸν ἐνεστηκότα πειρασμόν. πειράζει γὰρ ὁ Κύριος ἡμᾶς. . . εἶδεναι*

¹ See Jos. *Antiq.* xviii. quoted above, p. cxxxiv.

² Bp. J. Wordsworth (*Stud. Bibl.* p. 137) thinks *τῆς πίστεως* may possibly be a gloss from St. Peter, rightly omitted by Corb.

εἰ ἀγαπᾶτε Κύριον ἐξ ὅλης τῆς καρδίας,¹ Iambl. *V. Pythag.* p. 185 fin. 'My forgetfulness was providentially ordered, as a means of testing your faithfulness in keeping to your engagements' (δοκίμιον ἐσομένη τῆς σῆς περὶ συνθήκας εὐσταθείας), Zosimus (*ap. Wetst. in loco*) εὐνοίας δοκιμια παρασχόμενος; Herodian ii. 10. 12 δοκίμιον στρατιωτῶν κάματος (Wetst.), Plut. *Mor.* p. 230 ἠρώτησεν εἰ δοκίμιον ἔχει τίνι τρόπῳ πειρόζεται ὁ πολύφιλος. . . ἀτυχία, εἶπεν. The word δοκιμή is used in the same sense by St. Paul, 2 Cor. viii. 2 ἐν πολλῇ δοκιμῇ θλίψεως ἢ περισσεία τῆς χαρᾶς αὐτῶν, κ.τ.λ., *ib.* xiii. 3, but in Rom. v. 4 it is used of the result of endurance, tried and proved virtue. In 1 Pet. 1. 7 δοκίμιον is generally taken to mean, 'that the test of your faith may be found more precious than gold tried by the fire,' but, as Hort has pointed out, it is the *result*, rather than the *test*, which is precious, and he proposes therefore to read δόκιμον the adjective with some of the best cursives. 'This,' he says, 'might express either the approved part or element of the faith (in contrast to the part found worthless), or (as often in St. Paul) the approved quality of the faith as a whole.' Hort prefers the former, understanding it of 'the pure genuine faith that remains when the dross has been purged away by fiery trial.' Deissmann (*Bible Studies*, p. 259, 1901) quotes several instances from the Egyptian papyri of δοκίμιος (or δοκιμειος) used as an adjective, so that Hort's interpretation is compatible with the old reading. The form δοκιμιος also occurs as a variant for δοκιμος in some passages of the LXX. I think, however, that Deissmann is sometimes inclined to press the adjectival force of δοκιμιον, where the substantive gives a better sense. St. James assumes here that πειρασμος is the δοκιμιον πιστεως. Compare with the whole passage Sir. ii. 1 foll., εἰ προσέρχη Κυριῷ ἐτοιμασον τὴν ψυχὴν σου εἰς πειρασμον· εὐθυνον τὴν καρδίαν σου καὶ καρτερησον. . . παν ὅταν ὅταν ἐπαχθῇ σοι οὐρα καὶ ἐν ἀλλάγμασι ταπεινώσεως σου μακροθυμησον· ὅτι ἐν πυρὶ δοκιμάζεται χρυσος καὶ ἄνθρωποι δεκτοὶ ἐν καμίνῳ ταπεινώσεως. πιστευσον αὐτῷ καὶ ἀντιλήψεται σου, Luke viii. 13 foll. οὗτοι ρίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστευουσιν καὶ ἐν καιρῷ πειρασμον ἀφίστανται. . . , το δε ἐν τῇ καλῇ γῇ οὗτοι, οἰτινες. . . τον λογον κατεχουσιν καὶ καρποφοροουσιν ἐν υπομονῇ. Seneca insists much on the use of adversity, *Prov.* 2. 2 *omnia adversa exercitationes putet vir fortis*; *ib.* 6 *patrium deus habet adversus bonos viros animum et illos fortiter amat*; 'operibus,' inquit, 'doloribus, damnis exagitantur, ut verum colligant robur.' Just below (3. 3) he quotes from Demetrius *nihil mihi videtur infelicius eo cui nihil unquam evenit adversi, non licuit enim se experiri*. There is a reminiscence of the text in *Hermas Vis.* iv. 3 ὡσπερ το γρυσιον δοκιμάζεται. . . οὕτως καὶ υμεῖς δοκιμάζεσθε οἱ κατοικουντες ἐν αὐτῳ (τῷ κοσμῳ). οἱ οὖν μείναντες καὶ πυρωθεντες ὑπ' αὐτου καθαρισθήσεσθε.

τῆς πίστεως.] That St. James no less than St. Paul regarded faith as the very foundation of religion is evident from this verse as well as from verse 6, ii. 1, v. 15. See Comment on Faith below.

κατεργάζεται.] An emphatic form of ἐργάζεται, 'works out,' often found in the epistle to the Romans; cf. especially v. 3 ἡ θλίψις υπομονῆν

¹ Cited by Zahn, *l.c.* p. 95.

κατεργάζεται, and see below on κατακαυχασθε iii. 14. The simple verb is similarly used below i. 20, ii. 9 *αμαρτιαν ἐργάζεσθε*.¹

ὑπομονήν.] Used (1) for the act of endurance (2 Cor. i. 6, vi. 4), and (2) for the temper of endurance, as here and in the parallel passages Rom. v. 3 and 2 Thess. i. 4. The verb is found below, ver. 12, Matt. xxiv. 13 *ο ὑπομείνας εἰς τέλος σωθήσεται*, Rom. xii. 12 *τῇ ἐλπίδι χαιροντες, τῇ θλίψει υπομενοντες, τῇ προσευχῇ προσκαρτεροντες* (where we find joy, endurance, and prayer joined as in the text), Didaché xvi. 5 *οἱ υπομειναντες ἐν τῇ πίστει αὐτῶν σωθησονται*. It corresponds generally to the Aristotelian *καρτερία* (cf. Heb. xi. 27 *τὸν γὰρ αορατον ὡς ὄρων ἐκαρτερησεν*) and to the Latin *patientia*, thus defined by Cic. *Invent.* ii. 54. 163 *patientia est honestatis aut utilitatis causa rerum arduarum ac difficilium voluntaria ac diuturna perpessio*; but its distinctively Christian quality is shown in Didymus' comment on Job vi. 5 quoted by Suicer *οὐκ αναισθητον ειναι δει τον δικαιον καν καρτερωσ φερῃ τα θλίβοντα*: *αυτη γαρ αρετη ἐστιν, οταν αἰσθησιν τῶν ἐπιπονων δεχομενος τις υπερφρονῇ των ἀλγηδωνων δια τον Θεον*. Plut. (*Cons. ad Apoll.* 117) quotes from Eurip. *τα προσπεσόντα δ' οστις ευ φερει βροτῶν, αριστος ειναι σωφρονεῖν τε μοι δοκει*. Philo (*Cong. Erud. Grat.* M. 1. 524), followed by Chrysostom (*ap. Suic. s.v.*), calls *υπομονη* the queen of virtues, and says it is typified by Rebecca. Bp. Lightfoot distinguishes it from *μακροθυμια* (Col. i. 11): see below on v. 1. Spitta cites Test. Jos. 2 *ἐν δεκα πειρασμοις δόκιμόν με ἀνεδειξε και ἐν πασιν αυτοις ἐμακροθυμησα*: *οτι μέγα φάρμακον η μακροθυμια και πολλα ἀγαθα διδωσιν ἢ υπομονη*, and refers to Jubilees ch. 17 and 18 and the Fourth book of Maccabees as showing that the Jews regarded Abraham as a pattern of faith and endurance tested by trial.

4. ἡ δὲ ὑπομονή.] See note on *χαρα*, ver. 2.

ἔργον τέλειον ἐχετω.] 'Let it have its full effect,' 'attain its end.' Alf. translates 'let it have a perfect work,' but this does not quite represent the force of the original, which in colloquial English would be rather 'make a complete job of it' = *τελεως ενεργειτω*. In classical Greek we should probably have had *το εργον*, but the omission of the article emphasizes the first point, that endurance shall be active not passive, as well as the second, that its activity shall not cease till it has accomplished its end. Cf. for the thought *παραμείνας* below ver. 25, Heb. x. 36, xii. 1 foll. *δι' υπομονῆς τρεχωμεν τον προκειμενον ημῖν ἀγωνα*, v. 5 *ἵνα μη καμητε ταισ ψυχαῖς νμῶν ἐκλυομενοι κ.τ.λ.*, Clem. Al. *Str.* 4. p. 570 P. *τελειωσιν το μαρτυριον καλοῦμεν οτι τελειον εργον ἀγάπης ἐνεδείξατο*.

τέλειοι.] Not 'perfect' in the strict sense of the term, since *πολλα πταίομεν απαντες* (below iii. 2), though all are bidden to aim at perfection, (Matt. v. 48, Eph. iii. 19, iv. 13). The word occurs again below iii. 2. It is used of animals which are full grown (cf. Herod i. 83, where *τα τελεα των προβατων* are opposed to *γαλαθῆνα*, Thuc. v. 47), and hence, in this and other passages, of Christians who have attained maturity of character and understanding (Phil. iii. 15, where see Lightfoot's note, Col. i. 28, iv. 12, esp. 1 Cor. xiv. 20, Heb. v. 12-14). Thus it be-

¹ [The simple and compound forms are used together in Rom. ii. 9, 16, and 2 Cor. vii. 10. A.]

comes almost synonymous with πνευματικός and γνωστικός.¹ Philo contrasts it with ἀσκητικός and προκόπτων M. 1. p. 551 τοιαῦτα ὑφηγεῖται τῷ ἀσκητικῷ ἢ ὑπομονῇ, 552 τὸν ἀσκητικὸν τρόπον, καὶ νέον παρα τὸν τελειόν, καὶ φιλίας ἀξίον εἶναι τίθεμεν, 169 αἱ τελεῖαι ἀρεταὶ μόνου τοῦ τελείου κτήματα, 582, 689: cf. the Stoic use (Stob. *Ecl.* ii. 198) πάντα δε τὸν καλὸν καὶ ἀγαθὸν ἄνδρα τελειὸν εἶναι λεγουσι διὰ τὸ μηδεμίας ἀπολείπεσθαι ἀρετῆς. The word ἀρτιος is used in the same sense in 2 Tim. iii. 17 ἵνα ἀρτιος ἦ ὁ τοῦ Θεοῦ ἄνθρωπος πρὸς παν ἔργον ἀγαθὸν ἐξηρτισμένος, cf. 1 Pet. v. 10 ὁ δε Θεὸς...ὀλίγον παθόντας αὐτὸς καταρτίσει υμᾶς. In Heb. ii. 10 Christ himself is said to have been made perfect through sufferings. The word τελειός is often used by later writers of the baptized, as by Clem. Al. *Paed.* i. 6. p. 113 P. ἀναγεννηθέντες εὐθεὶς τὸ τελειὸν ἀπειληφάμεν· ἐφωτισθημεν γὰρ· τὸ δὲ εστὶν ἐπιγῶναι Θεόν. οὐκ οὐκ ἀτελής ὁ ἐγνωκὼς τὸ τελειόν.

ὀλόκληροι.] *Omnibus numeris absoluti.* Used of a victim which is without blemish, complete in all its parts (*integer*), Jos. *Ant. Jud.* iii. 12. 2 τὰ ἱερεῖα θύουσιν ολοκληρὰ καὶ κατὰ μηδὲν λελωβημένα, also of the priest, Philo M. 2. p. 225 παντελῆ καὶ ολοκληρον εἶναι τὸν ἱερεῖα προστάκται, of the initiated Plato *Phaedr.* 250. Ὀλοκληρία is used of the lame man who was healed Acts iii. 16. Hence, metaphorically, Philo M. 1. 190 τὰ δ' ἀλλὰ, ὅσα ψυχὴν ολόκληρον κατὰ πάντα τὰ μέλη παρεχεται, ὀλοκαυτὸν Θεῷ, *ib.* M. 2. p. 265 δεῖ τὸν μέλλοντα θύειν σκέπτεσθαι, μὴ εἶ τὸ ἱερεῖον ἀμωμον, ἀλλ' εἴ ἡ διάνοια ολοκληρὸς αὐτῷ καὶ παντελῆς καθεστήκε, Herm. *Mand.* v. 2. 3 πίστις ὀλοκληρὸς, Polyb. 18. 28. 9 εὐκλεία ὀλόκληρος, Wisd. xv. 3 τὸ γὰρ ἐπιστάσθαι σε ὀλόκληρος δικαιοσύνη. 1 Thess. v. 23. It is often joined with τέλειος, as in Plut. *Mor.* p. 1066 F. τελειὸν ἐκ τούτων καὶ ολοκληρον ὄντο συμπληροῦν βίον, and in Philo. See on both words Heisen pp. 299–371. In this passage it would be contrasted with a partial keeping of the law such as we read of in ii. 9, 10.

ἐν μηδενὶ λειπόμενοι.] The preceding positive expression (ὀλόκληρος) is supported by the corresponding negative, as in ver. 6 ἐν πίστει μηδὲν διακρινόμενος. The only passages in the N.T. where the passive is used (as in Plato *Legg.* 9. 881 B δεῖ τὰς ἐνθαδὲ κολασεῖς μηδὲν τῶν ἐν Αἰδοῦ λειπεσθαι, Ignat. *Polyc.* 2 ἵνα μηδενὸς λείπη, *Test. Abr.* p. 93 τί ἐτι λειπεται τῇ ψυχῇ,) are thus and the following verse and ii. 15. Strictly it means 'being left behind by another.' It is used with the gen. both of person and thing, rarely of both together. More usually the thing is expressed by the dat. or acc. or with a preposition, εἰς τι, κατὰ τι, πρὸς τι, ἐν τινι. The active occurs with much the same sense in classical Greek, Arist. *Gen. An.* iv. 1. 36 οἱ εὐνοῦχοι μικρὸν λείπουσι τοῦ θηλεὸς τὴν ιδέαν ('fall short of'), and is also used of the thing with dat. of the person, Luke xviii. 22 ἐν σοὶ λειπεί ('is lacking'). We may compare 1 Cor. i. 7 μὴ ὑστερεῖσθαι ἐν μηδενὶ χάρισματι. Μηδενὶ is required as it is a negative in a final clause, cf. Phil. iii. 9 ἵνα Χριστὸν κερδήσω...μὴ ἐχὼν ἐμὴν δικαιοσύνην, and Winer, p. 598.

There is a close resemblance between the scale here given of Christian growth and that in Rom. v. 4. After speaking of the Christian

¹ [See 1 Chron. xxv. 8 τελείων καὶ μαθητῶν, where it means 'teachers.' A.]

exulting (*καυχόμεθα* ver. 9 below) in the hope of the glory of God, may even *ἐν ταῖς θλίψεσιν*, St. Paul continues *εἰδότες ὅτι ἡ θλίψις* (= τὸ δοκιμιον τῆς πιστεως ἢ πειρασμός here) *υπομονὴν κατεργάζεται*. These two stages may be considered the same as those given here; but the third seems inconsistent. Here endurance leads to the perfection of the Christian character; there the words *ἡ δὲ υπομονὴ δοκιμὴν* apparently reverse the first step of St. James. The word *δοκιμή*, however, is not there used in the same sense as our *δοκιμιον*, of which it is rather the result; and this, the tried and tested character, is not very different from St. James' 'perfection,' of which we may consider the two following stages in St. Paul (*ἡ δὲ δοκιμὴ ἐλπίδα, ἡ δὲ ἐλπίς οὐ κατασχυνεῖ, ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκεχυται*) to be marks or elements. There is a similar chain, including *υπομονή*, in 2 Pet. i. 5 foll., where, however, there seems no attempt to give a natural or chronological order.

5. *εἰ δὲ τις λείπεται σοφίας.*] The preceding *λειπομένοι* is caught up like *τέλειος* and *υπομονή* before. The thought omitted is thus supplied by Bede: *si quis vestrum non potest intellegere utilitatem tentationum quae fidelibus probandi causa eveniunt, postulet a Deo tribui sibi sensum quo dignoscere valeat quanta pietate Pater castiget filios* ('how am I to see trial in this light, and make this use of it? it needs a higher wisdom'). The ideas of wisdom and perfection are often joined, as in 1 Cor. ii. 6 *σοφίαν λαλοῦμεν ἐν τοῖς τελείοις*, Col. i. 28 *διδασκόντες πάντα ἀνθρώπον ἐν πάσῃ σοφίᾳ ἵνα παραστήσωμεν πάντα ἀνθρώπον τέλειον ἐν Χριστῷ*, Wisd. ix. 6 *καὶ γὰρ τις ἢ τέλειος ἐν νοῖσι ἀνθρώπων τῆς ἀπὸ σου σοφίας ἀπουσίας εἰς οὐδὲν λογισθήσεται*. Hence Eulogius (*fl.* 590 A.D.), quoted by Heisen p. 377, speaks of *ἡ τελειοποιος σοφία θεοῦ*. On the true nature of wisdom see below iii. 13. To St. James, as to the writers of the book of Job (where the necessity of wisdom to understand the use of trial is much insisted on) and of the other sapiential books, wisdom is 'the principal thing,' to which he gives the same prominence as St. Paul to faith, St. John to love, St. Peter to hope. Not that wisdom is neglected in the other books of the N.T.: cf. Luke ii. 40, vii. 35, xi. 49, 1 Cor. i. 17 foll. (where true and false wisdom are contrasted), Col. i. 9 *αιτούμενοι ἵνα πληρωθῆτε τὴν ἐπιγνώσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ*, where see Lightfoot's note, Eph. i. 17 *ἵνα ὁ Θεὸς δῶῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς τῆς κλησεως αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας κ.τ.λ.*, which may serve as a commentary on the whole of this passage, esp. on verses 10 and 12. The prayer for wisdom takes a more definitely Christian form in St. Paul's prayer for the Spirit. Compare Plut. *Mor.* 351 C *πάντα μὲν δεῖ ταγαθα τοὺς νοῦν ἔχοντας αἰτεῖσθαι παρὰ τῶν θεῶν· μάλιστα δὲ τῆς περι αὐτῶν ἐπιστημῆς, ὅσον ἐφικτόν ἐστιν ἀνθρώποις, μετιόντες εὐχόμεθα τυχεῖν παρ' αὐτῶν ἐκείνων, ὡς οὐδὲν ἀνθρώπῳ λαβεῖν μείζον, οὐ χαρίσασθαι Θεῷ σεμνοτερον ἀληθείας.*

αἰτέτω παρὰ τοῦ δίδοντος Θεοῦ πᾶσιν ἀπλῶς.] The great example is Solomon: cf. 1 Kings iii. 9–12, Prov. ii. 3, Wisdom vii. 7 foll., ix. 4 foll., Sir. i. 1 foll., li. 13 foll., Barnabas xxi. 5 *ὁ Θεὸς δῶῃ ὑμῖν σοφίαν ἐν υπομονῇ*, below iii. 17 *ἡ ἀνωθεν σοφία*. The more natural order of the

words would have been *παρὰ τοῦ πᾶσιν ἀπλῶς δ. Θε.*, or with article repeated *π. τοῦ Θεοῦ, τοῦ π. ἁ. διδόντος*: cf. for the hyperbaton 2 Pet. iii. 2 *μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν*, Acts xxvi. 6 *ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ τοῦ Θεοῦ*, Rom. viii. 18 *τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς*, Matt. xxv. 34 *τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου*. We occasionally find the same thing in classical authors, when the qualifying clause between the article and substantive is itself further qualified or supplemented, as by a prepositional phrase (*Xen. Anab. vi. 6, 19 ὁ ἀφαιρεθεὶς ἀνὴρ ὑπὸ Ἀγασίου*, *Thuc. i. 18 μετὰ τὴν τῶν τυράννων κατάλυσιν ἐκ τῆς Ἑλλάδος*, see Krueger 50. 9, n. 8, 9; 10. 1, 2, 3), or by the object (*Dem. Cor. 301 ὁ κατειληφὼς κίνδυνος τὴν πόλιν*, *Epict. Diss. i. 1 χρηστικὴ δύναμις ταῖς φαντασίαις*), see Sandys *Lept.* p. 35 §§ 31. Here the unusual position gives a special prominence to *πᾶσιν ἀπλῶς*.

There are two ways in which *ἀπλῶς* (only here in N.T.) is taken, (1) in a logical sense, 'simply,' 'unconditionally,' 'without bargaining,' which may be said most truly of Him who makes his sun to rise on the evil and the good (Matt. v. 45): cf. *Herm. Mand. ii. 4 πᾶσιν υστερουμένοις δίδου ἀπλῶς, μὴ διστάζων τίνι δῶς ἢ τίνι μὴ δῶς, πᾶσιν δίδου*, and again immediately below *ἀπλῶς* is explained by *μηδεν διακρινων*: (2) in a moral sense, 'generously.' The latter is more in accordance with the use of *ἀπλοτης* = 'liberality,' which is common in the N.T., cf. 2 Cor. viii. 2 *ἐν πολλῇ δοκιμῇ θλιψεως ἢ περισσειας τῆς χάρας αὐτῶν ἐπερισσευσεν εἰς τὸ πλοῦτος τῆς ἀπλοτητος αὐτῶν*, ix. 11 *ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἀπλοτητα*, ver. 13, Rom. xii. 8 *ὁ μεταδιδούς ἐν ἀπλοτητι*. The use of *ἀπλοτης* seems to come from the idea of frankness and openheartedness belonging to *ἀπλους*. There is, however, no example of the adverb being thus used, and it seems on all accounts better to keep the ordinary sense 'unconditionally,' which also contrasts better with the following *μη ὀνειδίζοντος*. Cf. *Philo Cher. M. 1 p. 161 ὁ Θεὸς οὐ πωλητηρ ἐπεωνίζων τὰ εαυτοῦ κτήματα, δωρητικὸς δὲ τῶν ἀπαντῶν, ἀενάους χαριτῶν πηγὰς ἀναχεῶν, ἀμοιβῆς οὐκ ἐφιέμενος*, *Alleg. M. 1, p. 50 φιλόδωρος ὢν ὁ Θεὸς χαρίζεται τὰ ἀγαθὰ πᾶσι καὶ τοῖς μὴ τελείοις foll., ib. p. 251 ποθεν τὴν φρονησεως διψῶσαν διάνοιαν εἰκος ἐστὶ πληροῦσθαι πλὴν ἀπο σοφίας Θεοῦ*; *Herm. Mand. ii. 4 πᾶσιν ὁ Θεὸς δίδουσθαι θελεῖ ἐκ τῶν ἰδίων δωρηματων*, where the context is full of reminiscences of St. James: *id. Sim. v. 4, 3 ὃς ἂν δουλος ἢ τοῦ Θεοῦ καὶ ἐχη τὸν Κυριον ἑαυτοῦ ἐν τῇ καρδίᾳ αἰτεῖται παρ' αὐτοῦ συνεσι καὶ λαμβάνει...*, *οσοὶ δὲ ἄργοι (εἰσὶν) πρὸς τὴν ἐντευξίν ἐκεῖνοι διστάζουσιν αἰτεῖσθαι παρὰ τοῦ Κυρίου*, *id. ix. 2, 6., Sen. Ben. 4. 25 di, quodcumque faciunt, in eo quid praeter ipsam faciendi rationem sequuntur?* *Plut. Mor. 63. F.* See below ver. 17 *πᾶσα δόσις ἀγαθῆ*.

μη ὀνειδίζοντος.] *Sir. 41. 22 μετὰ τὸ δουναὶ μὴ ὀνειδίξει*, *18. 17 μωρὸς ἀχαριστῶς ὀνειδίει, καὶ δόσις βασκάνου ἐκτέκει οφθαλμοὺς*, *20. 13 foll. δόσις ἀφρονος οὐ λυσιτελεσει σε· ὀλιγα δώσει καὶ πολλὰ ὀνειδίσει... μωρὸς ερεῖ... οὐκ ἐστὶ χάρις τοῖς ἀγαθοῖς μου*, *Herm. Mand. 9. 3* (after speaking of *διψυχία*) *οὐκ ἐστὶ γὰρ ὁ Θεὸς ὡς οἱ ἄνθρωποι οἱ μνησικακούντες, ἀλλ' αὐτὸς ἀμνησικάκος ἐστὶ*, *Sim. 9. 23 ὁ Θεὸς οὐ μνησικακεῖ τοῖς ἐξομολογουμένοις τὰς ἀμαρτίας, ἀλλ' ἰλεως γίνεται*, *Sim. 9. 24 παντὶ ἄνθρώπῳ ἐχορηγήσαν ἀνοειδίστως καὶ ἀδιστακτῶς*. So *Philemon (Mein. fr. inc. 18. p. 401) καλῶς*

ποιησας ου καλως ᾠνειδισας· ἔργον καθειλες πλουσιον πτωχω λογω, καυχώμενος το δῶρον ο δέδωκας φίλω, Dem. Cor. 316 το τὰς ἰδίας ευεργεσίας υπομιμνήσκειν... μικρου δεῖν ομοιον εστι τῷ ονειδιζειν, Polyb. ix. 31. 4, xxxviii. 4. 11 ονειδισας εις αχαριστιαν, Plut. *Adul.* ii. 64 Α πασα ονειδιζομενη χαρις ἐπαχθῆς καὶ αχαρις, Plaut. *Amph.* prol. 41 nam quid ego memorem, ut alios in tragoediis vidi, *Neptunum, Virtutem, Victoriam, Martem, Bellonam, commemorare quae bona nobis fecissent? ... sed mos nunquam illi fuit patri meo optumo ut exprobraret quod bonis faceret boni*, Ter. *Andr.* i. 1. 17 istaec commemoratio quasi exprobratio est immemori benefici, Cic. *Lael.* 71, Sen. *Ben.* ii. 11. The thought expressed is similar to that in Matt. xii. 20 (Isa. xlii. 3) and is intended to encourage those who were tempted to regard their trials as a sign of God's displeasure for their sin. It is not meant that God never upbraids (see Mark xvi. 14 ᾠνειδισεν την απιστιαν αυτῶν, Const. Apost. vii. 24 'prepare yourselves for worship' ἵνα μη, αναξίως ὑμῶν τον Πατερα καλουντων, ονειδισθητε υπ' αυτου), but that where there is sincere repentance He freely gives and forgives whatever may have been the past sin.

δοθήσεται.] *Sc. το αιτουμενον.* The same words in Matt. vii. 7 αιτειτε και δοθήσεται ὑμῖν: cf. below ver. 17, also Clem. R. 13 and Polyc. *Phil.* 2.

6. αιτείτω δὲ ἐν πίστει.] Again catching up the preceding verb. Cf. εὐχὴ τῆς πιστεως below v. 15, and for αιτ. iv. 3, where also there is a limitation on the prayer which is sure of an answer. For the meaning of πιστις see Comment and Gfrörer *Philo*, pp. 452 foll.

[The απλοτης of the Giver must be met by a corresponding ἀπλοτης of the suppliant, as in the case of Solomon, who asked simply for wisdom, without a thought of material good things, cf. the words put into his mouth in Wisdom viii. 21 ἐνέτυχον τῷ Κυρίῳ καὶ εἶπον ἐξ ολης τῆς καρδίας μου. Spitta.]

μηδὲν διακρινόμενος.] The simple sense of the active is to 'divide,' often contrasted, as in Plato and Aristotle, with συγκρίνειν: so in the system of Empedocles (Diels p. 478) τα στοιχεια ποτε μὲν ὑπὸ τῆς φιλίας συγκρινόμενα, ποτε δε ὑπὸ του νείκους διακρινόμενα κ.τ.λ. In 1 Cor. iv. 7 (τις σε διακρίνει;) it means to separate from others as superior. Similarly in the passive, as Philo M. I. p. 584 (a veil is interposed) οπως διακρινηται των εισω τα εξω. Hence it is used of quarrelling, Herod. 9. 58 μαχη διακριθῆναι πρὸς τινα, Acts xi. 2 διεκρινοντο προς αυτον λεγοντες ('disputed'), Jude 9 τω διαβολῳ διακρινόμενος, and in ver. 23 ἐλέγχετε διακρινόμενους (Alf.), Jerem. xv. 10 δικαζόμενον και διακρινομενον παση τη γῆ, Ezek. xx. 35, 36 διακριθήσομαι προς ('I will plead, contend, with you') ον τροπον διεκρίθην προς τους πατερας υμῶν. In the N.T. it is frequently used of internal division, like διαμερίζομαι (Luke xi. 18 εφ' ἐαντὸν διεμερίσθη, cf. Virg. *Aen.* iv. 285 *animum nunc huc celerem nunc dividit illuc*); and contrasted with faith, Matt. xxi. 21 ἐαν εχητε πιστιν καὶ μὴ διακριθητε, Mark xi. 23 ὅς αν εἴπη... καὶ μὴ διακριθῆ ἐν τη καρδια, αλλα πιστευση... εσται αυτω ο ἐαν εἴπη, Rom. iv. 20 εις την ἐπαγγελιαν του Θεου ου διεκρίθη τῇ απιστια, αλλ' ἐνεδυναμωθη τη πίστει, below ii. 4 ου διεκρίθητε ἐν εαυτοις; Acts x. 20 πορευου μηδὲν διακρινόμενος, Rom. xiv. 23 ο διακρινόμενος ἐαν φαγῆ κατακεκριται ὅτι ουκ εκ πιστεως. This use is apparently confined to the N.T. and later Christian writings, e.g. Protev. Jac. 11, p. 216 T.

ἀκούσασα δὲ Μαριάμ διεκρίθη ἐν ἑαυτῇ λέγουσα· εἰ ἐγὼ συλληψομαι, ὡς πᾶσα γυνὴ γεννᾷ : Clem. Hom. ii. 40 περὶ τοῦ μόνου Θεοῦ διακριθῆναι οὐκ ὀφείλεις, Socr. *H.E.* iii. 9 διεκρίνεται κοινωνεῖν Εὐσεβίῳ. The act. is also used in the sense of distinguishing, *discerno*, Matt. xvi. 3, Acts xv. 9 οὐδὲν διέκρινεν μεταξύ ἡμῶν τε καὶ αὐτῶν, xi. 12 μηδὲν διακρίναντα (making no distinction), 1 Cor. xi. 29 μὴ διακρίνων τὸ σῶμα (not distinguishing the body of Christ from common food), xiv. 29 (discerning of spirits), so Herm. *Mand.* ii. 6 quoted on ἀπλῶς : also of deciding (judging) 1 Cor. vi. 5 ἀνὰ μέσον τοῦ ἀδελφοῦ, Ez. xxxiv. 17 προβάτου καὶ προβατου, and with acc. of person 1 Cor. xi. 31, as in Psa. xlix. 4 διακρίναι τον λαὸν αὐτοῦ Prov. xxxi. 9, Zach. iii. 7.¹ The force of the word here may be illustrated by ii. 4 below and by Matt. vi. 24. Hermas paraphrases it by αἰτοῦ ἀδιστακτως *Mand.* ix., a passage full of reminiscences of St. James. Μηδέν is required by the imperative, see Winer, p. 598.

ἐοικεν κλύδωνι.] Like a cork floating on the wave, now carried towards the shore, now away from it ; opposite to those who have 'hope as an anchor of the soul, sure and steadfast, and which entereth within the veil,' Heb. vi. 19. For the figure cf. Eph. iv. 14, where we have opposed to the ἀνὴρ τέλειος of v. 13 νηπιοὶ κλυδωνιζόμενοι καὶ περιφερομένοι παντὶ ἀνέμῳ τῆς διδασκαλίας, Sir. xxxiii. 2 ὁ υποκρινόμενος ἐν νόμῳ ὡς ἐν καταγιδοὶ πλοῖον. In Isa. lvii. 20 the sea is used as a type of restlessness, cf. Jude 13. For a similar figurative use of the name 'Euripus' see my note on Cic. *N.D.* iii. 24. So Matt. xi. 7 καλαμον ὑπο ἀνεμου σαλευόμενον. Virg. *Aen.* xii. 487 vario nequiquam fluctuat aestu, Hor. *Ep.* i. 1. 99 aestuat et vitae disconvenit ordine toto, Seneca *Ep.* 95. 57 non contingit tranquillitas nisi immutabile certumque iudicium adeptis : ceteri decidunt subinde et reponuntur et inter intermissa appetitaque alternis fluctuantur, Ep. 52. 1 fluctuamus inter varia consilia, nihil libere volumus, nihil absolute, nihil semper. Κλύδων is only found in the sing., like our 'surge,' cf. Luke viii. 24 ἐπετιμησεν τῷ ἀνέμῳ καὶ τῷ κλυδωνί του ὑδατος, and see Essay on Style. The word εοικε only here and below ver. 23 in the N.T.

ἀνεμιζόμενω.] = classical ἀνεμῶ. Perhaps coined by the writer. The only other examples quoted in Thayer are Schol. on *Od.* xii. 336, Joán. Moschus (c. 600 A.D.) ἀνεμιζοντος του πλοίου, *ap.* Hesych. s.v. ἀναψύσαι. Heisen notices (p. 441) that St. James has a fondness for verbs in -ίζω,

¹ Hoffmann, followed by Erdmann, explains διακρινόμενος here as middle, 'sich bei sich selbst in Bezug auf etwas fraglich stellen,' and supports this by a reference to 4 Macc. 2 (it should be i. 14) διακρίνωμεν δε τί ἐστιν λογισμὸς καὶ τί πάθος, where, however, διακ. has nothing to do with questioning, but means simply 'let us distinguish.' Dr. Abbott also would prefer to take it as a middle, comparing such cases as Eur. *Med.* 609 ὡς οὐ κρινοῦμαι τῶνδε σοὶ τα πλείονα 'I will debate the matter no further,' Arist. *Nub.* 66 τῶς μεν οὐν ἐκρινόμεθ' (cf. the Latin *cernere bello*); and he thinks διεκρίθη may be used with a middle force, like ἀπεκρίθη for ἀπεκρίνατο. The idea of self-debate is much the same as that of self-division, and it may well be that the sense here takes a colour from the secondary, as well as from the primitive force of the verb κρινῶ, but the connexion with the primitive notion 'division' is, I think, the more important, and harmonizes better with the word δίψυχος, which appears as a synonym just below.

e.g. *ὀνειδίζω, ῥιπίζω, παραλογίζομαι, φλογίζω, εγγίζω, καθαρίζω, αγνίζω, ἀφανίζω, θησανρίζω, θερίζω, στηρίζω, μακαρίζω.*

ῥιπιζομένω.] From *ῥίπης*, 'a fan'; most often used of fanning a flame. See exx. in *lexx.*, and cf. *ῥίπισις, ριπισμος, ῥίπισμα, ριπιστηρ, ριπιστος.* Only found here in N.T. Cf. Philo *Incorr. Mund.* M. ii. p. 511 *εἰ μὴ πρὸς ἀνέμων ῥιπίζοιτο τὸ ὕδωρ...υφ' ἡσυχίας νεκροῦται*, *ib.* 620, and a comic fragment in Dio Chr. 32, p. 368 *δῆμος ἀστατον κακον, | και θαλάσση πάνθ' ὁμοιον ὑπ' ἀνέμου ῥιπίζεται*, Aristoph. *Ran.* 360, Philo *Gig.* M. I. p. 269 *ιδὼν τις τὸ ἐν ταῖς ψυχαῖς ἀλεκτον και βαρυν χειμωνα, ος ὑπὸ βαιοσάτης φορᾶς τῶν κατὰ βίον πραγμάτων ἀναρριπίζεται, τεθαυμακεν εἰκότως εἴ τις ἐν κλύδωνι κυμαινούσης θαλάσσης γαλήνην ἄγειν δυναται*: Epictetus i. 4, 19 has a similar use of *μεταρριπιζέσθαι*.

7. *μὴ γὰρ οἰέσθω.*] This is the only passage in N.T. where the verb occurs, except *οἶμαι* John xxi. 25, *οἰόμενοι* Phil. i. 17. *Οἰησις* is often used in Philo in a bad sense = *δόξα*, as opposed to *επιστήμη*. *Fides non opinatur* says Bengel on this passage, echoing the Stoic *μὴ δοξάσειν τον σοφον*. *γάρ* here, like the preceding, gives the reason for *αιτειτω ἐν πίστει*.

ὁ ἄνθρωπος ἐκεῖνος.] For *ἐκεῖνος* simply, as in Mark xiv. 21, Matt. xxvi. 24, and *passim*.

τοῦ Κυρίου.] Here and below iv. 15, v. 10, 11 used of God: of Christ in i. 1, ii. 1 certainly, and v. 8, 14, 15 probably.

8. *ἀνήρ διψυχος.*] St. James commonly uses *ανηρ* with some characteristic word, as *μακάριος* i. 12, *κατανοῶν* i. 23, *χουσοδακτυλιος* ii. 2, *τελειος* iii. 2, keeping *ἄνθρωπος* for more general expressions, *ἐκεῖνος, πας, οὐδεὶς*, etc. This agrees fairly with the use in the LXX. and Gospels: in the other epistles *ανηρ* is almost exclusively used in opposition to *γυνή*. This is the first appearance in literature of the word *διψ.* (only found here and below iv. 8 in N.T.), unless we give an earlier date to the apocryphal saying quoted below from Clem. Rom.; the thought is found in Psa. xii. 2 'with a double heart (*ἐν καρδια και ἐν καρδια*) do they speak¹, 1 Chron. xii. 33, 1 Kings xviii. 21, Sirac. i. 25 *μη ἀπειθήσης φόβω Κυρίου και μη προσελθης αὐτῷ ἐν καρδιά διση* *ib.* ii. 12 *οὐαὶ αμαρτωλῷ ἐπιβαίνουντι ἐπὶ δυο τριβους...οιαι υμιν τοις ἀπολωλεκοσι τὴν υπομονην*. It is the opposite to Deut. iv. 29 *ζητήσετε ἐκεῖ Κυριον τον Θεον υμων και ευρήσετε αὐτον οταν εκζητήσητε αὐτον ἐξ ολης τῆς καρδιας σου και ἐξ ολης τῆς ψυχῆς σου ἐν τη θλίψει σου*, and to Wisd. i. 1 *ἐν ἀπλοτητι καρδιας² ζητήσετε (τον Κυριον) οτι ευρισκεται τοις μη πειράζουσιν αὐτον, ἐμφανίζεται δε τοις μη ἀπιστουσιν αὐτω*. St. Paul describes a *διψυχία* in Rom. vii.: cf. below iv. 4, Philo M. I p. 230 *πέφυκε γὰρ ὁ ἀφρων, ἀει περὶ τον ορθον λόγον κινουμενος ἡρεμια και ἀναπαυσει δυσμενῆς εἶναι και ἐπὶ μηδενος εσταναι παγιως και ἐρηρεῖσθαι δόγματος, κ.τ.λ.* Though seemingly introduced by St. James, the word was quickly taken up by subsequent writers: it occurs about forty times in Hermas, e.g. *Mand.* ix. 4. 5 foll. *αιτου παρα του Κυριου και ἀποληψη παντα...ἐαν δε διστασης ἐν τη καρδια σου, οὐδεν ου μη ληψη τῶν αἰτημάτων σου οἱ γὰρ δισταζοντες, ουτοι εἰσιν οἱ δίψυχοι...πας γὰρ*

¹ See Taylor's *Gospel in the Law*, pp. 336 foll.

² The phrase occurs also Eph. vi. 5, Col. iii. 22.

introduced a hitherto unknown, or at any rate a very unusual word in this casual way; Alford himself makes it a new predicate to ὁ ἀνθρ. ἐκ. 'he is a man with two minds,' but the construction is certainly easier if we take it in apposition to the subject: it will then sum up in one pregnant word the substance of the two preceding verses.

ἀκατάστατος.] Only here and below iii. 8 in N.T.: 'unsettled,' 'unstable' (cf. οὐκ εχουσι ριζαν Mark iv. 17); once in LXX. Isa. liv. 11 ταπεινη και ἀκαταστατος ('tossed with tempest,' A. V. and R. V.); Herm. *Mand.* 2 ἀκατάστατον δαιμόνιον; *Test. Jobi* xxxvi. ἀκαταστατος ἡ γῆ. It is used by classical writers, e.g. Dem. *F.L.* 383 ὁ μὲν δῆμος ἐστὶν ἀσταθμητοτατον πραγμα τῶν πάντων και ἀσυνθετωτατον, ὡσπερ ἐν θαλάσση κυμα ακατάστατον, ὡς αν τυχη κινουμενον, where see Shilleto; the verb occurs Tob. i. 15 αι ὁδοι ηκαταστάτησαν ('were disturbed') και ουκετι ἠδυνάσθην πορευθῆναι εις την Μηδιαν, Herm. *Mand.* 5. 2. 7 ἀκατασταται ἐν πάσῃ πράξει αυτου, *ιδ. Sim.* 6. 3. 5 ἀκαταστούντες ταις βουλαῖς. . .λέγουσιν εαυτοὺς μη εἰδοδοῦσθαι ἐν ταις πράξεσιν αυτῶν και. . .αιτιῶνται τὸν Κυριον. 'Ακαταστασια, 'unsettlement,' 'restlessness,' occurs iii. 16 (where A. V. and R. V. have 'confusion'). It is found also in 1 Cor. xiv. 33 opposed to εἰρηνη, and in pl. Luke xxi. 9, 2 Cor. vi. 5, xii. 20 (where A. V. and R. V. have 'tumults'), Herm. *Mand.* 6. 3. 4; Polybius uses it both of political disturbance and of individual character, see iv. 5. 8 τὴν ἀκαταστασιαν και μανιαν του μειρακιου.

ἐν πάσαις ταις ὁδοῖς.] 'In the whole course of his life': cf. below v. 20, Rom. iii. 16. It is a Hebraism for ἐν πασι or ἅπαντα. The same comparison of life to a journey is implied in the words πορευομαι, περιπατειν: see Vorst *Hebr.* pp. 194 foll.

9. καυχᾶσθω.] Repeats the note of πασαν χαράν ver. 2: it stands first in order to emphasize the opposition to διψυχια. Far from being thus undecided and unsettled, the Christian should exult in his profession. If in low estate, he should glory in the church, where all are brothers and there is no respect of persons; he should realize his own dignity as a member of Christ, a child of God, an heir of heaven: if rich, he should cease to pride himself on wealth or rank, and rejoice that he has learnt the emptiness of all worldly distinctions and been taught that they are only valuable when they are regarded as a trust to be used for the service of God and good of man. Cf. *Sirac.* 10. 21 πλούσιος και ενδοξος και πτωχος, το καυχημα αυτων φόβος Κυριου, Jer. ix. 23 μη καυχᾶσθω ὁ σοφος ἐν τη σοφία αυτου. . . και μη καυχᾶσθω ὁ πλουσιος ἐν τῷ πλουτω αυτου, 'but let him that glorieth glory in this, that he understandeth and knoweth me. . . saith the Lord,' Rom. i. 16, 1 Pet. iv. 16, 1 Cor. vii. 22 ὁ ἐν Κυρίῳ κληθεις δοῦλος ἀπελευθερος Κυριου ἐστίν· ομοιως και ὁ ἐλευθερος κληθεις δουλός ἐστι Χριστου, *ιδ.* vii. 29, Phil. iv. 12 οἶδα ταπεινοσθαι, οἶδα και περισσευειν· ἐν παντὶ και ἐν πασιν μεμνημαι και πειναν, και περισσευειν και υστερεῖσθαι, also a saying of Hillel quoted in *Vajjik R.* (*Edersheim I.* p. 532) 'My humility is my greatness and my greatness is my humility.' Epictetus *Diss.* I. 3. 1 (one who knows that God is his father) ουδὲν ἀγεννες ουδὲ ταπεινον ἐνθυμηθήσεται περι εαυτου, Philo *Jos. M.* 2. 61 ταπεινος εἶ ταις τυχαῖς; αλλα το φρονημα μη καταπιπτέτω. πάντα σοι κατα νουν χωρεῖ; μεταβολὴν ευλαβοῦ. The

'word *καυχ.* is much used by St. Paul, generally in a good sense: the Christian's boast is in God (Rom. v. 11), in Christ (Rom. xv. 17, 1 Cor. i. 31, 2 Cor. x. 17, Gal. vi. 14, Phil. iii. 3 *καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ πεποιθότες*), in the hope of salvation (Rom. v. 2): St. Paul glories in his converts (2 Cor. vii. 14, ix. 2, 3, 2 Thess. i. 4, Phil. ii. 16), in afflictions (Rom. v. 3), in infirmities (2 Cor. xii. 9): he apologizes for boasting in self-justification (2 Cor. xi., xii.). There may be a wrong boasting in God and in the law (Rom. ii. 17, 23), a boasting of self-righteousness towards God (Rom. iii. 27, iv. 2, 1 Cor. i. 29, iv. 7), an actual boasting in sin (1 Cor. v. 6), or on the ground of mere carnal advantages (2 Cor. xi. 18, Gal. vi. 13). It is used below of blamable self-confidence (iv. 16).

ὁ ἀδελφὸς ὁ ταπεινός.] W.H. bracket the former ὁ, which is omitted in B. This would leave no doubt that ἀδελφός was a general term applying to both *πλούσιος* and *ταπεινός*. Even with the article this is the natural way of taking it. The objections will be considered below. *Ταπ.* here refers to outward condition as in Luke i. 52 *καθείλε δυνάστας . . ὕψωσε ταπεινούς*, Rom. xii. 16 *μὴ τὰ ὑψηλὰ φρονούντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι*, cf. below ii. 5; in iv. 6 *ταπ.* refers to the character. Spitta quotes Sir. xi. 1 *σοφία ταπεινοῦ ἀνυψώσει κεφαλὴν αὐτοῦ καὶ ἐν μέσῳ μεγιστάνων καθίσει αὐτόν*.

10. ὁ δε πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ.] 'Let the rich brother glory in his humiliation as a Christian.' So Zahn *Einl.* p. 69, with Gebser, Kern, Wiesinger, De Wette, Hofmann, Erdmann, Schegg, von Soden, and others. Cf. Sir. 3. 18 *οσω μέγας εἶ τοσοντω ταπεινου σεαυτον καὶ ἐναντι Κυρίου ευρησει χάριν*, 1 Tim. vi. 17 charge them who are rich in this world *μη υψηλοφρονεῖν μηδε ηλπικεῖναι ἐπι πλουτου ἀδηλοτητι*, Luke xvi. 15 *το εν ἀνθρωποις υψηλον βδελυγμα ἐνωπιον του Θεου*, Matt. xviii. 4 *οστις ταπεινωσει ἑαυτον . . ουτος εσται ὁ μείζων ἐν τῇ βασιλεια τῶν ουρανῶν*, *ib.* xxiii. 12, 2 Cor. xi. 7 *ἐμαυτὸν ταπεινων ἵνα υμεῖς υψωθῆτε*, also below iv. 10, Philo M. 1. p. 577 *ταπεινώθητι ὑπὸ τας χεῖρας αὐτῆς (sc. of Sarah = virtue) καλὴν ταπεινωσιν, φρονηματος ἀλογου καθαιρεσιν εχουσαν*, Xen. *R. Lac.* 8. 2 *ἐν τῇ Σπάρτῃ οἱ κρατιστοὶ . . τω ταπεινοῖ εἶναι μεγαλυνονται*. We might understand *ταπ.* with reference to the loss of position, the scorn which one who became a Christian would have to suffer from his unbelieving fellow-countrymen (1 Cor. iv. 10-13); but it seems better to refer it, like *υψος* above, to the intrinsic effect of Christianity in changing our view of life. As the despised poor learns self-respect, so the proud rich learns self-abasement, cf. Luke xxii. 26 *ὁ ἡγουμενος ὡς ὁ διακονῶν*, Phil. iii. 3-8. Alford, after Beede, Pott, Huther, and others, distinguishes *ο πλούσιος* from *ὁ ἀδελφός* on the ground (1) that the rich in this epistle are always spoken of in terms of great severity (ii. 6, v. 1 foll.); (2) that *παρελυσεται* and *μαρανθήσεται* are not appropriate if spoken of a brother. He therefore supplies *καυχᾶται*, not *καυχᾶσθω* after *ο πλουσιος*, with the sense 'whereas the rich man glories in his debasement,' and illustrates it from Phil. iii. 19 *ὧν ἡ δόξα ἐν τῇ αἰσχυρῇ αὐτῶν*. But *ταπείνωσις* never bears this sense in the Hellenistic writers. It and its cognates are used either in a good sense morally (as below iv. 6, 10), or of mere outward humiliation (as in Luke i. 48) *ἐπέβλεψεν*

ἐπι τὴν ταπείνωσιν τῆς δουλῆς αὐτοῦ, Sir. 2. 5 ἀνθρώποι λεκτοὶ δοκιμάζονται ἐν καμίνῳ ταπεινώσεως, *ib.* xi. 13, xx. 10, Psa. cxix. 50, 67, 71, 1 Macc. iii. 51, 2 Sam. xvi. 12, Neh. ix. 9. In the next place such a change of mood in the verb to be supplied is extremely harsh, and I think Alf. stands alone in supposing it possible. Equally impossible is the supposition of Oecumenius, Grotius, and others that some such word as αἰσχυνεσθῶ or ταπεινουσθῶ should be supplied. However we understand πλουσιος, no interpretation is admissible which does not supply the imperative καυχασθῶ. Bede, followed by Huther and Beyschlag, has attempted to reconcile this with the idea of πλούσιος, as an unbeliever, by giving it a sarcastic force, 'let the rich man, if he will, glory in his degradation.' So too B. Weiss who, however, explains ταπείνωσις of the speedy ruin which awaits him. It must be allowed that such bitterness of sarcasm is not impossible in the writer of ii. 19, iv. 4, v. 1-6; but could he so early in his letter, in cold blood, so to speak, have thus anathematized the rich as a class, when we know from iv. 13-16 that some of those to whom he writes were wealthy traders? How could one who had known Nicodemus and Mary of Bethany, Joseph of Arimathaea and Barnabas, have thus denied to the rich the privilege of Christian membership? According to the correct interpretation all that he does is to repeat his master's warning in Matt. vi. 19 foll., xvi. 26, Mark x. 24, Luke xii. 15-21, xvi. 9-31; so St. Paul, 1 Cor. vii. 29-31, cf. Herm. *Sim.* ii. 4 foll., and Zahn *Skizzen* p. 53.

ὅτι ὡς ἄνθος χόρτου παρελευσεται.] A quotation (given more fully in 1 Pet. i. 24) from Isa. xl. 6 *πᾶσα σὰρξ χόρτος καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου ἐξηράνθη ὁ χόρτος καὶ τὸ ἄνθος ἐξέπεσεν*: cf. Psa. lxxxix. 6, ciii. 15. It is evident that this is not a special threat intended only for the rich, but a general truth applicable to all, though more likely to be kept out of sight by the rich than by others. 'Let him glory in that which the world holds to be humiliation, but which is indeed the commencement of everlasting glory, because he must soon pass away from earth and leave behind the riches in which he is now tempted to glory.' Pliny *N.H.* xxi. 1 has the same comparison, *Flores odóresque in diem gignit (natura) magna admonitione hominum, quae spectatissime floeant celerrime marcescere*. Cf. *Jobi Test.* xxxiii. οἱ βασιλεῖς παρελευσονται. . ἢ δὲ δόξα καὶ τὸ καυχῆμα αὐτῶν εἰσονται ὡς ἔσπυρον.

παρελεύσεται.] Used in this sense, as well in common, as in Hellenistic Greek: cf. Mark xiii. 31 ὁ οὐρανὸς καὶ ἡ γῆ παρελευσεται. It is not necessary to understand a new subject πλοῦτος from πλουσιος, though it is possible that the equivalent phrase in the LXX. δόξα ἀνθρώπου may have been in the writer's mind; but the rich man as such, whether believer or unbeliever, must quickly disappear, and, like the flower, lose τὴν εὐπρέπειαν τοῦ προσώπου.

11. ἀντείλειν γὰρ ὁ ἥλιος.] Gnomie aorist, as in the original Isa. xl. 7, and below ver. 24, cf. Winer, p. 347 note, Krueger, *Gr.* § 53. 10.

σὺν τῷ καυσῶνι.] It is questioned whether κ. here means 'heat' simply, or a special burning wind blowing from the eastern desert over Palestine and from the south over Egypt. It is used of wind in the following: Jonah iv. 8 ἐγένετο ἅμα τῷ ἀνατεῖλαι τὸν ἥλιον καὶ προσέταξεν

ὁ Θεὸς πνευματι καυσῶνι, Ezek. xvii. 10 (of a vine) οὐχι ἀμα τῷ ἀψασθαι αὐτῆς ἀνεμὸν τὸν καυσῶνα ξηρανθήσεται, on which Jerome says *Austro flante qui Graece καυσῶν interpretatur*, Ez. xix. 10, Hos. xii. 1, Jer. xviii. 17, Hos. xiii. 15 ἐπαξεί καυσῶνα ἀνεμὸν Κύριος ἐκ τῆς ἐρήμου ἐπ' αὐτόν: and the destructive effect of the wind generally on vegetation is referred to in Psa. ciii. 16, Gen. xli. 6, Virg. *Ecl.* ii. 58 *floribus Austrum immisi*, Prop. iv. 5. 59 *vidi ego odorati victura rosaria Paesti sub matutino cocta jacere noto*. There are, however, passages in which κ. seems more naturally understood of heat, e.g. Luke xii. 55 (when ye see) νοτόν πνέοντα λεγέτε ὅτι καυσῶν ἐστί, Matt. xx. 12 ἰσοὺς τοῖς βαστασάσι τὸ βάρος τῆς ἡμέρας καὶ τὸν καυσῶνα, Sirac. 18. 15 οὐχι καυσῶνα ἀναπαύσει δροσός, and Schegg is disposed to take κ. always in this sense, except where it is accompanied by ἀνεμὸς or πνεῦμα. I think that the addition of the article (Corbey '*cum aestu suo*,' Schegg '*its heat*,' but in Hellenistic Greek we should have expected τῷ κ. αὐτοῦ) and the resemblance to Jonah iv. 8 are in favour of the interpretation 'wind' here; so Bp. Middleton *On the Article*, p. 422. Compare also Wetzstein's note on Job xxvii. 21 in Delitzsch's ed.: 'The name Sirocco, by which the E. wind is known, means literally *der von Sonnenaufgang herwehende*: it is not uncommon in spring, when it withers up all the young vegetation.' Other passages where the meaning of the word is doubtful are Sir. xxxi. 16, xliii. 22, Isa. xlix. 10, Judith viii. 3, Athenaeus iii. 2 καυσῶνος ὥρα ψυκτικώτατοι μελιλωτινοὶ στεφανοί. For the metaphor cf. Job xxvii. 21 ἀναλήψεται δὲ αὐτόν (the rich) καυσῶν καὶ ἀπελευσεται, *ib.* xxiv. 24 πολλοὺς ἐκακώσε τὸ ὑψῶμα αὐτοῦ, ἐμαρανθή δὲ ὡς περ μολοχὴ ἐν καύματι ἢ ὡς περ σταχὺς ἀπὸ καλαμῆς αὐτόματος ἀποπέσῶν, Psa. xxxvii. 2, xcii. 7.

χορτόν.] Properly = *hortus* 'inclosure,' then used for a paddock, then for grass and fodder, from whence comes the use of χορταζομαι = *edo* ii. 16. Here we may understand it loosely of wild flowers mixed with the grass: cf. Matt. vi. 30.

ἔξεπεσε.] Used of flowers falling from the calyx in Isa. xl. 6, xxviii. 1, 4, Job xiv. 2, xv. 30: not found in this sense in classical writers.

εὐπρέπεια τοῦ προσώπου αὐτοῦ.] 'Grace of its countenance.' εὐπ. only here in N.T. In Sir. 24. 14 we have εὐπρεπῆς ἐλαία, Psa. 1. 2 ἐκ Σιών ἡ εὐπρέπεια τῆς ωραιότητος αὐτοῦ, Psa. xcii. 1 εὐπρέπειαν ἐνεδύσατο, Aeschin. p. 18 τὴν τοῦ σώματος εὐπρέπειαν, Ps. Demosth. 1402, 1404, Herm. *Vis.* 1. 3. 4 ὁ κτίσας τὸν κόσμον καὶ περιθεὶς τὴν εὐπρέπειαν τῇ κτίσει αὐτοῦ. For the thought cf. Matt. vi. 28 foll. Vorst *Hell. Lex.* pp. 342 foll. regards προσ. as a Hebraistic pleonasm: others more correctly take it in the general sense of outward appearance, like *facies*.

ὁ πλούσιος.] The rich man *qua* rich, with no special reference to the rich brother.

ἐν ταῖς πορείαις.] It seems best to take this here in the literal sense, as in the only other passage in which it occurs in the N.T. (Luke xiii. 22), referring to the journeyings and voyages of the merchants: cf. below iv. 13 foll. For the redundant αὐτοῦ cf. Winer, p. 179.

μαρανθήσεται.] Used on account of preceding simile (here only in N.T.): cf. Philo M. 2. p. 258 μήτ' ἐπὶ πλουτῶ, μητ' ἐπὶ δοξῇ, μηθ' ἡγεμονία . . . σεμνυνθῆς, λογισάμενος ὅτι . . . οἰξίαν ἔχει τὴν μεταβολὴν μαραινόμενα

τροπον τινα πρὶν ανθῆσαι βεβαιως, *Plut. Qu. Conv.* 674 Α ανθρωπου εκλιποντος και μαραινομένου, *Herm. Vis.* iii. 11. 2, *Sim.* ix. 23. 2, 1 P. 1. 4 ἀμαραντος, with Hort's n.

12. μακάριος ανήρ.] See n. on v. 8. The same phrase occurs in *Rom.* iv. 8 (a quotation from *Psa.* xxxii. 2); *Psa.* i. 1, xxxiv. 8, xl. 4, lxxxiv. 5; *Prov.* xxviii. 14, etc. See below, v. 11. The absence of the article shows that ανήρ is part of the predicate. In *Psa.* xciv. 12 and *Jer.* xvii. 7 we have the more natural construction μακαριος (εὐλογημενος) ο ανθρωπος. For the classical way of expressing a similar sentiment cf. *Pind. P.* v. 61 μακαριος ος εχεις λόγων φερτάτων μυαμῆον, *Soph. Ant.* 578 ευδαίμονες οἰσι κακων αγενστος αἰων. The pleonastic ανήρ is often found, as below iii. 2 τελειος ανηρ, with αμαρτωλος *Luke* v. 8, προφήτης *ib.* xxiv. 89, φονευς *Acts* iii. 14. This blessing is referred to below, v. 11. Spitta thinks there may be an allusion here to the rich man of ver. 10, cf. *Sirac.* xxxiv. (xxx.) 8 foll. μακαριος πλούσιος ος ευρέθη αμωμος και ος οπισω χρυσιου ουκ έπορευθη. τίς έστι; και μακαριουμεν αυτον. τις εδοκιμάσθη έν αυτῶ και έτελειωθη; και εστω είς καυχησιν. τις έδυνατο παραβηναι και ου παρεβη; *Job* v. 17 μακαριος ανθρωνος ον ηλεγεξεν ο Κυριος.

δς υπομένει πειρασμόν.] So we have μακ. ος φάγεται *Luke* xiv. 15, but more commonly the subject is expressed by the participle, as *Apoc.* i. 3 μακάριος ο αναγινωσκων. This verse limits the general exhortation of ver. 2 to rejoice in trial. It is only he who endures that is blessed. There may be another result of trial, as is shown in the following verses. Cf. *Herm. Vis.* ii. 2. 7 μακαριοι υμεις οσοι υπομενετε την θλιψιν κ.τ.λ. δόκιμος.] See above on δοκιμιον, ver. 3.

τὸν στέφανον.] The word is used (1) for the wreath of victory in the games (*1 Cor.* ix. 25, *2 Tim.* ii. 5); (2) as a festal ornament (*Prov.* i. 9, iv. 9, *Cant.* iii. 11, *Herm. Sim.* viii. 2, *Isa.* xxviii. 1, *Wisd.* ii. 8 στεψώμεθα ροδων καλυξι πρὶν η μαρανθηναι, *Judith* xv. 13 έστεφανωσαντο την ελαιαν); (3) as a public honour granted for distinguished service or private worth, as a golden crown was granted to Demosthenes (see his speech on the subject) and Zeno (*Diog. L.* vii. 10 στεφανωσαι χρυσω στεφάνω αρετης ενεκα και σωφροσυνης): references to these are very common in inscriptions; (4) as a symbol of royal or priestly dignity. The last is denied by Trench (*N.T. Syn.* p. 90), στέφανος 'is never, any more than *corona* in Latin, the emblem of royalty,'¹ but see *2 Sam.* xii. 30 'David took their king's crown (στέφανον) from off his head, the weight of which was a talent of gold with the precious stones,' *Psa.* xxi. 1 foll. 'the king shall joy in thy strength... thou settest a crown (στέφανον) of pure gold on his head,' *Zech.* vi. 11 λήψη άργυριον και χρυσιον και ποιησεις στεφανους και επιθησεις επι την κεφαλην Ίησου του ιερεως του μεγαλου, *Apoc.* iv. 4 επι τους θρονους ειδον εικοσι τεσσαρας πρεσβυτερους καθημενους... και επί τας κεφαλαις αυτών στεφάνους χρυσους: in ch. v. 10 the same elders praise the Lamb for making kings and priests to God out of every nation: *ib.* xiv. 14 one like the Son of Man sat on the cloud έχων επί τῆς κεφαλῆς αυτου στέφα-

[¹ Trench allows this use in his *Epistles to the Seven Churches*, p. 111. H.H.M.]

νον χρυσουν: lastly, in the mocking of our Lord (Matt. xxvii. 29) there surely can be no doubt that the στεφανος and καλαμος stand for the crown and sceptre. Virgil speaks of *regni coronam*, *Aen.* viii. 505. Trench, however, is right in saying that διαδημα is more commonly used in this sense, e.g. Isa. lxii. 3 εση στεφανος καλλους εν χειρι Κυριου και διαδημα βασιλειας εν χειρι Θεου σου. The question then is, from which of these uses is the metaphor here derived. Comparing ii. 5, where what is here said of the crown is repeated of the kingdom, it would seem natural to take the word as implying sovereignty, and this would agree with Wisd. v. 16 δικαιοι λήψονται το βασιλειον της ευπρεπειας και το διάδημα του κάλλους εκ χειρός Κυριου, *ib.* iii. 8, Dan. vii. 27 'the kingdom was given to the saints of the Most High,' Apoc. i. 6, 1 Pet. ii. 9 υμεις βασιλειον ιερατευμα, Rom. v. 17 οι την περισσειαν της χαριτος λαμβανοντες εν ζωη βασιλεύουσιν, Luke xii. 32 'it is my Father's good pleasure to give you the kingdom,' *ib.* xxii. 28 'I appoint unto you a kingdom, and ye shall sit on thrones judging the twelve tribes of Israel,' 2 Tim. ii. 12 ει υπομένομεν και συμβασιλευσομεν, which reminds one of Zech. vi. 14 ο στέφανος εσται τοις υπομενουσι, following immediately after κατάρξει επί του θρονου αυτου; so the Stoic paradox *sapiens rex*. The nearest parallels to our passage are Apoc. ii. 10 γίνου πιστος αχρι θανατου και δωσω σοι τον στέφανον της ζωής, 2 Tim. iv. 8 αποκειται μοι ο της δικαιοσυνης στεφανος ον αποδωσει μοι ο Κυριος εν εκείνη τη ημέρα... και πασι τοις ηγαπηκοσι την επιφάνειαν αυτου, 1 Pet. v. 4 φανερωθεντος του αρχιποιμενος κομιείσθε τον αμαράντινον της δοξης στεφανον. The use of the article in all these seems to imply some well-known saying or a very definite expectation. On the other hand, the idea of a kingly crown seems less appropriate in them than that of a crown of merit or victory. The Rabbins talk of three crowns (*Pirke Aboth* iv. 19). Probably the metaphorical use would be coloured by all the literal uses. Other instances are Sir. i. 16, vi. 30, xv. 6, *Acta Matt.* Tisch. p. 169 εγγυς εστιν της υπομονης σου ο στεφανος, *Philo Legg. All. M.* p. 86 σπουδασον στεφανωθήναι κατα της τους άλλους άπαντας νικωσης ηδονής καλόν και ευκλεά στεφανον ον ουδεμία πανηγυρις ανθρωπων έχωρησε.

της ζωής.] Gen. of definition, as in the parallels quoted in the last n.: 'the crown which consists in life eternal.' Cf. 1 John ii. 25 αυτη εστιν η έπαγγελια ην αυτος έπηγγείλατο υμιν, την ζωήν την αιωνιον, 1 Pet. iii. 7. This is contrasted with the fading away of earthly prosperity. Zeller and Hilgenfeld (*Ztschr. f. wiss. Theol.* 1873, p. 93 and p. 10) consider that the expression is borrowed from Apoc. ii. 10, this being the promise referred to below. [Wisdom promises a crown and life, Prov. iv. 9, iii. 18, *Aboth* vi. C.T.]

δν έπηγγείλατο τοις άγαπώσιν αυτον.] Κυριος or Θεος is inserted in some MSS. but in AB Sin. etc. the subject is omitted, as in Heb. iv. 3 καθως ειρηκεν, and often in introducing a quotation: cf. iv. 6, Eph. iv. 8, Gal. iii. 16, 1 Cor. vi. 16, Heb. x. 5, and Winer, p. 735; also without a quotation in 1 Joh. v. 16 αιτησει, και δώσει αυτω ζωην. Putting on one side Apoc. ii. 10, which was probably written subsequently to this epistle, we do not find the precise words τον στέφανον της ζωής in any particular passage of the Bible. It is a question therefore

whether they constitute an unwritten word, a record of oral teaching, such as we have in Acts xx. 35, and of which others have been preserved by early Christian writers;¹ or whether it is an instance of loose quotation, representing some of the verses cited above on *στεφανος*. For the latter view it may be said that it is apparently the same quotation which is repeated in different words below (ii. 5). For the former, that the undoubted references to the Sermon on the Mount which occur in this epistle are in all probability actual reminiscences of spoken words, not copied from the written Gospel; and secondly, that it seems easier to explain the coincidence between St. James and the writer of the Apocalypse on this than on any other supposition. Promises to those that love God are found in Exod. xx. 6, Deut. vii. 9, *ib.* xxx. 16, 20, Jud. v. 30, Psa. v. 11, 2 Tim. iv. 8, 1 Cor. ii. 9 (a quotation from Isa. lxiv. 4, where, however, the LXX. has *τοῖς υπομένουσιν ἔλεον* for St. Paul's *τοῖς ἀγαπῶσιν αὐτον*).

13. *μηδὲς πειραζόμενος λεγέτω ὅτι.*] *Hactenus de tentationibus quas permittente Domino exterius probandi gratia perpetimur disputavit: nunc incipit agere de illis quas interius instigante diabolo vel etiam naturae nostrae fragilitate suadente toleramus* (Bede). Though trial in itself is ordered by God for our good, yet the inner solicitation to evil which is aroused by the outer trial is from ourselves. The subst. *πειρασμος* denotes the objective trial, the vb. *πειράζομαι* subjective temptation. Ὅτι introduces the direct oration as in Matt. vii. 23, John ix 9, and often both in Hellenistic and classical Greek.

ἀπὸ Θεοῦ πειράζομαι.] Ἄπο expresses the remoter, as contrasted with the nearer cause expressed by ὑπο (Winer, p. 463 foll.). Eve was the immediate cause of Adam's transgression, but Adam tried to make God the ultimate cause in the words 'whom thou gavest to be with me.' So the fault is often laid on hereditary disposition, on unfavourable circumstances, on sudden and overpowering *πειρασμός*. The same plea is noticed in both Jewish and heathen writers: cf. Prov. xix. 3 *ἀφροσυνῆ ἀνδρὸς λυμαίνεται τὰς ὁδοὺς αὐτοῦ, τὸν δὲ Θεὸν αἰτιαται τῇ καρδίᾳ αὐτοῦ*, Sir. xv. 11-20 *μη εἴπῃς ὅτι δια Κυρίου ἀπεστην· ἃ γὰρ ἐμίσησεν οὐ ποιήσεις· μη εἴπῃς ὅτι αὐτὸς με ἐπλανήσεν. . . παν βδελυγμὰ ἐμίσησεν ὁ Κύριος, καὶ οὐκ ἐστὶν ἀγαπητὸν τοῖς φοβουμένοις αὐτοῦ. αὐτὸς ἐξ ἀρχῆς ἐποίησεν ἄνθρωπον καὶ ἀφῆκεν αὐτὸν ἐν χειρὶ διαβουλιῶν αὐτοῦ... ἐναντὶ ἀνθρώπων ἡ ζωὴ καὶ ὁ θάνατος κ.τ.λ.*, Rom. ix. 19 *τί ἔτι μεμφεται; τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθεστήκε;* Clem. *Hom.* iii. 55 *τοῖς δὲ οἰόμενοις ὅτι ὁ Θεὸς πειραζει... ἔφη ὁ πονηρὸς ἐστὶν ὁ πειραζὼν, ὁ καὶ αὐτὸν πειράσας*, Herm. *Mand.* ix. 8 *εἰς διψυχῆσης αἰτουμένους, σεαυτὸν αἰτιῶ καὶ μὴ τὸν δίδοντα σοι*, Sim. vi. 3. 5 *οὐκ ἀναβαίνει αὐτῶν ἐπὶ τὴν καρδίαν ὅτι ἐπραξάν πονηρὰ ἔργα, ἀλλ' αἰτιῶνται*

¹ They are collected in Resch's *Agrapha*, Leipzig, 1889, and in Ropes' *Die Sprüche Jesu*, 1896. Besides this verse (on which he compares Isa. xxii. 17-21 and Acta Philippi, p. 147 T.) the former includes i. 17 *πᾶσα δόσις ἀγαθῆ*, iv. 5 *πρὸς φθόνον ἐπιποθεῖ*, iv. 17 *εἰδὸςτι ὁδὸν καλὴν ποιεῖν*, v. 20 *καλύψει πλῆθος* among the number of sayings of Jesus unreported in our Gospels. I have long held that we have in this verse an 'unwritten word,' but I do not think there is much force in the arguments adduced by Resch as regards the other verses.

τον Κυριον, Tert. *Orat.* 8 (commenting on the Lord's Prayer) *absit ut Dominus tentare videatur*, Philo M. 1. p. 558 τις ἂν γενοιτο αἰσχιων κακηγορια η το φάσκειν μη περι ημας ἄλλα περι Θεον γενεσιν εἶναι τῶν κακων; *ib.* p. 214 ου γαρ, ως ενιοι των ἀσεβῶν, τον Θεον αιτιον κακῶν φησι Μωϋσῆς, ἄλλα τας ἡμετερας χεῖρας...και τας εκουσίους τῆς διανοίας προς το χεῖρον τροπάς, Hom. *Il.* xix. 86 (Agamemnon excuses himself for his injustice towards Achilles) εγω δ' ουκ αἴτιος εἰμι, ἄλλα Ζεὺς καὶ μοιρα και ἡεροφοῖτις ἔρινυς, οι τε μοι ειν ἀγορῇ φρεσιν εμβαλον αγριον ατην, *Od.* i. 32 ὦ ποποι, οἷον δη νυ θεους βροτοὶ αἰτιωνται· ἐξ ἡμῶν γαρ φασι κακ' εμμεναι· οἱ δε καὶ αὐτοι σφῆσιν ατασθαλιησιν υπέρ μόνον αλγε εχουσιν, Aeschin. *Tim.* p. 27. 5. Nagelsb. *Hom. Theol.* pp. 343 foll., *Nachhom. Theol.* 319 foll., and my note on Cic. *N.D.* iii. 76.

ἀπειραστός ἐστιν κακων.] 'Untemptable of evil': not found elsewhere in N.T. or LXX.¹ The verb πειράζω, from which it is formed, is not used by the Attic writers. It could not be formed from πειράω, as the perf. and aor. passive are without the σ (πεπειραμαι, ἐπειράθην), but πειράζω being sometimes used in the sense 'to attempt' (e.g. Acts xvi. 7 ἐπειράζον κατα την Βιθυνιαν πορευεσθαι), ἀπειραστος might be equivalent to ἀπειρατος from πειραω. The usual force of the verbal in -τος is seen in ἀδεκαστος 'unbribable,' ἀνηκεστος 'incurable,' ἀβίωτος (βιος) 'intolerable,' ἀμετάβλητος 'unchangeable,' ἄρρηκτος 'infrangible.' Many of these verbals have the force of a perf. part. pass. (*intentatus* as well as *intentabilis*), and even an active force, like ἄπταιστος, υποπτος: cf. Lat. *penetrabilis* and Winer, p. 120. Hence a wide difference between commentators as to the force of ἀπειραστος here. Beyschlag says 'bei den Kirchenvatern wird Gott ofters einfach der Unversuchbare genannt,' but the only instances cited are Pseudo-Ignatius *De Baptismo ad Philipp.*² § 11 (Lightfoot, vol. 3, p. 783) πῶς πειράζεις τον ἀπειραστον; and Photius *c. Manichaeos* iv. p. 25 (Migne, *Patrol. Gr.* cii. col. 234) τοις Σαδδουκαιοις πειράζειν ἐπιχειρήσασι τον ἀπειραστον (written in the 9th cent.). The former is quoted in connexion with Matt. iv. 7, which leaves no doubt as to the sense in which ἀπειραστος is used. I have since found other examples in Clem. Al. *Strom.* vii. p. 858 P. αὐστηρος ουκ εις το ἀδιάφθορον μονον, ἄλλα και εἰς το ἀπειραστον ουδαμῆ γαρ ἐνδοσιμον οὐδε ἀλωσιμον ηδονῆ τε και λυπη την ψυχην παριστησιν, *ib.* p. 874 P. εκεινος ἄνδρας νικᾷ ὁ γάμφ και παιδοποια... εγγυμνησάμενος...πάσης κατεξανιστάμενος πειρας τῆς δια τεκνων και γυναικος .., τῷ δε ἀοικω πλλα εἶναι συμβέβηκεν ἀπειράστῳ, *Acta Johannis* (Zahn p. 75, l. 15) τοις τοτε πειράζουσιν τον Θεον ὁ ἀπειραστος τῇ πειρα ἐκείνων την εὐθυτητα ἐδιδου, p. 113. 5 μη πειραζε τον απειραστον, p. 190. 18 μακαριος οστις ουκ ἐπειρασεν ἐν σοὶ τον Θεόν, ὁ γαρ σε πειράζων τον ἀπειραστον πειράζει, *Acta Johannis* (M. R. James, 1897, p. 6) στον λοιπον ἔστω μη πειράζειν τον ἀπειραστον. The frequent repetition of this phrase shows that it had become proverbial. [In Const. Apost. ii. 8 λεγει η

¹ This and the two following verses are quoted by Epiph. *Panar.* 1066.

² This treatise was probably written towards the end of the 4th century (Lightfoot, vol. i. p. 260).

γραφῆ' ἀνηρ ἀδοκιμος ἀπειραστος παρα Θεῷ (which must apparently mean 'one who is without trial is unapproved in the sight of God'¹) there is probably an allusion to our ver. 12 and to Heb. xii. 8.] It is used in a different sense in Jos. B. J. vii. 8 οἱ σικάριοι τῆς παρανομίας ἤρξαντο μήτε λόγον ἀρρητον εἰς ὑβριν μήτ' ἔργον ἀπειραστον (*facinus intentatum*) εἰς ὀλεθρον παραλείποντες. In this sense the form ἀπειρατος (from πειραω) is more common, e.g. Demosth. 310, 'οὐτ' ἀπονοια Σωσικλεους οὐτε συκοφαντία Φιλοκρατους...οὐτ' ἄλλο οὐδεν ἀπειρατον ἦν τουτοις κατ ἔμου, Demad. p. 180 προτερον ἀπειρατος ὦν πολεμιας σάλπιγγος ('having had no experience of'), Diod. i. 1 ἡ δια τῆς ιστοριας περιγινομενη συνεσις των ἀλλοτριῶν ἀποτενυμάτων...ἀπειρατον κακων ἔχει διδασκαλίαν, Plut. Mor. p. 119 F (of early death) εὐποτμοτερος δια τουτο και κακων ἀπειρατος ἔστιν, and in Jos. B. J. iii. 7. 32 εμειναν δε οὐδε Σαμαρεις ἀπείρατοι συμφορων, ib. v. 9. 3 γινωσκειν την Ρωμαίων ἰσχυν ἀνυποστατον, και το δουλευειν τουτοις ουκ ἀπειρατον αυτοις, Pind. Ol. viii. 60 κουφοτεραι γαρ ἀπειράτων φρενες: the Ionic form occurs Hom. Od. ii. 170, Herod. vii. 9 3. ἔστω μηδεν ἀπειρητον· αὐτόματον γαρ ουδεν, ἀλλ' ἀπο πειρης πάντα ἀνθρωποισι.

In accordance with the use of ἀπειρατος Alford translates 'unversed in things evil'; so Hofmann ('*Bosem fremd oder vom Uebeln unbetroffen, auf keinem Fall aber von Bosem oder zu Bosem unversucht oder unversuchbar*'), Brückner, Erdmann, and even Hort in his note on 1 Pet. i. 15, where he translates it 'without experience of evil.' Others (Vulg. Aeth. Luther) give it an active sense, 'God is not one who tempts to evil.' The latter interpretation would make the next clause (πειράζει δε) mere tautology, and it has now no defenders. It seems to me that the case is equally strong against the former interpretation. The meaning of the rare word ἀπειραστος must be determined from the general force of πειράζω in the N.T., and especially from the following clause, which is evidently intended to be its correlative in the active voice (ἀπειραστος: πειράζει δε αὐτος ουδεν). The relation of the two clauses would have been more clearly marked if μὲν had been added after ἀπ.: compare for its omission Jelf § 797, and below ii. 2, 11. Further it is impossible to read this sentence without being reminded of very similar phrases used about God by Philo and other post-Aristotelian philosophers, cf. Philo M. 1. p. 154 God is ἀκοινωνητος κακων. ib. 563 (ὁ λόγος) ἀμετοχος και ἀπαράδεκτος παντος ειναι πεφυκεν ἀμαρτήματος, ib. M. 2. p. 280 God is μονος ευδαιμων και μακάριος, πάντων μὲν ἀμετοχος κακῶν, πληρης δε ἀγαθῶν τελείων, μᾶλλον δε αὐτος ὡν το αγαθον, ὡς οὐρανῶ και γῆ τα κατα μερος ὤμβρισεν ἀγαθά, Plut. Mor. 1102 F πάντων πατήρ καλῶν ὁ Θεός εστιν και φαῦλον οὐδεν ποιειν αὐτω θεμις, ὥσπερ ουδε πάσχειν κ.τ.λ., M. Ant. 6. 1 οὐδεμιαν ἐν εαυτῷ αἰτιαν εχει του κακοποιειν· κακιαν γαρ ουκ εχει, ουδέ τι κακῶς ποιει, see Gataker's note there and on ii. 11, Sext. Emp. Math. ix. 91 το τέλειον και ἀριστον...παντος κακοῦ ἀναποδεκτον, Seneca Ira 2. 27 *dī nec*

¹ Cf Tert. Bapt. c. 20 *neminem intentatum regna caelestia consecuturum* with reference to Luke xxii. 28, 29; Cassian. Coll. ix. 23 *omnis vir qui non est temptatus non est probatus*, 1 Cor. xi. 19.

volunt obesse nec possunt. Natura enim mitis et placida est, tam remota ab aliena injuria quam a sua; id. Epist. 95. 49 nec accipere injuriam queunt nec facere; laedere enim laedique conjunctum est: summa illa ac pulcherrima omnium natura quos periculo exemit ne periculosos quidem fecit. The original source seems to be the maxim of Epicurus, Diog. L. x. 138 τὸ μακάριον καὶ ἄφθαρτον οὔτε αὐτὸ πράγματα ἔχει οὔτε ἄλλῳ παρέχει, which is compared here by Oecumenius; see my note on Cic. *N.D.* i. 45. For the gen. κακῶν, which is perhaps more easily explained as meaning 'to evil' than 'by evil,' see Xen. *Cyrop.* iii. 3. 55 ἀπαίδευτος ἀρετῆς, Winer, p. 242, who compares 2 Pet. ii. 14 καρδίαν γεγυμνασμένην πλεονεξίας, Soph. *Ant.* 848 ἄκλαντος φίλων. I think these are best classed under the head of 'Genitive of the Sphere,' an extension of the Inclusive ('Partitive') genitive, 'untemptable in regard of evil things,' just as it might be said of one who was wholly evil that he was ἀπείραστος ἀγαθῶν.¹ We have still to consider an objection drawn from the context: 'there is no question here of God being tempted, but of God tempting,' Alford. This is sufficiently met by the passages cited above from Philo, Plutarch, and Antoninus: God is incapable of tempting others to evil, because He is Himself absolutely unsusceptible to evil; *i.e.* our belief in God's own character, in His perfect purity and holiness, makes it impossible for us to suppose that it is from Him that our temptations proceed: so far from himself tempting others to evil, which would imply a delight in evil, he is by his own nature incapable of being even solicited to evil. For the difficulties connected with this subject see Comment on Temptation below. Spitta gives up the passage as hopeless from a misapprehension of the meaning of δε, which he confounds with ἀλλα.

14. ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας.] Wetst. quotes Menachoth. f. 99. b (slightly shortened) *caro et sanguis seducit a viis vitae ad vias mortis: Deus a viis mortis ad vias vitae.* We may compare the famous words of Plato αἷτια ἐλομενου· Θεος ἀνάιτιος *Rep.* x. 617, Cleanthes *ap. Stob. Ecl.* i. 2. 12 οὐδέ τι γιγνεται ἔργον ἐπὶ χθονὶ σου διχα, δαῖμον, πλὴν ὅποσα ρεζουσι κακοὶ σφετερησιν ανοιαις., αυτοὶ δ' αὐθ' ορμῶσιν ἀνευ καλου ἀλλος ἐπ' ἄλλα κ.τ.λ., Chrysippus *ap. Gell.* 6. 2. 12; above all the discussion on the voluntary nature of virtue and vice in Arist. *Eth.* iii. 5. See also *Phaedr.* 238 ἐπιθυμίας ἀλογως ἐλκουσης ἐπὶ ἡδονας καὶ ἀρξάσης (this tyranny of lust was called *υβρις*), Seneca *Ira* ii. 3 *affectus est non ad oblatas rerum species moveri, sed permitttere se illis et hunc fortuitum motum prosequi*, Philo *M.* 2. p. 349 το ἀψευδῶς ἀν λεχθεν ἀρχεκακον παθος εστιν ἐπιθυμια, *ib.* 208 ἀδικημάτων πηγη ἐπιθυμία ἀφ' ἧς ρέουσιν αἱ παρανομωταται πραξεις, *ib.* *M.* 2. p. 204 (in contrast with other affections which may be deemed involuntary) μόνη ἐπιθυμια την ἀρχην ἐξ ἡμῶν λαμβάνει καὶ ἐστὶν ἐκουσιος. It is these ἐπιθυμιαὶ σαρκος, as they are frequently called, which constitute 'the law in our members' (*Rom.* vii. 23). St. James describes them below (*iv.* 1) as ἡδοναὶ 'warring in our members.' As ἐπιθυμία is here personified, there is no

¹ Von Soden destroys the sense of the passage by taking κακῶν of afflictions. It is of course used of moral evil, as in *Rom.* i. 30, 1 *Cor.* x. 6.

question about the use of ὑπό, on which see below iii. 4 n. For ἰδίας cf. 2 Tim. iv. 3, 2 Pet. iii. 2, Jude 18, 19.

ἔξελεκτός καὶ δελεαζόμενος.] *Abstractus a recto itinere et illectus in malum*, Bede. Δελεαρ and its cognates (used first of the arts of the hunter and then of those of the harlot) are often found in this connexion, see 2 Pet. ii. 14, 18, Philo M. 1, p. 604 ἐπιθυμιῶν δελέασιν ἀγκιστρευσασθαι, pp. 265–267, *ib.* M. 2, p. 216 (on the attractions of idolatry) ἵνα οἱ ψιν καὶ ἀκοὴν δελεάσαντες συναρπάσωσι τὴν ψυχὴν, *ib.* M. 1, p. 569 ἐγὼ μὲν, ὁπερ εἰκος ἦν ἐργάσασθαι τὸν βουλομένον τροπὸν βάσανον καὶ δοκιμασίαν λαβεῖν, πεποιηκα δελεαρ καθεῖς, ὃ δὲ ἐπεδείξατο τὴν εαυτοῦ φύσιν οὐκ εὐάλωτον, Plato *Tim.* 69 ἡδονῆν, μέγιστον κακοῦ δελεαρ, Isocr. *Rax* 166 ὁρῶ τοὺς τὴν ἀδικίαν προτιμώντας ὅμοια πάσχοντας τοῖς δελεαζομένοις τῶν ζῶων, Anton. ii. 12 τὰ ἡδονῆν δελεάζοντα, Cic. *Cato* § 44. It is often found combined with ἔλκω or its cognates: Philo M. 2. p. 474 τὸ συνηθὲς ὀλκὸν καὶ δελεάσαι δυνατωτάτον, *ib.* M. 1. p. 316 ἐν γὰρ οὐδὲν ἐστὶν ὁ μὴ πρὸς ἡδονῆς δελεασθὲν εἰλκυσταί, *ib.* M. 2. p. 61 αἰσθησις δελεαζομένη θεάμασι...συνεφέλλεται καὶ τὴν ὀλκὴν ψυχὴν, *ib.* M. 1. p. 512 ἐπιθυμία ὀλκὸν ἐχούσα δύναμιν τὸ ποθοῦμενον διώκειν ἀναγκάζει, *ib.* p. 238 ἡδονῆς ὀλκοῦ δελεάστρα, Epict. *frag.* 112 πάσης κακίας οἷον τι δελεαρ ἡδονῆν προβληθεῖσα εὐκολῶς τὰς λιχνοτέρας ψυχὰς ἐπὶ τὸ ἀγκιστρὸν τῆς ἀπωλείας ἐφέλλεται, Plut. *Mor.* 1093 C (the pleasures of geometry) δριμυ καὶ ποικίλον ἐχούσαι τὸ δέλεαρ οὐδενὸς τῶν ἀγωγίμων ἀποδέουσιν, ἐλκυσταὶ καθάπερ ἰσχυρὸν τοῖς διαγράμμασιν, *ib.* 547 C. The relation between the two words has been wrongly illustrated from Herod. ii. 70 ἐπέαν ὤπτοντος ὄψος δελεάσῃ περὶ ἀγκιστρῶν...ὁ κροκοδείλιος ἐντυχῶν τῷ ὤπτῳ καταπίνει, οἱ δὲ ἐλκυστῶν ἐπέαν δὲ ἐξελκυσθῆν ἐς γῆν, κ.τ.λ. This would make a ὑστερον προτερον in our text, where the drawing is previous to the actual catching at the particular bait. Heisen cites a number of lines of Oppian in which ἐλκω and its compounds are used, as here, of the first drawing of the fish out from its original retreat, e.g. iii. 316 the bait ἐφέλλεται ἰχθυῶν εἰσῶ, iv. 359; cf. Xen. *Cyrop.* viii. 1. 32 ἐγκρατεῖαν οὕτω μάλιστα ἀνὸς ὤπτοντος ἀσκεῖσθαι, εἰ αὐτὸς ἐπιδεικνύει ἐαυτὸν μὴ ὑπο τῶν παραυτικῶν ἡδονῶν ἐλκόμενον ἀπὸ τῶν ἀγαθῶν, *id.* *Mem.* iii. 11. 18. In like manner the first effect of ἐπιθυμία is to draw the man out of his original repose, the second to allure him to a definite bait. Heisen illustrates this from the temptation of Eve, first moved from her secure trust in God by the words of the tempter (Gen. iii. 1–5), then attracted by the fruit itself (v. 6).¹ Another way of distinguishing between the two words is to suppose that ἐξελκω implies the violence, δέλ. the charm of passion, as in Philo M. 2, p. 470 πρὸς ἐπιθυμίας ἐλαυνεται ἡ ὑψὸς ἡδονῆς δελεάζεται, ‘driven by passion or solicited by

¹ The two examples cited for this use of ἐξελκω by one commentator after another are somewhat doubtful. Arist. *Pol.* v. 10. 1311, b. 33 παρα τῆς γυναικὸς ἐξελκυσθεῖς might mean ‘lured away from the side of his wife,’ but hardly *ab uxore sollicitatus* (Alf.); and that which Alford calls ‘the nearest correspondence of all, Plut. *de sera numinis vindicta* τὸ γλυκὺ τῆς ἐπιθυμίας ὥσπερ δέλεαρ ἐξέλλειν,’ I have searched for in vain, in the treatise referred to, and it is not to be found in Wyttenbach’s Index. It is, I presume, a misquotation for the words which do occur in that treatise (p. 554 E) ἔχεται ἑκάστος ἀδικήσας τῇ δίκῃ, καὶ τὸ γλυκὺ τῆς ἀδικίας ὥσπερ δέλεαρ εὐθὺς ἐξεδήδοκε, τὸ δὲ συνειδὸς ἐγκείμενον ἔχων κ.τ.λ.

pleasure,' but I prefer the former explanation. See South's *Sermons*, vol. iv. 273, 'The soul must pass from its adherence to virtue before it can engage in a course of sin,' etc. Spitta, comparing iv. 7, makes ὁ διαβολος the subject of ἐξέλκειν and thinks this word contains an allusion to Gen. iv. 7 'if thou doest not well, sin coucheth at the door,' where, however, the Greek has no resemblance to the Hebrew. It is much simpler to understand the participles as describing the manner of temptation by the ἐπιθυμία.

15. συλλαβουσα τικτει αμαρτιαν.] For the metaphor cf. *Psa.* vii. 14 ὠδίνησεν αδικιαν, συναλαβε πονον καὶ ετεκεν ανομίαν, *Philo M.* 1. 40 οια ἑταιρις καὶ μαχλος ουσα ηδονη γλιχεται τυχειν εραστοῦ, *ib.* 149 ὅταν ὁ ἐν ημιν νους—κεκλήσθω δε Ἀδάμ—ἐντυχὼν αισθήσει—καλεῖται δὲ Εὐα—συνουσιας ὄρεχθεὶς πλησιαση, ἢ δε συλλαμβάνη...ἐγκυμων τε γινεται καὶ ευθυς ὠδινει καὶ τικτει κακων ψυχῆς το μέγιστον, ὁῆσιν, *ib.* 183 ὡσπερ ταις γυναιξι προς ζῶων γενεσιν οικειοτατον μέρος η φυσικ εδωκε μήτραν, ουτω προς γένεσιν πραγματων ωρισεν ἐν ψυχη δυναμιν, δι' ἧς κνοφορεῖ καὶ ωδίνει και αποτικτει πολλα διάνοια· των δε ἀποκνομενων νοημάτων τα μὲν αρρενα, τα δὲ θήλεα, *Justin M. Trypho* 327 C παρθένος οῦσα Εὐα τον λόγον τον ἀπο τοῦ οφεος συλλαβουσα παρακοην και θανατον ετεκε, and in classical writers, *Theognis* 153 τικτει γαρ κορος ὑβριν, and *Aesch. Ag.* 727 foll. Sin is the result of the surrender of the will to the soliciting of ἐπιθυμία instead of the guidance of reason. In itself, ἐπιθυμία may be natural and innocent: it is when the man resolves to gratify it against what he feels to be the higher law of duty that he becomes guilty of sin even before he carries out his resolve in act. Spitta thinks that here, as in the Miltonic allegory, Satan is regarded as the father of sin, and he refers in proof to *Test. Benj.* 7 πρῶτον συλλαμβανει η διάνοια δια του Βελιαρ, to *Test. Reub.* 3, where the seven spirits of the senses are said to be impregnated by the seven spirits of Belial, and to the rabbinical comments on *Gen.* vi. 2 foll. While fully allowing that Satan is represented in *iii.* 6 and *iv.* 7 as using man's lusts to destroy him, I cannot see that *St. James* here carries back the genealogy of sin beyond the ἐπιθυμία of the person tempted.

ἡ δὲ αμαρτία ἀποτελεσθαισα αποκυει θάνατον.] ἡ δὲ αμαρτια takes up the preceding αμαρτίαν as η δε υπομονη takes up υπομονήν in v. 4. Sin when full-grown, when it has become a fixed habit determining the character of the man, brings forth death. Cf. below *ii.* 22 εκ των ἔργων ἢ πιστις ἐτελειωθη, and τέλειος above v. 4, *Arist. Hist. Anim.* ix. 1 (the distinctive characteristics of the sexes are shown at their fullest development in the human species (τοῦτο γαρ εχει τήν φυσιν ἀποτελεσμένην ὥστε και ταυτας τας ἐξεις εἶναι φανερωτερας ἐν αυτοις, *Philo M.* 1. p. 94 τῆς κακίας η μὲν ἐν σχέσει, ἢ δε ἐν κινήσει θεωρεται, νευει δε προς τας τῶν ἀποτελεσμάτων ἐκπληρωσεις ἢ ἐν τω κινείσθαι· διο και χειρων, *ib.* 74 sensation (αἴσθησις) itself is passive, it becomes active when the reason (νους) attaches itself to it, then you may see its old potential existence (δυναμιν καθ' ἐξιν ἡρεμουσαν) changed into an ἀποτελεσμα and ἐνέργειαν, *Philo M.* 1. p. 211 (the thought of murder constitutes guilt) τῆς γνωμης ἴσον τω τελειω δυναμένης. ἕως μὲν γαρ τα αἰσχρο μονον ἐννοουμεν κατα ψιλην του νου φαντασιαν, τοτε τῆς διανοιας ἐσμέν υποχοι· δυναται γαρ και ακουσιως η·

ψυγη τρεπεσθαι· οταν δε προσγενηται τοις βουλευθεισιν ἡ πραξις, υπαιτιον γινεται και το βουλευσασθαι· το γαρ εκουσίως διαμαρτάνειν ταυτη μάλιστα διαγνωριζεται, *Hermas Mand.* iv. 2 η ενθυμησις αυτη Θεου δουλω άμαρτία μεγάλη· εαν δε τις έργάσσηται τὸ έργον το πονηρόν τουτο, θάνατον εαυτω κατεργάζεται.

The verb *κυω* or *κυεω*, in the sense of to be or to become pregnant, is common in older Greek, e.g. Homer ψ. 266 *κυεουσαν*, Plato *Theaet.* 151 B (in reference to the Socratic *μαιευτική*) *υποπτευων σε ωδινειν τι κυουντα ενδον*. The aorist of the shorter form is used transitively (meaning 'to impregnate') in Aesch. *fr.* 38 *ομβρος εκυσε γαιαν*, and in the middle (meaning 'to conceive') Hes. *Theog.* 405. Hence Hermann wished to limit the use of *κυω* to the male, *κυεω* to the female, but Lobeck (*Aj.* pp. 102 foll. *Paral.* p. 556) shows that this distinction is not borne out by MSS. or grammarians. Eustathius even states the opposite, *κυειν το κατα γαστρος εχειν, κυω δε τὸ γεννώ, οθεν οι κυήτορες, και εκυει ηγονν εγεννησε* (p. 1548. 20, cited by Lob. *Aj.* 182). The compound is only found here and below, ver. 18, in N.T. It is used metaphorically in 4 Macc. 15. 17 *ω μονη γυνη την ευσεβειαν ολοκληρον αποκησασα*, 'having given birth to piety in perfection.' It is common in Philo, Plutarch, and the later authors generally. For the force of *απο* (denoting cessation) cf. *απαλγέω, απελπιζω, αποπονέω*. For the thought cf. Rom. vi. 21-23, viii. 6, Matt. vii. 13-14, where the parallel between the two ways leading to death and life (the *δυο οδοι* of the *Didaché* and of Barnabas, 18. 1) is similarly brought out. The issue of sin is seen most plainly in sins of the body leading to bodily disease, but also in the deterioration of mind and character which accompanies every kind of sin, till the man is said to be *νεκρος τοις παραπτωμασι* (Eph. ii. 1).

16. *μη πλανασθε, αδελφοι μου.*] 'Be not mistaken: not temptation but all that is good comes from God.' Cf. Matt. xxii. 29 *πλανασθε μη ειδότες τας γραφας*, Luke xxi. 8 *βλεπετε μη πλανηθητε*. St. Paul uses the phrase *μη πλανασθε*, 1 Cor. vi. 9, xv. 33, Gal. vi. 7. Here its earnestness is softened by the addition *αδελφοι*, as in Ignat. *Philad.* 3, *Eph.* 16.

17. *πασα δόσις αγαθη και παν δώρημα τελειον.*] 'All good giving and every perfect gift' (descend from Him who gives to all liberally). The stress is laid on *αγαθη* and *τελειον*. Beyschlag and Erdmann with others have assigned to *πασα* the same meaning as it bore in v. 2, but this use is rarely found except in reference to abstract qualities, not to acts or things. No doubt such a rendering would give a more exact logical contradiction. 'All good comes from God' does not necessarily exclude the possibility of evil also coming from Him. But practically the opposition is sufficient, 'God does not tempt to evil: it is good, good of every kind, which comes from Him'; and if we are right in supposing the verse to be a quotation, there is the less reason to ask for an exact logical antithesis (cf. below, ii. 5). For the thought see Plato *Rep.* ii. 379 *οὐδ' αρα ο Θεος πάντων αν ειη αιτιος...αλλ' ολίγων μὲν τοις ανθρώποις αιτιος, πολλών δε άγαιτιος' πολυ γαρ ελάττω ταγαθα τῶν κακῶν ημῖν. και τῶν μὲν αγαθῶν*

ουδενα αλλον αιτιατέον, τῶν δε κακων αλλ' αττα δει ζητειν τα αιτια, αλλ ου τον Θεόν, Dio Chr. *Or.* 32, p. 365 M. τουτο πεισθητε βεβαιως οτι τα συμβαινοντα τοις ανθρωποις επ' αγαθω πανθ' ομοιως εστι δαιμόνια κ.τ.λ., Tobit iv. 14 αυτος ο Κυριος διδωσι παντα τα αγαθά, Wisdom ii. 23 ο Θεος εκτισε τον ανθρωπον επ' αφθαρσία. . . , φθωνω δε διαβόλου θάνατος εισήλθεν. Philo M. 1, p. 53 Θεου σπειροντος και φυτευοντος εν ψυχῇ τα καλα ο λεγων νοις οτι, εγω φυτεω, ασεβει, M. 2. p. 208 Θεος μονων αγαθων αιτιος, κακοῦ δε ουδενός, *ib.* M. 1. p. 432, 174 ουδεν εστι των καλῶν ο μη Θεου τε και θεῖον, *ib.* M. 2. p. 245 God is spoken of as ἀμιγῆ κακῶν τα αγαθα δωρουμενος. See further on ver. 5 above.

It will be observed that the words make a hexameter line, with a short syllable lengthened by the metrical stress. I think Ewald is right in considering it to be a quotation from some Hellenistic poem. Spitta suggests that it may be taken from the Sibylline books, see below on iii. 8. The authority of a familiar line would add persuasion to the writer's words, and account for the somewhat subtle distinction between δόσις ἀγαθή and δώρημα τελειον. Other verse quotations in the N.T. are Tit. i. 12 Κρήτες αἰε ψεύσται κακὰ θηρία γαστερες ἀργαι, 1 Cor. xv. 33 φθείρουσιν ἡθη χρησθ' ὁμιλαιοι κακοι, which follows a μη πλανασθε, as here, without any mark of quotation, Acts. xvii. 28 του γαρ και γένος εσμεν. More doubtful examples are John iv. 35 ουχ υμεις λεγετε οτι ετι 'τετράμηνος ἐστι και ὁ (χῶ) θερισμὸς ερχεται,' Heb. xii. 13 και τροχιάς ὀρθας ποιήσατε (al. ποιειτε) τοις ποσίν υμῶν, where the source of the quotation (Prov. iv. 26 ὀρθὰς τροχιάς ποιεῖ τοις ποσίν) seems to have been altered for the purpose of versification. Dr. E. L. Hicks considers that traces of verse may be found in the second epistle of St. Peter (*Class. Rev.* iv. 49).

The distinction between δόσις and δωρημα is illustrated in Heisen 541 to 592 from Philo *Cher.* M. 1. p. 154 (a comment on Numbers xxviii. 2 τα δῶρά μου, δοματά μου) τῶν οντων τα μεν χαριτος μέσης ηξίωται, η καλεται δόσις, τα δε ἀμείνονος, ἧς ονομα οικειον δωρεά, *ib.* *Leg. All.* M. 1. p. 126 δῶρα δοματων διαφερουσι· τα μεν γαρ ἔμφασιν μεγεθους τελειων αγαθων δηλουσιν, α τοις τελειοις χαριζεται ο Θεος, τα δε εις βραχυτατον εσταλται, ων μετέχουσιν οἱ εὐφυνει ασκηταί, οἱ προκοπτοντες, *ib.* M. 1. 240 δωρεαί αἱ του Θεοῦ καλαι πασαι, *ib.* M. 1. p. 102 δωρεα και ευεργεσια και χάρισμα Θεου τα πάντα οσα εν κοσμω και αυτος ο κοσμος ἐστί. The two words are found together in Dan. ii. 6 δόματα και δωρεας και τιμην πολλην λήψεσθε παρ' ἐμου, *ib.* v. 17 τα δοματά σου σοι εστω, και τήν δωρεαν τῆς οἰκίας σου ἔτερω δός, where there is the same difference between the corresponding words in the Hebrew; also in 2 Chron. xxxii. 23 ἔφερον δῶρα τῷ Κυριῳ εις Ιερουσαλημ και δόματα τῷ Ἐζεκια βασιλει. There is a similar peculiarity about the use of the verbs διδωμι and δωρέομαι, e.g. in Philo M. 2. p. 183 ο γαρ προς το ζῆν αφθονιαν δους και τας προς το ευ ζῆν ἀφορμας. ἔδωρειτο, the former expresses the simple act, the latter implies the accompanying generosity of spirit. Dr. Taylor notes (*J. of Philology*, vol. xviii. pp. 299 foll.) that Hermas has borrowed the word δωρημα (*Mand.* 2 and *Sim.* ii. 7). Philo's distinction is further borne out by the fact that δωρημα in the only other passage in which it occurs in N.T. (Rom. v. 16) is used of a gift of God, and so δωρεά, wherever

it occurs (John iv. 10, Acts ii. 38, viii. 20, x. 45, xi. 17, Rom. v. 15, 17, 2 Cor. ix. 15, Eph. iii. 7, iv. 7, Heb. vi. 4); δῶρον is mostly used of offerings to God. Again δομα is always used of human gifts except in a quotation from LXX. ἔδωκε δοματα τοῖς ἀνθρώποις (Eph. iv. 8); but δόσις, which, like ποιησις below, ver. 25, strictly means the act (as in Phil. iv. 15, the only other passage in N.T. εἰς λόγον δόσεως καὶ λήψεως, Sirac. xxxii. 9 ἐν πάσῃ δοσει ἰλάρωσον το πρόσωπον σου, *ib.* 20. 9), is used equally of God in Sirac. i. 8 Κύριος ἐξέχεεν σοφίαν κατα τὴν δόσιν αὐτοῦ, *ib.* xi. 15 δόσις Κυρίου παραμένει εὐσεβέσι, *ib.* 32. 10 δος Ὑψίστω κατα τὴν δόσιν αὐτοῦ. Thus δωρεά and δῶρημα are always used in the higher sense, δόμα (with one exception) in the lower, while δόσις may have either sense. We might take as examples of δόσις here, the gradual instilling of wisdom, of δωρημα, the final crown of life. The choice of the epithets ἀγαθή and τελειον is also in agreement with Philo's distinction; compare for the latter Clem. Al. *Paed.* 1. 6. p. 113 τελειος ὢν τελεια χαριεται δῆπουθεν, Philo M. 1, p. 173 ὀλοκληροὶ καὶ παντελεῖς αἱ τοῦ ἀγεννήτου δωρεαὶ πασαι.

ἀνωθέν ἐστιν.] WH., Ewald, Bouman, Hofmann, agree with the Vulg. *desursum est, descendens a patre luminum*, in separating ἐστιν from καταβαῖνον. Alford, with the majority of commentators, takes them together (= καταβαίνει), referring to iii. 15 οὐκ ἐστιν αὐτὴ ἡ σοφία ἀνωθεν κατερχομένη, on which see n. There is no doubt that the Hellenistic usage admits of their being taken together, cf. Mark xiii. 25, where οἱ ἀστέρες εἰσονται πιπτοντες = πεσοῦνται Matt. xxiv. 29; Luke ix. 18, where ἐν τῷ εἶναι προσευχόμενον = ἐν τῷ προσευχεσθαι v. 29; *ib.* v. 16 αὐτος ἦν υποχωρων ἐν τοῖς ἐρήμοις, v. 17, ἦν διδάσκων. For this extension of the periphrastic tense, itself merely an instance of the analytic tendency which marks the later stage of language, see Winer, p. 437, A. Buttmann, pp. 264 foll., where many cases are given; Arist. *Met.* iv. 7 οὐδὲν διαφέρει το 'ἀνθρωπος βαδίζων ἐστιν' τοῦ 'ἀνθρωπος βαδίζει.' On the whole I think the rhythm and balance of the sentence are better preserved by separating ἐστι from καταβαῖνον. The construction will then be the same as is found in John viii. 23 ὑμεῖς ἐκ τῶν κάτω ἐστε· ἐγὼ δὲ ἐκ τῶν ἀνω εἰμι, and implied below iii. 17 ἡ δὲ ἀνωθεν σοφία ἀγνή ἐστιν. For ἀνωθεν cf. John 3. 31, where it is equivalent to ἐκ τοῦ οὐρανοῦ immediately afterwards, Xen. *Symp.* vi. 7 (οἱ θεοὶ) ἀνωθεν μὲν νοῦντες ὠφελοῦσιν, ἀνωθεν δὲ φῶς παρέχουσιν, Philo M. 1, p. 645 Ἰσαακ δια τὰς ὀμβρηθείσας ἀνωθεν δωρεὰς ἀγαθὸς καὶ τέλειος ἐξ ἀρχῆς ἐγένετο.

καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φῶτων.] Explains ἀνωθεν, just as ἐκ τῶν ἡδονῶν explains ἐντευθεν in iv. 1 below. The comparison of God to the sun, and of his influence to light, is found both in Jewish and in classical writers: for (1) see Malachi iv. 2 ἀνατελεῖ ὑμῖν τοῖς φοβουμένοις το ὄνομά μου ἡλιος δικαιοσύνης, Psa. xxxv. 9, Isa. lx. 1, 19, 20, 1 John i. 5, Apoc. xxi. 23, Wisd. vii. 26 (σοφία) ἀπαυγασμά ἐστι φῶτος αἰδίου, *ib.* v. 29 ἐστὶν γὰρ αὐτὴ εὐπρεπεστέρα ἡλίου καὶ ὑπὲρ πασαν ἀστρῶν θέσιν, φῶτι συγκρινομένη εὐρίσκεται προτερα· τοῦτο μὲν γὰρ διαδεχεται νύξ, σοφίας δὲ οὐκ ἀντισχρῆται κακία, Philo M. 1. p. 637 πρὶν τὰς τοῦ μεγίστου καὶ ἐπιφανεστάτου Θεοῦ καταδυναὶ περιλαμπεστάτας ἀγῆς, ας δι' εἰλεον τοῦ γενους ἡμῶν εἰς νοῦν τοῦ ἀνθρώπινου οὐρανοθεν ἀποστέλλει κ.τ.λ., *ib.* M. 1. p. 579

πηγή τῆς καθαρωτάτης αὐγῆς Θεός ἐστιν, ὥστε ὅταν ἐπιφαινῆται ψυχὴ τὰς ἀσκίους καὶ περιφανεστάτας ἀκτῖνας ἀνίσχει, *ib.* p. 7 ἐστὶν (ὁ θεὸς λόγος) ὑπερουρανίος ἀστήρ, πηγὴ τῶν αἰσθητῶν ἀστερων, *Test. Abr.* ed. James, p. 37 (of the archangel Michael) 'He is the father of all lights' (πατὴρ τοῦ φωτός in the Gr. *ib.* p. 111). (2) The chief passage in a classical author is the elaborate comparison between the sun and the *ἰδέα τοῦ ἀγαθοῦ* in Plato *Rep.* vi. 505 foll., and especially vii. 517 *πᾶσι παντῶν αὐτῆς ὀρθῶν τε καὶ καλῶν αἰτία.*

For the word *πατήρ* compare Eph. 1. 17 *ὁ πατήρ τῆς δόξης*, 2 Cor. i. 3 *ὁ πατήρ τῶν οἰκτιρῶν*, Job xxxviii. 28 *πατήρ νεοῦ*, John viii. 44, Philo M. 1. p. 631 *μὴ θαυμάσης εἰ ὁ ἥλιος κατὰ τοὺς ἀλληγορίας κινῶνας ἐξομοιοῦνται τῷ πατρὶ καὶ ἡγεμόνι τῶν συμπαντῶν κ.τ.λ.*, and a little below (after citing Psa. cxvii. 1 *Κυριὸς φῶς μου*) *οὐ μόνον φῶς ἀλλὰ καὶ παντός ἐτέρου φωτός ἀρχετυπὸν, μᾶλλον δὲ ἀρχετυποῦ πρεσβυτερόν τε καὶ ἀνωτερόν, ib. M. 2. p. 254 ὁ Θεὸς καὶ νόμων ἐστὶ παράδειγμα ἀρχετυποῦ καὶ ἡλίου ἡλίου, νοητός αἰσθητοῦ, παρέχων ἐκ τῶν ἀορατῶν πηγῶν ὁρατὰ φεγγὴ τῷ βλεπομένῳ.* Philo constantly uses the phrase *ὁ πατήρ τῶν ὀλῶν* for the Creator.

τῶν φῶτων.] Refers in the first place to the heavenly bodies (Gen. i. 3, 14–18, Psa. cxxxv. 7, Jer. xxxi. 35, Sir. xliii. 1–12); which were by the Jews identified with the angels or hosts of God (cf. Job. xxxviii. 7, where they are expressly called 'sons of God,' Is. xiv. 12. foll. of Lucifer, and the benediction before Shema, 'Blessed be the Lord our God who hath formed the lights,' quoted by Edersheim *Sketches of Jewish Life*, p. 269);¹ but secondly to intellectual and spiritual light, which is more connected with the general meaning of the passage, though the remainder of this verse continues the metaphor drawn from light in the literal sense. Compare Matt. v. 14 *ὑμεῖς ἐστε τὰ φῶς τοῦ κόσμου*, Luke xvi. 8 *υἱοὶ τοῦ φωτός*, John v. 35 (John was) *ὁ λυχνὸς ὁ καιόμενος καὶ φαίνων*, and you were willing for a time to rejoice *ἐν τῷ φωτὶ αὐτοῦ*, Psa. cxix. 105 *λυχνὸς τοῖς ποσὶ μου ὁ νόμος σου, καὶ φῶς τοῖς τρίβοις μου*, and for plural Psa. cxxxvi. 7 *τῷ ποιησαντὶ φῶτα μεγάλα*, Jer. iv. 23 *ἐπέβλεψα εἰς τὸν οὐρανὸν, καὶ οὐκ ἦν τὰ φῶτα αὐτοῦ*, Philipp. ii. 15, Philo M. i. 108 *τὸν ἐγκυμονα θεῶν φῶτων λόγον.* See Spitta s. n.

παρ' ᾧ οὐκ ἐνὶ παραλλαγῇ.] For this somewhat rare use of *παρά* denoting an attribute or quality cf. Eph. vi. 9 *προσωπολημψία οὐκ ἐστὶν παρ' αὐτῷ*, Rom. ii. 11, *ib.* ix. 14 *μη ἀδικία παρὰ τῷ Θεῷ*; Job xii. 13 *παρ' αὐτῷ σοφία καὶ δύναμις*, Dem. *Coron.* p. 318 *εἰ δ' οὐν ἐστὶ καὶ παρ' ἐμοὶ τις ἐμπειρία*, Winer p. 492. For *οὐκ ἐνὶ* cf. Gal. iii. 28 *ὅσοι εἰς Χριστὸν ἐβαπτισθῆτε... οὐκ ἐνὶ Ἰουδαίῳ οὐδὲ Ἕλληνι*, where Lightfoot translates 'there is no place for,' and notes that 'not the fact only, but the possibility' is negatived. He approves Buttman's view (given by Winer, p. 96) that *ἐνὶ* 'is not a contraction from *ἐνεστί*, but the preposition *ἐν*, *ἐνί*, strengthened by a more vigorous accent, like *ἐπι*, *πάρα*, and used with an ellipsis of the substantive verb.' In 1 Cor. vi.

¹ Philo speaks of the stars as *ζῆα νερά* M. 1. p. 17. It is perhaps a slight confirmation of the idea that St. James had at one time been influenced by the Essenes, that the latter are said to have paid special reverence to the sun; compare Philo *Vit. Cont.* M. 2, p. 485 *ἐπὶ τὸν θεῶν τὸν ἥλιον ἀνίσχοντα... ἐν ἡμέρῳ καὶ ἀλήθειαν ἐπέχοντα καὶ ἀξυωπίαν λογισμοῦ*, Joseph. *B.J.* ii. 8. 5.

ὅ οὐκ ἐνὶ ὑμῖν οὐδεις σοφος the word has a weaker force, as often in Plato, Xen., etc.

παρὰλλαγή.] Only here in N.T.; used of mental aberration in LXX. ἐν παρὰλλαγή 'furiously' 2 Kings ix. 23: of the succession of beacon-lights, *Agam.* 490. Its general sense is the same as that of the vb. παρὰλλάσσω, denoting variation from a set course, rule, or pattern, as in Plut. *Mor.* 1039 B, Epict. *Diss.* i. 14 (referring to the changes of the seasons) ποθεν προς την αυξησην και μειωσιν τῆς σελήνης και την του ηλιου πρόσοδον και αφοδον τοσαυτη παρὰλλαγη και ἐπὶ τα εναντια μεταβολη τῶν ἐπιγείων θεωρεται; hence it is used for difference, as *ib.* ii. 23. 32 μηδεμιαν ειναι παρὰλλαγην καλλους προς αἰσχος. Some commentators have thought it to be a *vox technica* of astronomy = παρὰλλαξις, our 'parallax,' but no instance of such a use is quoted. It is true it is a favourite word with the astronomer Geminus (contained in Petavius' *Uranologion*), but he uses it quite generally of the varying length of the day, etc.: cf. p. 26 Β ακολουθει δε τουτω και παρὰλλαγην τῶν ἡμερῶν μεγαλην γινεσθαι δια την τῶν τμημάτων υπεροχην ὧν φερεται ο ἥλιος υπερ γην (*i.e.* the length of the day varies according to the sun's elevation). Other instances are cited by Gebser, p. 83. We may therefore take the word to express the contrast between the natural sun, which varies its position in the sky from hour to hour and month to month, and the eternal Source of all light. A similar contrast is found in Epict. *Diss.* i. 14. 10 αλλα φωτιζειν μὲν οἶος τε ἐστιν ὁ ἥλιος τηλικουτον μερος του παντος, ολιγον δε το αφωτιστον απολιπειν, οσον οἶον τ ἐπεχεσθαι υπὸ σκιας ἢν ἡ γῆ ποιει· ο δε και τον ἥλιον αυτον πεποιηκως και περιάγων, μέρος οντ αυτου μικρον, ως προς το ολον, ουτος δ' ου δυναται πάντων αισθάνεσθαι: see Wisdom vii. 29, Sir. xvii. 26, xxvii. 11, quoted in *Introd.* p. cxvii, *Test. Jobi* 33 ἐμοὶ ὁ θρονος ἐν τῇ αγια γῆ, και η δοξα αυτου ἐν τω αἰῶνί ἐστιν του ἀπαρὰλλακτου (*al. τω -κτω*). Compare the story of Abraham's conversion from the solar worship told in the Koran vi. 75.

τροπῆς αποσκίασμα.] The A. V. 'shadow of turning,' though supported by the old Latin *modicum obumbrationis*, by the Greek commentators and lexicographers, and by Ewald in modern times, is undoubtedly wrong. The simple word σκιά may take this colloquial sense, as in Philo M. 1. p. 606 πεπιστευκως ιχνος η σκιαν η ὦραν απιστίας δεχεται, Demosth. 552. 7 εἰ γε ειχε στιγμήν η σκιαν τουτων, but it is impossible that this should be the case with a ἄπ. λεγ. like ἀποσκίασμα. The cognate ἀποσκίασμος occurs Plut. *Pericl.* 6 γνωμόνων ἀποσκίασμος of shadows thrown on the dial, and ἀποσκιάζω Plato *Rep.* vii. 532 C. Taking the word by itself we naturally think of the moon losing its borrowed light as it passes under the shadow of the earth. But the sun, the source of light, though it may be hidden from us by the interposition of some other body, cannot itself be overshadowed. So St. John tells us (1 *Ep.* i. 5) ὁ Θεος φῶς ἐστι και σκοτια οὐκ ἐστιν ἐν αυτω οὐδεμια.

The word τροπή is only found here in N.T.; it is used of the heavenly movements in LXX. Deut. xxxiii. 14 καθ' ωραν γεννημάτων ἥλιον τροπων, Job. xxxviii. 33 επιστασαι τροπας ουρανου, also in *Wisd.* vii. 18 (God gave me to know) συστασιν κόσμου και ἐνέργειαν στοιχείων, τροπων ἀλλαγας και μεταβολας καιρών, ἐνιαυτου κυκλους και ἀστερων θεσεις,

where it has its usual technical meaning 'solstices.' The R.V., in agreement with Gebser, Wiesinger, Alford, Beyschlag, Erdmann, translates 'shadow that is cast by turning,' which Alford explains as referring to 'the revolution in which the heavens are ever found, by means of which the moon turns her dark side to us . . . is eclipsed by the shadow of the earth, and the sun by the body of the moon.' But what a singular way of describing this to say that it is an overshadowing which comes from turning or change of position! 'Overshadowing of one another,' ἀλλήλων αποσκίασμα, would have been what we should have expected. Accordingly Schneckenburger and De Wette (Bruckner) have rightly felt that τροπή must be taken here in another and far more usual sense, that of 'change in general' (like τυχης τροπαί Plut. Mor. p. 611, γνωμης τροπή ib. Vit. 410 F), since, as the latter says, 'schwierig ist damit (i.e. with the idea of revolution) αποσκίασμα in Verbindung zu bringen.' The liability of all that is created to change (Anton. vi. 23 τα οντα ἐν μυρίαῖς τροπαῖς, καὶ σχεδον οὐδεν εστος, ib. viii. 6 παντα τροπαί) is continually contrasted in Philo with the immutability of the Creator: cf. M. 1. p. 72 πᾶν το γεννητον ἀναγκαιον τρεπεσθαι· ιδιον γαρ εστι τουτο, ωσπερ Θεου το ατρεπτον εἶναι, ib. 82 πῶς αν τις πιστευσαι Θεῷ; ἐαν μαθη οτι πάντα τα αλλα τρέπεται, μονος δε αυτος ατρεπτος εστι, and (with a still closer resemblance to our text) ib. p. 80 οταν αμαρτη καὶ απαρτηθῆ ὁ νους ἀρετῆς, αἰτιαται τα θεια, τὴν ιδιαν τροπην προσάπτων Θεω. Many similar passages will be found in the treatises *Leg. Alleg.* and *Cherub*. Cf. too Clem. Al. *Strom.* i. 418 P. το ἔστος καὶ μόνιμον του Θεου καὶ το ατρεπτον αυτου φως. From this opposition to the Divine nature the word τροπή gets a second connotation implying moral frailty, as in Philo, p. 72 αντιφιλονεικεῖ μοι η τροπή, καὶ πολλακις βουλόμενος καθῆκον τι νοῆσαι ἐπαντλουμαι ταῖς παρα το καθῆκον ἐπιρροιαῖς, ib. 188 ὁ Θεοῦ θεραπευτης αἰωνιον ελευθεριαν κεκαρπωται, κατα τὰς συνεχεῖς τροπας τῆς αεικινήτου ψυχῆς ἰάσεις δεχομενος επαλλήλους... τῆς μεν τροπῆς δια το φυσει θνητον ἐγγινομενης, τῆς δε ἐλευθερίας δια την του Θεου θεραπειαν ἐπιγινομενης. Schneckenburger takes τροπη here in Philo's sense and translates *obumbratio quae oritur ex inconstantia naturae*. This gives a very good sense, 'overshadowing of mutability,' as one might speak of 'an overshadowing of disgrace': no changes in this lower world can cast a shadow on the unchanging Fount of light. Or we may take τροπῆς as a qualitative genitive, and interpret as Stolz does, after Luther, 'keine abwechselnde Verdunkelung.' Beyschlag maintains that this would require τροπη αποσκιασματος,¹ but why may not 'overshadowing of change' serve to express 'changing shadow' (i.e. an overshadowing which changes the face of the sun) just as well as 'a hearer of forgetfulness' in ver. 25 to express a 'forgetful hearer,' or 'the world of wickedness' in iii. 6 to express 'the wicked world'? The meaning of the passage will then be 'God is alike incapable of change in his own nature (παρλλαγή) and incapable of being changed by the action of others (αποσκίασμα). On the unchangeableness of God compare Mal. iii. 6, Heb. xiii. 8. It is on this doctrine that Plato

¹ B reads τροπῆς αποσκίασματος.

finds his argument against the possibility of a Divine Incarnation (*Rep.* ii. 380 foll.). See Comment. I cannot agree with Spitta who takes τροπή of the sun's invisible return from west to east and ἀποσκίασμα of the darkness of night. This verse forms the key-note of the Celestial Hierarchy of Dionysius.

18. βουληθεῖς ἀπεκύησεν ἡμᾶς.] So far from God tempting us to evil, His will is the cause of our regeneration. It is the doctrine expressed by St. Paul (Eph. i. 5) προορίσας ἡμᾶς εἰς υἰοθεσίαν δια' I. X. εἰς αὐτον, κατα τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, Rom. xii. 2; by St. Peter (i. 1. 3) ο κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζώσαν and ver. 23; by St. John (i. 13) οἱ οὐκ ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκος οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν, and iii. 3-8, 1 ep. iv. 10. As the seed of sin and death is contained in the unrestrained indulgence of man's ἐπιθυμία, so the seed of righteousness and life in the word of God. For the general metaphor compare 1 John iii. 9 πας ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ, οτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν ὅτι ἐκ τοῦ Θεοῦ γεγέννηται, Psa. lxxxvii. 4-6, lxxx. 18, cxix. 25 (quicken Thou me according to Thy word), Deut. xxxii. 18, Clem. Al. *Strom.* v. 2, p. 653 P. και παρα τοις βαρβάροις φιλοσόφοις το κατηχησαι και φωτισαι αναγεννησαι λεγεται, 1 Cor. iv. 15, and a Jewish saying in Schürer *Hist. of Jewish People*, i. p. 317, Eng. tr., 'A man's father only brought him into this world: his teacher, who taught him wisdom, brings him into the life of the world to come,'¹ also Philo M. 1, p. 147 (αι ἀρεται) μὴ δεξάμεναι παρα τινος ετερου επιγονην ἐξ ἑαυτων μεν μονων ουδεποτε κηήσουσι τις ουν ὁ σπειρων ἐν αυταις τα καλα πλην ὁ των ολων πατηρ; *ib.* 123, where the text Κυριος ἤνοιξε την μητραν Λείας is explained ὁ Θεος τας μητρας ανοιγει σπειρων ἐν αυταις τας καλας πράξεις, *ib.* 273. The choice of a word properly used of the mother is explained here by the reference to ver. 15, where see note on the word ἀπεκυησεν, but it may be compared with Deut. xxxii. 18 (R.V.), Psa. vii. 14, quoted on ver. 15 above, and with the use of ὠδίνειν Gal. iv. 19; also with Psa. xc. 2 (where the Heb. word translated 'thou hadst formed' means primarily 'to be in pangs with child,' 'to bear a child,' Jennings *in loc.*) and Psa. xxii. 9, Clem. Hom. ii. 52 'Ἀδαμ ὁ ὑπο τῶν του Θεου χειρων κνοφορηθεις. On the beneficence of the Divine Will cf. Philo M. 1. p. 342 καθ' ο μὲν ουν αρχων ἐστίν, ἀμφω δυναται και εν και κακῶς ποιεῖν... καθ' ο δε ευεργετης, θάτερον μονον βουλευται, το ευεργετειν, man's greatest blessing is to have the firm hope which springs from the consciousness of the loving will of God (ἐκ τοῦ προαιρετικῶς ειναι φιλόδωρον), *ib.* M. 2. pp. 367, 437 βουληθεις ο Θεος δια ἡμεροτητα και φιλανθρωπιαν παρ' ημῖν τουθ' ιδρυσασθαι κ.τ.λ., Clem. Al. *Paed.* i. 6. p. 114 P ὡς γαρ το θέλημα αὐτου (his absolute will)² εργον ἐστι, και τουτο κοσμος ονομάζεται, οὕτως και το

¹ Mishnah, Surenh. iv. 116 (*Jewish Fathers*, p. 85), cf. Juv. vii. 209 with Mayor's note.

² Bp. Westcott (Heb. vi. 17) says that 'as distinguished from θέλειν, βούλεσθαι regards a purpose with regard to something else, while θελεῖν regards the feeling in respect to the person himself.' I should rather be disposed to say that the element of thought and desire is more prominent in βούλεσθαι, the element of

βούλημα αὐτοῦ (his desire) ἀνθρώπων ἐστὶ σωτηρία, καὶ τοῦτο ἐκκλησία καλεῖται, *id. Strom.* vii. p. 855 P οὔτε γὰρ ὁ Θεὸς ἄκων ἀγαθός, οὐ τροπον τὸ πῦρ θερμαντικόν, ἐκούσιος δὲ ἡ τῶν ἀγαθῶν μετάδοσις αὐτῷ, Plato *Tim.* 29 D (on the cause of creation) λέγωμεν δι' ἣντινα αἰτίαν γένεσιν καὶ το πᾶν τόδε ὁ ξυριστὰς ξυνέστησεν. ἀγαθὸς ἦν, ἀγαθῷ δὲ οὐδεὶς περὶ οὐοενος οὐδέποτε ἐγγίγνεται φθόνος.

λόγῳ ἀληθείας.] The word (explained in the parallel passage, 1 Pet. i. 25, to be τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς, as in Rom. x. 8, 17) is God's instrument for communicating the new life: see below v. 21 λογος ἔμφυτος, Matt. iv. 4, John vi. 63 τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνευμά ἐστιν καὶ ζωὴ ἐστιν, xvii. 7, 8, Rom. x. 17, 1 Pet. i. 23. The phrase occurs Psa. cxix. 43 (cf. Eccl. xii. 10), Eph. i. 13 ἀκούσαντες τὸν λογὸν τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν . . . ἐσφραγίσθητε τῷ πνευματι, 2 Cor. vi. 7 (approving ourselves as ministers of God) ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, 2 Tim. ii. 15 (Timothy is urged to show himself a workman rightly dividing) τὸν λόγον τῆς ἀληθείας, Col. i. 5 (the hope which you had) ἐν τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου, cf. Westcott on 1 John. i. 1. περὶ τοῦ λόγου τῆς ζωῆς. Alford, following Wiesinger, calls ἀληθείας a gen. of apposition, comparing Joh. xvii. 17 'thy word is truth'; why not objective, 'the declaration of the truth, viz. of God's love revealed in the life, death, and resurrection of Jesus Christ'? cf. below v. 19. and Westcott on Heb. x. 26,¹ see also John viii. 31, 32 'if ye continue in my word ye shall know the truth, and the truth shall make you free.' For the omission of the article with abstract terms cf. Phil. ii. 16 λόγον ζωῆς ἐπεχοντες, Gal. v. 5 ἡμεῖς γὰρ πνευματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα, below ver. 22 ποιηται λόγου, iv. 11 κρινει νομον, and see Winer, pp. 198 foll. and Essay on Grammar. It is quite unnecessary to explain, as Hofmann, 'ein Wort, nicht das Wort.' Spitta's attempt to prove that ἀπεκνησεν refers to the creation, and that there is no allusion to Christian doctrine in this verse, seems to me an entire failure. Λόγος ἀληθείας is a vox technica of early Christianity, as may be seen from the N.T. quotations, and it would be a most unsuitable phrase for the creative word; not to mention that immediately below it is called 'the perfect law of liberty,' 'the ingrafted word which saves the soul,' of which we are to be 'doers not hearers.' See Introd. ch. vii. pp. cc. foll. and Hort's note on 1 Pet. i. 23 'St. James is apparently speaking of the original creation of man, which...was not a creation only, but, by a Divine begetting, a word of God entering into man.' I prefer Westcott's interpretation (in his note on 1 Joh. ii. 29, p. 83) 'the word of Christ is in them as a quickening power.'

εἰς τὸ εἶναι.] Most often used to express the end or aim, as here and below, iii. 3, Heb. vii. 25, Acts vii. 19, Rom. i. 11 (see Westcott *Heb.*

pure volition (determination) in θέλειν, cf. below ἐὰν ὁ Κύριος θελήσῃ with the quotation from Plato *Alcib.* i. The distinction is of course liable to get blurred by such figurative uses as we have in iii. 4 ὅπου ἡ ὁρμὴ βούλεται.

¹ [I should prefer to take it as a possessive genitive 'words belonging to truth,' as (in 1 Cor. ii. 4, 18) σοφίας λόγοι 'words belonging to wisdom' or 'uttered by Wisdom.' A.]

p. 342); sometimes the result as in Rom. i. 20 τα αορατα αυτου τοῖς ποιημασιν νοουμενα καθοραται . . . εις το εἶναι αυτοὺς αναπολογητους, *id.* vii. 4, 5, 2 Cor. vii. 3, viii. 6, Gal. iii. 17, Heb. xi. 3; sometimes merely reference, as below ver. 29 βραδus εις το λαλησαι¹: see Winer pp. 413 foll.

ἀπαρχὴν τινα τῶν αὐτοῦ κτισματων.] The gifts of God were consecrated by devotion of the First-Fruits; see *D. of B.* s.v., where six kinds, private or public, are specified, and cf. Exod. xxii. 29 foll., Deut. xviii. 3, xxvi. 2 foll., Neh. x. 35, Ezek. xx. 40. Similar offerings were made among the Greeks and Romans, cf. Homeric ἐπάρχομαι, and ἀργματα, *Od.* xiv. 446, Herod. i. 92 (of the offerings of Croesus), Thuc. iii. 58 οσα τε ἡ γῆ ημῶν ανεδίδον ωραια, πάντων ἀπαρχας επιφεροντες, Isaeus *Dicaeog.* 42. Lat. *primitiae*. We find the word used metaphorically, Plato *Legg.* 767 C., Plutarch *Mor.* p. 40, where see Wytt.; so Philo M. 2. p. 366 (Israel) τοῦ συμπαντος ἀνθρωπων γενους ἀπενεμήθη οἰά τις ἀπαρχη τω ποιητη καὶ πατρι, with ref. to Jer. ii. 3. St. Paul uses it of the first converts, Rom. xvi. 5 ος ἐστιν ἀπαρχη τῆς Ἀσιας εις Χριστον, 1 Cor. xvi. 15 ἀπ. τῆς Ἀχαιας (speaking of the house of Stephanas). The faith of the patriarchs, sanctifying their posterity, is typified by the heave-offering of the dough (Numb. xv. 21), εἰ η ἀπαρχη αγία και το φυραμα Rom. xi. 16. In 1 Cor. xv. 30 Christ Himself is called ἀπ. των κεκοιμημένων. The nearest approach to St. James is found in 2 Thess. ii. 13 God has chosen you ἀπαρχην εις σωτηριαν: in Rom. viii. 23 the existing manifestation of the Spirit is described as a mere ἀπαρχη in comparison with what shall be hereafter, 'the glorious liberty of the children of God,' which shall be extended to the whole creation: in Apoc. xiv. 3 the 144,000 are called ἀπαρχη τω Θεω και τῷ Ἀρνίῳ, cf. the ἐκκλησια πρωτοτοκων of Heb. xii. 23. In the Clementine Homilies (i. 3) Peter speaks of Clement as τῶν σωζομενων ἐθνων ἀπαρχή. Τινα = Lat. *quemdam*, 'as it were,' marks that the word is used not strictly, but metaphorically. Κτισμάτων: cf. *Wisd.* xiii. 4 εκ καλλονης κτισμάτων ἀναλογως ὁ γενεσιουργος θεωρεται. The writer uses the widest possible word, embracing not only Christians, but mankind in general, who were blessed in Abraham and still more in Christ; not only men, but all created things: cf. Rom. viii. 19-22, the παλιγγενεσία of Matt. xix. 28, the prophecies of Isa. xi. 6 foll., lxxv. 13. The position of αὐτοῦ is unusual: cf. Joh. v. 47 τοις ἐκεινον γραμμασιν, 2 Cor. viii. 9 τη ἐκείνου πτωχεια, *ib.* v. 14 το ἐκείνων υστέρημα, 2 Tim. ii. 26 το ἐκείνου θελημα, Tit. iii. 5 το αὐτου ελεος, ver. 7 τη ἐκεινου χαριτι, 1 Pet. i. 3 ο κατα το πολυ αὐτου ελεος αναγεννησας ἡμας, 1 John ii. 5 ος δ' αν τηρη αὐτου τὸν λόγον, ver. 27 το αὐτου χρίσμα διδασκει ημᾶς, 2 Pet. i. 9 τῶν πάλαι αὐτοῦ ἀμαρτιῶν, ver. 16. τῆς ἐκείνου μεγαλειότητος, in all of which there is an emphasis on the pronoun.

19. ἴστε.] 'All this you know: act upon your knowledge. Since it

¹ [Out of forty-two Pauline passages I find only one (2 Cor. viii. 6) in which εις τό may not be translated 'in order that'; but often an action is said to have been done for a purpose contemplated not by the doer but by God, e.g. 1 Thess. ii. 16, Rom. i. 20, iv. 11, etc. A.] On the use of εις τό in Rom. i. 20, vii. 4, 5, Burton (*Moods and Tenses* § 411) agrees with the view given above, but Gifford and Sanday in their notes understand it of purpose.

is through the word we are begotten anew, let us listen to it in meekness, instead of being so eager to give utterance to our own opinions. Do not think that overbearing fanaticism is in accordance with the will of God, or that fierce argumentation is the way to recommend God's truth.' Cf. below iii. 1 foll. with notes. We find the same appeal to the knowledge of the reader in i. 3, iii. 1. The form ἴστε is found elsewhere in N.T. only in Eph. v. 5 and Heb. xii. 17, οἴδατε being ordinarily used, as below iv. 4. It might be taken as an imperative 'be sure of this,' but I prefer to take it as indicative, as in Eph. v. 5 and Heb. xii. 17; cf. γινώσκετε below, v. 20, 1 John. ii. 20, iii. 5, 15.

πάς ἄνθρωπος.] This individualizing phrase is often found instead of πάντες in N.T., cf. John i. 9, ii. 10 πάς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, Gal. v. 3, Col. i. 28 (thrice).

ταχύς εἰς τὸ ἀκούσαι.] For this use of εἰς τό cf. 1 Thess. iv. 9 θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους, and such instances of the simple acc. after εἰς as Luke xii. 21 εἰς τὸν Θεὸν πλουτῶν, Rom. xvi. 19 σοφοὺς μὲν εἰς τὸ ἀγαθόν, ἀκεραίους δὲ εἰς τὸ κακόν. For the thought cf. Sir. ii. 29 μὴ γίνου ταχύς (al. τραχύς) ἐν γλώσση σου, καὶ νωθρὸς ἐν τοῖς ἔργοις σου, ἰβ. v. 11 γίνου ταχύς ἐν ἀκροάσει σου καὶ ἐν μακροθυμίᾳ φθέγγου ἀπόκρισιν, ἰβ. xx. 4, Prov. x. 19, xiii. 3, xxix. 11, Eccl. v. 1, 2, Taylor *Jewish Fathers*, p. 104, Zeno *ap. Diog. L. vii. 23* δια ταυτα δύο ὦτα εχομεν, στομα δὲ εν, ἵνα πλειω μεν ακουωμεν, ηττονα δε λαλωμεν, Demonax *ap. Luc. § 51* (asked how one would best rule, he said) αοργητος καὶ ολίγα μεν λαλῶν, πολλα δε ἀκουων, Bias μίσει το ταχυ λαλεῖν, μη ἀμαρτης (quoted with other maxims of the kind in Mullach's *Frag. Phil.* i. pp. 212 foll.).

βραδύς εἰς οργήν.] *On. Ex Ponto* i. 2. 121 piger ad roenas, ad praemia veloci, Philo M. 1. p. 412 βραδύς ωφελῆσαι, ταχύς βλαψαι, ἰβ. ii. p. 522 βραδεὶς μεν οντες τα καλα παιδευεσθαι, τα δ' εναντια μανθάνειν οξυτατοι. *Plut. Cat. Mi.* 1 προς οργην ου ταχύς. It is the opposite of οξύχολια in *Herm. Mand.* v. 1. 3. 6. For the thought cf. iii. 9, 14-16, iv. 1, 2, 11, Prov. xvi. 32, Eccles. vii. 9 μη σπενσης ἐν πνευματί σου του θυμουσθαι.

20. οργή γαρ—ἐργάζεται.] *Sir. i. 19* ου δυνασεται θυμώδης ἀνηρ (al. θυμος αδικος) δικαιωθῆναι, *Psa. cvi. 32, 33* (of Moses at Meribah). For the omission of the article see above ver. 18 and Essay on Grammar; so θελημα ἀνδρος *John i. 13*, ου γαρ θεληματι ἀνθρωπου ἠνεχθη προφητεια *2 Pet. i. 21*. The choice of ἀνηρ here, instead of ἀνθρωπος, was probably determined by the facts of the case; the speakers would be men, and they might perhaps imagine that there was something manly in violence as opposed to the feminine quality of πραντης, cf. *Longin. Sublim. 32* την μεν τῶν ἐπιθυμιῶν οικησιν προσειπεν ὡς γυναικωνιτιν, τήν του θυμου δε ὡσπερ ἀνδρωνιτιν, *Clem. Al. Strom. iii. p. 553* P θυμον μεν ἄρρενα ορμήν, θηλειαν δε την επιθυμίαν. The word ἀνήρ is used of men in contrast to gods in Homer's phrase πατήρ ἀνδρῶν τε θεῶν τε. Here the thought that it is God's righteousness brings out the absurdity of man's hoping to effect it by mere passion. Spitta destroys the force of the verse by understanding οργή of anger against God, felt by one who imputes to Him the temptations by which he is assailed.

δικαιοσύνην Θεοῦ.] Already in the O.T. we find righteousness described as the attribute and gift of God: *Isa. xlv. 24, liv. 17, lxi. 10, 11, Jer.*

xxiii. 6, xxxiii. 15, 16, Dan. ix. 7, Hos. x. 12; and in Micah vi. 5 ἡ δικαιοσύνη του Κυρίου is declared not to consist in sacrifices but in doing justice and loving mercy. This is more clearly expressed in Matt. v. 20, vi. 33, Rom. i. 17, δικαιοσύνη Θεου ἐν αὐτῷ (the Gospel) ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, *ib.* iii. 5, 21 foll., x. 3 ἀγνοοῦντες τὴν τοῦ Θεοῦ δικαιοσύνην καὶ τὴν ἰδίαν δικαιοσύνην ζητοῦντες στήσαι, τῇ δικαιοσύνη του Θεοῦ οὐχ ὑπεταγήσαν. What St. James understood by the phrase was no doubt (1) the perfect obedience to the law of liberty contained in the Sermon on the Mount (see below ver. 25, ii. 8, 12) as distinguished from that outward observance which constitutes righteousness in the eye of man, and (2) the acknowledgment that such righteousness was the gift of God, wrought in us by His word received into our hearts (above ver. 5, 18, iii. 17). We may compare the phrase δίκαιοι ἐνώπιον του Θεοῦ Luke i. 6 (of Zechariah and his wife), Acts iv. 19, viii. 21, 1 Pet. iii. 4, etc. See Vorst *Hellen.* pp. 399 foll., 649 foll.

ἐργάζεται.] So κατεργάζεται υπομονήν ver. 3, τῷ ποιησαντι ἔλεος ii. 13, ἐργαζόμενος δικαιοσύνην Acts. x. 35, Heb. xi. 33.

21. διδ' ἀποθέμενοι πᾶσαν ρυπαρίαν.] 'Wherefore,' in order that we may yield ourselves to the divine influence, let us prepare our hearts. Cf. Eph. iv. 25 διο ἀποθέμενοι τὸ ψευδὸς λαλεῖτε ἀλήθειαν, 1 Pet. ii. 1 ἀποθέμενοι οὖν πᾶσαν κακίαν. . . το λογικὸν ἀδολὸν γάλα ἐπιποθήσατε. It is a metaphor from the putting off of clothes, as in Heb. xii. 1 (stripping for the race), Rom. xiii. 12, where ἀποθώμεθα τὰ ἔργα τοῦ σκοτοῦς is opposed to ἐνδυσασθαι τὰ ὄπλα τοῦ φωτός, Eph. iv. 22, where ἀποθέσθαι τὸν παλαιὸν ἀνθρώπον is opposed to ἐνδυσασθαι τὸν καινὸν ἀνθρώπον, Col. iii. 8 foll. ἀπόθεσθε ὀργήν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν. . . ἐνδυσασθε. . . ταπεινοφροσύνην, πραυτητα, κ.τ.λ., Clem. Rom. i. 13 ἀποθέμενοι πᾶσαν ἀλαζονείαν. . . καὶ ὀργὰς, Acta Matt. Tisch. p. 171 κακίαν ἀποθέμενοι. . . ἀγάπην ἐνδυσάμενοι, Justin *Tryph.* p. 343 οἷτινες ἐν πορνείαις καὶ ἀπλῶς πάσῃ ρυπαρᾷ πράξει ὑπαρχόντες, δια τῆς παρα τοῦ ἡμετέρου Ἰησοῦ κατα τὸ θέλημα του Πατρος χάριτος, τὰ ρυπαρὰ ταῦτα, ἀἡμφιέσμεθα, κακὰ ἀπεδυσάμεθα, Clem. *Hom.* viii. 23 ἔνδυμα οὖν εἰ βουλεσθε γίνεσθαι θειοῦ πνεύματος, σπουδάσατε πρῶτον ἐκδυσασθαι τὸ ρυπαρὸν ὑμῶν προλημμα, ὅπερ ἐστὶν ἀκαθαρτὸν πνεῦμα. For the comparison between dress and character see Matt. xxii. 11 (the wedding garment), Apoc. iii. 4, 18 (white garment the symbol of purity), *ib.* vii. 14, xix. 8, Isa. lxi. 10, etc. The metaphor is continued in the word ρυπαρία (ἀπ. λεγ. in N.T.): see below ii. 3, Isa. lxiv. 6 'our righteousness is as filthy rags,' Zech. iii. 4 ἀφέλετε τὰ ἱμάτια τὰ ρυπαρὰ ἀπ' αὐτοῦ καὶ εἶπε πρὸς αὐτὸν Ἴδου ἀφήρηκα τὰς ἀνομίας σου, καὶ ἐνδυσάτε αὐτὸν ποδήρη, Job xiv. 4, Apoc. xxii. 11 ὁ ρυπαρὸς ρυπανθήτω. St. Paul uses the synonym μολυσμος 2 Cor. vii. 1 (filthiness of the flesh and spirit). Strictly speaking the word ρυπος is used of the wax of the ear, as in Hippocrates and Clem. Al. *Paed.* ii. p. 222 P. quoted by Heisen, who suggests that there may be an allusion to the purged ear, *aurium removendae sordes sunt quae audiendi celeritatem impedire queunt*; but it cannot be assumed without evidence that the derivative retained the original force of the simple word. The phrase σαρκὸς ἀποθεσις ρυπου is used of baptism in 1 Pet. iii. 21; and so Schegg would explain it here; but there is no reference to a past event.

The aorist participle is part and parcel of the command contained in the imperative δέξασθε, as in the quotations from St. Paul. Other examples of the metaphorical use are Philo M. 1. p. 597 (through repentance the soul washes away) τὰ καταρρυπαίνοντα, *ib.* 585, 273, Dion. Hal. *A.R.* xi. 5 ῥυπαίνοντες αἰσχροῦ βίῳ τὰς ἑαυτῶν τε καὶ τῶν προγόνων ἀρετάς, Epict. *Diss.* 2. 5 recommends the expulsion of a ῥυπαρὰ φαντασία by one which is καλὴ καὶ γενναία, Luc. *V. Auct.* 3 καθαραν τὴν ψυχὴν ἐργασάμενος καὶ τὸν ἐπ' αὐτῇ ῥύπον ἐκκλύσας, Acta Thomae, Tisch. p. 200 ῥυπαρὰ κοινωνία, ῥυπαρὰ ἐπιθυμία, Ignat. *Eph.* 16 εἰάν τις πίστιν Θεοῦ ἐν κακῇ διδασκαλίᾳ φθείρῃ. . . ῥυπαρὸς γινόμενος εἰς τὸ πῦρ τοῦ ἄσβεστον χωρήσει. Plutarch uses ῥυπαρία (like our 'shabbiness') of avarice (*Mor.* p. 60 D): the compounds ῥυπαρόψυχος, ῥυπαρογνώμων are found in Byzantine writers. Its precise force in our text will be considered in the following note.

περισσεῖαν κακίας.] 'Overflowing (ebullition) of malice.' The meaning is best shown in the cognate phrase in Luke vi. 45 ('the evil man out of the evil treasure in his heart bringeth forth that which is evil') ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ στόμα αὐτοῦ. The only other passages in which περισσεῖα occurs in N.T. are Rom. v. 17 τὴν περισσεῖαν τῆς χάριτος 'the superabundance of grace,' 2 Cor. viii. 2 ἡ περισσεῖα τῆς χάριτος. . . ἐπερίσσειεν εἰς τὸ πλοῦτος τῆς ἀπλοτητος αὐτῶν 'the overflowing of their joy overflowed to (so as to make up) the wealth of their generosity,' 2 Cor. x. 15 εἰς περισσεῖαν 'to overflowing' (abundantly). The writer warns his readers against hasty and passionate words, against the outbreak of evil temper. We may compare Psa. 17. 4 'overflowings of ungodliness,' χεῖμαρροι ἀνομίας, also ζυμη κακίας in 1 Cor. v. 8, and the phrase ἀποτιθεσθαι τὰ περιττα τῆς ψυχῆς, quoted from Plut. *Mor.* p. 42 B in the n. on ἐσοπτρω ver. 23. Then comes the question whether ρυπαρίαν is to be taken separately (Calvin, Bouman, Lange), or as governing κακίας along with περισσεῖαν. The fact that πασαν is not repeated is in favour of the latter construction, which is supported by Matthæi's *Schol.* τὴν ἀμαρτίαν τὴν ρυπαίνουσαν τὸν ἀνθρώπον φησι, τὴν ὡς περιττὴν οὖσαν ἐν ἡμῖν. Perhaps, however, it is better to give καὶ an exegetic force, 'all defilement and effervescence of malice' being equivalent to 'all defilement caused by the overflowing malice of the heart': so Wiesinger 'allen Schmutz der reichlich bei ihnen sich findenden Bosheit.' Other explanations of περισσεῖα are (1) 'superfluity' A.V. (*malitiam majorem quam in Christianis expectaveris*, Theile). This would seem to make the writer guilty of the absurdity of supposing a certain amount of malice to be proper for a Christian. It might be said the same objection applies to the rendering *abundantia* 'overflowing,' because it is the seat of the disease in the heart, not its manifestation in the words which the Christian should seek to get rid of. But St. James here speaks as below in ch. iii. and as our Lord in Matt. xv. 18, 19 of defilement arising from words: before we can receive the word of God into our hearts we must prepare the way by laying aside this open outward sin. (2) 'rank growth,' 'Auswuchs,' with reference to the ground which has to be prepared for sowing the seed of the word: so Alford, Bassett (who translates, clearing

away every kind of 'rubbish, *ρυπαρία*, and overgrowth'), Heisen, Loesner, Pott, comparing Philo M. 2. p. 258 *περιτεμνεσθε τας σκληροκαρδίας, το δε εστι, τας περιττας φυσεις του ηγεμονικου, ως αι αμειροι των παθων εσπειραν τε και συνηξησαν ορμαι και ο κακος ψυχης γεωργος εφυτευσεν, αφροσυνη, μετα σπουδης αποκειρασθε*. It does not, however, appear to be proved that either *περισσεια* or (still less) *ρυπαρια* would bear the meaning suggested. (3) Hofmann, after Gebser and others, takes it in the sense of 'residuum,' 'what is left over and above': the Christians addressed have already renounced sin, but still sin is not entirely vanquished in them. It is true that *περισσεια* is not found in this sense, which would rather require *περίσσευμα*, but we have *περισσος* Exod. x. 5 (the locust) *κατεδεται παν το περισσον της γης, το καταλειφθεν, ο κατελιπεν η χαλαζα*, Joseph B. J. ii. 6. 2 (they begged the Romans to pity) *τα της Ιουδαιας λειψανα και μη το περισσον αυτης απορριψαι τοις ωμωσ σπαρασσουσι*, and so *περισσευμα* Mark viii. 8 of the fragments of the loaves. (4) Nothing need be said of the strange interpretation *praeruptium* adopted by Grotius, Hammond, and Clericus, nor of Beza's *excrementum* = *περιττωσις* or *περιττωμα*. Heisen indeed cites a similar use of *περιπτεία* from Clem. Rom. p. 183 (which I am unable to verify); but what meaning could *κακίας* have in connexion with the word thus understood? (5) Spitta, who refers to Ezek. xxi. 26, xxviii. 11-19, thinks it means the finery in which sin dresses itself up. Those who take *ρυπαρια* with an independent force understand it of the special sin of uncleanness, but there does not seem to be any special reference to that sin here, though there possibly may be in iv. 4, 8 below. *Κακία* seems best understood here of malice: cf. Lightfoot on Col. iii. 8 (*αποθεσθε οργην, θυμόν, κακίαν*): 'It is not, at least in the N.T., vice generally, but the vicious nature which is bent on doing harm to others, and is well described by Calvin (on Eph. iv. 31) *animi pravitas quae humanitati et aequitati est opposita*.' He refers to Trench *N.T. Synon.* § xi. pp. 35 seq. It is not quite correct to say that it always bears this force in the N.T. (cf. Acts viii. 22, Matt. vi. 34), but here the preceding *οργη* and the following *πραυτης* leave little doubt as to the meaning. [Is it possible that *ρυπαρια* may be used to denote the passively mean and base, in opposition to *κακία*, an active form of vice, which leads *περισσα πρασσειν*?—C.T.]

[*έν πραυτητι*.] Cf. below iii. 13, 1 Pet. iii. 15, 2 Tim. ii. 25.

[*δέξασθε τόν εμφυτον λόγον*.] Cf. Acts xvii. 11 *εδέξαντο τον λόγον μετα πασης προθυμίας*, 1 Thess. i. 6, ii. 13. *Έμφυτος* only here in N.T. Its common meaning is 'innate,' as in Wisd. xii. 10 *εμφυτος η κακία αυτών*, Plato *Erga*. 398 C *ποτερον δοκει είναι διδακτον η αρετη η εμφυτον*, Justin M. *Apol.* ii. 8 (the Stoics and others have spoken well on moral questions) *δια το εμφυτον παντι γένει ανθρωπων σπέρμα του λόγου*, *ιδ.* 13, and so Oecumenius here; but the word *δέξασθε* forbids this. We must therefore take it as the 'rooted word,' *i.e.* a word whose property it is to root itself like a seed in the heart: cf. Matt. xiii. 3-23, esp. ver. 21 *ουκ έχει ριζαν έν εαυτώ*, xv. 13 *πάσα φυτεια ην ουκ εφίτευσεν ο Πατήρ μου ο ουρανιος εκριζωθησεται*, 1 Cor. iii. 6; Spitta refers to 4 Esdras ix. 31 foll. The cognate words are used with a similar meaning, as Plut. *Mor.* p. 125 E

διὰ τρυφήν τὰς στάσεις ἐμφύεσθαι ταῖς πόλεσι, Xen. *R. Lac.* 3. 4 τὸ αἰδεῖσθαι ἐμφυσιῶσαι βουλόμενος αὐτοῖς, so ἐμφυτεύω, ἐμφυτεία of grafting. The A.V. seems to identify our word with ἐμφύτευτον, which, however, would be out of place here, since the word is sown, not grafted, in the heart. Other examples occur in which it cannot mean 'innate,' e.g. Herod. ix. 94 of Euenius, to whom the gods granted the gift of prophecy as a solace after he had lost the sight of his eyes, μετὰ ταῦτα ἐμφυτον μαντικὴν εἶχεν, Barnab. i. 2, and ix. 9 τὴν ἐμφυτον δωρεὰν τῆς διδαχῆς αὐτοῦ θέμενος ἐν ὑμῖν, where Harnack quotes Ignat. *Eph.* 17 (*rec. maj.*) ἐμφυτον τὸ περὶ Θεοῦ παρὰ Χριστοῦ λαβόντες κριτήριον. In like manner σύμφυτος, which literally means 'congenital,' as in Jos. *Ant.* vi. 3. 3, is also used of that which has coalesced or grown into one since birth, as in Rom. vi. 5 σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ. The Latin *insitus* has the same two meanings, 'innate,' and 'ingrafted' or 'incorporated.' The verb is found in the same application, though with a different meaning, in Plut. *Mor.* 47 Α τὸν ἐκ φιλοσοφίας ἐμφυόμενον εὐφρέσει νέοις δηγμὸν αὐτὸς ὁ τρώσας λόγος ἰᾶται. For the injunction cf. Job. xi. 13, 14, Deut. xi. 18, and esp. xxx. 14 as explained in Rom. x. 8, Jer. xxxi. 33, Acts xx. 32, 2 Cor. iii. 3, 1 Thess. ii. 13.

τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.] Cf. below ii. 14. iv. 12, v. 20, 1 Pet. i. 9 το τέλος τῆς πίστεως σωτηριαν ψυχῶν, John v. 34 ὁ τον λογον μου ακουων και πιστευων τῷ πεμψαντι με εχει ζωην αἰώνιον, Rom. i. 16 ουκ ἐπαισχυνομαι το εὐαγγελιον, δυναμις γαρ Θεου εστιν εις σωτηριαν παντι τῷ πιστευοντι, 2 Tim. iii. 15, Heb. x. 39 πίστεως ἔσμεν εις περιποιησιν ψυχῆς, Barnab. xix. 8 μελετῶν εις το σῶσαι ψυχὴν τῷ λογω, Clem. Hom. iii. 54 ἡ ἀληθεια ἡ σωζουσα ἡν καὶ ἔστιν ἐν τῷ Ἰησοῦ ημῶν λογω, so we read of σῶζειν δυναμενοι λόγοι, ζωοποιοι λόγοι, *ib.* i. 5, 6, 19. Below v. 15 the phrase is used of bodily life: see Vorst, p. 123, Hatch, p. 101.

22. γίνεσθε.] The imperative ἔστε does not seem to be used in N.T., though ἴσθι and εἴπω are not uncommon. We may take γ. to mean not simply 'be,' but 'show yourselves more and more': see below iii. 1, Matt. x. 16 γίνεσθε οὖν φρονιμοι, *ib.* xxiv. 44 γ. ετοιμοι, 1 Cor. xiv. 20, xv. 28, Eph. v. 1.

ποιηταὶ λόγου.] Cf. iv. 11 π. νόμου, Rom. ii. 13, where π. νόμου is opposed to ακροατῆς ν. as being justified before God, Matt. vii. 24 πᾶς οστις ακουει μου τους λογους τουτους και ποιει αυτους, Luke vi. 46, xi. 28, John xiii. 17, Ezek. xxxiii. 32, Sen. *Ep.* 108. 35 *sic ista ediscamus ut quae fuerint verba, sint opera*, Porphyry. *Abst.* i. 57 δι' ἔργων ημιν τῆς σωτηρίας, οὐ δι ακροασεως λογων ψιλῆς γιγνομένης. The word ποιητής is found only six times in N.T., of which four are in St. James. Grotius quotes a rabbinical saying to the effect that there are two crowns, one of hearing, the other of doing.¹ Cf. also Taylor's *Jewish Fathers*, p. 63

¹ [On Exod. xxiv. 7, which ends (lit.) 'we will do and we will hear,' it is written (T. B. Shabbath 88a) that 'when Israel put "we will do" before "we will hear," there came 60 myriads of ministering angels, and attached to each Israelite two crowns, one corresponding to "we will do" and the other to "we will hear," and when they sinned there came down 120 myriads of destroying angels and tors them off.' C. T.]

'R. Chananiah used to say whosoever works are in excess of his wisdom, his wisdom stands; and whosoever wisdom is in excess of his works, his wisdom stands not'; *ib.* p. 75.

ἀκροαταί.] Regularly used of an attendant at a lecture, but distinguished from μαθητής by Isocr. *ad Nic.* 17 ποιητων ακροατής, σοφιστων μαθητής γίγνου, *ib.* p. 405 B.: similarly ἀκουστης and auditor. As Dr. Plummer observes, we naturally think of the reading of the Scriptures in the synagogue, on which the Jews laid such stress. The word is used three times by St. James, only once besides in N.T. (Rom. ii. 16).

παραλογιζόμενοι.] The only other passage in which the word occurs in N.T. is Col. ii. 4 ἵνα μηδεὶς ὑμας παραλογίζηται ἐν πιθανολογία, which Lightfoot explains 'lead you away by false reasoning.' In LXX. it is more loosely used, as 1 Sam. xxviii. 12, where the witch of Endor says to Saul ἵνα τί παρελογίσω με;

ἐαυτούς.] Regularly used in N.T., and often by classical authors, for the plural reflexive of the 1st and 2nd persons: cf. Winer, pp. 187 foll., Vorst. p. 68.

23. ὅτι.] Here = γαρ, giving the reason for the injunction 'do not be mere hearers,' because on such the word has no abiding influence. The causal connexion denoted by ὅτι, which is sometimes so close as to make even a comma unnecessary (*e.g.* Matt. xx. 15 ο ὀφθαλμός σου πονηρός ἐστίν ὅτι ἐγὼ ἀγαθός εἰμι;), is sometimes so loose as to allow of its being separated from what precedes by a full stop, as in Mark iii. 30 ἀμην λέγω ὑμῖν...αμαρτηματος. ὅτι ἔλεγον πνευμα ἀκαθαρτον ἐχει, Luke xi. 18, *ib.* xiv. 11, Heb. viii. 10.

οὐ ποιητής.] Οὐ is used even in classical Greek after εἰ, when, as here, it may be considered to coalesce with the particular word or phrase to which it is joined, and not to affect the condition generally (this takes place most easily with such words as θελω or ἔάω), or when the negative conception is immediately contrasted with its positive, as below iii. 2 πολλα πταίόμεν ἀπαντες. εἰ τις οὐ πταιει, or when it may be regarded as parenthetical, being most exactly represented by the insertion of such a phrase as 'I do not say.' The same rule applies where the condition is assumed to be the fact, εἰ being equivalent to ἐπει or ὅτι. But beside these cases, in which οὐ was admissible in classical Greek, the later Greek employs εἰ οὐ instead of εἰ μή as more emphatic, the latter being generally used without a verb (out of ninety-three examples cited by Bruder only fourteen are followed by a verb) in the sense of 'but' or 'except.' Of εἰ οὐ Bruder cites thirty-one examples, omitting, however, this verse and iii. 2. On the other hand μή is always used with ἔάν (sixty-two instances in Bruder), never οὐ. See Winer, 599 foll., A. Buttman, 296 foll.

οὗτος.] The use of the pronoun to emphasize the apodosis after a relative, a condition, or a participle, is a characteristic of the writer's style, cf. below 25, iii. 2.

ἔοικεν.] Only here and in ver. 6 in N.T.

ἀνδρὶ κατανοοῦντι ἑαυτόν.] For ἀνδρὶ see above ver. 8. Καταν. properly 'to take note of,' as in Xen. *Cyrop.* ii. 2. 28 κατανοήσας τινα τῶν λοχαγῶν

σύνδειπνον πεποιημένον ἄνδρα ὑπέραισχρον: hence, on the one hand, 'observe,' 'look at,' as here and Acts vii. 31, 32, and more generally 'see,' as in Psa. xciii. 9 ὁ πλάσας τὸν ὄφθαλμόν, οὐχὶ κατανοεῖ; on the other hand 'consider,' as in Heb. x. 24, Herm. *Sim.* viii. 2, 5, ix. 6. 3.

τὸ πρόσωπον τῆς γενέσεως αὐτοῦ.] On the difficult word *γένεσις* = 'fleeting earthly existence,' as in Judith xii. 11 *πάσας τὰς ἡμέρας τῆς γενέσεως* 'all the days of my life,' see below iii. 6. It is used here to contrast the reflexion in the mirror of the face which belongs to this transitory life, with the reflexion, as seen in the Word, of the character which is being here moulded for eternity.

ἐν ἑσόπτρῳ.] The figure of the mirror is also found 1 Cor. xiii. 12, contrasting the imperfect knowledge gained through the reflexion with the perfect knowledge of the reality, as in Plato's cave (*Rep.* vii.), 2 Cor. iii. 18 *ἡμεῖς ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτρίζομενοι* (reflecting as in a mirror) *τὴν αὐτὴν εἰκόνα μεταμορφουμεθα ἀπο δόξης εἰς δόξαν* with allusion to the glory which shone in the face of Moses, Sir. xii. 11, where the feigning of the hypocrite is compared to the rust on the face of the mirror which has to be rubbed off in order to see his real character, Wisd. vii. 26 *σοφία* is *ἑσοπτρον ἀκηλιδωτον τῆς τοῦ Θεοῦ ἐνεργείας*. It is often used by the poets (e.g. Eur. *Hipp.* 427–430, Ter. *Ad.* 415) and philosophers, as Seneca *N.Q.* i. 17 *inventum sunt specula ut homo ipse se nosset. Multa ex hoc consequuntur, primum sui notitiam, deinde ad quaedam consilium, formosus ut vitaret infamiam, deformis ut sciret redimendum esse virtutibus quicquid corpori deesset; Ira* ii. 36 *quibusdam, ut ait Sextius, profuit iratis adspexisse speculum. Perturbavit illos tanta mutatio sui...et quantum ex vera deformitate imago illa reddebat? Animus si ostendi posset intuentes nos confunderet; Clem.* i. 1 *scribere de clementia institui ut quodam modo speculi vice fungerer; Epict. Diss.* ii. 14 (the Stoic asks) *τι σοι κακὸν πεποίηκα; εἰ μὴ καὶ τὸ ἑσοπτρον τῷ αἰσχρῷ οὐ δεῖκνυει αὐτὸν αὐτῷ οἶός ἐστιν; Plut. Mor.* p. 42 B *οὐ γὰρ ἐκ κουρείου μὲν ἀναστάντα δεῖ τῷ κατοπτρῷ παραστηναὶ καὶ τῆς κεφαλῆς ἀψασθαὶ τὴν περικοπὴν τῶν τριχῶν ἐπισκοποῦντα καὶ τῆς κουρᾶς τὴν διαφορὰν' ἐκ δὲ ἀκροάσεως ἀπιόντα καὶ σχολῆς οὐκ εὐθύς ἀφορὰν χρῆναι πρὸς ἑαυτὸν, καταμανθάνοντα τὴν ψυχὴν, εἰ τι τῶν ὀχληρῶν ἀποτεθειμένη καὶ περιττῶν ἑλαφροτέρα γέγονε καὶ ἡδίων, Bias ap. Stob. Flor.* 21. 11 *θεῶρει ὡς περ ἐν κατοπτρῷ τὰς σάντου πράξεις ἵνα τὰς μὲν καλὰς ἐπικοσμήσῃ, τὰς δὲ αἰσχροὺς καλυπτῇ, Acta Johannis* ed. James, p. 12, *ἑσοπτρον εἰμι σοὶ τῷ νοῦντι μὲ: so often in Philo, cf. Gfrorer, p. 439, who cites M. 2. p. 483 (the law is compared by the Therapeutae to a living creature, of which the letter is the body and the spirit or intention the soul) ἐν ᾧ ἠρξάτο ἡ λογικὴ ψυχὴ διαφέροντως τὰ οἰκεία θεωρεῖν, ὡς περ δια κατοπτρου τῶν ὀνομάτων, ἐξαισία καλλῆ νοημάτων κατιδούσα, ib.* 197 (through the number seven) *ὡς δια κατοπτρου φαντασιούται ὁ νοῦς Θεοῦ δρώντα καὶ κοσμοποιούντα, ib.* 156 the priest should remember, as he bathes, that the laver was made out of the brazen mirror (Exod. xxxviii. 8), *ἵνα καὶ αὐτὸς οἶα πρὸς κάτοπτρον ἀναγάζῃ τὸν ἴδιον νοῦν, Clem. Hom.* xiii. 16 *καλῶ ἑσοπτρῷ ὄρα εἰς τὸν Θεὸν ἐμβλεπούσα, Clem. Al. Paed.* i. 9. p. 150 P. *ὡς γὰρ τὸ ἑσοπτρον τῷ αἰσχρῷ οὐ κακόν, οὐ δεῖκνυει αὐτὸν οἶός ἐστιν, καὶ ὡς ὁ ἰατρός τῷ νοῦντι οὐ κακός, ὁ τὸν πυρετὸν ἀναγγέλλων αὐτοῦ...οὕτως οὐδὲ ὁ*

ελεγχων δυσνους τῷ καμνοντι την ψυχην, *Q.D.S.* p. 947 προς την του σωτήρος τελειότητα, ωσπερ κατοπτρον, κοσμειν και ρυθμιζειν την ψυχην, *Pseudo-Cypr. De duobus Montibus* c. 13 ita me in vobis videte, quomodo quis vestrum se videt in aquam aut in speculum. The mirror, usually carried in the hand, was sometimes made of silver, but more frequently of a mixture of copper and tin (*D. of Ant.* s. v.). The point of comparison here is that the Word will show us what needs to be cleansed and amended in our lives, as the mirror shows in regard to our bodies. It shows us what we actually are, in contrast with what our deceitful heart paints us (ver. 26): it shows us also what is the true ideal of humanity, which we are called upon to realize in our lives.

24. κατενόησε και ἀπελήλυθεν.] 'Just a glance and he is off.' For the gnomic aorist often used in comparisons see ver. 11 ανετειλειν, *A. Buttman*, p. 174, *Goodwin, M. and T.* § 30. The proleptic perf. (on which see *Buttmann*, p. 172) expresses the suddenness and completeness of the action, as in *Xen. Cyr.* iv. 2. 26 ο γαρ κρατῶν ἄμα παντα συνήρπακεν, *Rom.* xiv. 23 ο διακρινομενος, ἔαν φαγη, κατακεκριται, *ib.* vii. 2, *Anton.* vi. 15, ωσπερ ει τις τι τῶν παραπετομένων στρουθίων φιλειν αρχιτο τὸ δε ἤδη ἐξ ὀφθαλμων ἀπελήλυθεν. On the combination of aorist and perfect see below ii. 10 οστις πταιση γεγονεν, *Winer*, p. 339. Both he and *Buttmann* (p. 171) ignore the special force of the perfect here, and compare it with such barbarous uses as *Apoc.* v. 7 ηλθε και εἰληφε το βιβλιον, where, as often in the arguments to the speeches of *Demosthenes*, the perfect cannot be distinguished from the aorist, cf. εἰληχε and πεποιηκεν for ελαχε and ἐποιησεν in *Pro Phorm. hyp.* p. 944. See *Judith* x. 14 κατενοησαν το προσωπον αυτης και ἦν θαυμασιον τω καλλει 'they observed her countenance.' [γαρ, as in ver. 11, justifies the comparison: it is to such a hasty inspection that careless hearing is likened. *B. Weiss.*]

εὐθέως ἐπελάθετο.] *Dr. Taylor (J. of Phil.* vol. xviii. p. 317) has pointed out that the phrase is borrowed by *Hermas* in the remarkable passage *Vis.* iii. 13. 2.

οποῖος ἦν.] The direct form ποῖος is always used in N.T. for indirect interrogation except in this verse and in *Gal.* ii. 6, 1 *Thess.* i. 9, 1 *Cor.* iii. 13. So always τις, ποσος, πότε, ποθεν for οστις, οποσος, οποτε, οποθεν. Ὅπου and οπως are frequent, but the former is never, the latter only rarely, used in an interrogative sense.

25. παρακύψας.] 'bending over the mirror in order to examine it more minutely,' 'peering into it': so 1 *Pet.* i. 12 εἰς α επιθυμουσιν αγγελοι παρακυψαι. It is used of *John* and of *Mary* looking into the sepulchre (*John* xx. 5, 11), also in *Sir.* xiv. 23 (blessed is) ο παρακυπτων δια των θυρίδων σοφιας (and so, of spying through a window or door, *Gen.* xxvi. 8, 1 *Chron.* xvi. 29, *Prov.* vii. 6, *Cant.* ii. 9, *Sir.* xxi. 23), *Philo M.* 2. p. 554 που γαρ τοις ιδιωταις θεμις εἰς ἡγεμονικῆς ψυχῆς παρακυψαι βουλευματα; *Act. Thom.* (*Tisch.* p. 230) εἰς χάσμα παρακυψαι, *Epict. Diss.* i. 1. 16 παρακυπτομεν συνεχῶς τίς ανεμος πνεῖ. *L.* and *S.* translate 'stoop sideways,' but this does not seem a suitable attitude for close inspection or meditation, cf. *Pers.* iii. 80 obstipo capite, 'Looking sideways' would do to express 'peeping out of a window'

by one who wished not to be seen; but in our text *παρά* seems to imply the bending of the upper part of the body horizontally, cf. *παρατείνω παραστορέννυμι*. See Hort's note on 1 Pet. i. 12 *παρακύψαι*. In classical writers we find it sometimes used with the opposite sense of a careless glance, e.g. Dem. 1 *Phil.* p. 46 τὰ ξενικὰ παρακύψαντα ἐπὶ τὸν τῆς πόλεως πόλεμον πρὸς Ἀρτάβαζον οἴχεται πλέοντα. Clement of Rome uses *ἐγκύπτω* in the sense of St. James' *παρακ.* as in i. 40 *ἐγκεκυφότες εἰς τὰ βάθη τῆς θείας γνώσεως*, where Lightfoot refers to other passages, esp. 45 *ἐγκύπτετε εἰς τὰς γραφάς*. So also M. Anton. iv. 3 *εἰς ἃ ἐγκύψας*, 'contemplating which things.'

νόμον τέλειον τὸν τῆς ἐλευθερίας.] The careful hearer feels that the *λόγος ἀληθείας* is, and must be, the law of his life, though a law of freedom: it is the ideal on which his eye is to be fixed, not a yoke too heavy for his shoulders to bear. Even of the Mosaic law the psalmist says (xix. 7) 'the law of the Lord is perfect,' but this is merely rudimentary when compared with the law of Christ (Gal. vi. 2), as is shown in detail in the Sermon on the Mount, and in the Epistle to the Hebrews. St. Paul speaks of himself as *ἐννομος Χριστοῦ* (1 Cor. ix. 21), and further describes the new law as *νόμος πίστεως* (Rom. iii. 27). It is of this he says (Rom. viii. 2), in language which may serve as a comment on St. James, *ὁ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἐλευθέρωσεν με ἀπο τοῦ νομοῦ τῆς ἁμαρτίας καὶ τοῦ θανάτου*. Jeremiah prophesied of this law (xxxii. 33) as a new covenant which should be written on the heart. What led St. James to call the Gospel a law of liberty here and in ii. 12? Clearly he must mean by it a law not enforced by compulsion from without, but freely accepted as expressing the desire and aim of the subject of it. Such free obedience is recognized even in the O.T., Exod. xxxv. 5, Deut. xxviii. 47, Psa. i. 2, xl. 8, liv. 6 'with a free heart will I sacrifice unto thee,' cxix. 32 'I will run the way of thy commandments when thou hast set my heart at liberty,' *ib.* 45 'I will walk at liberty for I seek thy commandments,'¹ cxix. 97 'Oh how I love thy law!' This freedom is declared to be the gift of God, Psa. li. 21 'stablish me with thy free Spirit,' corresponding to the words of St. Paul (2 Cor. iii. 16) *οὐ το πνεῦμα Κυρίου, ἐκεῖ ἐλευθερία*. But probably the source of the phrase used by St. James is his recollection of the words recorded in Matt. v. 17 *οὐκ ἤλθον καταλῦσαι τὸν νόμον ἀλλὰ πληρῶσαι* and John viii. 32 *γινώσθε τὴν ἀληθειαν καὶ ἡ ἀληθεια ἐλευθέρωσει υμᾶς*. It is another point in which St. James reminds us of the Stoics, cf. their paradox, *οτι μονος ὁ σοφος ἐλευθερος καὶ πας ἀφρων δούλος*, on which Cicero (*Parad.* 34) comments *Quid est libertas? potestas vivendi ut velis: quis igitur vivit ut vult, nisi qui recta sequitur, qui gaudet officio, qui legibus quidem non propter metum paret sed eas sequitur atque colit quia id salutare maxime esse iudicat!* So Ov. *Met.* i. 90 *sponte sua sine lege fidem rectumque colebat*, of the golden age, and Plut. *Mor.* 780 *τις οὐν ἄρξει τοῦ ἄρχοντος; ὁ νόμος, ὁ παντῶν βασιλευς θνητῶν τε καὶ ἀθανάτων, ὡς εφη Πίνδαρος, οὐκ ἐν βιβλίῳ εἶξω γεγραμμένος, ἀλλ'*

¹ Cf. Taylor, *J.F.* p. 43 'R. Gamliel used to say Do His will as if it were thy will.'

εμφυχος ὢν ἐν αὐτῷ (the ruler) λογος, αἰὲ συνοικῶν και παραφυλαττων και μηδεποτε τὴν ψυχὴν εἰς ἔρημον ηγεμονίας, Philo M. 1. 120 νόμος γαρ θειος οὗτος, τὴν ἀρετὴν δι' εαυτὴν τιμαν, M. 2, p. 452 ὡσπερ τῶν πολεων αἱ τυραννουμεναι δουλειαν υπομενουσι, αἱ δὲ νομοις χρωμεναι εἰσὶν ἐλευθεραι, οὕτω και τῶν ἀνθρωπων παρ' οἷς μὲν ἀν ὀργῆ ἢ ἐπιθυμια...δυναστευῆ πάντως εἰσὶ δουλοι, ὅσοι δὲ μετὰ νομου ζῶσιν ἐλευθεροι, Seneca *Vit. Beat.* 15 *in regno nati sumus: Deo parere libertas est*; cf. the Collect 'Whose service is perfect freedom.' The law of liberty is called τελειος, as the heavenly Tabernacle in Heb. ix. 11, because it carries out, completes, realizes, the object and meaning of the Mosaic law which it replaces (Matt. v. 17). From ii. 8 and 12 we learn something of the contents of St. James' law of liberty; he agrees with St. Paul (Gal. v. 1 and 13, 14, Rom. xiii. 10) in identifying it with the law of love. Possibly he may not have contrasted it so strongly as St. Paul and St. Peter with the bondage of the Mosaic law (cf. Acts xv. 10, Rom. viii. 2 foll., Gal. iv. 9 foll., 21 foll.), but his view naturally leads on to theirs. Cf. Barn. ii. 6 νόμος ἀνευ ζυγου ἀναγκης, Iren. iv. 39 τα ἀποστάντα του πατρικου φωτος και παραβαντα τον θεσμον τῆς ἐλευθερίας παρα τὴν αὐτων ἀπέστησαν αἰτιαν, *ib.* iv. 34. 4 *libertatis lex, id est verbum Dei ab apostolis annuntiatum*, iv. 37. 1, iv. 13. 2. For the position of the article see Essay on Grammar, and on the 'Torah' Cheyne's *Isaiah* i. 10.

παραμείνας.] Contrasted with the previous ἀπελήλυθε, as παρακυψας with κατενοησε. Cf. John viii. 31 εαν μεινητε ἐν τῷ λογῷ τῷ ἐμῷ...γνώσεσθε τὴν ἀλήθειαν, κ.τ.λ., Luke ii. 19, 51, *ib.* viii. 15, Dent. xxvii. 26 ἐπικατάρατος πας ἀνθρωπος ὃς οὐκ ἐμμένει ἐν πασι τοῖς λόγοις του νόμου τουτου ποιῆσαι αὐτους, Philo M. 1. p. 180 το γε ἀψαμενους τῆς ἐπιστήμης μὴ ἐπιμειναι ὁμοιον ἐστι τῷ γευσασθαι σιτιων, Diod. ii. 29 ὀλιγοι παραμενουσιν ἐν τῷ μαθηματι (he is contrasting the superficial study and the absence of fixed principles among the Greeks with the opposite among the Chaldeans). The parable, as Oecumenius remarks, is incomplete, omitting to give the case of one who makes full use of the mirror, or rather blending the figure with the interpretation in the word παρακυψας.

ἀκροατῆς ἐπιλησμονῆς.] For the gen. of quality see below ii. 4 κριταὶ διαλογισμῶν πονηρων, iii. 6 ὁ κοσμος τῆς ἀδικίας (where see note), also Essay on Grammar, and Winer, p. 297. The only other passage in which ἐπιλ. occurs in all Greek literature is Sir. xi. 27 κακωσις ὄρας ἐπιλησμονην ποιεῖ τρυφῆς. According to Meineke's correction of a scholium to Aristophanes (*Fr. Com.* ii. p. 223) the form was also used by Cratinus. The usual form is ἐπιλησμοσυνη. Other examples of such double forms will be found in *Class. Rev.* ii. 243.

ποιητῆς ἔργου.] This does not correspond exactly to the preceding phrase, as the genitive here is objective. A more exact opposite would have been π. φιλεργίας or ἐπιμελείας. The present phrase suggests such an opposite as ἀκροατῆς φωνῆς. It acquires, however, a qualitative force by dwelling upon and intensifying the meaning of the word ποιητῆς. We have above π. λόγου v. 22 and below π. νόμου iv. 11.

οὗτος.] See above ver. 23.

μακάριος.] Cf. ver. 12 above, and John xiii. 17 εἰ τὰντα οἴδατε μακαριοί

ἔστε, ἐὰν ποιῆτε αὐτά, Seneca *Ep.* lxxv. 7 *non est beatus qui scit illa sed qui facit.*

ἐν τῇ ποιήσει.] Only here in N.T. It occurs in Sir. xix. 18 ἐν πάσῃ σοφίᾳ ποίησις νόμου, li. 19 ἐν ποιήσει νόμου διηκριβωσάμην.

26. δοκεῖ θρησκὸς εἶναι.] Here we have another source of self-deception, not in hearing, but in saying and doing. Cf. Erasmus: *Qui Iudaismum sapiunt religionis laudem constituunt in palliis ac phylacteriis, in dilectu ciborum, in lotionibus, in proluxis precibus ceterisque ceremoniis.* Δοκεῖ is used in N.T. either impersonally = (1) 'seems,' as Acts xxv. 27 ἄλογόν μοι δοκεῖ, (2) 'seems good,' as Luke i. 3 ἔδοξε κἀμοί: or personally (1) of others, Acts xvii. 18 ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι, (2) of a man's self, 'think,' as here. In this last meaning the word is used absolutely (a) Matt. xxiv. 44 ἢ ὥρα οὐ δοκεῖτε: or (b) with ὅτι Matt. vi. 7 δοκοῦσιν ὅτι εἰσακουσθήσονται: or (c), as here, with infinitive relating to same subject, cf. John v. 39 δοκεῖτε ἐν αὐταῖς ζῶν ἔχειν, 1 Cor. iii. 18 εἴ τις δοκεῖ σαφὸς εἶναι, *ib.* viii. 2, x. 12, xiv. 37, Gal. vi. 3. In some cases (e.g. Gal. ii. 6, Phil. iii. 4) it is disputed whether 'seem' or 'think' is the right rendering. Here the question is decided by the following ἀπατῶν καρδίαν ἑαυτου.

θρησκός.] απ. λεγ. The word θρησκεία occurs in the next verse, as well as in Acts xxvi. 5 κατα τὴν ἀκριβεστάτην αἰρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος, Col. ii. 18 θρησκεία των ἀγγελων, also in Wisd. xiv. 18 and 27 ἡ τῶν εἰδώλων θρησκεία, in 4 Macc. v. 6 τῆ Ἰουδαίων χρωμενος θρησκεία, *ib.* v. 12, and in Josephus' *Ant.* iv. 4. 4 τοῖς κατ οἶκον θνουςιν ευωχίας ἕνεκα τῆς αὐτῶν ἀλλὰ μὴ θρησκείας, *ib.* v. 10. 1 γυναῖκας τας ἐπὶ θρησκεία παραγινομενας, *ib.* ix. 13. 3 (of the priests) ἵνα αεὶ τῆ θρησκεία παραμένωσι 'that they may always remain in attendance on public worship,' *ib.* xii. 5. 4 and xii. 6. 2. The compound ἐθελοθρησκεία (self-imposed worship) is found in Col. ii. 23, where see Lightfoot. Philo carefully distinguishes the term from ευσέβεια and ὀσιοτης, (M. I. 195) πεπλάνηται τῆς προς ευσέβειαν οδου, θρησκείαν ἀντι ὀσιοτητος ηγουμενος και δωρα τω ἀδεκαστω διδους, and so Plut. *V. Alex.* 2 (where he gives the derivation from Θρηῖσσα, which seems to have suggested to Dr. Hilgenfeld his strange idea that θρησκός is an Orphic word borrowed by St. James) δοκεῖ το θρησκευεῖν ὄνομα ταις κατακοροις γενεσθαι καὶ περιέργοις ἱερουργίαις. Dr. Hatch sums up the result of his investigation (*l.c.* p. 57) in the words 'religion in its external aspect, as worship or as one mode of worship contrasted with another, must be held to be its meaning in the N.T. as in contemporary writers.' I subjoin some examples from later writers, Justin M. *Coh. ad Gent.* § 38 τὴν τῶν προγονων θεοσεβειαν καταλιποντες διδασκαλια βασκανου δαιμονος ἐπὶ τὴν τῶν μὴ θεῶν ἐπάπησαν θρησκείαν, *ib.* 9. *id.* *Monarch.* 1 ἄτρεπτον εχειν τὴν εἰς τὸν πάντων γνωστὴν θρησκείαν, *ib.* τῶν εἰδωλων θρ. [in *Coh. ad Gent.* § 10 it is identified with θεοσεβεία, the prophets being spoken of as teachers first of one, then of the other], Clem. Rom. i. 45 Ἀνανίας καὶ Ἀζαρίας καὶ Μισαὴλ ὑπο των θρησκευοντων τὴν μεγαλοπρεπή

¹ The quotations from Josephus *Antiq.* are borrowed from Hatch, *Bibl. Gr.* p. 56: add from *B.J.* vii. 3. 3 προσαγόμενοι ταις θρησκείαις πολὺ πλῆθος Ἑλλήνων, 'bringing over to their rites a multitude of Greeks.'

καὶ ἔνδοξον θρησκείαν τοῦ ὑψίστου κατειρχθησαν εἰς καμινον πυρος ; μηδαμῶς τοῦτο γένοιτο, Clem. Al. *Strom.* vi. p. 795 P ἔδωκεν τον ηλιον καὶ τὴν σελήνην καὶ τὰ ἄστρα εἰς θρησκείαν, Euseb. *H.E.* i. 4 (of Abraham) Θεὸν ἔργοις ἀρετῆς, οὐχὶ δὲ θρησκεία νόμου θεραπευσας. It is of frequent occurrence in Clem. Hom. : see the account there given (vii. 8) of the θρησκεία required by God. The verb θρησκεω occurs in Wisd. xi. 15 with an object, ἐθρήσκευον ἄλογα ερπετα, and xiv. 16 (in the passive) τυράννων ἐπιταγαῖς ἐθρησκεύετο τὰ γλυπτα, Josephus *B.J.* ii. 9, 2 ἡν παρ' αὐτοῖς θρησκεύομενον σάββατον, so Euseb. *H.E.* ii. 13 τουτους θρησκευειν ἐπιχειροῦντες, Clem. Al. *Strom.* vi. § 77, p. 778 P το δε (keeping the commandments) ἐστὶ θρησκεύειν το θειον δια τῆς οντως δικαιοσυνης εργαων τε καὶ γνώσεως, a passage much resembling the text, *ib.* iv. § 160, p. 636 P τῇ ἐβδόμῃ ἢ ἀνάπαυσις θρησκευεται, 'is observed.' On the whole the words seem to answer to the Lat. *colo, cultus*. See Trench *Synonyms of N.T.* and Coleridge there cited.

χαλιναγωγῶν.] This seems to be the first use of the word. It occurs again below iii. 2, and in Herm. *Mand.* xii. 1 ἐνδεδυμένος τὴν ἐπιθυμιαν τὴν ἀγαθὴν μισησεις τὴν πονηραν ἐπιθυμιαν καὶ χαλιναγωγῆσεις αὐτην, Polycarp *ad Phil.* v. 3 νεωτεροι χαλιναγωγουντες ἑαυτους απο παντος κακοῦ, also in Lucian *Tyrannicida* 4 τας ηδονῶν ορέξεις χαλιναγωγεῖν, *De Saliat.* 70. Plutarch uses χαλινω (read here by B.) in the same sense (*Mor.* p. 967). We find ἀχαλινον στόμα in Aristoph. *Ran.* 862, Eur. *Bacch.* 385 and often in Philo, e.g. M. 2. pp. 5, 75, 219, M. 1. pp. 6, 80 ἀχαλινωτον στομα. Compare for metaphor Diog. L. v. 39 (of Theophrastus) θᾶπτον, εφη, πιστευειν δειν ιππω ἀχαλινω ἢ λογω ἀσυντακτω, Psa. xxxii. 9, xxxix. 1, cxli. 3. For the thought see ver. 19, and below iii. 1-10.

ἀπατων καρδιαν εαυτου.] We should rather have expected this to come in the apodosis : 'if any one thinks himself religious and yet does not bridle his tongue, he deceives himself, and his religion is vain.' If included in the protasis it would have been more logically expressed by εἰ τις δοκει θρησκος εἶναι, μη ὦν, ἀλλ' ἀπατων κ.τ.λ. For the general μη ὦν the writer substitutes that positive failing which he took to be the cause of this unreality. The phrase ἀπ. καρδ. is equivalent to παραλογιζομενοι ἑαυτους above ver. 22, cf. Rom. xvi. 18 δια τῆς εὐλογιας ἐξαπατῶσι τας καρδιας των ἀκακων, Gal. vi. 3 εἰ γαρ δοκει τις εἶναι τι, μηδὲν ὦν, ἑαυτον φρεναπατα, 1 Cor. iii. 18 μηδεις εαυτον ἐξαπατατω εἰ τις δοκει σοφὸς εἶναι ἐν υμιν, μωρὸς γενεσθω, κ.τ.λ., Test. Nephth. p. 668 Fabr. μη σπουδάσετε ἐν λόγοις κενοῖς ἀπαταν τας ψυχας ὑμῶν, οτι σιωπῶντες εν καθαρότητι καρδιας δυνήσεσθε το θελημα του θεοῦ κρατεῖν, Hatch, p. 98.

μάταιος.] Here with two terminations, as in Tit. iii. 9, but with three in 1 Cor. xv. 17, 1 Pet. i. 18, see Winer, p. 80 : for the thought cf. τι οφελος below ii. 14, Isa. i. 10-17, Isocr. *ad Nicoc.* p. 18 E ηγοῦ θυμα τοῦτο καλλιστον εἶναι καὶ θεραπειαν μεγιστην ἕαν ως βέλτιστον καὶ δικαιοτάτον σαυτον παρεχης.

27. καθαρά καὶ ἀμίαντος.] Often found together, as in Herm. *Sim.* v. 7 τὴν σάρκα φυλασσε κ. καὶ ἀμ., Philo 2 M. p. 249, Dion. Hal. *A.R.* viii. 43. 52 κ. καὶ ἀμ. εχειν συμβησεται τὴν ψυχὴν απο παντος χολου. Erasmus : *Purus est apud Judaeos qui morticinium non contigerit, qui lotus sit vivo flumine...impurus est qui carnem suillam ederit.*

παρὰ τῷ Θεῷ καὶ Πατρὶ.] The heavenly standard is appealed to here as above ver. 20 δικαιοσύνην Θεοῦ, 1 Pet. ii. 20 τοῦτο χάρις παρὰ Θεῷ, and below ἐνώπιον Θεοῦ iv. 10. The phrase ὁ Θεὸς καὶ Πατὴρ is used below iii. 9 according to some MSS., and by St. Paul 1 Cor. xv. 24, Eph. v. 20, also with ἡμῶν added 1 Thess. i. 3, iii. 11, 13, Gal. i. 3, Phil. iv. 20. Θεὸς πατὴρ is found Rom. i. 7, 1 Cor. i. 3, Eph. i. 2, etc., ὁ Θεὸς πατὴρ Col. i. 3, iii. 17, where see Lightfoot, 1 Pet. i. 2 ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν I.X., Rom. xv. 6, 2 Cor. i. 3, etc.

αὕτη ἐστίν, ἐπισκέπτεσθαι.] For the attraction of τοῦτο to αὕτη see Madv. *Gr.* § 98 'a demonstrative pronoun to which a substantive is attached as predicate-noun by εἰμί, etc., is apt to assume the gender and number of the substantive, Xen. *Oecon.* 8. 2 αὕτη πενία ἐστὶ σαφής, τὸ δεόμενόν τινος μὴ ἔχειν χρῆσθαι.' For the explanatory infinitive in apposition to αὕτη cf. Winer, pp. 663 foll. The verb is used of visiting the sick in Matt. xxv. 36, 43, Sirac. vii. 35, and in classical Greek, as Xen. *Cyr.* v. 4. 10, viii. 2. 25.

ὀρφανούς καὶ χήρας.] God is called the father of the fatherless and judge of the widow Psa. lxxviii. 5; there is a special curse on those who afflict the fatherless and widow Deut. xxvi. 19; the Pharisees are charged with devouring widows' houses (Luke xx. 47); cf. Exod. xxii. 22, Job. xxxi. 16, 17, Sirac. iv. 10 γίνου ὀρφανοὺς ὡς πατήρ καὶ ἀντὶ ἀνδρὸς τῆ μητρὶ αὐτῶν. We find descriptions which recall many of the features of this passage in Barnab. xx. 2 χήρα καὶ ὀρφανῶν οὐ προσέχοντες. . . ὧν μακρὰν καὶ πορρῶν πρᾶπτης καὶ ὑπομονῆς. . . οὐκ ἐλεῶντες πτωχόν, εὐχερεῖς ἐν καταλαλίᾳ. . . πλουσιῶν παράκλητοι, πενητῶν ἀνομοὶ κριταὶ [this is partly borrowed from Didaché v.]. Polycarp *Philipp.* 4 calls the widows the θυσιαστηρίον of the church (see Lightfoot; note), and in 6 describes the πρεσβυτέρους ὡς ἐπισκεπτόμενοι πάντας ἀσθενεῖς, μὴ ἀμελοῦντες χήρας ἢ ὀρφανῶν ἢ πενητῶν. . . ἀπεχόμενοι πάσης ὀργῆς, προσωποληψίας, κρίσεως ἀδικῶν; so in Clem. Hom. i. 8 Peter charges the presbyters to act the part of parents to the orphans, of husbands to the widows, cf. Herm. *Mand.* 8. 10, where Harnack cites many illustrative passages, Ignat. *ad Pol.* 4 χῆραι μὴ ἀμελεισθῶσαν· μετὰ τὸν Κύριον σὺ αὐτῶν φροντιστὴς εἶσο.

ἄσπιλον ἑαυτὸν τηρεῖν.] For ἀσπιλον cf. 1 Tim. vi. 14 τηρῆσαι τὴν ἐντολὴν ἀσπιλον, 1 Pet. i. 19, 2 Pet. iii. 14, Herm. *Vis.* iii. 4. 5 ἀσπιλοὶ καὶ καθαροὶ εἰσὶν οἱ ἐκλεγεμένοι εἰς ζωὴν αἰώνιον, *Sim.* v. 6. 7, Lact. *Inst.* v. 9 (*Christianorum*) *omnis religio est sine scelere ac sine macula vivere*, above ver. 21 ρυπαρίαν, below iii. 6 ἡ γλῶσσα ἢ σπιλοῦσα ὅλον τὸ σῶμα. For τηρεῖν 1 Tim. v. 22 σεαυτὸν ἀγνόν τήρει, 2 Cor. xi. 9 ἐν παντὶ ἀβαρῆ ἔμαυτον ὑμῖν ἐτήρησα.

ἀπὸ τοῦ κόσμου.] See below, iv. 4 with the Comment, 2 Pet. ii. 20 ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου. For ἀπο Acts xx. 26 καθάρως ἐγὼ ἀπο τοῦ αἵματος πάντων, Matt. xxvii. 24 ἀθῶς ἀπο, 2 Sam. iii. 28, Mark v. 34 ἰσθὶ υγιῆς ἀπο τῆς μαστιγῆς σου, Rom. vii. 3 ἐλευθέρως ἐστὶν ἀπο τοῦ νόμου. The classical writers use the simple genitive with καθάρως and ἀθῶς; ἐλευθέρως is found with ἀπο in Xen. and Plato; Hermas *Mand.* xi. 4 has κενός ἀπο τῆς ἀληθείας. See Deissmann 196, Ryle *Psalms of Sol.* p. lxxxiii.

II. 1.—ἀδελφοί μου.] See n. on i. 2. There is special propriety in its use here, where he is urging them to brotherly kindness.

ἐν προσωπολημψίαις.] Cf. Rom. ii. 11, Eph. vi. 9, Col. iii. 25 (in all of which προσωπολημψία is denied of God), Polycarp *ad Phil.* 6 ἀπεχομένοι πάσης οργῆς, προσωπολημψίας. The *v. προσωπολημπτεῖν* occurs below, ver. 9, the *s. προσωπολήμπτης* Acts x. 34 οὐκ ἐστὶ προσωπολήμπτης ὁ Θεός, and the *adv. ἀπροσωπολημπτως* 1. Pet. i. 17 also of God (of man Clem. Rom. i. 1), Barn. 4. 12 ὁ κύριος ἀπροσωπολημπτως κρινεῖ τὸν κόσμον, Ps. Hippol. p. 117 Lagarde κριτῆς ἀπροσωπόλημπτος, *Test. Jobi* iv. ἀπροσωποληπτὸς ἐστίν, *Constit. Apost.* vii. 31. The uncompounded λαμβάνειν προσωπον occurs in Luke xx. 21, Gal. ii. 6, and in LXX., Lev. xix. 15 οὐ λήμψῃ προσωπον πτωχου οὐδὲ μὴ θαυμάσης προσωπον δυναστοῦ, Psa. lxxxiii. 2 ἕως ποτε κρινετέ ἀδικίαν καὶ προσωπα αμαρτωλῶν λαμβανετε; Malachi i. 8, 9, ii. 9, Sirac. iv. 21 (of false shame) μὴ λάβης προσωπον κατα τῆς ψυχῆς σου, *ib.* 27, xxxii. 12 f. κύριος κριτῆς ἐστὶ, καὶ οὐκ ἐστὶ παρ' αὐτῷ δοξα προσώπου· οὐ λήψεται προσωπον ἐπὶ πτωχου. . . οὐ μὴ υπερὶδῃ κτεταίαν ὀρφανου, καὶ χηραν ἕαν ἐκχέῃ λαλίαν, 2 Kings iii. 14 προσωπον Ἰωσαφατ λαμβάνω, *Didache* iv. 3, Can. Eccl. 20. In all these passages there is signified a bias of judgment owing to the position, rank, circumstances, popularity, and externals generally of the person judged. A just judge must not be influenced by personal prejudices, hopes, or fears, but by the single desire to do justice. Other verbs used with προσωπον in much the same sense are θαυμάζειν, Jude 16 θαυμάζοντες προσωπον ωφέλειας χάριν, 2 Chron. xix. 7, Job xiii. 10, Prov. xviii. 5, Psalm. Sol. ii. 191 [used in good sense Gen. xix. 21 ἐθανμασά¹ σου το προσωπον, 'I have accepted thee']; ἐπιγινωσκειν, Deut. i. 17 οὐκ ἐπιγνώση προσωπον ἐν κρισει, *ib.* xvi. 19; ὑποστειλλεσθαι, Deut. i. 17 οὐ μὴ υποστειλῃ πρόσωπον ἀνθρώπου, Wisdom vi. 8; αἰδεσθαι, etc. Prov. xxiv. 23, ὅς οὐκ ἐπαισχυνθῆ προσωπον εντιμου Job xxxiv. 19; αἰρετιζειν, 1 Sam. xxv. 35 ηῤετίσα το προσωπον σου (good sense); κρίνειν, Phocyl. 10 μὴ κρινε πρόσωπον. Equivalent phrases are βλέπειν ὁ ὄραν εἰς προσωπον Mark. xii. 14, 1 Sam. xvi. 7 ἀνθρώπος ὄψεται εἰς προσωπον, ὁ δὲ Θεός ὄψεται εἰς καρδίαν, 2 Cor. x. 7 τα κατα πρόσωπον βλέπετε; also κρίνειν κατ ὄψιν John vii. 24, κατα την δοξαν κρ. Isa. xi. 3, κατα την σάρκα John viii. 15. In its strict sense the Greek would mean to accept the outside surface for the inner reality, the mask for the person,² cf. Epict. *Ench.* 17 μεμνησο οτι υποκριτῆς εἶ δράματος οἰου αν θέλῃ ο διδάσκαλος. . . σον τουτ' ἐστίν το δοθὲν ὑποκρινασθαι προσωπον καλῶς. The plural of the abstract refers to the many ways in which partiality may show itself, cf. below iv. 16 ἐν ἀλαζονίαις, 2 Pet. iii. 11 ἐν εὐσεβείαις, Col. iii. 22 ἐν ὀφθαλμοδουλείαις, Jude 18 ἐπιθυμίαι ἀσεβείων, Winer,

¹ Aq. ἤρα.

² Mr. Jennings on Psa. lxxxii 2 says the Hebrew 'nāśā rānīm primarily involves the act of raising the face of another with the view of comforting him.' If this is so, the meaning is entirely lost in the Greek translations and a much more striking idea substituted in its place; see Lightfoot, Gal. ii. 6 'in the O. T. it is a neutral expression involving no subsidiary idea of partiality, and is much oftener found in a good than in a bad sense. When it becomes an independent Greek phrase, however, the bad sense attaches to it, owing to the secondary meaning of πρόσωπον as "a mask."' Cf. Thack. *Gr. to LXX.* pp. 43 fol.

p. 220, and for the similar use in Latin my note on Cic. *N.D.* ii. 98.

ἔχετε τὴν πίστιν.] ‘Do not have your faith in personal respects,’ ‘Do not you, who call yourselves believers in Christ, disgrace your faith by exhibitions of partiality.’ WH. with marg. in R.V. take ἔχετε as indicative with a mark of interrogation, ‘Do ye, in accepting persons, hold the faith?’ etc. The interrogative rendering is also preferred by Stier, Schneckenburger, Kern, Gebser, Pott, and other commentators. I think it is simpler and more natural to take ἔχετε as imperative, especially as it is the commencement of a new section of the epistle, and it is the manner of the writer to begin by putting each topic forward clearly and explicitly, usually in the shape of a precept, and afterwards to enforce and illustrate it in a variety of forms. It certainly cannot be said that, taken interrogatively, the sentence gives a clear, unmistakable meaning. At first sight it would seem to suggest that those addressed are not guilty of respect of persons. And the following γάρ, which, if we take εχετε as imperative, gives a warning against respect of persons, because it is shown by an example to involve worldly-mindedness and unrighteous judgment, is hard to explain if we take εχετε as a question: ‘Can it be that you are guilty of partiality? For if you make distinctions in your religious meetings you are not whole-hearted, but led away by worldly considerations.’ The imperative also suits better the seriousness of the writer and the opening words ἀδελφοί μου. For ἐν, expressing the sphere of manifestation, cf. above i. 21 ἐν πρᾶντητι, 1 Tim. i. 18 ἵνα στρατευη ἐν αὐταῖς τὴν καλὴν στρατείαν. Μὴ εχετε is a more personal way of putting μὴ ἔστω ἡ πίστις, implying free-will and responsibility, cf. Mark ix. 50 εχετε ἐν εαυτοῖς ἀλας, Rom. x. 2 ζῆλον Θεοῦ εχουσιν ἀλλ’ οὐ κατὰ ἐπιγνώσιν, below ii. 18 σὺ πίστιν εχεις καὶ ἔργα εχω.

πίστιν τοῦ Κυρίου ἡμῶν.] For this objective genitive cf. Mark xi. 22 εχετε πίστιν Θεοῦ, Acts iii. 6 π. τοῦ ὀνοματος, Rom. iii. 22 δικαιοσύνη Θεοῦ δια πίστεως Ἰησοῦ Χριστοῦ, Gal. ii. 16, Apoc. xiv. 12. The same relation may be expressed by εἰς Acts xx. 21, ἐν Gal. iii. 26, πρὸς 1 Thess. 1–8, ἐπι Heb. vi. 1.

τῆς δόξης.] This genitive has been variously interpreted as having an objective, a subjective, or a qualitative force, and been connected in turn by different commentators with every substantive in the sentence: with προσωπολημψίαις (1) by Erasmus, Calvin, Heisen, Michaelis; with πίστιν (2) by the Peshitto, Grotius, Cornelius a Lapide, Hammond and Hofmann; with the whole or a portion of the phrase τοῦ Κυρίου ... Χριστοῦ (3) by the majority of commentators. 1. Erasmus translates ‘*Cum partium studio quo ex sua quisque opinione quemlibet aestimat*’; Calvin, ‘*Ne in acceptionibus personarum fidem habeatis... ex opinione*,’ which he explains ‘*Nam dum opum vel honorum opinio nostros oculos perstringit, veritas supprimitur.*’ Both interpretations would make δόξης a subjective genitive, denoting the cause or source of προσωπολημψία. Michaelis, on the other hand, gives it an objective force, translating ‘*Admiratio hominum secundum externum splendo-*

rem'; and much in the same way, Heisen. It is now generally recognized that the order of the words renders this explanation of the construction impossible. 2. The Peshitto, followed by Grotius, Hammond, Hofmann, etc., translates 'faith of (in) the glory of Christ' (objective genitive). Huther, 'Christ-given faith in the glory to be revealed'; Gataker, followed by Hottoman, 'the glorious faith in Christ' (qualitative genitive). Though the interval between the two words *πίστιν* and *δόξης* in my opinion entirely precludes any qualitative connexion, it is perhaps not so decisive against Grotius' interpretation. To a certain extent we may find a parallel in i. 2: *τὸ δοκίμιον ὑμῶν τῆς πίστεως*, 'the proof of your faith,' is not unlike *τὴν πίστιν... Ἰησοῦ Χριστοῦ τῆς δόξης* 'the faith in Christ's glory'; but of course the harshness becomes greater with every additional word which separates them, and with the greater importance of those words.¹ 3. It remains to consider the interpretations which make *τῆς δόξης* depend upon the whole, or a part, of the phrase preceding. These may be classified as follows (a) *δόξης* depending on *Χριστοῦ* only; (b) depending on *Ἰησοῦ Χριστοῦ*; (c) on *τοῦ Κυρίου ἡμῶν*; (d) on *τοῦ Κυρίου* understood; (e) on the whole phrase *τ. κ. ἡ. Ἰ. Χ.* (a) 'The Messiah of glory': so Laurentius, Schulthess, Lange, Bouman. The objection to this is, that it is impossible thus to separate *Ἰησοῦ Χριστοῦ*, and that in any case it would require the article before *Χριστοῦ*. (b) So Ewald: 'Den Glauben unsers Herrn, Jesus Christus der Herrlichkeit.' This seems to make an arbitrary division of the words, and is also liable to the same objections as (e). Moreover, do we ever find a proper name used with the genitive of quality? (c) 'Our Lord of glory, Jesus Christ.' So Schneckenburger, De Wette, Wiesinger. If this were the writer's meaning, why did he not place the words *τῆς δόξης* after *ἡμῶν*? (d) 'Our Lord Jesus Christ (the Lord) of glory.' So Baumgarten, Semler, and others; but it is without parallel, and is not supported by any of the later commentators. (e) 'Of our glorious Lord Jesus Christ.' So Kern, Alford, Beyschlag, Erdmann, Schegg, and the great majority of modern commentators. We may allow that St. James makes frequent use of the genitive of quality, as in i. 25 *ακροατῆς ἐπιλησμονῆς*, ii. 4 *κριταὶ διαλογισμῶν πονηρῶν*, etc.; but it is very improbable that such a genitive would be appended to a phrase which is already complete in itself; and we may safely say that no one would have thought of such a construction for this passage if the other suggested interpretations had not involved equal or even greater harshness.

There is, however, a perfectly natural and easy construction suggested by Bengel, which has been set aside by later commentators on what seem to me very inadequate grounds. His note is, '*τῆς δόξης: est appositio, ut ipse Christus dicatur ἡ δόξα... Christus gloria; hinc fideles gloriosi. Hanc fidelium gloriam nullus mundi honos*

¹ Zahn defends the construction *πίστιν τῆς δόξης*, in spite of the order of the words, by comparing Acts iv. 33, where WH. read with B *δυνάμει μεγάλη ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τοῦ Κυρίου Ἰ. Χ. τῆς ἀναστάσεως*, but Blass, following the other uncials, puts *τῆς ἀναστάσεως* after *ἀπόστολοι*.

*aequat, nemo personarum acceptor agnoscit.*¹ The objection made to it is that the abstract term *δοξα*, by itself, is too indefinite to bear this weight of meaning. But other abstractions are used of Christ. He calls himself the Truth, the Life; He is called the Word, why not the Glory? If we had before us such a sentence as *μὴ εχετε ἐν ἀφροσυνῇ τὴν πίστιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ λόγου*, we should have no scruple in translating it 'Do not hold in folly the faith of our Lord Jesus Christ, who is the Word,' any more than we have in translating 1 Tim. i. 1 *κατ' ἐπιταγὴν Κυρίου Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν*, 'According to the command of Christ Jesus, who is our hope.' Why should we object to the similar translation here, 'the faith of our Lord Jesus Christ, who is the glory'? The only question is whether the abstract *δοξα* is thus used of a person. Bengel cites Luke ii. 31 *το σωτηριον ο ἡτοιμασας...δοξαν λαου σου Ἰσραηλ*, Eph. i. 17 *ὁ Θεος του Κυρίου ἡμῶν Ἰησοῦ Χριστου, ὁ Πατηρ τῆς δόξης*, 1 Pet. iv. 14 *ει ὄνειδιζεσθε ἐν ὀνοματι Χριστου, μακαριοι, οτι το τῆς δόξης καὶ το τοῦ Θεου Πνεῦμα ἐφ' υμας ἀναπαυεται* (where he takes *δόξης* as an appellation of Christ). Perhaps more striking parallels are 2 Pet. i. 17 *φωτῆς ἐνεχθεισης τοιαυδε υπο (ἀπὸ ?) τῆς μεγαλοπρεπουσ δόξης* (apparently 'a periphrasis for God Himself,' Alf.), Col. i. 27 *τι το πλοῦτος τῆς δόξης τοῦ μυστηριου τουτου, ο ἐστιν Χριστος ἐν ἡμιν, ἡ ἐλπις τῆς δόξης*, Rom. xi. 4, where it stands for the Shekinah (cf. 1 Sam. iv. 22, Psa. lxxviii. 61, *ib.* cvi. 20, Isa. iv. 5), John xvii. 22 *εγὼ τὴν δόξαν ἣν δέδωκάς μοι δέδωκα αυτοῖς, ib.* i. 14 *ἐθεασάμεθα τὴν δόξαν αυτοῦ, δόξαν ὡς μονογενοῦσ παρα Πατροσ* (of which Westcott says (p. xlvi.) 'Christ the Light of the world is seen by the believer to be the manifested Glory of God'), Heb. i. 3 *ἀπαργασμα δόξης*, cf. Justin *Tryph.* 61 *ὁ Θεος γεγεννηκε δυναμιν τινα ἐξ ἑαντου λογικῆν, ἥτις καὶ δόξα Κυρίου καλεται, ποτε δε υιοσ, ποτε δε σοφία*. Similarly *μεγαλωσυνη* is used Heb. i. 3, and *δυναμιοσ* Matt. xxvi. 64, cf. Clem. Rom. i. 16 *το σκηπτρον τῆς μεγαλωσυνης του Θεου, ὁ Κυριοσ ἡμῶν Χριστοσ Ἰησοῦσ*. We may suppose that the reason why the word *δοξα* stands here alone, without *ἡμῶν* or *του Πατροσ*, is in order that it may be understood in its fullest and widest sense of Him who alone comprises all glory in Himself. This interpretation is confirmed by the rhythm which makes a natural pause before *τῆς δόξης*.

Since the above note was written I find that Mr. Bassett in his commentary takes *τῆς δόξης*, as I have done, in apposition to *τοῦ Κυρίου*. In an appendix on this verse, to show that the name Shekinah was used by the Jews of God or of the Messiah, he cites Psa. lxxxv. 9 *εγγὺσ τῶν φοβουμενων αυτον το σωτήριον αὐτου, του κατασκηνώσαι δόξαν εν τη γῆ ἡμῶν*, on which Jennings notes 'the glory is certainly as in Psa. lxiii. 2, Zech. vi. 12, 13, that of the Divine Presence which now again dawns on the restored people...St. John's description of the Advent of Christ offers an approximate parallel... "the Word was made flesh and dwelt (*εσκήνωσε*) among us and we beheld his glory...full of grace and truth": so here ver. 10

¹ WH. in their marginal reading imply this construction by placing a comma after *Χριστοῦ*. Cf. Ign. *Eph.* 3 *Ἰησοῦσ Χριστοσ τὸ ἀδιάκριτον ἡμῶν ζῆν*.

tells of a concurrence of Divine goodness and truth.' Bassett refers also to Hagg. ii 7, 9, Zech. ii. 5 'I, saith the Lord, will be [the] glory in the midst of her,' *ib.* v. 8, 10, and to the book Sohar,¹ where the Son of God is spoken of as the Shekinah. Thus *δοξα* would appear to be equivalent to Emmanuel, cf. Apoc. xxi. 3 *ἡ σκηνη* (= Shekinah) *τοῦ Θεοῦ μετα τῶν ἀνθρώπων*, Lev. xxvi. 11, 12 *θήσω τὴν σκηνὴν μου ἐν ὑμῖν καὶ... ἐμπεριπατήσω ἐν ὑμῖν, καὶ ἔσομαι ὑμῶν Θεος καὶ ὑμεῖς ἔσεσθέ μοι λαός*, and Pirke Aboth iii. 3 'two that sit together and are occupied in words of Thorah have the Shekinah among them,' where Taylor compares Matt. xviii. 20 'there am I in the midst of them.'² [Spitta thinks the difficulty of construction betrays the interpolation of *ἡμῶν* 'I.X. by the Christian editor (see above *Introd.* pp. cxcii. foll.) and cites the following exx. of the use of *ὁ Κύριος τῆς δόξης* for Jehovah from Enoch: xxii. 14 *ἠυλόγησα τ. Κυριον τῆς δόξης*, xxv. 3 *ὁ μέγας Κύριος τῆς δόξης, ὁ βασιλεὺς τοῦ αἰῶνος*, also xxv. 7, xxvii. 3, 5.]

2. *εἰς συναγωγὴν ὑμῶν.*] Either 'to a meeting of yours,' or 'into your synagogue,' the article being omitted according to Hellenistic use, as in v. 20 *ἐκ πλανῆς αὐτοῦ*. The word is used of a distinctively Christian assembly by Hermas *Mand.* xi. 9 (when a man having the Spirit of God comes) *εἰς συναγωγὴν ἀνδρῶν δικαίων... καὶ εντευξίς γένηται πρὸς τὸν Θεὸν τῆς συναγωγῆς τῶν ἀνδρῶν ἐκεῖνων* (there the power of the spirit is manifested). In the note Harnack says that the word is used in the earlier Greek only in the active sense of 'bringing together,' but by Jewish writers of the apostolic age (1) of the religious community, (2) of the religious assembly, (3) of the place of assembly. It alternates with *ἐκκλησία* in the LXX., but the latter soon became the predominant and distinctive term among the Christians, *συναγωγή* being contrasted with it, as denoting an assembly of Jews or heretics, cf. Apoc. ii. 9, iii. 9 *συναγωγή τοῦ Σατανα*, and many passages cited by Harnack from Tertullian, Irenæus, Clem. Al., Apost. Constitt. It seems, however, that the Christians of Judæa retained the wider use, after it had been abandoned elsewhere, as Epiphanius (*Hæer.* xxx. 18) says of the Ebionites *συναγωγὴν οὗτοι καλοῦσι τὴν ἑαυτῶν ἐκκλησίαν, καὶ οὐχὶ ἐκκλησίαν* (Lightfoot *Philipp.* p. 190). It is also found loosely used by other Christian writers in the sense of 'gathering' (*ἐπισυναγωγή* Heb. x. 25), as Ignat. *Polyc.* iv. 2 *πυκνότερον συναγωγὰι γινέσθωσαν* (= Didaché xvi. 2 *πυκνῶς συναχθήσεσθε*), Theoph. *ad Autol.* ii. 14 *δέδωκεν ὁ Θεὸς τῷ κόσμῳ... τὰς συναγωγὰς, λεγομένας δὲ ἐκκλησίας ἁγίας*, Clem. Al. *Strom.* vi. 4, p. 756 *ἀληθεῖα οὐρανόθεν ἀνωθεν ἐπὶ τὴν συναγωγὴν τῆς ἐκκλησίας ἀφιγμένη*, Const. Apostol. iii. 6, *οὐ γὰρ ἐπὶ τὸ κοινὸν τῆς συναγωγῆς ἀνάπαυμα ἐν τῇ κυριακῇ καταπτώσιν*. Some have supposed that

¹ 'Commenting on Psa. ii. Simeon ben Jochai speaks of "the Lord of the serving angels, the son of the Highest, yea, the Shekinah," and again, "God said, Faithful Shepherd! verily thou art my Son, yea, the Shekinah."' Bassett, p. 101.

² Delitzsch, in his story on Jerusalem in the time of the Herods, says with reference to this verse of Aboth, 'they had often felt in past days that the Shekinah was in their midst, but now this gracious Presence assumed bodily form in the person of Jesus, as the Messiah of Israel'—(shortened from English tr. p. 121).

συναγωγή should be taken in its ordinary sense of a Jewish synagogue, the epistle having been written at a time when the separation of Christians from Jews was not completely effected. Compare Westcott *Heb.* p. xxxviii. 'For a time the fellowship of the church and synagogue was allowed on both sides. Little by little the growth of the Gentile element in the church excited the active hostility of the Jews against the whole body of Christians, as it troubled the Jewish converts themselves. This hostility could not fail to be intensified in Palestine by the spread of aggressive nationalism there shortly before the outbreak of the Jewish war. . . . When as yet the national unbelief of the Jews was undeclared it was not possible to foresee that the coming of Christ would bring the overthrow of the old order. The approaching catastrophe was not realized in the earlier apostolic writings. In the epistle to the Hebrews it is 'shown to be imminent.' So we read in Acts vi. 19 of Christians belonging to the synagogue of the Libertines; in Acts xv. 21 it seems to be implied that the Jewish Christians still heard Moses read in the synagogue every sabbath-day; *ib.* ix. 4 Saul takes letters to the synagogues in Damascus bidding them to purge themselves of Christian members, cf. xxii. 19 *ἐγὼ ἤμην φυλακίζων καὶ δερῶν κατα τὰς συναγωγὰς τοὺς πιστευόντας ἐπὶ σε*. Afterwards in his missionary journeys St. Paul regularly begins by preaching in the synagogues (Acts xiii. 14, 43; xiv. 1; xvii. 1, 2, 10, 17; xviii. 4, 26; xix. 8); in Corinth we hear of his leaving the synagogue in consequence of the violent opposition of the Jews and making use of an adjoining house (Acts. xviii. 7); at Ephesus he preached in the synagogue for three months before he withdrew to the school of Tyrannus (*ib.* xix. 9). In our text it is plain that the writer supposes the meeting-place mentioned to be open to non-Christians: strangers might enter it either from curiosity, or from sympathy, or from malice, to spy out what was going on. St. Paul refers to such visits from strangers in 1 Cor. xiv. 23. But as it is called *συναγωγὴν υμῶν*, it is evidently assumed that it was mainly under Christian direction. The precise circumstances would of course vary from town to town.

χρυσοδακτύλιος.] *ἀπ.* λεγ. Lucian (*Tim.* 20) uses *χρυσοχειρ* in the same sense, and Epict. *Diss.* i. 22 speaks of *γέρων χρυσοῦς δακτυλίους ἔχων πολλούς*, so Seneca *N.Q.* vii. 31 *omni articulo gemma exponitur*, Plin. *N.H.* xxxiii. ch. 6, Juv. i. 28: that the wearing of rings was customary among the Jews appears from Luke xv. 22. Clem. Al. *Paed.* iii. p. 288 says that a man should only wear a ring on the little finger, and that it should bear some religious emblem, dove, or fish, or anchor. In Const. Apost. i. 3 Christians are warned against fine clothing and wearing of rings (*μηδε χρυσήλατον σφενδογὴν τοῖς δακτύλοις σου περιθῆς*), for these are all marks of wantonness. For *ανηρ* see above i. 8 n.

ἐν εσθῆτι λαμπρᾷ.] *ἐν* is classical in this use, like *in* in Latin. The same epithet is used (Luke xxiii. 11) of the robe in which Herod clothed Jesus [should this be identified with the *πορφυρον ἱμάτιον* put on him by the soldiers John xix. 2?], and of the angel (Acts x. 33), cf. Posidonius *ap. Athen.* v. p. 212 *d.* of the upstart Athenio, who *ἐξήγει χλαμίδα λαμπρὰν ἐκσυρῶν καὶ περικειμένος δακτυλίον χρυσοῦ*, Philo M. 2. p. 56

(of Joseph) ἀντι ρυπωσης λαμπραν ἔσθητα ἀντιδοντες, Artemid. ii. 3 fin. ἀεὶ δε ἄμεινον καθαρα καὶ λαμπρα ἱματια εχειν και πεπλυμενα καλῶς η ρυπαρα και απλυτα. There does not seem any reason to confine the meaning to white colour as Thomas Magister and Casaubon on Theophr. *Char.* 21. According to Wolf, the latter allows (in his *Exercitt c. Bar.* xvi. 73, p. 532) that it may refer to any brilliant colour, and so Salmas. on Tertull. *Pall.* p. 182. In Euseb. *H.E.* ii. 10 a robe called λαμπρα καὶ βασιλικη is afterwards described as στολὴ ἐξ αργυρου πεποιμημένη. Here the contrast with ρυπαρα 'soiled,' 'shabby,' (see above i. 21 n.) would perhaps be most marked in the case of white, which was also the usual colour worn by the Jews. Similar expressions are ἱματισμος ενδοξος Luke vii. 25, or πολυτελής 1 Tim. ii. 9.

εἰσέλθη δὲ καλ.] 'And there come in also on the other hand.' For omission of the correlative μεν cf. above i. 13 πειράζει δε, below v. 10 πταίση δε, iv. 6 ταπεινοῖς δε, Matt. xxiii. 24, 25, Buttm. pp. 312 foll. For the repetition of the verb see Essay on Grammar. For construction see below ver. 15 foll. εἰαν γυμνοὶ υπαρχωσιν., εἶπη δε τις...μη δωτε δέ. We must suppose that in each case the man is unknown, and that each has his place assigned to him only on the ground of his appearance.

3. ἐπιβλεψητε.] 'Look with favour,' as in Luke i. 48, ix. 38, 1 Kings vii. 28, Psa. xxiv. 16. This meaning is not found in classical writers.

φορουντα.] So Matt. xi. 8 οἱ τα μαλακα φοροῦντες, and in classical writers.

κάθον ὡδε καλως.] The form καθου for καθησο occurs in Psa. cx. 1 καθου εκ δεξιων μου (five times quoted in N.T.), and in Sir. ix. 9 μετα υπάνδρου γυναικος μη καθου. It is attributed by the grammarians to Aristophanes and Menander, but it is not found in their extant remains. The corresponding indicative σὺ καθη is found Acts xxiii. 3, see Winer, p. 98. For καλῶς = *laute, pulchre*, i.e. 'in a good seat,' Field compares Alciph. *Ep.* iii. 20 ἀγει με τις λαβῶν εις το θέατρον καθισας ἐν καλω, Aelian *V.H.* ii. 13 εν καλῶ τοῦ θεάτρου καθῆσθαι, see too Arist. *Eq.* 785 καθίζου μαλακως, Epict. *Diss.* i. 25, 27 πῶς ουν θεωρήσω καλῶς εν τῷ ἀμφιθεατρῳ; Theile quotes 'Ptolemy καλως ἐκάθισε a bust of Homer,' for which he gives the erroneous reference Socr. xiii. 22. On the distinctions in the synagogue see *D. of B.* s.v. and Matt. xxiii. 6; and, as to the duties of the deacons in finding seats for strangers in the congregation, Apost. Const. ii. 58, ed. Ultzen, p. 70, where there may perhaps be an allusion to this passage in the words εἰ δε πτωχος η ἀγενής η ξενος ἐπελθοι . . . καὶ τοπος ουχ υπαρχει, και τούτοις τοπον ποιησει ἐξ ολης τῆς καρδιας ο διακονος ινα μὴ προς ανθρωπον γενηται η προσωποληψια, αλλα προς Θεον η διακονια εὐάρεστος κ.τ.λ., Plut. *Mor.* 58 C.

καλ τω πτωχῷ εἶπητε.] We should rather have expected δε instead of και to point the contrast to the case of the rich man; but the writer regards each action by itself, irrespective of the contrast, as constituting an instance of προσωποληψια.

ὑπὸ τὸ ὑποπόδιον.] i.e. 'on the floor close to my footstool,' cf. Exod. xix. 17 παρεστησαν ὑπὸ το ορος, and such phrases as υπο τειχος, and see

Luke x. 39 παρακάθισασα παρὰ τοὺς πόδας τοῦ Κυρίου, *ib.* viii. 35 and Acts xxii. 3. The addition of τῶν ποδῶν in A and other MSS. is borrowed from Ps. cx. 1, which is quoted repeatedly in the N.T.

4. οὐ διεκρίθητε ἐν ἑαυτοῖς;]¹ 'Are you not divided in yourselves?' *i.e.* guilty of διψυχία, as in i. 8. You have not a single eye, but you are influenced by worldly considerations: you look to the world and not to Christ only. For διεκ. see on i. 6, and ἀδιάκριτος, iii. 17. For ἐν ἑαυτοῖς instead of ἐν ὑμῖν αὐτοῖς see i. 22 n. and cf. Mark xi. 23 διακριθῆ ἐν τῇ καρδίᾳ αὐτοῦ. For construction εἰάν εἶπητε...οὐ διεκρίθητε, aor. instead of future or present, cf. 1 Cor. vii. 28 εἰάν γαμήσης οὐχ ἡμαρτες, John xv. 6 εἰάν μή τις μένη ἐν ἐμοὶ ἐβλήθη ἔξω καὶ ἐξηράνθη, Dem. *F.L.* p. 411 κἂν ἀναγκασθῆ που συντυχεῖν ἀπεπήδησεν εὐθέως. I think the aorist in such passages commonly expresses the immediateness of the consequence, 'if ye speak thus, ye are thereby shown to be,' cf. n. on i. 24 on a similar use of the perfect. In 1 Cor. vii. 28 it seems to show a wish on the part of the apostle to repudiate at once any idea of blaming a man for marrying: 'if you should marry, I don't mean to say it was wrong in you to get married,' see Winer, p. 366 and Devarius ii. 451, there referred to; Goodwin § 155. Others take it as the gnomic aorist expressing a general fact, on which see i. 11, 24.

κριταὶ διαλογισμῶν πονηρῶν.] 'Wrong-considering judges,' gen. of quality like ακροατῆς ἐπιλησμονῆς above i. 25, ὁ κοσμος τῆς ἀδικίας below iii 6, κρισιν βλασφημίας Jude 9. Peile compares Soph. *Aj.* 888 μακρῶν ἀλαταν πονῶν. Any one who speaks against his neighbour becomes a κριτής, as we read below iv. 11. The reference here is to the worldly considerations of expediency, which made them pay court to the rich and slight the poor. The phrase occurs also in Matt. xv. 19 ἐκ τῆς καρδίας ερχονται διαλογισμοὶ πονηροί: examples of such διαλογισμοί are given in Luke v. 21, 22, Rom. i. 21, see Hatch, p. 8.

5. ἀκούσατε.] One of the rousing words employed by St. James, like μη πλανασθε i. 16, ἄγε νυν iv. 13. It is not used in the other epistles. In the Gospels and Apocalypse we find the still more urgent ὁ εχων οὖς ἀκουσατω. The simple ἀδελφοί of the first verse is here repeated in a more affectionate form, as i. 16, 19 repeat i. 2.

ἐξελέξατο.] Used (in middle voice only) of the choosing of Israel Deut. xiv. 1, 2, and of the 'elect' Eph. i. 4; St. Paul speaks in much the same way 1 Cor. i. 27 τα μωρα του κοσμου ἐξελέξατο ὁ Θεος κ.τ.λ., and our Lord, Luke iv. 18, xviii. 25, Matt. xi. 5, 'To the poor the Gospel is preached.'

τοὺς πτωχοὺς τῷ κόσμῳ.] 'Poor to the world,' *i.e.* in the world's judgment, 'outwardly poor,' see below iv. 4 and Luke xii. 21 ο θησαυριζων εαντῷ καὶ μη εἰς Θεὸν πλουτῶν. For a similar antithesis of the outwardly poor and inwardly rich cf. above i. 9 ὁ ταπεινὸς ἐν τῷ ὕψει, 1 Tim. 17, 18 τοις πλουσίοις ἐν τῷ νυν αἰωνι) (πλουσιοις ἐν εργαῖς καλοῖς.² So of the two kinds of wisdom below iii. 15 and 1 Cor. iii. 19 ἡ σοφία του κοσμου μωρία παρα τῷ Θεῷ ἐστιν. For dative cf. Acts vii. 20

¹ B. omits οὐ, probably owing to the preceding μου.

² [Compare Herm. *Sim.* ii. C. T.]

ἀστειὸς τῷ Θεῷ, 2 Cor. x. 4 δυνατὰ τῷ Θεῷ, 1 Cor. ix. 2 ἄλλοις οὐκ εἰμι ἀπόστολος, Winer, p. 265. On πτωχός see Hatch, p. 73. It is the regular word for 'poor' in N.T.

πλουσίους ἐν πίστει.] Oblique predicate, after ἐξελέξατο. This verb is sometimes used absolutely, as in Mark xiii. 20, 1 Cor. i. 27; sometimes with infinitive as in Acts i. 25 ἀνάδειξον. ὃν ἐξελέξω...λαβεῖν τον τόπον τῆς διακονίας ταύτης, Eph. i. 4 ἐξελέξατο ἡμᾶς ἐν αὐτῷ...εἶναι ἡμᾶς ἁγίους, where εἶναι ἡμᾶς might be omitted, giving rise to the construction in the text, cf. Rom. viii. 29 οὓς προέγνω καὶ προὐρίσεν συμμόρφους τῆς εἰκόνας, Phil. iii. 21 ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, 2 Cor. iii. 6 ἰκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, Acts v. 31 τοῦτον ὁ Θεὸς σωτήρα ὕψωσεν, Rom. iii. 25 ὃν προέθετο ἱλαστήριον, 1 John iv. 14 ἀπεσταλκεν τὸν υἱὸν σωτήρα τοῦ κόσμου, also in classical Greek as Plato *Meno* 94 τούτους ἰππέας ἐδίδαξεν οὐδενὸς χείρους Ἀθηναίων, especially with verbs of choosing and with the so-called 'factitive verbs' generally. Some take ἐν here with an instrumental sense, but this seems unnecessary. We find ἐν, expressing the sphere, used with πλουσιος and the cognate verbs in 1 Cor. i. 5 ἐν παντὶ λογῷ ἐπλουτισθητε, 2 Cor. ix. 11, 1 Tim. vi. 18 πλουτεῖν ἐν ἐργοῖς, so Eph. ii. 4 Θεὸς πλουσιος ὢν ἐν ἐλεει. Wetst. cites the rabbinical phrase 'rich in the law' = learned. The antithesis is not logically exact (cf. above i. 17 πασα, and 25 ποιητῆς ἐργου): either the latter member should have been 'rich towards God,' or the former 'poor in worldly wealth' as opposed to those who are rich in the inner treasure of faith. Cf. Philo *M.* 2. p. 425 οἷς μὲν γὰρ ἀληθινὸς πλοῦτος ἐν οὐρανῷ κατακεῖται δια σοφίας καὶ οσιότητος ἀσκηθείς, τουτοις καὶ ὁ τῶν χρημάτων τῆς γῆς περιουσιάζει, *ib.* p. 5 ο μη τυφλὸς ἀλλ οξὺ βλέπων πλοῦτος ἢ τῶν ἀρετῶν ἐστὶ περιουσία, Test. Gad 7 ὁ γὰρ πένης καὶ ἀφθονος ἐπὶ πασι Κυριῷ ευχαριστῶν αὐτος παρα πασι πλουτεῖ, Plato *Phaedr.* p. 279 πλουσιον νομιζοιμι τον σοφόν.

κληρονόμους τῆς βασιλείας.] Matt. v. 3 μακαριοι οἱ πτωχοὶ τῷ πνευματι οτι αὐτων ἐστὶν ἡ βασιλεία τῶν οὐρανῶν (τῷ πνευματι is omitted in Luke xvi. 20), Matt. xxv. 34 δεῦτε οἱ ευλογημενοι τοῦ πατρός μου κληρονομησατε την ἡτοιμασμένην ὑμῖν βασιλειαν ἀπο καταβολῆς κοσμου, 1 Pet. i. 4 εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον, Justin *M. Diogn.* 10 οἷς την ἐν οὐρανῷ βασιλειαν ἐπηγγείλατο καὶ δώσει τοῖς ἀγαπήσασιν αὐτον, borrowed, as the final words show, from this passage. See Westcott's excellent note on Heb. vi. 12, pp. 167 ff., where after tracing the use of the word κληρονομος in the O.T. he says that in 'the N.T. the word is commonly used in connexion with the blessing (1 Pet. iii. 9) which belongs to divine sonship, the spiritual correlative to the promise to Abraham (Rom. iv. 13 f.; viii. 17; Gal. iii. 18, 29; iv. 1, 7; Heb. vi. 12, 17; xi. 8). The son of God, as son, enjoys that which answers to his new birth (cf. Matt. v. 5; Eph. i. 14, 18; Col. iii. 24). This is described as "eternal life" (Matt. xix. 29; Tit. iii. 17; comp. Mark x. 17; Luke x. 25, xviii. 18), or "the kingdom of God" (1 Cor. vi. 9 f.; xv. 50; Gal. v. 21; comp. Matt. xxv. 34; Eph. v. 5), or "salvation" (Heb. i. 14), an "inheritance incorruptible," "the eternal inheritance" (Heb. ix. 15).' W. continues (p. 483), 'the heirship of man to the Divine blessing,

answering to his nature, is founded on God's purpose in creation, on the gift of His image with the power of attaining to His likeness.'

ἡς ἐπηγγελάτο τοῖς ἀγαπῶσιν αὐτόν.] See above i. 12, where the same words are used of the crown. For attraction cf. 1 John iii. 24 ἐκ τοῦ πνεύματος οὗ ἔδωκεν, Winer, p. 203. In the Psalms 'the poor' is almost equivalent to 'the godly'; with the same feeling the Jewish Christians took the name 'Ebionites.'

In this and the following verses their *προσωποληψία* is condemned (1) as impiety, contravening the purpose of God, who has selected the poor as special objects of His love; (2) as injustice and want of common sense, since it was the rich who oppressed them.

6. ἠτιμάσατε.] In the case supposed you slighted him by putting him into an inferior position, cf. Prov. xiv. 21 ο ατιμάζων πένητας αμαρτανει, ἐλεῶν δὲ πτωχοὺς μακαριστός, *ib.* xxii. 22, Sir. x. 22 οὐ δίκαιον ατιμασαι πτωχὸν συνετόν, καὶ οὐ καθήκει δοξασαι ανδρα αμαρτωλον, the word is also used Luke xx. 11, Acts v. 41. For a similar instance of unfair distinctions among Christians see 1 Cor. xi. 22. St. Peter in his 1st epistle ii. 17 lays down the rule πάντας τιμησατε.

οἱ πλοῦσοι καταδυναστεουσιν ὑμῶν.] In the supposed case the sole ground of preference between the two strangers was that the one seemed rich, the other poor; but you have certainly no reason for favouring the rich as a class. The verb only occurs elsewhere in Acts x. 38 καταδυναστευόμενος ὑπο τοῦ διαβολου, in N.T. but we find the similar forms κατακυριεῦειν and κατεξουσιάζειν Matt. xx. 25. It is not uncommon in LXX. with acc., cf. Micah ii. 2 οίκους κατεδυνάστευον, Amos viii. 4, Wisd. ii. 10 καταδυναστευωμεν πένητα δίκαιον κ.τ.λ., *ib.* xv. 14. It is used with a gen. in Diod. 13. 73, and in Aristeas (cited by Spitta) xl. 4 μηδε τῇ περι ἑαυτοὺς ἰσχυι πεποιθοτας ἑτέρων καταδυναστευειν, also in Herm. *Mand.* xii. 5 καταδ. τῶν δουλων τ. Θεου. For warnings against wealth cf. below v. 1 foll., 1 Tim. vi. 9, 10, Matt. xiii. 22, xix. 23 foll., Sir. xiii. 3, 18.

αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια;] 'With their own hand drag you to the tribunals.' The pronoun αὐτοῦ is used in the nominative, not only with the meaning 'self' when attached to a subject, as in classical Greek, but also when itself standing for the subject, with a less amount of emphasis, which we might render 'he for his part' or 'it was he who,' as in the next clause. It is disputed whether it does not in some cases lose its emphatic force altogether, as in Luke xix. 2 καὶ ἴδου ἀνηρ ονοματι καλουμενος Ζακχαιος, καὶ αὐτοῦ ἦν ἀρχιτελωνης καὶ αὐτοῦ πλουσιος, where it seems pleonastic, so xxiv. 31 αὐτων δε διηνοίχθησαν οἱ οφθαλμοὶ καὶ ἐπεγνώσαν αὐτον καὶ αὐτοῦ αφαντος ἐγένετο ἀπ' αὐτων, see Winer, pp. 186 foll.; A Buttmann, pp. 93 foll. I have not noticed the fem. and neut. used in this laxer signification. St. Paul condemns Christians for going to law with one another (1 Cor. vi. where see Wetst.): here St. James is speaking of the persecution of Christians by Jews, especially by the rich Sadducees, cf. Acts. iv. 1, xiii. 50. Paul and Silas were dragged before the judgment-seat (called κριτήριον 1 Cor. vi. 2, 4, Exod. xxi. 6, Dan. vii. 9, Polyb. ix. 33; the classical word is δικαστήριον) at Philippi, ἐπιλαβομενοι εἰλκυσαν εἰς τὴν ἀγοραν ἐπὶ τοὺς ἀρχοντας (Acts xvi.

19); and of Saul before his conversion we read *συρων ανδρας και γυναικας παρεδιδου εις φυλακήν*. Our Lord foretold that his disciples would be cited before the law courts both of Jews and Gentiles (Matt. x. 17, 18), be expelled from the synagogue, and put to death (John xvi. 2).

7. *ουκ αυτοι βλασφημοῦσιν τὸ καλὸν ὄνομα;*] 'Is it not they who blaspheme the noble name?' *βλασφημος* and its cognates are used generally of slander and evil-speaking, as in 2 Pet. ii. 11, Tit. iii. 2, Col. iii. 8: in the N.T. they have also the special meaning of impiety towards God and Christ (= *λέγει αναθεμα Ἰησουν*): so St. Paul (Acts xxvi. 11) *κατα πασας τας συναγωγας πολλακις τιμωρων αυτους ηνάγκαζον βλασφημεῖν*, and 1 Tim. i. 13 *το προτερον οντα με βλασφημον και διωκτην και υβριστην*. Cf. Justin M. *Τρυφῆ* § 117 (*Χριστοῦ*) *ονομα βεβηλωθηναι κατα πασαν την γην και βλασφημεισθαι οι αρχιερεις του λαοῦ υμων και διδασκαλοι εἰργάσαντο*, *ib.* § 16 with Otto's note. We first read of the sin of blasphemy and its punishment in Lev. xxiv. 10–16.

This is understood, by Zahn and others, of wealthy members of the Church. If so, we must explain it, *either* by supposing that the rich were more readily induced to apostatize and blaspheme Christ (cf. Acts xxvi. 11, Plin. *Ep.* x. 97. 5, Polyc. *Mart.* 9) than the poor, which may be illustrated from Herm. *Sim.* viii. 6. 4 *οὔτοι εισιν οι αποσταται και προδοται τῆς εκκλησιας και βλασφημήσαντες ἐν ταῖς αμαρτιαῖς αυτῶν τὸν Κυριον* (called *βλάσφημοι εις τον Κυριον ib.* ix. 19. 1), *ετι δε και ἐπαισχυνθεντες το ονομα Κυριου το επικληθὲν ἐπ αυτους*, where see Harnack's note; *or*, in accordance with Rom. ii. 24 *το ονομα του Θεοῦ δι' υμᾶς βλασφημειται ἐν τοῖς ἔθνεσι* (a quotation from Isa. lii. 5), 2 Pet. ii. 2 *δι' ους η ὁδος τῆς αληθειας βλασφημηθήσεται*, 1 Tim. vi. 1 *ινα μὴ το ονομα τοῦ Θεου βλασφημηται*, Tit. ii. 5, we may understand it of those who profess to know God, but by their works deny him, Tit. i. 16, cf. Clem. Rom. ii. 13. The use of the active voice seems less suited to this interpretation, though Theile cites from Euseb. *H.E.* v. 1 *δια τῆς ἀναστροφῆς αυτων βλασφημουντες την οδον*. On the whole I think the general sense of the passage suits better with the idea that the blasphemers are unbelieving Jews, as in Acts xiii. 45 *αντέλεγον βλασφημουντες*, and this is suggested, as Dr. Plummer remarks, by the following *εφ' ὑμας*, not *επ αυτους*.

τὸ καλὸν ὄνομα.] Cf. below v. 14, Acts v. 41 *υπὲρ του ονοματος ατιμασθῆναι*, Phil. ii. 9, 10 *το ονομα το ὑπὲρ πάντων ονομα*, Acts iv. 12 *ουτε ονομα ἐστιν ετερον υπο τον ουρανον το δεδομένον ἐν ανθρωποις ω δει σωθῆναι ἡμας*, Matt. i. 21, Deut. xxviii. 58 *το ονομα το εντιμον το θαυμαστον τουτο, Κυριον τον Θεον σου*, 2 Macc. viii. 15 *ενεκεν τῆς ἐπ' αυτους ἐπικλησεως του σεμνου και μεγαλοπρεπουσ ονοματος αυτου*, Hermas *Vis.* iii. 3 *του παντοκρατορος και ἐνδοξου ονόματος*, *ib.* iv. 1 *το ονομα αυτου (του Κυρίου) το μεγα και ενδοξον*, *Sim.* ix. 18. 5, Taylor's *Jewish Fathers*, pp. 80 foll. So Clem. Rom. i. 1 *ὥστε το σεμνον ονομα βλασφημηθῆναι*, *ib.* 58.

τὸ ἐπικληθὲν ἐφ' ὑμας.] This Hebraism comes from the LXX. (Amos ix. 12) *παντα τα ἔθνη ἐφ' οὓς επικεκληται το ονομα μου ἐπ αυτους*, also quoted by the writer of this epistle in his address to the Council at Jerusalem (Acts xv. 17). The phrase is common in the O.T., see Deut. xxviii.

10 ὄφονται πάντα τὰ ἔθνη ὅτι τὸ ὄνομα Κυρίου ἐπικέκληταί σοι, Numb. vi. 27, 2 Chron. vii. 14, Isa. lxii. 2, lxiii. 19, Jer. xxv. 29, 2 Macc. viii. 15. It is used not only of Israel, as the people of Jehovah, but also of the wife taking the husband's name (Isa. iv. 1), of children named after their father (Gen. xlviii. 16). It is questioned whether the reference here is to the name Χριστιανός, which came into use at Antioch apparently before St. Paul's first missionary journey (Acts xi. 26), and which is found in Acts xxvi. 28, 1 Pet. iv. 16 (see Lightfoot's *Ignatius*, vol. i. pp. 400-404); or to baptism, cf. Acts ii. 38 βαπτισθήτω εαστος ὑμῶν ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ, *ib.* viii. 16, x. 48, *Hermas Sim.* 9. 16 πρὶν φορέσαι τὸν ἄνθρωπον τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ νεκρός ἐστιν· οταν δὲ λάβῃ τὴν σφραγίδα (baptism) ἀποτίθεται τὴν νέκρωσιν καὶ ἀναλαμβάνει τὴν ζωὴν, Justin M. *Apol.* i. p. 94 (in baptism) ἐπονομαζεται τῷ ἐλομένῳ ἀναγεννηθῆναι...τὸ τοῦ Πατρὸς τῶν ὄλων ὄνομα. The latter explanation seems the better, both as more suited to the phrase, which seems to imply an actual invocation of the name of Christ over each individual believer; and also because Christians were known to each other by such names as ἀδελφοί and πιστοί, while Χριστιανοί, like Ναζωραῖοι and Γαλιλαιοι, was at first used by outsiders as a name of reproach. Cyprian (*Ep.* 73, 16) condemns the custom of baptizing in the name of Christ alone, cf. Harnack, *Hist. of Dogma* vol. i. p. 206 tr.

8. This respect for the rich may, *however*, (μέντοι in its ordinary sense) proceed from a good motive; it may be, you are filled with the spirit of love, ready to forgive injury and to do to others as you would have them do to you. If so, well and good. But if your conduct is really determined by worldly motives, if you treat the rich well, simply because he is rich and you wish to gain favour with him, and treat the poor harshly, because he cannot advance your interests, then you break the law which forbids respect of persons and enjoins special consideration for the poor. It will not do for you to plead that you are scrupulous in other duties. The law is a whole; it is the revelation of God's will. Disregard to a single point is disregard to the Lawgiver; it is disobedience to God; and the spirit of disobedience breaks the law as a whole. Do not entertain any idea of keeping this or that particular precept, and obtaining credit by that means. Such views belong to the slavish conception of law as a collection of unconnected rules bearing on outward conduct alone. The Christian law is a law of liberty; it is the free manifestation in outward act of the loving spirit within. We shall be judged not by the observance or neglect of this or that external rule, but by the degree in which our heart and life have been penetrated by the spirit of love. If we show kindness, consideration, compassion in our behaviour to other men, we shall meet the same in God's judgment of us.

νόμον τελειτε βασιλικόν.] Middleton (p. 423) thinks the absence of the article forbids the translation 'the royal law.' I do not understand what he means by the words, 'βασιλικός I interpret *excellent*, in which case the article is unnecessary.' We have no right to tone down the remarkable word βασιλικός, and even if we were at liberty to do so it

makes very poor sense to say 'ye fulfil an excellent law.' Hofmann and Schegg, however, agree with M. : the latter says 'νόμον ohne Artikel, weil Jakobus nicht das Gesetz der Nächstenliebe meint, sondern ein spezielles Gebot das aus dem Nächstenliebe hervorgeht (viz. "Seeleneifer," the Jewish love of proselytizing, as he explains above) und so erhaben ist, dass es ein königliches genannt zu werden verdient.' Such an interpretation needs no refutation, but it is strange that neither Winer nor Buttman has referred to this passage in discussing the use of the article in the N.T. There is no difficulty in the anarthrous νόμος being used (as below iv. 11) for the law of Christ or of Moses on the same principle that βασιλευς could be used for the king of Persia, but the addition of an anarthrous epithet should not have been passed over without comment, as it has been by the editors generally. The only other instances named by Winer are 1 Thess. i. 9 δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ (which might there be indefinite, 'to serve a living and true God,' in contrast with the preceding ἐπεστρεψατε ἀπο τῶν εἰδῶλων : see, however, Westcott on Heb. iii. 12 ἀποστῆναι ἀπο Θεοῦ ζῶντος 'the anarthrous title, which is far more common than ὁ Θεὸς ὁ ζῶν, always fixes attention upon the *character* as distinguished from the "Person" of God. In every case it suggests a ground for corresponding thought or action'), and the constantly recurring Πνεῦμα ἅγιον, which is used not only after a preposition, as in Matt. i. 18 εὑρεθῆ ἐν γαστρὶ ἐχουσα ἐκ Πνεύματος ἁγίου, but also without a preposition and even in the nominative, e.g. Luke i. 15 Πνεύματος ἁγίου πλησθησεται, 35 Πνεῦμα ἅγιον ἐπελευσεται ἐπὶ σε, *ib.* ii. 25 Πνεῦμα ἦν ἁγιον ἐπ' αὐτον. It is noticeable that, when there is no article, the words are always in this order, but, with the article, τὸ ἅγιον Πν. is not much less common than τὸ Πν. τὸ αγ.¹ We may compare also Luke i. 72 μνησθῆναι διαθήκης ἁγίας αὐτοῦ and other exx. given in the Essay on Grammar. The phrase νόμον τελεῖτε is found only here and in Rom. ii. 27. The commandment of love on which all others hang (Rom. xiii. 8, Gal. v. 14) is rightly called 'supreme' βασιλικός : so Philo M. ii. 459 οἱ σοφοὶ βασιλικωτερον οὐδεν ἀρετῆς νομιζοντες, *ib.* p. 364 βασιλικην εἰωθεν ονομάζειν Μωϋσῆς ὁδον τὴν μεσην ὑπερβολῆς καὶ ἐλλειψεως οὐσαν μεθοριον, *ib.* M. i. 526 astronomy is βασιλις τῶν ἐπιστημων, Justin *Apol.* i. 12 ὁ λόγος οὐ βασιλικωτατον (superl. for comp.) ἀρχοντα οὐδένα οἶδαμεν. Spitta cites 4 Macc. xiv. 2 ὡ βασιλέων λογισμοὶ βασιλικωτεροί : Zahn (*Gesch. Neut. Kan.* i. 323) compares Clem. Al. *Strom.* vi. § 164, the Scripture says 'if your righteousness do not exceed that of the scribes and Pharisees' (whose righteousness consisted only in abstaining from evil) [συν] τῷ μετὰ τῆς ἐν τούτοις τελειώσεως καὶ [τῷ] τὸν πλησιον ἀγαπᾶν καὶ εὐεργετεῖν δυνασθαι, οὐκ ἔσεσθε βασιλικοί,² *ib.* vii. 73 ὅταν μὴ κατ' ἀναγκην ἢ φόβον ἢ ἐλπίδα δικαίως τις ἢ ἄλλ' ἐκ προαιρέσεως, αὕτη ἡ ὁδὸς λέγεται βασιλικὴ ἢ τὸ βασιλικὸν ὀδεῖν γένος. Clement's use reminds one of βασιλεῖον ἱερατεῦμα (Ex. xix. 6, 1 Pet. ii. 9). And this would make excellent sense : Christ's law is not addressed to slaves, who must obey whether they will or not, but to the heirs of the kingdom (ii. 5) who voluntarily embrace the law as

¹ Bruder has 10 examples of the former and 26 of the latter.

² Stahlin omits the words in square brackets.

their guide : cf. the Stoic paradox in Hor. *Ep.* i. 1. 106. A curiously close verbal resemblance is found in pseudo-Plato *Minos* 317 C το μεν ορθον νομος ἐστι βασιλικος, το δε μη ορθον ου, where βασιλικος apparently means 'worthy of a statesman,' it having been stated just before that laws are the compositions of those who know how to rule states, viz. οί πολιτικοι τε και οι βασιλικοί : cf. *id.* *Ep.* 8, p. 354 C.

κατὰ τὴν γραφήν.] Of course the O.T., viz. Lev. xix. 18, of which the text is an exact quotation, cf. 1 Cor. xv. 3 κατὰ τὰς γραφὰς. James cites this, as our Lord also does in Matt. xix. 18, 19, as ordained by Moses like the other commandments.

ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.] In Hellenistic Greek, as in Hebrew, the fut. is often used for imperat., e.g. Matt. v. 48 εσεσθε υμεις τελειοι, *ib.* vi. 5 οὐκ ἔσεσθε ὡς οἱ ὑποκριται, Rom. vii. 7 οὐκ ἐπιθυμήσεις : this is very rarely the case in classical Greek, see Winer, p. 396. The law, given in Leviticus, is limited by the context, οὐ μνησίεις τοῖς υἱοῖς του λαου σου : it only receives its full significance as re-uttered by Christ, Luke x. 27 foll., John xv. 2. Hillel is said to have told a proselyte that the essence of the law was contained in the saying 'what is hateful to thyself, do not to thy fellow,' and that the rest was only commentary.¹ The phrase ὁ πλησίον is classical (as also ὁ πέλας). We find it without a following gen. in Rom. xiii. 10, xv. 2 ; τον ἕτερον is used as its equivalent in Rom. xiii. 8, see Vorst, pp. 67, 562.

καλῶς ποιεῖτε.] Used ironically below ver. 19, but here simply, as in 2 Pet. i. 19 (τον λογον) ὃ καλῶς ποιεῖτε προσεχοντες, Acts x. 33, 1 Cor. vii. 37, Phil. iv. 14. There is a similar phrase in the circular letter written from the Council of Jerusalem, probably by St. James, in Acts xv. 29 ἐξ ὧν διατηρουντες εαυτους ἐν πράξειτε.

9. προσωπολημπτετε.] απ. λεγ., see above ver. 1 on προσωπολημψια.

ἀμαρτίαν ἐργάζεσθε.] See on i. 3 and 20, Matt. vii. 23 ἐργαζόμενοι ανομίαν.

ἐλεγχόμενοι ὑπὸ του νόμου.] 'Being convicted by the law,' personified as judge, so 4 Macc. v. 33 ὃ παιδευτα νομε, cf. Rom. vii. 7, Gal. iii. 24. So we have ὑπὸ τῆς συνειδησεως ἐλεγχόμενοι in the disputed passage John viii. 9. The reference is to the law contained in Lev. xix. 15 μη θαυμάσης προσωπον δυναστου, which immediately precedes the 'royal law' just cited.

ὡς παραβάται.] Similarly Homer uses ὑπερβαινω and υπερβασιη *Il.* i. 497. Παραβαινω with an object, such as νομους, and even θεους (see Herod. vi. 12), or absolutely (Aesch. *Ag.* 59), is quite classical ; but the only certain example of this use of παραβατης in a classical author is from the treatise περι των ἐν Σικελία θαυμαζομενων ποταμών of Polemo (*A.* about 180 B.C.) *ap.* Macrob. *Sat.* v. 19, παραβατης γενόμενος των θεων ; Epictetus (*Diss.* ii. 20. 14) uses τοὺς παραβατικῶς αὐτης εχοντας in the same sense. It occurs in Clem. Hom. ii. 52, iii. 39, and in Euseb. *H.E.* v. 18 ὡν ἡδη παραβατης, where it is equivalent to ἀποστατης, and so in later writers. The metaphor is adapted to the idea of righteousness as the way in which a man should walk. It occurs absolutely

¹ Taylor's *Jewish Fathers*, p. 37 n.

Gal. ii. 18, with *νομον* below ver. 11 and in Rom. ii. 25, 27¹; *παράβασις* is used by St. Paul and in Heb. ii. 2, ix. 15, and *παραβαινω* in this sense Matt. xv. 2. 3.

10. *ὅστις ὄλον τὸν νόμον τηρήσῃ.*] This is the regular order of *ολος* with the article, see below iii. 2, 6, Gal. v. 3, and Introduction on Grammar (p. ccxxi). When *οστις* takes the subj. it is usually joined with *αν*, as in Matt. x. 33, xii. 50, Luke x. 35, John ii. 5, xiv. 13, Acts iii. 23, Gal. v. 10; when *αν* is omitted, the constant confusion of *-ει* and *-η* in MSS. makes it difficult to know whether the fut. or aor. subj. is the true reading. Beside this verse WH. give *οστις αρνήσῃται* Matt. x. 33. In classical Greek *αν* is occasionally omitted, both in poetry, as Eur. *Ion* 856 *οστις εσθλος ἦ*, *Medea* 516, and in prose, as Thuc. iv. 18. 4 *οιτινες νομισωσι*, *ib.* 17. 2 *οὐ αρκωσι*, see Kühner on Xen. *Mem.* i. 6. 13 *ὄστις ποιῆται*, Winer, p. 386, A. Buttmann, 197. We find *εως λάβῃ* without *αν* below v. 7, where see n. On the Hellenistic use of *τηρειν* with such words as *νόμον* see Vorst, pp. 191 foll.

πταίση δὲ εν εν.] For *πτ.* see below iii. 2, Rom. xi. 11, Deut. vii. 25. It is a question whether *ἐνι* and the following *παντων* should be regarded as masculine (agreeing with *νομω*, *νομων*) or neuter. It does not seem that *νομος* is ever used in the Bible of a particular precept = *ἐντολή*. The ten commandments are never called *οι δεκα νομοι*. But might not St. James unconsciously pass from the collective sense of *νόμος* to the particular precepts of which it consisted, without reflecting that, strictly speaking, such a use of the term was illegitimate? The other explanation is not without difficulty. We have plenty of examples of the substantival use of the neuter *ἐν* in the nominative and accusative, but not often in the other cases. See, however, i. 4 *ἐν μηδενὶ λειπομενοι*, Ignat. *Polyc.* 2 *ἵνα μηδενος λειπη*.

γέγονεν πάντων ἔνοχος.] Cf. Clem. Hom. xiii. 14 *εἰ παντα καλα διαπραξαιτο τις, μιᾷ τη προς το μοιχησασθαι αμαρτια κολασθηναι δειν ὁ προφήτης εφη*. For perfect following aorist see above i. 24. *Ἐνοχος* (lit. 'in the power of') is used with a genitive of the offence ('guilty of theft'), of the punishment (*ἐν. θανάτου* Matt. xxvi. 66), of the law sinned against, as here. It takes a dative of the tribunal. *Πάντων* is equivalent to *ὄλου του νομου*.

The first reference here seems to be to those who fail in the one point of *προσωποληψια*, though they may claim to keep the rest of the law; but there is a more general reference to the man who, thinking himself to be religious (i. 26), assumes that all is right with him, like the Pharisee in the parable (Luke xviii. 11). Some of the Rabbis actually laid it down that obedience to certain laws, *e.g.* the law about fringes and phylacteries, was as good as obedience to the whole.² Cf.

¹ Dr. Plummer (p. 56) thinks the phrase may have been borrowed from the 'unwritten word' contained in the remarkable addition to St. Luke vi. 4, which we find in Cod. D, *τη αὐτη ημερα θεασάμενός τινα ἐργαζόμενον τῷ σαββάτῳ εἶπεν αὐτῷ, Ἀνθρωπε εἰ μεν οἶδας τί ποιεῖς μακάριος εἶ, εἰ δὲ μὴ οἶδας ἐπικατάρατος καὶ παραβάτης εἶ του νόμου*.

² [See Shemoth Rabb. xxv. end: 'the Sabbath weighs against all the precepts'; if they kept it, they were to be reckoned as having done all: if they

Midrash Mishle on Prov. i. 10 *qui unum praeceptum servat est ac si totam legem servasset*. On the other hand, the principle here affirmed by St. James is also to be found in the sayings of the Rabbis: thus Schegg gives a story from a Midrash on Numbers¹: 'R. Hunna having taught his disciples that he who committed adultery broke all the commandments, was asked by them to explain how this could be true of the fourth commandment;' and Wetstein to the same effect quotes two sayings of R. Jochanan from Sabb. f. 70. 2 *si faciat omnia, unum vero omittat, omnium et singulorum reus est*; and Pesikta f. 50. 1 *omnis qui dicit, totam legem ego in me recipio praeter verbum unum, hic sermonem Domini sprevit et praecepta ejus irrita fecit*, Horaioth 8 b: (Levit. v. 6) *R. Jose Galilaeus dixit: 'qui reus est unius, reus est omnium,'* cf. 4 Macc. 5. 18 *μη μικραν ειναι νομισης ταυτην, ει μιροφαγησαιμεν, αμαρτιαν το γαρ επι μικροϊς και μεγαλοις παρανομειν ισοδυναμον εστιν, δι' εκατερου γαρ ομοίως υπερηφανεϊται*, and Test. xii. Patr. 689 *αλλος κλεπτει, αδικει, αρπαζει, πλεονεκτει, και ελεει τους πτωχους. διπροσωπον μεν τουτο, το δε ολον πονηρον εστιν*. Cellerier cites Basil. *Bapt.* ii. 9 *παρανομος εστιν ο μιαν εντολην παραβας*.

This passage of St. James is discussed at length by Augustine in a letter to Jerome (*Ep.* 167). He compares the teaching of St. James with the Stoic doctrine on the 'solidarity' of the virtues and vices, as to which see Stob. *Ecl.* ii. p. 112 *τον μιαν εχοντα αρετην πασας εχειν, και τον κατα μιαν πραττοντα κατα πασας πραττειν*, *ib.* 116 *φασι δε και παντα ποιειν τον σοφον κατα πασας τας αρετας πασαν γαρ πραξιν τελειαν αυτου ειναι, διο και μηδεμιας απολελειφθαι αρετης*, *ib.* 120 *κατα το αναλογον δε και τον φαυλον παντα οσα ποιει κακως ποιειν και κατα πασας τας κακιας*, both doctrines flowing from their conception of virtue as the art of life. In the same way the Stoics asserted the equality of all virtues, Diog. L. vii. 101. We may compare St. Paul (Rom. xiv. 23) *παν ο ουκ εκ πιστεως αμαρτια εστιν*, and 1 Cor. x. 31 *ειτε ουν εσθιετε ειτε πινετε ειτε τι ποιειτε παντα εις δοξαν Θεου ποιειτε*.²

11. *ο γαρ ειπων.*] The unity of the law flows from the unity of the law-giver (below iv. 12): it is the expression of one will. The essence of sin lies in disobedience to that Will however shown. It was by an appeal to the same principle that our Lord answered the question of the lawyer *ποια εστι πρώτη πασων εντολη*; 'The first of all the commandments is, Hear, O Israel: the Lord our God is one Lord: and thou shalt love the Lord thy God' Mark xii. 29. This spiritual view of the law rendered impossible the comparisons of which the Jews were so fond.

μη μοιχευσης.] Here the seventh commandment precedes the sixth, as in Luke xviii. 20, Rom. xiii. 9, and (LXX.) Ex. xx., where the order is *ου μοιχευσεις, ου κλεψεις, ου φονευσεις*: cf. Philo M. 2, p. 189, *η δε ετέρα*

profaned it, as having broken all. Rashi on Numbers xv. 38-40 says the same of the law of Fringes, but an integral part of this is to remember all the commandments. C. T.]

¹ [Bemidkar Rabb. ix. on Numb. v. 14. C. T.]

² Gebser cites Clem. Al. 2. 798 (it should be Orig. *Sel. in Psalm.* cxix. 6, Lomm. vol. xiii. p. 70) *ο πασας ποιησας εντολας, παισας δε εν μια, γινεται παντων ενοχος*.

πεντας τας πασας απαγορευσεις περιχει μοιχειων, φονου, κλοπῆς, ψευδομαρτυριων, επιθυμιων, *ib.* p. 201 απο μοιχειας αρχεται, *ib.* 207, 300 εν τῇ δευτερα δέλτω πρῶτον γράμμα τουτ εστιν, ου μοιχευσεις, *Clem. Al. Strom.* vi. 816. We have the usual order in Deut. v. 17, Matt. v. 21, 27, xix. 18; the order in Mark x. 19 varies in different MSS. The future ου μοιχευσεις is used by St. Matthew, as in the LXX.; μη with the subjunctive by the other Evangelists, as here.

ει δε ου μοιχεύεις, φονευεις δε.] For ου after ει see i. 23 ου ποιητής η. Here the more exact way of expression would be μοιχευεις μεν ου, φονευεις δε, the single word μοιχευεις being negatived, 'if you commit *not* adultery, but murder.' For the omission of μέν in such antitheses see above ver. 2 εισελθη δε and i. 13 πειράζει δε, also 1 Pet. i. 8 αρτι μη ὀρώντες, πιστευοντες δε, ver. 12 ουχ ἑαυτοῖς, ημιν δε.

γέγονας παραβατης νομου.] For perf. see i. 24; for παραβάτης above ver. 2. On omission of article see Essay on Grammar.

12. Let your words and acts, *e.g.* your behaviour to the poor, be regulated by the thought that you will judged by a law of freedom (see i. 25), that is, by a law of the spirit, not of the letter. It will be a deeper-going judgment than that of man, for it will not stop short at particular precepts or at the outward act, whatever it may be, but will penetrate to the temper and motive. On the other hand it sweeps away all anxious questioning as to the exact performance of each separate precept. If there has been in you the true spirit of love to God and love to man, *that* is accepted as the real fulfilment of the law. The same love which actuates the true Christian here actuates the Judge both here and hereafter, or rather He who is already dwelling in our hearts by faith assures us of that forgiveness in our own case which He enables us to show to others.

οὕτως λαλετε καὶ οὕτως ποιετε.] The repetition of οὕτως is in accordance with the earnest weighty style of the writer: see i. 19 on βραδυσ, and cf. *Buttm.* p. 341. It insists on the importance of a right regulation of speech (on which see ch. iii. below) as well as of action (on which see vv. 14–26 of this chapter). The reference in οὕτως is to the following ὡς, as in 1 Cor. ix. 26 οὕτω πυκτεωω ως οὐκ ἀέρα δερων, *ib.* iii. 15 σωθησεται οὕτως ως δια πυρος.

ὡς δια νόμου ἐλευθερίας μέλλοντες κρίνεσθαι.] The absence of the article, which was used in i. 25, serves to give prominence to the qualifying genitive. For other instances in N. T. of the classical use of ὡς with part. cf. 1 Cor. iv. 18, 2 Cor. v. 20, Heb. xiii. 17, and *Winer*, pp. 770 foll.

13. ἡ γαρ κρίσις ανέλεος τῷ μὴ ποιήσαντι ἔλεος.] The reading ἀνελεος is found in all the best MSS. instead of ἀνιλεως. The only other passages known to me in which either form occurs are *Test. Abr.* 12 ἀνιλεως, and 16 ἀνελεος; but we find ἀνελεής (in scholiasts and Philo M. ii. 53) and the more classical ἀνηλεής (Plato and Philo M. ii. 65), ἀνελεημων (*Wisdom* xii. 5, Rom. i. 31). As to the formation, ἀνελεος is regular from the classical ὁ ελεος (like ἀλογος, αθεος), but το ἔλεος is the form used in N. T.,¹ from which would regularly be formed ἀνελεής (like ευγενής from

¹ Similar instances of change in gender in Hellenistic Greek are τὸ πλουτος, τὸ ζῆλος, τὸ σκότος, on which see *Winer*, p. 76.

γενος) or ἀνηλεης (like ἀνηρεφης from ἔρεφω). We have another reference to κρίσις below v. 12. With ποιειν ελεος cf. Josh. ii. 12 ὁμοσατε μοι οτι ποιῶ υμιν ελεος και ποιησατε και υμεις ελεος, Matt. vi. 2 οταν ποιης ελεημοσυνην, Tobit xii. 9 ἐλεημοσυνη ἐκ θανάτου ρυεται και αυτη αποκαθαριεῖ πασαν αμαρτιαν· οἱ ποιούντες ἐλεημοσυνας και δικαιοσυνας πλησθήσονται ζωῆς. For the thought cf. Matt. v. 7, vi. 14, vii. 1, xviii. 28-35 the parable of the debtor, xxv. 41-46 the description of the judgment, Tit. iii. 5, below v. 20, Psa. xviii. 25, 26, Prov. xvii. 5, Sirac. xxviii. 2 foll. αφες ἀδικημα τω πλησιον σου και τοτε δεηθεντος σου αι αμαρτιαι σου λυθήσονται, Tobit iv. 7-12, Test. xii. Patr. p. 641 εχετε ευσπλαγχνιαν κατα παντος ἀνθρωπου ἐν ἐλέει, ινα και ὁ Κυριος εις ὑμᾶς σπλαγγνισθεις ελεήση υμᾶς, οτι και γε ἐπ' εσχατων ἡμερῶν ὁ Θεος ἀποστελλει το σπλάγγνον αὐτοῦ ἐπι τῆς γῆς και οπου εὔρη σπλαγγνα ελεους, ἐν αὐτῷ κατοικει, Sibyll. ii. 224 ρυεται εκ θανάτου ἐλεος, κρίσις οπποτ' αν ελθη, Dem. Mid. 547 ουδεις εστι δίκαιος τυγχανειν ελεου τῶν μηδένα ἐλεουντων. The reference to mercy looks backward to i. 27 and forward to vv. 15 foll.

κατακαυχεται ἔλεος κρίσεως.] 'Mercy triumphs over judgment.' The compound verb is found also below iii. 14 and Rom. xi. 18; the simple verb above i. 9. For the thought see Hosea vi. 6 ελεος θέλω ἢ θυσιαν quoted in Matt. ix. 11-13, where the Pharisees complain of Jesus eating with publicans and sinners, and again Matt. xii. 7, when they find fault with the disciples for eating the ears of corn; Luke vii. 47, 1 Pet. iv. 8, Matt. xxiii. 23. The absence of a connecting particle is a feature in the vigorous style of the writer, cf. below v. 6 κατεδικάσατε, εφονευσατε τον δικαιον· ουκ αντιτάσσεται ὑμῖν, and above i. 19 ταχὺς εις το ἀκούσαι, βραδὺς εις το λαλήσαι. Some MSS. insert δε, as in ver. 15 below, which would limit the scope of the words by presenting them as an antithesis to the preceding clause. It is such of course in the first instance: as the failure to show mercy or consideration for others forbids us to expect mercy ourselves, so by the exercise of mercy man gathers to himself 'a good reward against the day of necessity' (Tobit iv. 9), since 'God is not unrighteous to forget the labour that proceedeth of love' (Heb. vi. 10). But the asyndeton allows the words to be taken in their widest generality, as embodying the very essence of the Christian law of liberty, affirming the universal principle of God's judgment, even when it seems to be ἀνέλεος, and supplying the rule for the believer's daily life, cf. Philo M. 1. p. 214, commenting on Psa. 101. 1 'I will sing of mercy and judgment,' ου μονον δικάσας ελεει ἄλλα ελεήσας δικαζει· πρεσβυτερος γαρ δίκης ο ελεος παρ' αὐτῷ ἐστιν, ατε τον κολασεως αξιον ου μετα την δικην ἄλλα προ δικης ειδότι.

14-26. In this section St. James proceeds to enlarge on the meaning and nature of that faith in Jesus Christ which was spoken of in ver. 1 as inconsistent with προσωπολημψια. He dwells on the contrast, noted in i. 26, between mere outward religion and the consecration of the life to God. If a man πιστιν εχει ἐν προσωπολημψιας, is not this the same as having a profession of faith which is not evidenced by deeds? But it is not such faith as this that can ever triumph over judgment. Compare the words of St. John (1 ep. ii. 4) ὁ λέγων οτι Ἔγνωκα αὐτον,

καὶ τὰς ἐντολὰς μὴ τηρῶν, ψεύστης ἔστιν. The apocryphal fourth book of Esdras shows that the question of faith and works was at that time agitated among the Jews, see ix. 7, 8 'whoever shall be able to escape either by his works or by his faith shall see my salvation,' also viii. 33-36, xiii. 23. The following rabbinical quotations are cited from Gfrörer by Bishop Lightfoot *Gal.* pp. 154 fol. : (*Mechilta* on Exod. xiv. 31) 'Abraham our father inherited this world and the world to come solely by the merit of the faith whereby he believed in God'; (*Siphre* on Deut. xi. 13) 'The sacred text¹ means to show that practice depends on doctrine and not doctrine on practice; and so we find God punishes more severely for doctrine than for practice, as it is said (Hosea iv. 1) *Hear the word of the Lord,*' etc.:² 'As soon as a man has mastered the thirteen heads of the faith, firmly believing therein... though he may have sinned in every possible way... still he inherits eternal life.' It is to such views Justin refers (*Tryph.* 370 D) οὐχ ὡς ὑμεῖς ἀπατατε εαυτους καὶ ἄλλοι τινές. . . οἱ λέγουσιν ὅτι, καν ἁμαρτωλοὶ ὄσι, Θεὸν δε γινωσκωσιν, ου μὴ λογίσηται αὐτοῖς Κύριος ἁμαρτιαν. For the relation of St. James' view of faith to that of St. Paul and the other apostles see Comment.

14. τί ὄφελος.] The omission of the article ('what good is it?' 'what boots it?' instead of 'what is the good?'), especially when the verb is understood, is somewhat colloquial and has a sharp abruptness which suits the passage. It is omitted also by Philo M. 1. p. 241 *τι γὰρ οφελος λεγειν μεν τα βέλτιστα, διανοεῖσθαι δε και πράττειν τα αισχιστα. . . τι δε οφελος α μὲν χρη διανοεῖσθαι, ἔργοις δε ἀτοποις καὶ λόγοις χρῆσθαι;* and p. 295, 320, M. 2. p. 333, also by Plato and Xen. The only other place in which the word occurs in N.T. is 1 Cor. xv. 32 *ει κατ' ἀνθρωπον ἐθηριόμαχησα, τι μοι το οφελος;*

ἔργα.] The ἔλεος of ver. 13. Cf. Clem. Hom. viii. 7 *οὐ γὰρ ὠφελήσει τινὰ το λέγειν ἄλλα το ποιειν· ἐκ παντος ουν τροπου καλων εργαων χρεία,* Pirke Aboth 'say little, do much' (Taylor *J.F.* p. 38), Philo M. 1. p. 525 *ἡ ἄνευ πράξεως θεωρια ψιλὴ πρὸς οὐδὲν οφελος τοις ἐπιστήμοσιν.*

μὴ δυναται η πίστις σωσαι αὐτον;] The interrogative μὴ, expecting of course a negative answer, occurs again below iii. 12, and is very frequent in the first Epistle to the Corinthians and the Gospel of St. John. For σῶσαι cf. i. 21 and Luke vii. 50: it is the triumph of mercy over judgment of ver. 13. ἡ πίστις not faith absolutely, but such faith as this, *fides illa quam vos habere dicitis* (Bede).

15. εἰν ἀδελφός.] See n. on i. 2. If δε is inserted after εἰν we should have to consider this a second parallel case, in which profession is opposed to reality; but it makes better sense to omit it with B and Sin. and take this as a concrete illustration of the abstract principle stated in ver. 14. Compare 1 John iii. 17, 18 (where the empty profession of love is contrasted with the living reality), Philo M. 1. p. 527 *ωσπερ ἐν ἰατροις η λεγομενη λογοῖατρεία πολυ τῆς τῶν καμνόντων ωφελειας ἀποστατει, φαρμακοις γαρ και χειρουργίαις και διαιταις ἄλλ' οὐ λόγοις αι*

¹ The immediate reference is to Deut. v. 1 'and ye shall earn them and observe to do them,' which is cited on Deut. xi. See *Jewish Fathers*, p. 64.

² [This is a free rendering of Maimon. on Mishnah, Sanhedrin xi. 1. See, however, Surenh. iv. 264. C. T.]

νόσοι θεραπεύονται κ.τ.λ. For construction of *εαν γυμνοὶ υπάρχωσιν... εἴπη* δέ τις... μὴ δῶτε δέ compare ver. 2 above *εάν εισελθῆ... εισελθῆ δε... ἐπιβλέψῃτε δέ.*

γυμνοί.] He still has before him the case of the poor who were slighted in the congregation. The word does not necessarily imply absolute nakedness: a person wearing only the *cetoneth*, or under-tunic (*χιτωνίσκος* or *ὑποδύτης*), was described as naked: thus it is used of Saul after having taken off his upper garments (1 Sam. xix. 24), of a warrior who has cast off his military cloak (Amos ii. 16), of Peter without his fisher's coat (*ἐπενδύτης*); cf. too Hesiod *Op.* 391 *γυμνον σπείρειν*, imitated in *Georg.* i. 299. The same expression is applied to the poorly clad in Job xxii. 6, Isa. lviii. 7, Matt. xxv. 36, see *D. of B.* s.v. 'Dress' p. 454.

λειπόμενοι.] See on i. 4. As the best MSS. omit *ῶσιν*, this must be taken with *υπάρχωσιν*, cf. Acts viii. 16 *βεβαπτισμένοι υπήρχον*. The plural is of course not strictly grammatical after the disjunctive conjunction, but it is a very natural irregularity: cf. Plato *Leg.* viii. 838 *ὅταν ἀδελφὸς ἢ ἀδελφῆ τῷ γένωνται καλοὶ*, Krueg. *Gr.* § 63. 3. 2. So a singular subject followed by *μετά* with gen. is sometimes joined with a plural verb: see below on *δῶτε*.

ἐφήμερον.] Only here in N.T.; not in LXX. Diod. iii. 31, Dion. H. viii. 41, and Aristides xlix. 537, 631 use the phrase *εφήμερος τροφή*, Philo M. 2, p. 538 has *το ἐφήμερον*, probably quoted from a comic poet (*πενήτες ἐσμεν καὶ μόλις τοῦ φήμερον εἰς αὐτὰ τὰ ναγκαια πορίζειν δυνάμεθα*). Field cites Ael. *V.H.* iii. 29 Diogenes said he was *πτωχος δυσείμων, βίον εχων τον εφημερον*, Menander, p. 134 M. *στρατεία δ' ου φέρει περιουσιαν, εφήμερον δε καὶ πρόπετη βιον*. It is defined by Pollux as *το εἰς την ἐπιουσαν μη μένον*, cf. Herod i. 32 *ου γαρ τοι ὁ μέγα πλουσιος μαλλον του ἐπ ημέρην εχοντος ὀλβιωτερος εστι*.

16. *τις ἐξ ὑμῶν*.] Tit. i. 12 *ειπέν τις ἐξ αυτων*, and frequently. Sometimes *τις* is omitted both in the accusative, as Matt. xxiii. 34 *αποστέλλω προφήτας... και ἐξ αυτῶν αποκτενεῖτε*, and in the nominative, as John xvi. 17 *ειπον ἐκ τῶν μαθητῶν αυτου*.

υπάγετε ἐν εἰρήνῃ.] Cf. the words of the jailer at Philippi to Paul *πορευεσθε ἐν εἰρήνῃ* Acts xvi. 36, Jud. xviii. 6; but more commonly we find *εἰς* used, implying a future result, as with *υπαγε* in Mark v. 34, with *πορευον* in Luke vii. 50, and viii. 48, 1 Sam. i. 17, xx. 42, with *βαδιζε* 2 Sam. xv. 9. In Acts xv. 33 we have *απελυθησαν μετ εἰρήνης*; in Tobit xii. 5 *υπαγε υγιαίνων* in much the same sense. It is a formula of comfort ('be at ease,' 'have no anxiety') usually grounded upon some act or assurance, as 1 Sam. xx. 42 the oath of friendship between David and Jonathan, Acts. xvi. 36 the order of the magistrates. Unaccompanied by the gift of food and clothing the words are mere mockery.

θερμαίνεσθε και χορτάξεσθε.] Beyschlag and others take these verbs in the middle sense 'warm yourselves and feed yourselves.' The Revisers retain the old version 'be ye warmed and fed,' which certainly gives a better sense and one more suited to the caustic irony of which St. James is a master. The sight of distress is unpleasant to these dainty

Christians. They bustle out the wretched-looking brother or sister with seeming kindness and what sounds like an order to others to provide for their immediate relief, but without taking any step to carry out the order. Compare Hor. 2 *Sat.* viii. 75 *tibi di quaecunque precaris commoda dent.* To have said directly 'go and get warm, go and eat,' would have been giving an order which it was plainly not in their own power to obey: the other mode of address (like the barren fig-tree) excites a momentary delusive hope analogous to the impression produced by faith without deeds. It could only be rightly used where miraculous power accompanied the word, as in Mark v. 34 *υπαγε εις ειρηνην και ισθι υγιης απο της μαστιγος σου.* Otherwise it is only a specimen of that hypocrisy of saying without doing (*λεγει εχειν* ver. 14), which called forth the severest reproof of St. James as of his Master. The active of *θερμ.* is common in classical writers and is found once in LXX. (Sirac. 38. 17) *θερμανον κοπετον,* 'make hot the wailing,' never in N.T.: *θερμαινεσθαι* occurs elsewhere in N.T. only in Mark xiv. 54, 67, John xviii. 18, 25 of Peter warming himself at the fire: in LXX. we find it with passive sense Hos. vii. 7 *εθερμανθησαν ως κλιβανος,* and in Hagg. i. 6 used, as here, with reference to clothing, *εφαγετε και ουκ εις πλησμονην... περιεβαλεσθε και ουκ εθερμανθητε* (where it must mean, not 'did not warm yourselves,' but 'were not warmed'), so Job xxxi. 20 *απο κουρας αμνων μου εθερμανθησαν οι ωμοι αυτων,* 1 Kings i. 1 (of David) *περιεβαλλον αυτον ιματιοις και ουκ εθερμαινετο,* tropically Psa. xxxviii. 3 *εθερμανθη η καρδια μου* ('my heart was heated') *και εν τη μελετη μου εκκαυθησεται πυρ.* The passive is also common in classical writers, as Eur. *El.* 402 *χαρα θερμαινομεσθα καρδιαν.* There is just as little objection to taking *χορτάζεσθε* as passive. The noun *χορτος* 'fodder,' on which see above i. 11, is used of human food by Hipponax, the satirist *fr.* 34 B *δούλιος χορτος.* The verb, which is only used by classical writers of beasts or men like beasts (Plato *Rep.* ix. 586 *βοσκηματων δικην βοσκονται χορταζομενοι*), or as a piece of slang (Eubulus 350 B.C. *βολβοις εμαντον χορτάσων ελήλυθα*), gets the general meaning of satisfying hunger in later Greek. Lobeck (*Phryg.* p. 64) compares it with *ερευγεσθαι* as having lost its original specific meaning: see Matt. xiv. 20 *εφαγον και εχορτάσθησαν* (were filled), Phil. iv. 12 *μεμνημαι και χορτάζεσθαι και πειναν,* Psa. xxxvi. 19, lviii. 15, lxxx. 16, cvi. 9, cxv. 15 *τους πτωχους χορτάσω αρτων,* Acts vii. 11 *ουχ ευρισκον χορτασματα* (sustenance). But the remembrance of the original sense was not quite lost for scholars: see Philo M. 1. p. 137 *χορτος αλόγου τροφή εστιν,* Clem. Al. *Paed.* i. 155 P 'χορτασθέντες φησίν, τὸ αλογον τῆς τροφῆς πληρωμα χορτασμα, ον βρωμα είπων: cf. Sturz *Dial. Mac.* pp. 200 foll.

μη δάτε δέ.] The plural is often used after an indefinite singular, such as *εκαστος, τις, οστις,* see Krueg. *Gr.* § 58. 4. 5. To avoid separating words which are closely connected, *δε* sometimes takes the third, sometimes the fourth place in the sentence, e.g. with the preposition (below v. 12 *προ πάντων δε*), with the article (John x. 12 *ὁ μισθωτος δέ*), even with the relative (2 Tim. iii. 8 *ὃν τροπον δέ*), and with the negative, as here and Matt. xviii. 25 *μη εχοντος δε,* Acts xvii. 6 *μη ευρόντες δε,* Acts xxi. 34 *μη δυνάμενος δέ γνῶναι, xxi. 14 μη πειθομενου δε αυτου, so ουκ*

εγραφη δε, ουκ εγραψα δε, ου θελομεν δε. Examples of the fourth place are John viii. 16 *καὶ εαν κρινω δε*, vii. 13 *εκ του οχλου δε*, xvii. 20 *ου περι τουτων δε*, Acts iii. 1 *επι το αυτο δε*, xxvii. 14 *μετ ου πολυ δε*, 1 Cor. iv. 18 *ως μη ερχομένου δε μου*, even the fifth occurs in 1 John ii. 2 *ου περι των υμετέρων δε μονον*. In Justin M. *Apol.* ii. 8 we find an example of the sixth place, *και τους απο των Στωικων δε δογματων*.

τα επιτήδεια του σώματος.] Only here in N.T., frequent in classical authors, e.g. Thuc. viii. 74 *οσα περι το σωμα εις διαιταν υπήρχεν επιτηδεια*, Theophr. *Char.* xi. 5 *φειδωνω μέτρω μετρεῖν αὐτον τοις ἔνδον τα επιτήδεια* (their portions or rations).

17 *ἡ πίστις .. νεκρά εστιν.*] The absence of works, the natural fruit of faith, proves that the faith is in itself lifeless, just as a compassion which expends itself in words only is counterfeit. Life cannot remain latent. Cf. Plaut. *Epid.* i. 2. 18 *quid te retulit beneficium esse oratione si ad rem auxilium emortuum est?* For metaphorical use of *νεκρος*, nearly = *ματαιος* i. 2. 6, or *αργος* below ver. 20, cf. below ver. 26, Heb. vi. 1 and ix. 14 *εργα νεκρα*, that is, 'works done simply to win heaven or to escape hell, apart from the vivifying influences of faith and love.' See above i. 26 n. and John xv. 4, Rom. vii. 8 *χωρις νομου αμαρτία νεκρά*, 'sin is dormant till roused into activity by antagonism to law'; Epict. *Diss.* iii. 23. 28 *αν μη ταυτα εμποιη* (viz. produce conviction of error) *ο του φιλοσόφου λογος νεκρος εστι, και αυτος και ο λέγων*.

καθ' εαυτήν.] Not a mere repetition of *εαν μη εχη εργα*. the absence of fruit shows that it is not merely outwardly inoperative but inwardly dead.

18 *αλλ' ερει τις.*] 'Nay it may be said, Thou hast faith and I works; do thou, if thou canst, prove thy faith without works and I will prove mine by my works.' It has been shown that faith without works is of no value: one may go further and say that its existence is incapable of proof. The writer, with his usual modesty, puts himself in the background, does not claim to be the representative of perfect working faith, but supposes another to speak. The phrase *αλλ' ερει τις* is often used of an objection, like *νή Δια, at enim*, as 1 Cor. xv. 35 *α.ε.τ. πώς ἐγείρονται οἱ νεκροί*; and in classical Greek, Xen. *Cyr.* iv. 3. 10 *αλλ' ερει τις ισως...αλλ' ειποι αν τις*, but it seems impossible to take it so here, as the supposed speaker, so far from objecting to what the writer has said in the preceding verse, as well as in ver. 14, here proceeds to adduce a further argument in support of his proposition. I prefer therefore to give to *αλλα* a strengthening force = *immo*, like *πλήν* in Matt. xxvi. 64, cf. John xvi. 2 *αποσυναγωγους ποιήσουσιν υμας' αλλ' ερχεται ὄρα ινα πᾶς ὁ αποκτεινων υμας δοξῆ λατρείαν προσφέρειν τῷ Θεω*, Luke xvii. 8, *αλλ' ουχι ερει αὐτω*; (which I think should be translated 'nay! will he not rather say unto him?') 2 Cor. vii. 11 *πόσην κατειργάσατο υμιν σπουδην, αλλα απολογιαν, αλλα ἀγανακτησιν, αλλα φοβον, κ.τ.λ.*, Phil. i. 18 *ἐν τουτω χαιρώ' αλλα και χαιρήσομαι*, Heb. iii. 16 *τινες παρεπικραναν*; *αλλ' ου πάντες*; with Alf.'s n., 1 Pet. iii. 14 *αλλ' ει και πάσχοιτε ...μακαριοι*. Instead of the future the optative with *αν* would be more common in classical Greek, but the latter form is rather avoided by the Hellenistic writers, occurring only eight times in N.T. (thrice in

Luke, five times in Acts), see A. Buttmann, p. 188, who cites Rom. v. 7 *μολις γαρ υπερ δικαιου τις αποθανειται*, etc. In Latin the future *dicet aliquis* is far more common than the present subjunctive, see Roby, vol. ii. pref. pp. 101 foll. The pronoun *σύ* may be either understood simply as addressed to the speaker in ver. 14, or *ἐγώ* and *σὺ* may be a more vivid expression for *ὁ μὲν* and *ὁ δε*. Some commentators have had recourse to conjecture, as Pfeiderer (cited by Spitta), who thinks *πιστιν* and *εργα* should be transposed, as in the old Latin (Corbey MS.). Spitta himself thinks that a reply of the solifidian (to the effect that there may be a genuine latent faith) must have been lost after *ερεῖ τις*, and that such a reply is implied in the words *ὦ ανθρωπε κενέ* of ver. 20. Those who maintain that *ερεῖ τις* must introduce an objection explain the passage as follows: But some one will say 'Thou hast faith and I works' (meaning that either condition is allowable); on which St. James bursts in 'There can be no genuine faith without works: works are necessary as evidence of faith.' This explanation seems to me to break down, (1) because it depends entirely on the inserted phrase, which has nothing to suggest it in the original, (2) because *σὺ* is naturally understood of the writer, St. James, who would thus be made the protagonist of faith, whereas he is throughout insisting on works, (3) because ver. 18 cannot be divided into two opposing arguments, the first half {being merely the preparation and foundation for the second. See further in Beyschlag's commentary.

καγώ.] In the N.T. the contracted is more usual than the uncontracted form, see WH. *app.* p. 145, Winer, p. 51. We also find *καμοι, καμέ, κακεῖ, κακεῖνος*. A close parallel to the form of this sentence is found in Theoph. *Autol.* i. 2 *δείξον μοι τον ανθρωπον σου, καγω σοι δεῖξω τον Θεον μου*.

χωρις των ἔργων.] We must supply *σου* just as we supply *μου* after *τὴν πίστιν*. Cf. Rom. iii. 28 *λογιζομεθα δικαιουσθαι πίστει ανθρωπον χωρις ἔργων νόμου*, *ιδ.* iv. 6 *ο Θεος λογίζεται δικαιουσιν χωρις εργων*.

ἐκ τῶν ἔργων.] So ver. 21 below and iii. 13 *ἐκ τῆς καλῆς αναστροφῆς*.

19. *σὺ πιστευεις ὅτι εἰς ἐστιν ὁ Θεός.*] This reading, supported by A, Sin. Pesh. etc., seems preferable to that of B (accepted by WH.) *εἰς Θεός ἐστιν*, as it expresses a more definite belief in the actual formula of Jewish orthodoxy given in Deut. vi. 4 *ακουε Ἰσραήλ, Κύριος ο Θεος ἡμῶν Κυριος εἰς ἐστιν*, Mark xii. 29, 1 Cor. viii. 4, 6, Hermas *Mand.* i. *πρώτον παντων πιστευε οτι εἰς ἐστιν ὁ Θεος*, Philo *Leg. ad C. M.* 2. p. 562 *Ἰουδαιους δεδιδαγμενους ἐξ αυτων σπαργανων ἕνα νομίζειν τον πατερα και ποιητὴν του κοσμου Θεόν*. Much is said of the excellence of the *μοναρχικὴ θρησκεια* in the Clementine Homilies. This verse from Deuteronomy is the commencement of the Shema, that portion of the law which was appointed to be read or recited both morning and evening by every Jew. 'For him who reads the Shema with scrupulous precision as regards its several letters, they cool Gehinnom' (Berakoth 156, quoted in Taylor, *Jewish Fathers*, p. 52, and exc. iv.). St. Paul depicts the reliance placed by the Jews on their orthodoxy, Rom. ii. 17-22. The phrase *πιστ. ὅτι* denotes intellectual belief, as contrasted with *πιστ. εἰς* or *ἐν* denoting moral faith or trust; so Bede: *aliud est credere illi, aliud*

credere illum, aliud credere in illum. Credere illi, est credere vera esse quae loquitur; credere illum, credere quod ipse sit Deus; credere in illum est diligere illum. Credere vera esse quae loquitur multi et mali possunt; credunt enim esse vera et nolunt ea facere, quia ad operandum pigri sunt. Credere autem ipsum esse Deum, hoc et daemones potuerunt. Credere vero in Deum soli novere qui diligunt Deum, qui non solo nomine sunt Christiani, sed et factis et vita; quia sine delectione fides inanis. WH. take the clause interrogatively: it seems to me more impressive to regard it as stating a simple matter of fact, like *συ πιστιν ἔχεις* before. There is no need to suppose with Winer (p. 678) that it expresses a condition, to which *καλως ποιείς* supplies the apodosis; what is prepared for is the following phrase *και τα δαιμονια κ.τ.λ.*, not the merely parenthetic *καλῶς ποιεις*. Another question is whether St. James must be supposed to speak here in his own person, or whether this verse also must be assigned to the interlocutor introduced in v. 18. The repetition of *συ πιστευεις* after *συ πιστιν ἔχεις* and the decided break before v. 20 seem to favour the latter view. We must suppose him thus to put forward the two arguments (1) belief without works (may possibly be a real belief, but) can never prove its existence; (2) it may exist, and yet be consistent with diabolic malignity.

καλως ποιείς.] The phrase is not necessarily ironical, see above v. 8 and Mark xii, 32 *καλως ειπες ὅτι εις ἔστιν*, but is made ironical by the context, as in Mark vii. 9 *καλως αθετεῖτε την εντολήν*, 2 Cor. xi. 4 *ει ὁ ερχόμενος αλλον Ἰησουν κηρυσσει...καλῶς ανεχεσθε*, John iv. 17 *καλῶς ειπας ὅτι αντρα ουκ εχω*. It is often used in a colloquial sense by classical writers, e.g. Demosth. p. 141, 14 *μετα ταυτα η τύχη καλως παιουσα* ('many thanks to her') *παλλα πεποιήκε τα κοινά*, id. *Mid.* p. 582. *εἰσι μεν εἰς τα μαλιστα αυτοὶ πλουσιοι και καλῶς ποιουσι*, where Reiske translates *id vero laudo congratulorque*, id. *Coron.* p. 304, 26 (Philip's cruelty others have experienced) *της δε φιλανθρωπιας...ὑμεις καλῶς ποιουντες* ('by good luck') *τους καρπους κεκομισθε*, Arist. *Plut.* 863 *καλως τοιουν ποιῶν ἀπολλυται* ('a good job too'): see Hermann's Viger, p. 362. [*Diod.* v. p. 442 R. *καλως διεφθαρθαι* 'a pretty clean sweep' A.]

τὰ δαιμόνια πιστεύουσιν.] This is the term regularly used in the Gospels for the evil spirits, also called *πνευματα ακαθαρτα* or *πονηρά*, by whom men are possessed and who are themselves said to be subject to Beelzebub. We have instances both of their belief and their terror in Matt. viii. 29 (of Legion) *εκραξαν λεγοντες τι ἡμιν και σοι, υἱὲ του Θεου; ἤλθες ωδε προ καιρου βασανίσαι ἡμας*; of their belief Luke iv. 41 'He suffered them not to speak because they knew he was the Christ,' Acts xix. 15 'Jesus I know and Paul I know.' They suggest evil thoughts to men: hence *σοφια δαιμονιωδης* below iii. 15, *διδασκαλιας δαιμονιων* 1 Tim. iv. 1. The same term is applied to heathen deities 1 Cor. x. 23 foll.

και φρίσσουν.] The word, which properly means 'to bristle,' is used like the Lat. *horreo* of the physical signs of terror, especially of the hair standing on end, as in Job iv. 14, 15. But the R. V. translation 'shudder,' seems too bold a metaphor to apply in English to spirits. It often expresses only a high degree of awe or terror, as Daniel, after the

vision of the four beasts and their disappearance before the coming of the Son of Man, says *ἔφριξε τὸ πνεῦμα μου* (vii. 15). So the Prayer of Manasses 4 *Κύριε. . . ὃν πάντα φρίσσει καὶ τρέμει ἀπὸ προσώπου δυναμῶς σου*: hence *τὸ φρικτὸν ὄνομα, φρικτα μυστήρια οἱ ὄργια, μαρμαίρων τι φρικῶδες* of the dazzling splendour of the robes of Herod (Euseb. *H.E.* ii. 10); it is even used of the effect on the mind of a favourable omen Xen. *Cyr.* iv. 2. 15 *ὥστε πᾶσι μὲν φρίκην ἐγγίγνεσθαι πρὸς τὸ θεῖον, θάρρος δὲ πρὸς τοὺς πολεμίους*. The occasion of this terror is mentioned in Matt. viii. 29, quoted above, cf. Heb. x. 27 (for those who sin after receiving knowledge of the truth there remains) *φοβερά τις ἐκδοχὴ κρίσεως*, Philo M. 1 p. 218 *ἐπὶ τοῖς προσδοκωμένοις φοβεροὺς τρεμοντές τε καὶ φρίττοντες*. We find many reminiscences of this saying of St. James, e.g. Justin *Trypho* 49 (*Χριστὸν*) *καὶ τὰ δαιμονία φρίσσει καὶ πασαι ἀπλῶς αἱ ἀρχαὶ καὶ ἐξουσίαι τῆς γῆς*, Acta Philippi T. p. 86 *Θεὸν οὐ φρίττουσιν πάντες αἰῶνες. . . ὃν τρέμουσιν ἀρχαὶ τῶν ἐπουρανίων*, Lactant. *de Ira* c. 23 *Apollo Milesius de Judaeorum religione consultus responso hoc indidit. . . ὃν τρέμεται καὶ γαῖα καὶ οὐρανὸς ἠδὲ θάλασσα, ταρτάρου τε μυχὸι καὶ δαίμονες ἐκφρίττουσιν*, Orphica ap. Clem. Al. *Strom.* v. p. 724 P. *δαίμονες ὃν φρίσσουσι* (Herm. Orph. p. 454), Ignat. *Philip.* p. 175 (*ὁ σταυρὸς*) *ἐστὶ τὸ τροπαιὸν κατὰ τῆς αὐτοῦ (τοῦ διαβόλου) δυνάμει, ὅπερ ὄρων φρίττει*.

20. *θέλεις δὲ γνῶναι.*] Cf. Rom. xiii. 3 *θέλεις δὲ μὴ φοβησθαι; τὸ ἀγαθὸν ποιεῖ*. The question is equivalent to a condition 'if you wish for a conclusive proof that faith by itself cannot save, take the case of Abraham.' It would seem that from this point St. James speaks again in his own name.

ὦ ἄνθρωπε κενέ.] Cf. Rom. ii 1 *ὦ ἄνθρωπε πᾶς ὁ κρινῶν*, ix. 20 *ὦ ἄνθρωπε, μὲνουνγε σὺ τις εἶ;* 1 Tim. vi. 11 *ὦ ἄνθρωπε Θεοῦ*. *Κενός* (= *Raca*) is defined (Epict. *Diss.* iv. 4. 25) as one *ἐφ' οἷς οὐ δεῖ ἐπαιρόμενος*: like *vanus* it is used of a man who cannot be depended on, whose deeds do not correspond to his words, hence of boasters (Soph. *Ant.* 709 *οὗτοι διαπτυχθέντες ὠφθησαν κενοὶ*) and impostors, joined with *αλαζῶν* Plut. *Vit.* p. 581 F. Perhaps the words in Hermas *Mand.* xi. 3 *αὐτὸς κενὸς ὢν κενῶς ἀποκρίνεται κενούς· ὁ γὰρ ἂν ἐπερωτηθῆ πρὸς τὸ κενῶμα τοῦ ἀνθρώπου ἀποκρίνεται*, and *ib.* 13 (*τὸ ἐπιγεῖον πνεῦμα*) *καλλᾶται τοῖς διψυχοῖς καὶ κεναῖς*, 15 *οἱ προφήται οἱ κενοὶ*, may refer to our text: cf. *Didaché* 2. 5 *οὐκ ἔσται ὁ λόγος σου ψευδής, οὐ κενός, ἀλλὰ μεμεστῶμενος πράξει*. Hilgenfeld and others, who suppose this argument on faith and works to be directed against St. Paul, imagine that St. Paul himself is here addressed. See Introduction p. clxxxiv.

ἀργή.] Nearly = *νεκρά*, which is read here by some MSS., cf. 2 Pet. i. 1 *ταῦτα (love, brotherly-kindness, etc.) οὐκ ἀργούς οὐδὲ ἀκαρπούς καθίστησιν*, Matt. xii. 36 *πᾶν ῥῆμα ἀργόν*, Clem. Al. *Str.* v. p. 650 *τὴν πίστιν οὐκ ἀργὴν καὶ μόνην*.

21. *Ἀβραάμ ὁ πατὴρ ὑμῶν.*] This was the constant title of Abraham, as is shown in Matt. iii. 8, John viii. 33 foll., Luke xvi. 24, Rom. iv. 1, 16. Its use favours the supposition that the epistle is addressed principally to Jews.

οὐκ ἐξ ἔργων ἐδικαιώθη;) The case of Abraham was naturally appealed to as the pattern of faith, not by St. Paul only (in Rom. iv. and Gal.

iii. 7, where we find the same quotation as in our next verse), but in Heb. xi. 8 and 1 Macc. ii. 52 Ἀβραὰμ οὐχι ἐν πειρασμῷ ευρέθη πιστος, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην; Sir. xlv. 20 foll., Wisd. x. 5, see Lightfoot *Galatians*, pp. 158 foll. When the example of Abraham was abused as assuring justification to all who professed an orthodox belief, it was equally natural to show, as St. James has done, that Abraham's faith was not a mere profession but an extremely active principle, cf. Gen. xxii. 16 foll. οὐ εἵνεκεν ἐποίησας τὸ ρῆμα τοῦτο καὶ οὐκ ἐφείσω τοῦ υἱοῦ σου... ἢ μὴν εὐλογῶν εὐλογήσω σε. Clement of Rome combines the views of St. James and St. Paul: see i. 10, 31 τίνος χάριν ἠὲ λογιόθη Ἀβ.; οὐχι δικαιοσύνην καὶ ἀλήθειαν διαπιστεως ποιησας; *ib.* 33 with Lightfoot's notes, and above ver. 14 n. For ἐξ ἔργων see ver. 18 and Matt. xii. 37 ἐκ τῶν λόγων δικαιοθήση. Δικαιοῶ is strictly to make, *i.e.* pronounce just, like ἀξιῶ to pronounce or deem worthy or fitting, cf. Exod. xxiii. 7 οὐ δικαιοῶσεις τὸν ἀσεβῆ, 1 Kings viii. 32 δικαιοῶσαι δίκαιον, δοῦναι αὐτῷ κατὰ τὴν δικαιοσύνην αὐτοῦ, Psa. cxliiii. 2 οὐ δικαιοθήσεται ἐνώπιον σοῦ πᾶς ζῶν, Isa. xlv. 26 ἀπο Κυρίου δικαιοθήσονται... παντὸ σπέρμα τῶν υἱῶν Ἰσραὴλ, Acts xiii. 39, Rom. iii. 28 λογιζόμεθα δικαιοῦσθαι πίστει ἀνθρώπου χωρὶς ἔργων νόμου, *ib.* iv. 1 εἰ Ἀβραὰμ ἐξ ἔργων ἐδικαιοῶθη εχει καυχῆμα, Habak. ii. 4, ὁ δίκαιος μου ἐκ πιστεως ζήσεται, quoted in Rom. i. 17. See T. S. Evans on 1 Cor. vi. 11.

ἀνεύγκας Ἰσαάκ.] Cf. Gen. viii. 20 ἀπο πάντων τῶν κτηνῶν τῶν καθαρῶν... ἀννεγκεν εἰς ὀλοκαρπῶσιν ἐπὶ τὸ θυσιαστήριον, 1 Pet. ii. 5 (where see Hort), *ib.* 24 τὰς ἀμαρτίας ἡμῶν ἀννεγκεν ἐπὶ τὸ ξύλον, Heb. vii. 27 ἀναφ. θυσία, where Westcott distinguishes it from the classical term προσφέρω as properly describing the ministerial action of the priest, while the latter describes the action of the offerer. In the other passages of the N.T. in which Abraham's faith is mentioned it is differently proved: thus in Rom. iv. 1, 17-21 it is the faith in the promise of a son; in Heb. xi. 8-12 it is the departure from his own land to an unknown country; *ib.* 17-19 it is the sacrifice of Isaac in the faith that God would raise him up again from the dead. The much-quoted verse of Genesis (xv. 6) follows the promise of a son, but a special blessing follows the sacrifice of Isaac (*ib.* xxii. 12, 16-18). Philo has not less than twelve references to Gen. xv. 6 (see Lightfoot *Gal. l.c.*), the most striking passage being M. 1. p. 486 δίκαιον γὰρ οὕτως οὐδὲν ὡς ἀκρατῶ καὶ ἀμιγεί τῇ πρὸς Θεὸν μόνον πίστει κεχρηῆσθαι... τὸ ἐπὶ μόνῳ τῷ ὄντι βεβαιῶς καὶ ἀκλινῶς ὀρμεῖν... δικαιοσύνης μόνον ἔργον. While St. Paul makes no reference to Gen. xvii. 17, in which Abraham is said to have laughed at the idea that he should have a son by Sarah (the earlier promise having been made when he was at least twelve years younger, and having no express reference to Sarah), Philo endeavours to show that this is no discredit to Abraham's faith (M. 1. p. 605).

ἐπὶ τὸ θυσιαστήριον.] Cf. Gen. xxii. 9 ἐπέθηκεν αὐτὸν ἐπὶ τὸ θυσ. The word, which is not found in classical writers, is used of the Jewish material altar or the Christian spiritual altar in the N.T., LXX., Philo, Josephus, and later writers. See Westcott, *Hebrews*, pp. 453 foll.

22. βλέπετε.] I prefer, with WH., to take this and ὁρατε below

(ver. 24) as a statement, not a question, both explaining *γνωμαι* in v. 20. It is used with *οτι* in Heb. iii. 19, 2 Cor. vii. 8.

συνήργει τοῖς ἔργοις.] 'Faith cooperated with his actions and was perfected by them': cf. Mark xvi. 20 *του Κυρίου συνεργουτος* (*sc. τοις ἀποστόλοις*), Rom. viii. 28, 1 Macc. xii. 1, Test. Issach. 3, Plut. *Mor.* p. 138 *Α τῇ ψυχῇ συνεργεῖ το σῶμα καὶ συγκαμνει*, Philo M. 2, p. 616 *αυγη το αποστειλλόμενον εκ φλογος, συνεργὸν οφθαλμοις εἰς την τῶν ὀρατων ἀντιληψιν.* Here we have the opposite to *χωρις ἔργων*.

23. *ἐτελειώθη.*] As the tree is perfected by its fruits, so faith by its works. In like manner sin is spoken of (i. 15) as *αποτελεσθεισα* when transformed into act and habit and so producing its natural result; and *υπομονή* is exercised and made perfect by practice (i. 4). Wherever there are good works, it is due to the faith which inspires them, wherever there is genuine faith it must blossom into works, see I John ii. 5.

ἐπληρώθη.] So Matt. ii. 17 *ἐπληρωθη το ρηθεν κ.τ.λ.* 'the word of prophecy about Rachel then received its true fulfilment.' In the sacrifice of Isaac was shown the full meaning of the word (Gen. xv. 6) spoken thirty or (as the Rabbis say) fifty years before in commendation of Abraham's belief in the promise of a child. When they were first spoken Abraham's faith was imperfect, as is shown by the question (Gen. xv. 8) 'Lord, whereby shall I know that I shall inherit it?' It was the willing surrender of the child of promise, 'accounting that God was able to raise him up from the dead,' which fully proved his faith. The Rabbis distinguish ten instances of faith in Abraham: ¹ his faith was perfected in the sacrifice of Isaac, his justification was proved by his being acknowledged as friend of God. The Jews implore the mercy of God by the sacrifice of Isaac, as Christians by the sacrifice of Christ.²

ἡ γραφή.] The singular is used of a particular passage, as in Mark xv. 28 *ἐπληρωθη ἡ γραφη η λέγουσα καὶ μετα των ανόμων ἐλογίσθη.*
ἐπίστευσεν δέ.] The MSS. of the LXX., with the exception of 19 and 108, have *και ἐπίστευσεν*, but *δε* is found, instead of *και*, in Philo M. 1. p. 605, Rom. iv. 3, Clem. Rom. i. 10. 6, Justin M. *Dial.* 92, showing that *δέ* was the then accepted reading (Hatch, p. 156).

ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.] The original Hebrew (Gen. xv. 6) has the active, 'God counted it to him': the quotations in the N.T. (Rom. iv. 3 foll., Gal. iii. 6) have the passive with the LXX. Similar phrases occur Gen. vii. 1 (of Noah) *σε εἶδον δικαιον ἐναντίον μου*, Deut. vi. 25 'it shall be our righteousness (LXX. *ἐλεημοσυνη*) if we observe to do all these commandments before the Lord our God,' ch. xxiv. 12 foll. 'if he be a poor man thou shalt deliver him the pledge again when the sun goeth down...and it shall be righteousness (*ἐλεημοσυνη*) unto thee before the Lord thy God,' Psa. cvi. 30, 31 (then stood up Phinehas and executed judgment) *και ἐλογίσθη αὐτῷ εἰς δικαιοσυνην εἰς γενεαν και γενεάν.* Compare also Levit. xxv. 31 *αι δε οἰκiai πρὸς τον αγρὸν λογισθήσονται* 'shall be reckoned as,' Psa. xxxii. 2 (quoted in Rom. iv. 6, 8) *μακαριος*

¹ See Taylor's *J. F.* p. 94.

² See Schegg here, and Delitzsch on Gen. p. 418 (ed. 1860). [Targum on Micsh vii. 20 adds *Remember for us the binding of Isaac.* C. T.]

ἀνὴρ ᾧ οὐ μὴ λογίσσῃται Κύριος ἁμαρτιαν, Wisd. ix. 6 *καν γαρ τις ἢ τελειος ἐν νοῖς ἀνθρώπων τῆς ἀπὸ σοφίας ἀπούσης εἰς οὐδὲν λογισθησεται.* Δικαιοσύνη in the Bible is taken in even a wider sense than that noted by Aristotle *Eth.* v. 1. 15 *αὕτη μὲν οὖν ἡ δικαιοσύνη ἀρετὴ μὲν ἐστὶ τελεία, ἀλλ' οὐχ ἀπλῶς ἀλλὰ πρὸς ἕτερον,* who quotes Theognis 147 *ἐν δε δικαιοσύνη συλλήβδην πᾶσ' ἀρετῆ' ἔστιν.* In the Bible it is the character of the man who fulfils his duty in all respects towards God, as well as towards his neighbour. The great importance of the text in Gen. xv. is that it is the first passage in which the 'law of liberty' is laid down. Definite set tasks irrespective of motives are exacted from slaves: in the family of God the motives of the children are the main thing in the eyes of the Father. Here the right state of mind is declared to be in God's sight equivalent to the right action; though, as St. James says, right action is the necessary result of the right feeling and it is only through right action that the right state of mind can be evidenced to others, so that the absence of right action (unless precluded by special circumstances) is a proof that the state of mind is not right. The faith of Abraham is the same as the trust which is so often declared blessed in the Psalms, e.g. *Psa.* ii. 12, xxxiv. 8.

φίλος Θεοῦ ἐκλήθη.] The precise words are not found in the LXX. In Gen. xviii. 17, where our version simply has 'Shall I hide from Abraham that thing which I do?' the LXX. has *οὐ μὴ κρυψῶ ἀπο 'Αβ. του παιδός μου α εγω ποιῶ,* which is quoted by Philo (*Sobr. M.* 1, p. 401) with the words *του φίλου μου,* though elsewhere (*Leg. All. M.* 1, p. 93) he cites it without alteration. In 2 Chron. xx. 7 'Art thou not our God who... gavest it (the land) to the seed of Abraham, thy friend, for ever?', the LXX. has *ἔδωκας αὐτὴν σπέρματι 'Αβρααμ τῷ ἠγαπημένῳ σου εἰς τὸν αἰῶνα,* Vulg. *semini Abraham amici tui*; Isa. xli. 8 'the seed of Abraham my friend' is in the LXX. *σπέρμα 'Αβρααμ ὃν ἠγαπησα.*¹ The appellation is still in use among the Arabs, 'with whom the name of Khalil Allah (the friend of God), or more briefly El Khalil, has practically superseded that of Abraham. Even Hebron, as the city of Abraham, has become El Khalil' (Plumptre *in loc.*). Clem. Rom. has the phrase twice, probably copying from St. James (i. 10 *ὁ φίλος προσαγορευθεῖς* with Lightfoot's n. and 17), and so Irenaeus iv. 16. 2 *Abraham credidit Deo et reputatum est illi ad justitiam et amicus Dei vocatus est.* Compare John xv. 14, 15, Wisd. vii. 27 (*σοφία*) *εἰς ψυχὰς οσιας μεταβαινονσα φίλους Θεου καὶ προφήτας παρασκευάζει,* Taylor's *J.F.* p. 113, and for the same sentiment in Greek philosophers see Xen. *Mem.* ii. 1. 33 (Virtue speaks in the allegory of Prodicus) *δι' ἐμὲ φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ φίλοις,* Plato *Leg.* iv. 716 D *ὁ μὲν σώφρων Θεῷ φίλος, ὁμοῖος γὰρ,* *Rep.* x. 613 'the righteous man is θεοφιλῆς and therefore all must turn out well with him,' Epict. *Diss.* iv. 3. 9 *ελεύθερος γὰρ εἰμι καὶ φίλος του Θεου,* Cic. *N.D.* I. 121, II. 165.

25. Παῖθ ἡ πόρνη.] Selected as an example the furthest removed from Abraham: so Erasmus '*tantum valet apud Deum misericordia ac beneficentia in proximum, ut mulier, ut meretrix, ut alienigena hospitali-*

¹ Other readings have φίλον, see Field, *Hexapla*, pp. 744 and 513.

tatis officio commendata meruerit in catalogo piorum adnumerari.' Probably it was on this account, and as representing proselytes from heathen nations, that her name was famous among the Jews. She was counted as one of the four chief beauties, the others being Sarah, Abigail, Esther; and was said to have been the ancestress of eight prophets (Meuschen, p. 40). She is also cited as an example of faith, Heb. xi. 31, and is mentioned in the genealogy in Matthew. Her faith is shown both by her actions here referred to and her words recorded in Josh. ii. 9, 11 'I know that the Lord God hath given you the land...the Lord your God, He is God in heaven above and in earth beneath.' Clement of Rome (i. 12) connects the two aspects, to which St. James and the writer of the Epistle to the Hebrews direct attention, by his phrase *δια πιστιν και φιλοξενιαν εσωθη* 'Ραάβ, see Lightfoot on this passage and also his appendix (pp. 413 and 470) on the attempt made both by Jewish and Christian writers (Josephus, Chrysostom, etc.) to weaken the force of the word *πορνη*.

υποδεξαμένη τους αγγελους.] Heb. xi. 31 *δεξαμενη τους κατασκοπους.* Both renderings are independent of the LXX. which says *απεστειλεν Ιησους δυο νεανισκους κατασκοπευσαι.* The word *υποδ.* occurs elsewhere in N.T. only in the writings of St. Luke.

ετερα οδω.] By a window instead of by the door, and to the mountain instead of straight back to the camp of the Israelites, Josh. ii. 15, 16. For this pregnant use of *ετερος* cf. Mark xvi. 12 *εν ετερα μορφη*, Acts ii. 4 *ετεραις γλωσσαις.*

εκβαλοσα.] In mild sense, as Matt. ix. 38 *οπως εκβαλη εργάτας εις τον θερισμον αυτου*, Mark i. 12 *το πνευμα εκβαλλει αυτον εις την ερημον* (= *αγει Luke, αναγει Matt.*), John. x. 4 *οταν τα ιδια (προβατα) παντα εκβαλη* (= *εξάγει*, v. 3).

26. *το σωμα χωρις πνευματος νεκρον εστιν.*] It seems at first strange that the outward visible part of man should be compared to the invisible principle of faith, and the invisible spirit be compared to works which are the outward fruits of faith; but we must always keep in mind that St. James is speaking here not of faith of the heart, but of a mere lifeless profession of orthodoxy, 'professing to know God but in deeds denying Him' (Tit. i. 16), 'having the form of godliness without the power' (2 Tim. iii. 5).¹ And as 'faith' thus becomes a mere externality, so 'works' become identified with the working principle of love. It thus becomes easy to understand how a mere shell of profession void of the animating principle of love can be compared to a corpse. Or we might understand *πνευμα* of 'breath,' as in Psa. cxlvi. 4, Isa. xi. 4, Apoc. xi. 11, xiii. 15 (so Peile and Basset), which would give a simpler illustration: as a body which does not breathe is dead, so faith which does not act.² A similar metaphor is found in Curtius x. 6 (19) *militaris sine duce turba corpus sine spiritu est.* Spitta cuts the knot by reading *κινηματος*, (used in the LXX. for all bodily motion) in place of *πνευματος*.

¹ The Hebrew word for 'body' is used for the essence of a thing, see *J.F.* p. 76.

² Origen, however (*Sel. in Psalm xxx.*), says *πνευμα* here is equivalent to *ψυχη*.

III.—1. The writer goes back to the subject of i. 19 βραδὺς εἰς το λαλῆσαι, and i. 26 μὴ χαλιναγωγῶν γλώσσαν, which suggests the figure of vv. 2 and 3. It is also connected with that overvaluation of theory as compared with practice which formed the subject of the last chapter.

μὴ πολλοὶ διδάσκαλοι γίνεσθε.] Cf. Matt. xxiii. 7, 8, *ib.* xv. 14, Rom. ii. 17 foll., 1 Tim. i. 6, 7 θελοντες εἶναι νομοδιδασκαλοὶ κ.τ.λ., Heb. v. 12 ὀφειλοῦτε εἶναι διδάσκαλοι δια τὸν χρόνον πάλιν χρεῖαν ἔχετε τοῦ διδασκεῖν ὑμᾶς τινα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων τοῦ Θεοῦ, Pirke Aboth i. 11 *dilige laborem et Rabbinitatum odio habe* with Taylor's n., Herm. *Sim.* ix. 22 θέλουσιν ἐθελοδιδασκαλοὶ εἶναι ἄφρονες ὄντες. See more on this point in Knowles' note. The phrase means 'do not be too eager to teach,' 'do not press into the work of teaching,' lit. 'do not many of you become teachers.' For the use of πολλοὶ cf. Heb. vii. 23 καὶ οἱ μὲν πλείονες εἰσι γεγονότες ἱερεῖς δια τὸ θανάτῳ κωλυεσθαι παραμενεῖν, ὃ δὲ... ἀπαραβατὸν ἔχει τὴν ἱερωσύνην. We read of διδάσκαλοι at Antioch (Acts xiii. 1): they are included in St. Paul's two lists of church officers, 1 Cor. xii. 28, where they come next after apostles and prophets, and Eph. iv. 11, where the order is apostles, prophets, evangelists, pastors, and teachers. In 2 Tim. iv. 3 a time is foretold when the people will become impatient of sound doctrine and *κατὰ τὰς ἰδίας ἐπιθυμίας εαυτοῖς ἐπισωρευουσὶν διδασκαλοῦς*. In the only passages in which they are mentioned in the Didache (xiii. 2, xv. 1, 2) they are joined with prophets and appear to stand on a higher level than the ἐπισκοποὶ and διάκονοι, though these latter also should be carefully chosen for their office, ὑμῖν γὰρ λειτουργοῦσι καὶ αὐτοὶ τὴν λειτουργίαν τῶν προφητῶν καὶ διδασκάλων: see *Hermas Vis.* iii. 5 οἱ μὲν λίθοι οἱ τετραγωνοὶ... εἰσὶν οἱ ἀπόστολοι καὶ ἐπισκοποὶ καὶ διδάσκαλοι καὶ διακονοὶ, where Harnack, commenting on *Sim.* ix. 15, 16, says *episcopi et diaconi negliguntur quia ibi munus praedicandi evangelium solum respicitur. Doctores sunt omnes praedicatores Christianae veritatis, etsi neque apostoli neque presbyteri fuere. Certum est etiam saeculo secundo laicos in ecclesia publice docuisse*, and adds many references.

εἰδότες.] See on i. 3 γνωσκοντες, and i. 19 ὅστε.

μείζον κρίμα ληψόμεθα.] Greater than other Christians who do not set up to teach, compare (for the pregnant use of μείζων) iv. 6 below; and for the thought, Matt. vii. 15 foll., xxiii. 14 foll. on false prophets, scribes, and Pharisees, blind leaders of the blind, Mark xii. 38-40 βλεπετε ἀπο τῶν γραμματέων... προφασεῖ μακρὰ προσευχόμενοι, οὗτοι λήμψονται περισσοτερον κρίμα, Luke xii. 47 δαρησεται πολλὰς, 2 Clem. R. 10 ἐπιμένουσι κακοδιδασκαλοῦντες τὰς ἀναιτίους ψυχὰς, οὐκ εἰδότες ὅτι δισσην ἐξουσι τὴν κρίσιν, Pirke Aboth, i. 18 'not learning but doing is the groundwork, and whoso multiplies words occasions sin.' For the phrase κρ. λ. 'to be condemned,' see Rom. xiii. 2, Luke xx. 47. Other references to judgment in this epistle are ii. 12, 13, v. 9, 12. By the use of the first person (corrected to the second in the Vulgate) St. James includes himself among the teachers whom he warns, as in ver. 9, ii. 18, cf. 1 John i. 6, ii. 18 with Westcott's notes; so St. Paul 1 Cor. x. 6 foll., Heb. ii. 3, xii. 25, Ignat. *Eph.* 3 οὐ διατάσσομαι ὑμῖν

ως ων τις . νυν γαρ αρχην εχω τῷ μιθητευεσθαι καὶ προσλαλώ νμιν ὡς συνδιδασκαλιταις μου.

2. πολλὰ πταλομεν ἅπαντες.] 1 John i. 8 : Wetstein cites many similar sayings from heathen writers, e.g. Thuc. iii. 45 πεφυκασιν ἅπαντες καὶ ἰδία καὶ δημοσια ἀμαρτανειν, Seneca Clem. i. 6 peccamus omnes, ἀλλὶ γρavia, ἀλλὶ leviora. For πολλὰ see Mark ix. 26 πολλὰ σπαράξας ἐξῆλθεν, for πταιειν above ii. 10, 2 Pet. i. 10, Jude 24 τῷ δυναμένῳ φυλάξαι ὑμας ἀπταιστούς.

εἰ τις ἐν λόγῳ οὐ πταiei.] Cf. Test. Jobi xxxviii. οὕτως ἀν πταίση μου τὸ στόμα εἰς τὸν δεσποτην. For εἰ οὐ see above i. 23, ii. 11 : for the thought Matt. xii. 37 ἐκ τῶν λόγων σου δικαιωθήσῃ καὶ ἐκ τῶν λογῶν σου καταδικασθήσῃ, ἰδ. xv. 11 τὸ ἐκπορευομενον ἐκ τοῦ στοματος, τουτο κοινοι τον ανθρωπον, 1 Pet. iii. 10, Prov. vi. 2 παγῖς ἰσχυρα ἀνδρὶ τα ἰδια χειλη, xv. 4, ἰασῖς γλωσσης δενδρον ζωῆς, Sirac. xiv. 1 μακαριος ἀνὴρ οὐκ ὀλίσθησεν ἐν στοματι αὐτου, ἰδ. xix. 16, xxv. 8, xxxviii. 12-26, Philo M. 1. 615 τὸ μὲν οὖν ἀριστον καὶ τελεωτατον τουτ ἔστιν, μηδε ἐνθυμουσθαί τι τῶν ἀτοπωτατων κ.τ.λ., ἰδ. 695 τοῦ δε σοφου ἰδιον τοις ὑπὲρ ἡδονῆς καὶ ἐπιθυμιας λογοις ὑπαντιάσαι ἐπὶ τοῦ στοματος καὶ τῆς γλωσσης, ἀπερ ἠν ὀργανα λόγου. παγῖως γαρ ἐπιβας αὐτοις δυνησεται τας συνηγορουσας τῷ παθει πιθανοτητας ανατρέψαι.

οὗτος τέλειος ἀνὴρ.] οὗτος marks the apodosis as in i. 23. For ἀνὴρ see above i. 8 ; for τέλειος i. 4.

χαλιναγωγῆσαι.] See on i. 26, and cf. Philo M. 1. p. 196 (the true man within each) ἐπιστομίζωνται ταις τοῦ συνειδοτος ἠνιαις τον αὐθάδη καὶ μετα ἀφηνιασμου δρομον γλωπτης ἐπεσχεν, ἰδ. p. 314.

καὶ ὄλον τὸ σωμα.] Repeated in vv. 3 and 6. The figure of χαλ. is further carried out : by the bridle in the mouth we turn the horse as we will, so by controlling our words we can regulate our whole activity. We find the opposition of one member to the whole body, Matt. v. 29.

3. ἴδε γάρ.] WH. with R.V. and all the recent editors (except Hofmann and Bassett, who keep ἴδε) read εἰ δέ. The evidence is as follows : AB with some inferior MSS. read ΕΙΔΕ, Vulg. and Corb. *si autem* ; Sin. ΕΙΔΕ ΓΑΡ (Sin.³ omits γαρ), Pesh. *ecce enim* ; Cod. Ephr. with many inferior MSS. and Theophyl. and Euth. Zig. in comment ΙΔΕ, Egyptian, Ethiopian and later Syriac versions *ecce*. The confusion between εἰ and ἰ being extremely common,¹ it is important to

¹ Field compares Rom. ii. 17, where the old reading ἴδε σὺ Ἰουδαῖος has been changed to εἰ δε by late editors, misled by the spelling of the majority of the uncial MSS., as in our text, and with equally disastrous effect on the construction. He points out that Sin. has εἶδου for ἴδου in Luke xxiii. 15, εἶδετε for ἴδετε Luke xxiv. 39, 1 John iii. 1. Below (v. 11) the MSS. are nearly equally divided between ἴδετε and εἴδετε. In Luke vi. 3 Cod. D has εἶδε for ἴδε, in John vi. 30 B has εἶδωμεν for ἴδωμεν, in John viii. 50 εἶδη for ἴδη. So in Job xxxiv. 17 and in Psa. cxxxviii. 24 Swete has ἴδε for the εἶδε of BA. These variations not being given in Bruder can only be ascertained by examining the MSS. The suggestion that εἰ δέ is merely an itacistic corruption of ἴδε receives strong confirmation from the fact that there are no less than three similar corruptions in the few lines of the newly discovered Logia, in a MS. considerably older than B, and therefore approaching more nearly to the date of its archetype. In Epictetus, where ἴδε occurs only four times, in two instances the MS. has εἶδε (*Diss.* ii. 11. 13, iii. 16. 11). The Gizeli fragment of Enoch has εἶδετε for ἴδετε

observe (1) that the insertion of *γαρ* in Sin. seems to show that the preceding *ιδε* must be taken as an imperative (so B. Weiss, p. 34 'das eingeschaltete *γαρ* zeigt dass *ιδε* gemeint ist'); (2) that this view is supported by some of the oldest versions; (3) that as regards B in particular, since it 'shows a remarkable inclination to change *ι* into *ει*' (WH. *Introduction*, p. 306), its evidence here is of little weight.¹ We have therefore to fall back on other considerations; and it is plain that *ει δε* is not suited to the context. 'If a man does not stumble in word he is able to bridle his whole body. And if we put the bits into the horses' mouths that they may obey us,—we turn about their whole body also.' The natural apodosis to such a protasis would be 'let us also for the same purpose put a bridle in our own lips.' The present apodosis adds nothing to the clause *εις το πειθεσθαι*, and it is difficult to find any natural meaning for *δε* at the beginning of the verse: even the *και* in apodosis is out of place: it would have been natural if the protasis had run *ει το στομα μεταγομεν*. Lastly, the *και* after *ιδου* in ver. 4 seems to look back to the preceding *ιδε*. De Wette and Beyschlag felt these difficulties so strongly that they included the whole verse in the protasis and explained the construction as an aposiopesis. Thus the latter translates 'Wenn wir aber den Pferden die Zügel in die Mauler legen um sie gehorsam zu machen, und so ihren ganzen Leib regieren, so sollten wir es doch auch uns selbst thun, d.h. auch unserer Zunge einen Zügel anlegen und so unseres ganzen Leibes sittlich machtig werden'; and refers, for examples of aposiopesis after *ει*, to Luke xix. 42, Acts xxiii. 9, Mark vii. 11, which, however, are very unlike the present. In fact such an aposiopesis is simply impossible here, and in any case is opposed to the style of the writer: it is only suggested as a last resource by editors who felt themselves bound to this reading on the mistaken view of the overwhelming evidence in its favour, and in obedience to the hazardous maxim that the more difficult reading is always to be preferred. No doubt a copyist will avoid, if he can, a difficulty which stares him in the face; but as long as a protasis has an apodosis of any sort to follow, it is a matter of indifference to the copyist whether it adds anything new or merely repeats what is already included in the protasis. Spitta, recognizing the confusion of thought and construction, explains this to his own satisfaction, by supposing that the writer was tempted to borrow the second comparison of the ship, and was in too great a hurry to adapt it to the context. Lachmann proposed to read *ουδε* with a question instead of *ει δε*.

Hi motus animorum atque haec certamina tanta are set at rest by the application of a little common sense to the study of the MSS., if we will but make due allowance for the principle of *itacism*. *Ἴδε γὰρ*

ii. 2, iii. 3, *ειδητε* for *ιδητε* xiv. 6, *ειδειν* for *ιδειν* xiv. 21. So in *Protevang.* c. 19 three MSS. have *ειδε* for *ιδε*. Cf. Blass *Gr.* p. 284, Abbott *Johan. Gr.* p. 493, Thack. pp. 85 foll.

¹ In this epistle B gives *ει* not only for long *ι*, as *γεινωσκοντες*, *θλειψει*, *βειπιζομενφ*, *ειδος*, but occasionally for short *ι*, as *αυθρωπεινη*, *ατμεις*. So C has *σοφειας* i. 5.

having been written *ειδεγαρ* (Sin.) and *ειδε* being read as two words, it was inevitable that the superfluous *γαρ* should be dropped (as in B).¹ With *ιδε γαρ* we get exactly the right meaning expressed with the writer's usual animation. The casual use of the word *χαλ.* suggests the image to which he calls his readers' attention (so *ιδου* introduces a simile in ver. 7). 'For see! in horses we use the bit for the purpose of making them obey and thus control their whole body.' The less common active imperative is found along with the middle in Eccles. ii. 1 *δεῦρο δὴ πειράσω σε ἐν ευφροσυνῇ καὶ ἰδε ἐν αγαθῷ καὶ ἰδοῦ καί γε τοῦτο ματαιότης*, Mark iii. 32 and 34, *ιδου η μήτηρ σου...ιδε η μήτηρ μου*, Matt. xxv. 6 and 22, xxvi. 51 and 66, John xvi. 29 and 32, Gal. *ιδε* v. 2, *ιδου* i. 20: St. Luke always uses *ιδου*. The difference between them is well given by Donaldson (in Winer, p. 319): 'the middle often exhibits a signification which might be called *intensive*, but which really implies an immediate reference to some result in which the agent is interested. One of the commonest cases is that of the aorists *ιδειν* and *ιδῆσθαι*, of which the former means simply "to see," the latter "to behold, to look with interest" . . . for this reason *ιδου* is more frequently used than *ιδε* in calling attention to something worth seeing.' So here *ιδε* is 'lo!' *ιδου*, 'behold,' the latter calling attention to various particulars about the ship. Cf. a similar change below iv. 3 from *αιτείσθαι* to *αίτειν*.

[*των ἵππων*.] The gen. is here put in an emphatic place to mark the comparison. It belongs both to *χαλινους* and to *στοματα*, probably more to the former as distinguishing it from the human bridle, so we have *αχρι των χαλινῶν των ιππων* Apoc. xiv. 20, *επι τον χαλινον τοῦ ιππου* Zech. xiv. 20. Compare Psa. xxxii. 9.

[*βάλλομεν*.] Mild force, as in *ἐκβαλλω* above ii. 25, cf. Ael. *V.H.* ix. 16 *ἵππω ἐμβάλλειν χαλ.*, Xen. *De re equest.* vi. 7, ix. 9.

[*eis τὸ πείθεσθαι αὐτοὺς ἡμῖν*.] Cf. Xen. *Cyr.* iv. 3. 9 *πείθεται ὁ ἵππος χαλινῷ*, Soph. *Ant.* 483, Philo M. 1. p. 21. The subject of the infinitive is specified, as in i. 18 *eis τὸ εἶναι ἡμᾶς ἀπαρχὴν*, iv. 2, *δια τὸ μὴ αἰτεῖσθαι ὑμᾶς*, iv. 15 *ἀντι τοῦ λεγεῖν υμᾶς*.

[4. *ιδου*.] Never followed by accusative in N.T. See below ver. 5, v. 4, 7, 9, 11, and compare *αγε νυν, ὅστε, ακουσατε*.

[*καὶ τὰ πλοῖα*.] For this comparison see Arist. *Mechan.* 5 *το πηδαλιον μικρὸν ὄν καὶ ἐπ' ἐσχατῷ τῷ πλοῖῳ τοσαυτὴν δυναμὴν εχει ὥστε υπο μικρου οἰακος και ενος ανθρωπου δυναμειως και ταυτης ἡρεμῆς μεγάλα κινεῖσθαι μεγέθη πλοίων*. Lucr. iv. 902, 4 Macc. vii. 1-3. The two figures are united Plut. *Mor.* p. 33 F, Philo M. 1, p. 131 *επειδαν ο τῆς ψυχῆς ἡνιοχος ἢ κυβερνήτης, ὁ νους, αρχη του ζωου ολου...εὐθνυεται ὁ βιος*, *ιδ.* p. 311 *ο ιππευς φερεσθαι δοκῶν αυτος αγει το κομιζον, τροπον κυβερνητου*, *ιδ.* 2. p. 521, Stob. *Flor.* p. 280 Mein. (a saying of Aristippus) *κρατει ἡδονῆς... ωσπερ καὶ νεως καὶ ιππου, οὐχ ο μὴ χρωμενος, αλλ' ο μεταγων οποι βουλεται*, Theoph. Simoc. *Ep.* 70 (Didot's *Epistolographi*, p. 783) *ἡνῆαι και μᾶστιξι τους ιππους ἱθυνομεν, και ναυτιλλομεθα πη μὲν τοις*

¹ In my first edition I read *ιδε* simply with C, but this does not account for the insertion of *γαρ* in Sin. and Pesh., and I now think that C emends the text of B.

ιστίοις τὴν ναῦν ἐκπετάσαντες, πῆ δὲ ταις ἀγκυραῖς ταυτην χαλινωσαντες καθορμίζομεν· οὕτω κυβερνητέον καὶ τὴν γλωτταν, Ἀξιοχε.

τηλικαῦτα.] Used elsewhere in N.T. only in 2 Cor. i. 10, Heb. ii. 3, Apoc. xvi. 18.

ὑπὸ ἀνεμῶν σκληρῶν ἐλαυνόμενα.] Cf. Matt. xi. 7 (Luke vii. 24) καλαμον ὑπὸ ἀνεμῶν σαλευόμενον, *ib.* xiv. 24 πλοῖον βασανιζόμενον ὑπὸ τῶν κυμάτων, 2 Pet. ii. 17 ὀμιχλαὶ ὑπὸ λαιλαπὸς ἐλαυνόμεναι, Jude 12 νεφέλαι ὑπὸ ἀνεμῶν παραφερομέναι, Apoc. vi. 13 σικκὴ ὑπὸ ἀνεμῶν σειομένη, Dio Chr. iii. p. 44 C κλυδωνὸς ὑπὸ ἀνεμῶν σκληρῶν μεταβαλλομένου, Ael. V.H. ix. 14 μὴ ἀνατρεπῆται ὑπὸ τῶν ἀνεμῶν εἰ ποτε σκληροὶ κατέπνεον, Plato *Phaedo* 84 B ὑπὸ τῶν ἀνεμῶν διαφυσθῆισα ἡ ψυχὴ, Arist. *Αἷμα* i. 5. 15 ψυχὴ φερομένη ὑπὸ τῶν ἀνεμῶν. The very frequent use of ὑπὸ before ἀνεμῶν and similar words suggests that here it retains something of its local force, not simply 'by,' but 'under.' Otherwise it is rarely used in the sense of 'by' with things, as below ὑπὸ πηδαλιῶν and v. 7, Luke viii. 14 ὑπὸ μεριμνῶν καὶ πλουτοῦ . . . συμπνίγονται, 2 Pet. ii. 7 ἄωτ καταπονυόμενον ὑπὸ τῆς τῶν ἀθέσμων διαστροφῆς. In i. 14 ὑπὸ τῆς ἐπιθυμίας, and ii. 9 ὑπὸ τοῦ νομοῦ, it is probably due to personification, as also in Col. ii. 18 φυσιούμενος ὑπὸ τοῦ νοοῦ τῆς σαρκὸς αὐτοῦ. On its use in the Attic orators see Marchant in *Classical Review*, vol. iii. pp. 250, 438. For σκληρὸς contrasted with μαλακὸς compare our 'stiff breeze,' and see Prov. xxvii. 16 Βορρὰς σκληρὸς ἀνεμὸς, and passages cited above from Aelian and Dio Chrys.

πηδαλιῶν.] Only used elsewhere in N.T. in Acts xxvii. 40. For ελαχιστοῦ (= very small) cf. Blass *Gr.* p. 33, Wisd. xiv. 5 ελαχιστῶ ξύλῳ πιστευουσὶν ἀνθρώποι ψυχάς, καὶ διελθόντες κλυδωνὰ σχέδια διεσώθησαν, Herm. *Mand.* xi. 20 ἡ χαλαζὰ ελαχιστόν ἐστι κοκκαρίον, *Sim.* viii. 10 ἐλαχιστόν ἡμάρτον, 1 Cor. iv. 3 εἰς ελαχιστόν ἐστι.

ἔπου.] Here for ὅπου 'in whichever direction,' as often for ὅποι (cf. John viii. 22 ὅπου ἐγὼ ὑπάγω), neither of these latter forms being found in N.T. or LXX. Similarly ἐκεῖ and ποῦ are found for ἐκεῖσε and ποῖ, like the English 'where' and 'here' for 'whither' and 'hither.' Even in classical writers we find ὅπου for ὅποι, as in Xen. *Mem.* i. 6. 6 βαδίζοντα ὅπου ἂν βουλώμαι. Cf. Winer, p. 592.

ἡ ὀρμὴ τοῦ εἰθυνοῦτος βούλεται.] 'The pressure (touch) of the steersman decides.' The word ὀρμὴ is used of the origin of motion either moral or physical. In N.T. it only occurs here and Acts xiv. 5 (of a rush or onset of the people); so LXX. Prov. iii. 25 οὐ φοβηθήσῃ ὀρμᾶς ἀσεβῶν ἐπερχομένας, *ib.* xxi. 1 ὀρμὴ ὑδάτος 'the rush of water': cf. the erroneous comment on this passage in Euth. Zig. and the Catena, πηδαλιῶν μικρῶ ὀρμῆν πλοῖον μεταφερομένον. It appears here to mean the slight pressure of the hand on the tiller, what Apuleius, speaking (*Flor.* 1. 2) of the eagle's flight, calls *nutus clemens laevorsum vel dextrorsum*. So Schegg, Erdmann, Theile, Wiesinger, Hofmann: on the other hand Calvin, Gebser, Beyschlag, Brückner, Alford understand ὀρμὴ metaphorically of an inclination of the mind (R.V. 'whither the impulse of the steersman willeth,' as in 1. Pet. iii. 17, 'if the will of God should so will' εἰ θελοῖ το θελημα του Θεου). As βουλομαι cannot be used properly of a mere irrational impulse or whim

any more than of muscular pressure, it seems to me less confusing to understand it of the latter : see above n. on i. 18, and (for the tropical use of βούλομαι) compare Plato *Symp.* 184 A τούτους βουλεται ὁ ἡμετερος νόμος βασανίζειν, and its technical meaning in Arist. *Eth.* iii. 2 το ἀκούσιον βούλεται λέγεσθαι οὐκ εἴ τις ἀγνοεῖ κ.τ.λ., *Top.* i. 7. p. 103 ταυτα γὰρ πάντα τὸ ἐν βούλεται σημαίνειν. Similarly θέλω John ii. 8 το πνευμα ὅπου θέλει πνεῖ, Plato *Phaedr.* 230 D τα μεν ουν χωρια και τα δένδρα οὐδέν με θέλει διδάσκειν, *Rep.* ii. 370 ουκ ἐθελει το πραττομενον τήν του πράττοντος σχολήν περιμένειν. For εὐθυν. cf. Philo M. 1. p. 422 φιλει γὰρ ἔστιν ὅτε χωρὶς ἡνιόχων τε καὶ κυβερνητων ο τε πλους καὶ ὁ δρόμος εὐθύνεσθαι, Eurip. *Cycl.* 15 ἐν πρυμνη δ ακρα αυτος λαβὼν ἠϋθνον ἀμφήρες δόρυ, Aesch. *Suppl.* 717 οἶαξ εὐθυνητη.

5. ἡ γλῶσσα μικρὸν μέλος.] This comparison is quite in the Jewish proverbial style. The horse's mouth is small in comparison to the body, yet through it the whole body is directed; the rudder is small in comparison to the ship; the tongue small in comparison to the man; yet control this small member and you control the whole nature. This, however, is only the allegorical outside; by the smallness of the tongue is meant the insignificance, as we deem it, of speech in comparison with action; yet by controlling speech we acquire the power of controlling action. For the metonymy by which an independent personality seems to be attributed to the tongue, so that it stands for the temptations or sins which are concerned with the use of the tongue, though, as Augustine says (*Serm.* 17 cited by Corn. a Lapide), *ream linguam non facit nisi mens rea*, compare Matt. v. 29, 30 'if thine eye...thy right hand, cause thee to stumble'; Matt. xv. 19 'the things that come out of the mouth defile a man'; 1 John ii. 16 'the lust of the eyes.'

μεγάλα ἀρχεῖ.] 'Vaunts great things.' There is no idea of vain boasting: the whole argument turns upon the reality of the power which the tongue possesses. Whether written as two words with AB, or as one (μεγαλαυχει) with Sin. K L, etc., the phrase occurs nowhere else in N.T., but is found in Ezek. xvi. 50, Zeph. iii. 12 (A.V. 'to be haughty'), Sir. xlvi. 18, 2 Macc. xv. 32, cf. Psal. xii. 3 γλῶσσα μεγαλορημων. It may be compared with the Homeric εὐχομαι εἶναι and with Philo M. 1. p. 338 μεγάλης ψυχῆς το αυχημα γενεσιν υπερκυπτειν, *ib.* 158 τὸ δουλευειν Θεω μέγιστον αυχημα, *ib.* M. 2. 235 εγκρατεια δὲ καθαρα και ἀκηλιδωτος αρετη, πάντων ὅσα προς βρῶσιν και ποσιν αλογουσα, καὶ ἐπάνω τῶν γαστρος ἡδονῶν αυχουσα ιστασθαι, βωμῶν ψαυετω. Observe the use of alliteration in μ to point the contrast of μικρον μέλος μεγάλα αυχει, and compare that in δ below ver. 8.

ἡλικον πῦρ ἡλικην ὕλην ἀνάπτει.] 'How small a fire kindles how large a forest,' cf. Philo M. 1. p. 455 σπινθηρ και ο βραχυτατος, ὅταν καταπνευσθεῖς ζωπυρηθῆ, μεγάλην εξαπτει πυράν, Phocyl. 144 ἐξ ολιγου σπινθηρος ἀθέσφατος αἴθεται υλη. For the double question compare Mark xv. 24 βαλλοντες κλήρον τίς τι ἄρη, and Luke xix. 15, Isocr. p. 240 ουκ ἀγνωω ἡλικος ὦν ('how old,' viz. 94) ὅσον ἔργον ενισταμαι, Plato *Rep.* 4, p. 423 B ἡλικη ουση (πολει) ὄσην χώραν ἀφορισαμενους εἶν (δει), Soph. *Ant.* 933 οἶα προς οιων ἀνδρων πασχω, Krueger *Gr.* 51. 14. 1,

ib. § 17. 10, Seneca *Controv. Exc.* v. 5 *nesciebas quam levibus ignibus quanta incendia oriantur* and Milton *P.L.* i. 91 'Into what pit thou seest from what height fallen.' There is no force in the objection that this interpretation gives opposite senses to the same word in the same sentence. Literally it is 'what (what-sized) a fire kindles what a forest,' but the context interprets the meaning of 'what' in either case; cf. Anton. ii. 9 ὁποῖόν τι μέρος ὁποίου τοῦ ὄλου ἢ ψυχῆ. In Lucian *Hermot.* ὁ ἡλίκοις ἡμᾶς ἀσφαίνεις, οὐδὲ κατὰ τοὺς πυγμαίους ἐκείνους, ἀλλὰ χαμαιπετεῖς παντάπασιν, the context shows the meaning to be 'how small': so in Epict. *Diss.* i. 12. 26 ἡλίκοις μέρος πρὸς τὰ ὄλα, and Philostratus *V. Ar.* ii. 12. 2 θηρίῳ τηλικούτῳ (an elephant) ἐπιτετάχθαι τηλικόνδε ἄντα (a boy of 13 years). The reference to a burning forest is common both in the Bible, as Psa. lxxxiii. 14 ὡσεὶ πῦρ ὃ διαφλέξει δρυμόν, ὡσεὶ φλόξ κατακαῦσαι ὄρη, Isa. ix. 18, x. 17, 18, Zech. xii. 6; and elsewhere, as Hom. *Il.* ii. 455 πῦρ αἰδηλὰν ἐπιφλέγει ἄσπετον ὕλην οὔρεος ἐν κορυφῆς, Thuc. ii. 77, Pind. *Pyth.* iii. 66, Eur. *Ipho* fr. 415 D. μικροῦ γὰρ ἐκ λαμπτήρος Ἰδαίων λέπας πρήσειεν ἄν τις, ἔκαστος πρὸς ἄνδρ' εἰπὼν ἕνα ἄ πύθοντι ἄν ἄστοι πάντες ἄ κρύπτειν χρεῶν, Philo M. 2. p. 208 ἢ ἐπιθυμία οἷα φλόξ ἐν ὕλῃ νέμεται δαπανῶσα πάντα καὶ φθείρουσα, *ib.* 143, 349, M. 1. p. 671. For other examples see Geffcken's *Kynika*, pp. 45-53. The only other place in which *αναπτει* occurs in the N.T. is Luke xii. 49.¹

6. η γλώσσα πυρ.] Prov. xvi. 27 (*αηρη αφρων*) ἐπὶ τῶν ἑαυτοῦ χειλέων θησαυρίζει πυρ, *ib.* xxvi. 18-22, Sir. xxviii. 11 ἔρις κατασπευδομένη εκκαίει πυρ, *ib.* v. 22 σὺ μὴ κρατήσῃ ευσεβῶν (η γλώσσα) καὶ ἐν τῇ φλογι αὐτῆς συκαίησονται, so some explain Psa. cxx. 4. On the other hand the operation of the Spirit is also symbolized by fire, Acts ii. 3, Isa. vi. 6, Jer. v. 14. I cannot see why Spitta objects to the *καὶ* before η γλώσσα. Just before, the writer had illustrated the thought of the great effect produced by the tongue, though itself so small, by the comparison of a forest kindled by a chance spark. This suggests another aspect of the tongue. It resembles fire in the points which he proceeds to mention. S. would also omit η γλώσσα πυρ and ο κόσμος τῆς ἀδικίας as marginal summaries, the former of vv. 6-12, the latter of vv. 13-iv. 3. Nor is even this enough to satisfy his rage for expurgation. The clause ἢ (or καὶ) σπιλουσα ὀλον το σωμα is due to the same copyist who added to the text the marginal summaries.

ὁ κόσμος τῆς ἀδικίας ἢ γλώσσα καθίσταται ἐν τοῖς μελεσιν ἡμων.] The first point to be determined in this difficult verse is whether we should put our stop after πῦρ, with the R.V., WH., Neander, Lange, Hofmann, Erdmann, Beyschlag; or after ἀδικίας with the margin, Alford, Huther, Schegg, and the generality of editors. It seems to me that the former gives the only tenable construction. The sense may be difficult, but the grammar is clear, if we take η γλώσσα as subject to καθίσταται, with the attributive clause η σπιλουσα—γεενης, and make ο κοσμος τῆς ἀδικίας the predicate or complement. With the other punctuation

¹ [On fires kindled by the tongue see Midr. Rabb. on Levit. (xiv. 2) xvi. where the words are almost the same as those in St. James, *quanta incendia lingua excitat!* and Schoettgen, p. 1021. C. T.]

η σπιλουσα becomes the predicate, but there is no justification for the article: either we should have καθισταται σπιλουσα or καθισταται τὸ σπιλουν (μέλος); and in either case καθισταται loses its proper force. The predicate is put first for emphasis, as in John i. 1 Θεος ἦν ὁ Λόγος, *ib.* iv. 24 πνευμα ὁ Θεός, 2 Pet. ii. 17 ὁ υἱός μου ὁ ἀγαπητός μου οὗτος ἐστίν, Luke iv. 41 τὸν Χριστὸν αὐτὸν εἶναι, see Winer, pp. 689 foll. As κοσμος is defined by the genitive τῆς ἀδικίας, it necessarily keeps the article in the predicate, cf. Apoc. xix. 13 κέκληται τὸ ὄνομα αὐτοῦ ὁ Λόγος τοῦ Θεοῦ, 1 Cor. xi. 3 παντός ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἐστίν, Winer, p. 141. The fact that the subject η γλωσσα is repeated from the preceding clause of course facilitates the transposition of the predicate. We may suppose that the form of the sentence as it first occurred to the writer was ἡ γλωσσα πυρ, ὁ κοσμος τῆς ἀδικίας: and that for the sake of clearness he added the remaining words.

The next difficulty is the meaning of κοσμος here. Isidore of Pelusium (*A.* 400 A.D.), followed by the Greek commentators, mentions two meanings (1) 'ornament,' ἐγκαλλωπισμα δοκεῖ τῆς ἀδικίας, because the tongue κοσμεῖ τὴν ἀδικίαν δια τῆς τῶν ρητορῶν εὐγλωττοῦ δεινότητος: so Elsner, Wetstein, Semler, Storr, Ewald, and others; (2) 'the wicked world': at least this seems to be intended by the somewhat obscure expressions πυρ ἐστίν, πλήθος ἀδίκως κατακαίουσα, and κοσμος ἐστίν τῆς ἀδικίας, οἷονεὶ πρὸς τὸν συρφετωδῆ οὐχλὸν καὶ δημωδῆ ἐκφερομένη καὶ βλέπουσα, with which apparently should be connected the sentence just below, ταυτὴ γὰρ ἀλλήλοις κοινωνοῦμεν τῶν ἑαυτῶν νοσημάτων. The majority, however, of modern commentators follow the Vulgate '*universitas iniquitatis*' (3), thus explained by Bede, '*Quia cuncta fere facinora per eam aut concinnantur . . . aut patrantur . . . aut defenduntur.*' So Erasmus, Calvin, Corn. a Lapide, Schneckenburger, Kern, De Wette, Wiesinger, Alford, Beyschlag, Erdmann. The objection to (3) is, that St. James elsewhere only uses the word κοσμος in a bad sense (i. 27 ἀσπίλον ἑαυτὸν τηρεῖν ἀπο τοῦ κοσμου, ii. 4, iv. 5 ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστίν); that only one example in all Greek literature is adduced for the meaning 'totality,' viz. Prov. xvii. 6 τοῦ πιστοῦ ὄλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπιστοῦ οὐδὲ ὄβολός, if indeed this should not be rather understood literally of the inanimate world, as consisting of things which can be used and enjoyed. Lastly, the article seems scarcely consistent with this interpretation. 'A world of cares' is a natural expression for many cares; but if we say 'the world of care,' we are understood to predicate something about the world itself. Schegg's interpretation, 'the sphere or domain of iniquity,' is, I think, an improvement on (3) as far as sense goes, but it is not the natural meaning of κόσμος. The objections stated above are also applicable in part to (1). It is moreover a very harsh expression to call the tongue 'the ornament of injustice' because it is capable of being used to give a colour to injustice; and it falls somewhat flat after the stronger word 'fire.'

Putting aside the commentators, if we read the words simply, we can hardly fail to be reminded of the similar expressions in Luke xvi. 8, 9 τὸν οἰκονομὸν τῆς ἀδικίας . . . τοῦ μαμωνᾶ τῆς ἀδικίας, where τῆς ἀδικίας is

qualitative, as is shown by the parallel expression in ver. 11, τῷ ἀδικῷ μαμῶνᾳ (cf. i. 17 above). So Enoch 48. 7 'He preserveth the lot of the righteous, because they have hated this world of unrighteousness.' C. T. compares Jerome *Pelag.* ii. 6 *seculum illud iniquitatis*. The meaning of the phrase will then be 'in our microcosm the tongue represents or constitutes the unrighteous world,' which is probably the meaning of the version in the *Speculum*, *mundus iniquitatis per linguam constat in membris uestris*: cf. 1 John v. 19 ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κείται, and below iv. 4.¹ In the same way it might be said ἡ ἐπιθυμία τῆς σαρκὸς ὃ γαστήρ καθίσταται ἐν τοῖς μέλεσιν. The tongue represents the world, because it is that member by which we are brought into communication with other men; it is the organ of society, the chief channel of temptation from man to man. Here it is described as ἡ σπιλουσα τὸ σῶμα, but in i. 27 this is said to be the effect of the world: true religion is shown by keeping oneself ἀσπιλον ἀπο τοῦ κόσμου. Olshausen, Stier, and Lange give this meaning to the passage, and I think it is hinted at by the Greek commentators. Dr. Taylor has pointed out (*J. of Phil.* xviii. p. 320) that, in place of the phrase ἡ γλῶσσα, ὃ κόσμος τῆς ἀδικίας, Hermas uses ἡ πονηρὰ ἐπιθυμία in *Mand.* xii. 1 μισησεις τὴν πονηρὰν ἐπιθυμίαν καὶ χαλιναγωγῆσεις αὐτὴν καθὼς βουλεῖ (cf. above ver. 4, οπου ἡ ὁρμὴ τοῦ ευθυνοντος βουλεται), ἀγρία γὰρ ἐστὶν ἡ ἐπιθυμία ἡ πονηρὰ καὶ δυσκολῶς ἡμεροῦται (cf. below ver. 8, οὐδεὶς δαμασαι δυναται). Again, *Vis.* ii. 2, he uses the phrase οὐκ ἀπεχεταί τῆς γλωσσης ἐν ἡ πονηρευεται.

Dr. Taylor further illustrates the text, if understood in the sense *universitas iniquitatis*, from T. B. Berachoth 15b, 'Life and death are in the hand of the tongue. Has the tongue a hand? No, but as the hand kills, so the tongue. The hand kills only at close quarters: the tongue is called an arrow as killing at a distance. An arrow kills at forty or fifty paces: but of the tongue it is said (Psa. lxxiii. 9) "they have set their mouth in heaven and their tongue goeth through the earth." It ranges over the whole earth and reaches to heaven.'

It may be worth while to mention that the Peshitto, followed by Morus, Bassett, and others, takes *κόσμος τῆς ἀδικίας* independently of ἡ γλῶσσα, and supplies ὕλη as subject: 'the tongue is the fire, the world of wickedness the forest' (which it consumes). It is possible that there was an old gloss ὕλη intended to explain a difficulty; but it is inconsistent with the general thought: the tongue sets on fire the τροχὸς γενεσεως not the *κόσμος τῆς ἀδικίας*, and it has been already shown that to put the stop after *ἀδικίας* gives an impossible construction for the following clause.

The word *καθίσταται* literally means 'is set,' 'is constituted.'² It

¹ [I think the force of the expression is better brought out if we explain τ. ἀδικίας as a possessive genitive, 'the world which is under the dominion of unrighteousness,' i.e. the world as converted by our diseased imaginations into an opaque looking-glass for selfishness, instead of a window for the view of God. Compare Rom. vi. 16 τὸ σῶμα τῆς ἀδικίας. A.]

² That it is passive and not middle may be inferred from the fact that out of the twenty-two instances in Bruder, while sixteen belong to the active voice and

is opposed to *υπάρχω*, because it implies a sort of adaptation or development as contrasted with the natural or original state; to *γίνομαι*, because it implies something of fixity. So in iv. 4 *ὅς εἰαν βουληθῆ φίλος εἶναι τοῦ κοσμοῦ, ἐχθρὸς τοῦ Θεοῦ καθίσταται*, 'Whoever will be a friend of the world thereby becomes (is constituted) an enemy of God.' Cf. Thuc. iv. 92 *πρὸς τοὺς ἀστυγειτονας πασι τὸ ἀντιπαλὸν καὶ ἐλευθερὸν καθίσταται* 'equality constitutes freedom,' Isocr. p. 37 *οἱ μέγιστας ἐπ' ἀρετῇ δόξας ἔχοντες πλείστων δεσποταὶ καθίστανται*. For *ἐν τοῖς μέλεσιν* cf. iv. 1 below.

ἡ σπιλουσα ὄλον τὸ σῶμα.] Of course an attribute of *ἡ γλῶσσα*. See above i. 27, Jude 23 *μισουντες τὸν ἀπο τῆς σαρκὸς ἐσπιλωμενον χιτῶνα*, 2 Pet. ii. 13 *σπιλοὶ καὶ μῶμοι*, Test. Aser. p. 690 Fabr. *ὁ πλεονεκτῶν τὴν ψυχὴν σπιλοὶ*. For the thought cf. Matt. xv. 11 *τὸ ἐκπορευομενον ἐκ τοῦ στοματός τουτο κοινοὶ τὸν ἀνθρώπου*. The phrase *ολ. τ. σῶμα* occurs above vers. 2 and 3.

φλογίζουσα.] Here only in N.T. Psa. xcvi. 3 *πυρ φλογιεὶ τοὺς ἐχθροὺς*, Wisd. iii. 28 *πῦρ φλογιζόμενον ἀποσβεσσει ὑδῶρ*, Exod. ix. 24.

τὸν τροχὸν τῆς γενέσεως.] In this extremely difficult expression it seems better to read *τροχόν* 'wheel' than *τροχόν* 'course' (for which *δρομος* is the word used in the N.T. and LXX.), as the former alone supplies a natural figure in the wheel which, catching fire from the glowing axle, is compared to the wide-spreading mischief done by the tongue. Heisen cites Achmet *Oneirocritica* 160 (8th cent. A.D.) *εἰ δὲ ἴδῃ ὅτι ἠλαυνεν ἐν τῷ διφρῷ καὶ οἱ τροχοὶ ἐφλογισθησαν ἐκ τῆς ἐλάσεως, εὕρησει νόσον ἀναλόγως τῆς φλογώσεως*.¹ A consideration of the context

two are 1st aor. pass., there are only four examples of the ambiguous form *καθίσταται*, two of which are those cited above from this epistle, and the other two (Heb. v. 1 *πᾶς ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται*, 'is ordained for men' [A.V.], 'appointed' [R.V.], and viii. 3) are undoubtedly passive. Westcott compares Philo M. 2, p. 151, *τῷ μελλοντι ἱερεῖ καθίστασθαι*. In this passage the Vulgate has *constituitur*, Corhey *posita est*.

¹ It may be worth while to compare other instances of the metaphorical use of *τροχός*. In Sibyl. ii. 87 (Phocyl. 27) we find *κοῖνα παθῆ παντῶν· βίσιος τροχός· ἄστατος ὕλβος*, Anacr. iv. 7 *τροχός ἄρματος γὰρ οἶα, βίσιος τρέχει κυλισθείς*. In both of these the point of the comparison seems that of fortune's wheel: that which is highest soon changes to lowest, and *vice versa*: so in Sil. Ital. vi. 120 *per varios praeceps casus rota volvitur aevi* and Boeth. Cons. 2. 2 *haec nostra vis est, hunc continuum ludum ludimus; rotam volubili orbe versamus, infima summis, summa infimis mutare gaudemus*, cf. Plut. Numa p. 69 *φι.*, Clem. Al. Strom. v. p. 672 P. on the emblematic wheel of the Egyptians. In Psa. lxxxiii. 13 *ὁ Θεὸς μου τοῦ αὐτοῦ ὡς τροχόν*, Isa. xvii. 13, *ib.* xxix. 5, it is used as an emblem of destruction 'make them as a wheel, a whirling thing': cf. Psa. lxxvii. 11 *φωνὴ τῆς βροντῆς σου ἐν τῷ τροχῷ* 'in the heaven' A.V., but Hitzig and others 'with a whirlwind.' In Sirac. xxxvi. 5 *τροχός ἀμάξης σπλάγγνα μωροῦ καὶ ὡς ἕξαν στρεφόμενος ὁ διαλογισμὸς αὐτοῦ* Fritzsche understands the phrase of a constant going round and round in the same rut, making no advance. Hilgenfeld (*Zeitschr. f. wissenschaft. Theol.* 1873, pp. 1 foll.) quotes from Lob. Agl. p. 799 passages from Orphic writers in which metempsychosis is styled *κύκλος* or *τροχός γενέσεως*, as Simplic. on *de Caelo* ii. 1 p. 91 (Berlin ed. of the Scholia to Aristotle vol. vii. p. 377), where it is said that the Creator, who righteously appoints to each his bounds, made fast Ixion *ἐν τῷ τῆς εἰμαρμένης τε καὶ γενέσεως τροχῷ*, *οὐπὲρ ἀδύνατον ἀπαλλαγῆναι, κατὰ τὸν Ὀρφέα, μὴ τοὺς θεοὺς ἐκείνους ἰλεωσάμενον, κ.τ.λ.*, Proclus in *Tim.* v. 330 *μία σωτηρία ψυχῆς, τοῦ κύκλου τῆς γενέσεως ἀπαλλάττουσα καὶ τῆς πολλῆς πλάνης καὶ τῆς ἀνηνύτου ζωῆς, ἢ πρὸς τὸ νεκρὸν εἶδος ἀναδρομή*, where

will exclude some of the explanations which have been offered. The clause is evidently meant to be distinct from and stronger than that which precedes: it cannot therefore be anything confined to the individual. This forbids any reference to Eccles. xii. 6 *συντροχαση ὁ τροχὸς ἐπὶ τὸν λάκκον*, or to physiological phrases, such as we find in Galen *Hipp. et Plat.* 711 borrowed from Plat. *Tim.* 79 (the whole process of respiration) *οἷον τροχοῦ περιαγομένου γίνεσθαι*, which is afterwards alluded to as *ἡ τοῦ τροχοῦ περιαγωγή*. On the other hand it cannot be referred to the material world, of which Simplicius speaks (*Comm. in Epict. Ench.* p. 94 b) as *τῷ ἀπεράντῳ τῆς γενεσεως κίκλω, δια τουτο επ ἄπειρον προϊόντι, διὰ τὸ τὴν ἄλλου φθοραν ἄλλου γένεσιν εἶναι*, which is merely another way of expressing the Heraclitean flux, *ὁ τῆς γενεσεως ποταμὸς ἐνδελεχῶς ῥέων* (Plut. *Mor.* p. 406). St. James speaking here of the tongue's power of mischief in its widest extent can only refer to the world of human life, the sphere of the worldly spirit, *ὁ κόσμος*, of which the tongue is the organ and representative in our body, and which is always at enmity with God (below iv. 4).

Turning now to the word *γενεσις*, the consideration of which was deferred on its first occurrence i. 23, it is used (1) of *birth* Matt. i. 18, Luke i. 14, so Gen. xl. 20 *ἡμερα γενεσεως* 'birthday,' *ib.* xxxi. 13 *γῆ τῆς γενεσεως* 'native land,' (2) of *creation* Gen. ii. 4 *βίβλος γενεσεως οὐρανου καὶ γῆς*, Wisd. i. 14 *σωτήριοι αι γενεσεις του κοσμου* 'all God's creations are wholesome,' referring to the absence of poisons in Paradise (see Grimm *in loc.*). But it is in Philo we find the fully developed meaning (3) in which it stands for the seen and temporal as opposed to the unseen and eternal, *e.g.* M. 1, p. 569 *τα προς γένεσιν τῶν προς Θεον μακραν ἀπέξενκται τῇ μὲν γαρ τα φανερὰ μὲν, τῷ δὲ καὶ ἀφανῆ γνωριμα*, and a little below *θεωμενος ὅσα ἐν γένεσει φθειρομενα και γεννωμενα*, *ib.* 231 *Θεου μὲν ἰδιον ηρεμια και στασις, γενεσεως δε μεταβασίς τε και μεταβατικη πασα κίνησις*, *ib.* 697 (those who claim for man the attributes of God) *το ακαθαιρετον του Θεου κρατος γενέσει τη ακαταστατως ἀπολλυμένη και φθειρομενη περιάπτοντες*, *ib.* 177 (as there are some who prefer the body to the soul, so there are some who) *γενεσιν μαλλον Θεου προτετιμήκασι*, *ib.* 219 (unless God chastens us, we shall not be servants of Him who is merciful) *γενεσεως δὲ τῆς ἀνηλέους*, *ib.* 261 *την μισαρετον και φιλήδονον γενεσιν*, *ib.* 608 Moses rebuked those who gave the first place *γενεσει* and only the second to God, *ib.* 538 *μεγάλης ψυχῆς το αυχημα, γένεσιν υπερκυπτειν και μονου του αγεννήτου περιέχεσθαι*, *ib.* 668 *ευσεβεια γενεσεως μὲν εστιν αλλοτρια, Θεου*

also there is a reference to the Orphic poems. [The word *τροχός* in Psa. lxxvii. 18 is the rendering of 'galgal,' the rabbinic word for the celestial sphere, the plural of which is used for the several spheres concentric with the earth, in which the planets were supposed to be set. Thus *τροχ. τ. γεν.* might stand for 'the whole sphere of man's nature.' Then *φλογίζω* might be used with allusion to lightning as an all-pervading fire, see Psa. xxix. 7, xcvii. 4, Matt. xxiv. 27. We find *τροχοί* and *πυρ* brought together in Dan. vii. 9, cf. Sib. Orac. ii. 296 *ἐκ ποταμοῦ μεγάλου πύρινος τροχὸς ἀμφικαθεξει αὐτούς* 'an encircling fire.' C. T.]

¹ I am indebted to Dr. Gifford for the following illustrations of this strange phrase: Herod. i. 207 *κυκλος τῶν ἀνθρωπητῶν εστι πρηγματων*, Plat. *Politic.* 271 B *ξυνανακυκλουμένης εις τανατία της γενεσεως*, Arist. *Probl.* xvii. *καθαπερ και φασι κύκλον εἶναι τὰ ἀνθρώπινα*.

δὲ οἰκεία, *ib.* 251 ἡ ἀρετῆς φύσις μόνη τῶν ἐν γενέσει καλή τε καὶ ἀγαθή, *ib.* 486 τὸ ἀπιστῆσαι γενέσει τῇ πάντα ἐξ ἑαυτῆς ἀπιστω, μόνω δὲ πιστεῦσαι Θεῷ . . . μεγάλης καὶ Ὀλυμπίου διανοίας εργον ἐστίν (cf. p. 486), *ib.* 502 the Logos is the Mediator between γενέσις and God, *ib.* 497 the fourth commandment was given ἵνα τὴν ἀπραξίαν αὐτῆς (τῆς ἐβδομάδος) μελετῶσα γενέσις εἰς μνήμην τοῦ ἀοράτως πάντα δρῶντος ἔρχηται, *ib.* 477 τότε καιρος ἐντυγχάνειν γενέσει τῷ πεποικηκότι ὅτε τὴν ἑαυτῆς οὐθενεῖαν ἐγνωκεν. I need not quote further to show that γενέσις is used not only of the inanimate creation but of the whole life of man upon earth. The idea is partly Jewish and partly Platonic, see Plat. *Rep.* viii. p. 525 B (Mathematics are useful to the philosopher) διὰ το τῆς οὐσίας ἀπτεον εἶναι γενέσεως ἐξαναδύντι, *Tim.* 29 D λέγωμεν δι' ἠτινα αἰτίαν γενέσειν καὶ το παν τοδε ὁ ξυριστὰς ξυνέστησεν, Plut. *Mor.* p. 593 D αἱ ἀπῆλλαγμέναί γενεσεως ψυχαὶ δαίμονές εἰσιν, Philolaus *ap.* Stob. *Ecl.* 1. c. 22 φιλομεταβολος γενέσις, *ib.* c. 20, Orig. *de Orat.* 29, n. in ed. Lomm. vol. 17, p. 260.

How are we then to understand τροχός? We may keep close to the original meaning and suppose it to denote the incessant change of life 'which never continues in one stay,' though this is perhaps sufficiently implied by the word γενέσις; or we may suppose the metaphor borrowed not from the wheel in motion, but from the shape of the wheel at rest, the circle or sphere of this earthly life, meaning all that is contained in our life.¹ This seems to make the better sense, though the other meaning gives more precise point to φλογίζουσα, the tongue being the axle, the central fire from which the whole is kindled. Lucian's treatise *De Calumniā* will illustrate how it is that the tongue sets on fire 'the round of life,' cf. 1 (through calumny) καὶ οἰκοὶ ἀναστατοὶ γεγόνασι καὶ πόλεις ἄρδην ἀπολωλασι, cf. *Sirac.* xxviii. 14 foll.² For other interpretations see Pott pp. 317–329, Heisen pp. 819–880.³ [See Hort *in loco* and on pp. 106, 107.]

φλογιζομένη ὑπὸ τῆς γέννης.] For the repetition of different parts of the same verb see above i. 13 ἀπειραστος—πειράζει, and below ver. 7 δαμάζεται—δεδαμασται. The name Gehenna (Γαίεννα) occurs only once in the LXX. (*Josh.* xviii. 16), more commonly it is denoted as φάραγξ Ἐννομ, see Wetstein i. p. 299, *D. of B.* under 'Gehenna' and 'Tophet.' It is found in *Matt.* v. 22 τὴν γένναν τοῦ πυρός (where see Rabbinical quotations in Wetstein), *ib.* v. 29, x. 28, xviii. 9, xxiii. 15 υἱὸν γέννης, ver. 33 κρισις γέννης, often in *Orac. Sibyl.* as i. 103, ii. 292, *Acta Johannis T.* p. 276, Pirke Aboth i. 6 'the wicked inherit Gehenna,'

¹ This use of τροχός is illustrated by the Homeric phrases κηροιο μέγαν τροχόν, *Od.* xii. 173, στεατος τροχόν, *ib.* xxi. 178, and by the concentric circles of land and water described in Plato's *Critias*, pp. 113 foll. It agrees, too, as appears from Dr. Taylor's note above, with the Rabbinical terminology.

² Mr. W. F. R. Shilleto compares *Eur. Andr.* 642, σμικρας ἀπ' ἀρχῆς νεῖκος ἀνθρώποις μεγα γλωσσ' ἐκπορίζει.

³ It may be interesting to some readers if I give here the earliest extant commentary on this difficult phrase (*Isid. Pel.* ii. 158). The text is cited, probably from memory, in the form φλογίζουσα ὄλον τὸ σωμα καὶ σπιλουσα τὸν τροχόν τῆς ζωῆς and explained as follows: ὅτι τὸν τροχόν τὸν χρῆνον ἐκάλεσε διὰ τὸ τροχοειδὲς καὶ κυκλικὸν σχῆμα, εἰς ἑαυτὸν γὰρ ἀνελλίττεται, is vouched for by the words of the psalmist, εὐλογῆσεις τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου· κανταυθα γὰρ ἀπὸ τοῦ κυκλικοῦ σχήματος στέφανος εἰκότως ὁ χρῆνος ωνόμασται.

ib. v. 29, 31. As *ουρανος* stands for *Θεος*, so *γένενα* for *διαβολος*, see below ver. 15 *σοφια δαιμονιωδης*, iv. 7, John viii. 44, 1 John iii. 8-19 *ὁ ποιῶν τὴν αμαρτιαν ἐκ τοῦ διαβόλου ἐστίν, κ.τ.λ.* Here we have the origin of sin carried back beyond the *ἐπιθυμια* of the individual man as shown above i. 14. Thus we have combined in this passage the three hostile principles, the world embodied in the tongue, the flesh in the members (iv. 1 as well as here), and Satan using both for his own purpose. Wetst. quotes from the targum on Psa. cxx. (*lingua dolosa cum carbonibus juniperi*) *qui incensi sunt in Gehenna*, and other passages to the same effect. See Sir. li. 4-6 and, below on *ακατάστατον*, a quotation from Hermas.

7. *πασα γάρ.*] Introduces the proof of the preceding statement by reverting to the original figure contained in the word *χαλιναγωγεῖν*. The fact that the tongue is the one thing which defies man's power to control it is a sign that there is something satanic in its bitterness.

φύσις.] Here used with a pleonastic force, like *natura* in Latin; see Plut. *Mor.* 1112 F, where *κενου φύσις* is said to be the same as *αὐτὸ το κενον*, and my n. on Cic. *N. D.* II. 136 *alvi natura*. If we are to translate it, it is best done by an adverb 'every kind of animal is *naturally* subject to man.' Brute nature under all its forms is under the control of human nature. It is also vaguer than *παντα τα θηρια* and may be supposed to admit of individual exceptions.

θηρίων τε καὶ πετεινῶν ἑρπετῶν τε καὶ ἐναλίω.] The classification resembles that in Gen. i. 26, ix. 2 *ὁ φόβος ὑμῶν ἐστὶ ἐπὶ πασι τοῖς θηρίοις τῆς γῆς, ἐπὶ πάντα τα πετεινα τοῦ ουρανοῦ καὶ ἐπὶ πάντα τα κινουμενα ἐπὶ τῆς γῆς καὶ ἐπὶ παντας τοὺς ἰχθυας τῆς θαλάσσης*, Deut. iv. 17, 18, Acts x. 12 *τα τετραποδα τῆς γῆς καὶ τα ἑρπετα καὶ τα πετεινα τοῦ ουρανοῦ*, 1 Kings iv. 33 (Solomon) *ἐλάλησε περὶ τῶν κτηνῶν καὶ περὶ τῶν πετεινῶν καὶ περὶ τῶν ἑρπετῶν καὶ περὶ τῶν ἰχθυῶν*. So Philo M. 2. pp. 352 foll. divides *ζῶα* into *τετράποδα, ἔνυδρα, ἑρπετά, πτηνά*. The word *θηρία* has a wider or a narrower meaning: it may even include bees, fishes, and worms (see exx. in lex.), or may be confined to quadrupeds or more strictly to wild beasts, which is of course the prominent idea here, as there is no need to insist on the fact that domestic beasts are tamed. In like manner *ἑρπετα* is used in a wider sense for animals which walk on four or more legs, in contradistinction to man who walks on two, as in Xen. *Mem.* i. 4. 11 and the poets; but also for the very unscientific class of reptiles, including the weasel, the mouse, the lizard, the grasshopper (Lev. xi. 21, 29). The word *ἐνάλιος* is not found elsewhere in the Bible, but it is quite classical (cf. Soph. *Ant.* 345 *ποντοῦ τ εἰναλίαν φύσιν*), and is used, as here, with substantival force by Plut. *Mor.* 669 *το τῶν ἐναλίω γένος*, *ib.* 729, cf. ps. Arist. *Mund.* 5 *ἐναλίω ζῶων καὶ πεζῶν καὶ ἀερίω φύσεις ἐχώρισε*. For the coupling of the words in the list by *τε* and *καὶ* compare Rom. i. 14 *Ἑλλῆσι τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοητοῖς*. Probably beasts and birds are coupled as the nobler orders, and the other two because some of the *ἑρπετά* are amphibious, and others, as snakes, closely resemble some fishes.

δαμάζεται καὶ δεδάμασται.] Elsewhere in N.T. only in Mark v. 4 of the untameable demoniac; in LXX. Dan. ii. 40 used of iron which subdues

all things ; in classical writers both literally and metaphorically. For the writer's love of *paronomasia* see Essay on Grammar, and Winer, pp. 793 foll. Here of course emphasis is gained by the combination of the present and perfect : the art of taming is no new thing, but has belonged to the human race from the first, cf. Juv. iii. 190 *quis timet aut timuit*, viii. 70 *damus ac dedimus* with Mayor's n. in *J. of Phil.* xx. p. 265.

τῆ φύσει.] *Dat. of the agent*, an extension of the *dat. commodi* used most frequently with the perfect passive ; see Madvig's *Gr. Synt.* 38g, Winer, p. 274 (where this passage is, however, wrongly explained as *dat. instr.*), Marchant in *Class. Rev.* vol. iii. pp. 250, 437, and for the similar use in Latin, passages cited *s.v.* 'dative' in the index to my *Cic. N.D.*

On the thought cf. Isoc. *Nic.* p. 17 *μὴ καταγνῶς ἀνθρώπων τοσαυτὴν δυστυχίαν, ὡς περὶ μὲν τὰ θηρία τεχνᾶς εὐρηκάμεν αἰς αὐτῶν τὰς ψυχὰς ἡμερούμεν. . . ἡμᾶς δ' αὐτοὺς οὐδὲν ἀνὰ πρὸς ἀρετὴν ὠφελῆσαι μὲν* (No ! believe that our nature can be amended by training), Soph. *Antig.* 332 foll. Philo M. 1. pp. 20 foll. 2. p. 200 *πολλακίς ἐγγῶν ἡμερωθέντας λέοντας ἄρκτους παρδάλεις κ.τ.λ.* Field cites Eur. *Aeol.* (*ap. Plut. Mor.* p. 954) *ἢ βραχὺ τοι σθένος ἀνέρος· ἄλλα ποικιλία πρᾶσιδων δαμα φυλά ποντοῦ χθονίων τ' αἰριῶν τε παιδεύματα.* It was a common-place of the Stoics, see Cic. *N.D.* II. 151, 158 foll., Senec. *Benef.* ii. 29 *cogita quanta nobis tribuerit Parens noster, quanto valentiora animalia sub iugum miserimus, quanto velociora consequamur, quam nihil sit mortale non sub ictu nostro positum.* Erasmus in his Paraphrase illustrates as follows : *cicurantur leones, mansuescunt tigrides, serviunt etiam elephantibus, subiguntur et crocodili, mitescunt aspides, redduntur familiares aquilae et vultures, ad amicitiam alliciuntur delphini.* The writer here follows Gen. i. 28, ix. 2, Psa. viii. 6-8.

8. οὐδέ τις δαμάσαι δύναται ἀνθρώπων.] But if so, how can the Psalmist say *παῦσον τὴν γλῶσσαν σου ἀπο κακοῦ* (xxxiv. 13), and vow not to sin with the tongue (xvii. 3, xxxix. 1)? So Prov. xiii. 3. This may be partly explained by the emphatic position of *ἀνθρώπων*. Man cannot do it by himself, but he who is *τελειος* may do it (ver. 2), and such perfection is attainable through the help of God given in answer to prayer : see above i. 5 and compare the Psalmist's prayer, cxli. 3. So Aug. *de nat. et grat.* c. 15 *non enim ait, linguam nullus domare potest, sed nullus hominum ; ut, cum domatur, Dei misericordia, Dei adjutorio, Dei gratia fieri fateamur.* The Pelagians, followed here by Oecumenius, read this verse as a question (Schegg). In the next place *ἡ γλῶσσα*, when regarded as setting on fire the whole round of life, is not simply the speech of the individual, but that multiplied and re-echoed a thousand-fold by the voices of others and by the power of the press ; *parva metu primo mox sese attollit in auras.* However a man may learn to control his own tongue, these echoes are beyond all human power.

ἀκατάστατον κακόν.] Cf. above i. 8, also Herm. *Mand.* ii. 3 *πονηρὰ ἢ καταλαλία, ἀκατάστατον δαιμονιον ἐστίν, μηδεποτε εἰρηνεῖον*, where Harn. cites Orig. *in Joann.* (Opp. iv. p. 355) *οὐκ ὠκνησαν καὶ τὰ νομισθέντα ἀνὲν ἐλαχίστα εἶναι τῶν ἀμαρτημάτων δαιμονίοις προσάψαι οἱ φήσαντες τὴν οὐχολίαν σαίμονιον εἶναι, ὁμοίως δὲ καὶ τὴν καταλαλίαν*, and below, ver. 16 *ἀκαταστασία.*

Erdmann and Hofmann read ἀκατάσχετον with Cod. Ephr., the Peshitto, and some other versions, and we find the word similarly used by Philo M. 1. p. 695 τὸ στόμα διανοίξαντες καὶ εασαντες ἀχαλίνωτον, καθάπερ ρευμα ἀκατάσχετον φέρεσθαι τὸν ἀκριτόμυθον λογὸν εωσι. This would suit the passage very well, agreeing with Psa. xii. 4; but the other reading is generally accepted and gives a good sense, 'restless,' 'unquiet,' like the least tameable beasts; others translate as in i. 8 'unstable,' 'inconsistent,' which they think agrees better with v. 9 foll., but it is a somewhat incongruous epithet for κακόν. See above i. 8. We should naturally take the words ἀκ. κ. as acc. in apposition to τὴν γλῶσσαν, like i. 8 ἀνὴρ δίψυχος, but the following nom. makes it more probable that there is a sudden change of construction, ἀκ. κ. being the predicate of an independent sentence with ἡ γλῶσσα understood as subject; cf. Mark xii. 38 foll. βλέπετε ἀπὸ τῶν θελοντῶν ἐν στολαῖς περιπατεῖν... οἱ κατεσθίοντες τὰς οἰκίας τῶν χηρῶν οὗτοι λημψονται περισσοτερον κριμα. In the Apocalypse we meet with many of these irregular appositions, e.g. i. 5 ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός, ἰδ. xx. 2 ἐκρατησεν τὸν δράκοντα, ὁ ὄφις ὁ ἀρχαῖος, ὅς ἐστιν διαβολός, Winer, pp. 668 foll., A. Buttmann, pp. 68 foll. So even in Homer, *Il.* vi. 395, x, 437.

μεστὴ ἰοῦ θανατηφόρου.] For μεστη see below ver. 17, 2 Pet. ii. 14, Rom. i. 29 μεστους φθονου. The metaphor here is taken from Psa. lviii. 4, 5, and cxi. 3 ἰος ἀσπίδων ὑπο τὰ χεῖλη αὐτῶν, quoted in Rom. iii. 13, Eccles. x. 11 foll., cf. Lucian *Fugit.* 19 ἰοῦ μεστον αὐτοῖς τὸ στομα (speaking of pseudo-philosophers), Test. Gad. p. 680 F τὸ μισος ἰου διαβολικου τὴν καρδιαν πληροῖ, Acta Philippi T. p. 76 ἔστιν δὲ τὸ κατοικητήριον αὐτοῦ (i.e. of the Serpent) Τάρταρος... φευγετε οὖν ἀπ' αὐτοῦ ἵνα μὴ ὁ ἰος αὐτοῦ ἐκχυθῆ ἐπὶ τὸ στομα ὑμῶν... ἡ τῶν κακῶν ἐπιθυμία πασα ἐξ αὐτοῦ προελήλυθεν, Didache ii. 4 οὐκ ἔση διγνώμων οὐδὲ διγλωσσος· παγίς γὰρ θανάτου ἢ διγλωσσία, Barn. 19, Clem. Al. *Paed.* 301 P. For θαν., which occurs here only in N.T., cf. Job xxxiii. 23 εἰ ἄν ὧσι χίλιοι ἄγγελοι θανατηφόροι, 4 Macc. viii. 17 θανατηφόρος ἀπέθεια: it is used by Xen., Plato, etc. Spitta refers to Sibyl. *fr.* iii. 32 (*Proem.* 71) for the phrase θανατηφόρος ἰος.

9. ἐν αὐτῇ εὐλογουμέν.] What makes the tongue more mischievous is that it serves the purpose of the διγλωσσος, hiding evil under the mask of good. For instrumental use of ἐν see Winer, p. 485. Here it might be possible to give it a stricter sense, 'in this part we bless God,' did we not also meet with such unmitigated Hebraisms as πατασσειν or ἀποκτείνειν ἐν μαχαίρα Luke xxii. 49, Apoc. xiii. 10, Psal. Sol. ii. 1 ἐν κριῶ κατέβαλε τειχὴ οχυρά. It was customary with the Jews, whenever they uttered the name of God, to add 'Blessed (be) He.' Hence we find ὁ εὐλογητός used as a name for God in Mark xiv. 61. This sense of εὐλ. is peculiar to Hellenistic writers, see Westcott, *Heb.* pp. 203 foll.

τὸν Κύριον καὶ Πατέρα.] This phrase does not occur elsewhere in the Bible: the nearest approach to it is in 1 Chron. xxix. 10 εὐλογητός εἰ, Κυριε, ὁ Θεὸς Ἰσραηλ, ὁ Πατὴρ ἡμῶν, Isa. lxiii. 16 σὺ Κυριε πατὴρ ἡμῶν, Matt. xi. 25 ἐξομολογουμαί σοι Πάτερ, Κυριε τοῦ οὐρανοῦ καὶ τῆς γῆς. We may compare Philo on the name Κυριος καὶ Θεος (M. 1. p. 581), δικαιοῖ

τῶν μὲν φαύλων λέγεσθαι κύριος καὶ δεσποτης, τῶν δ' ἐν προκοπαῖς καὶ βελτιώσεσι θεός, τῶν δ' ἀρίστων καὶ τελειοτάτων ἀμφοτέρων (being governed, as he adds below, by Him as κύριος, and benefited by Him as θεός). The name πατήρ is used with reference to man's being made in the image of God.

καὶ ἐν αὐτῇ.] Emphatic repetition. 'It is through it we bless God, through it we curse men.' Compare Philo M. 2. p. 196 οὐ γὰρ οἶον δι' οὗ στόματος τὸ ἱερώτατον ὄνομα προφέρεται τις, δια τούτου φθεγγεσθαι τι τῶν αἰσχρῶν, Sir. xxviii. 12, Erasm. *Adag.* under the heading *ex eodem ore calidum et frigidum efflare*, Diog. L. i. 105 (Anacharsis) ἐρωτηθεὶς τι ἐστὶν ἐν ἀνθρώποις ἀγαθόν τε καὶ φαυλον, ἔφη 'γλῶσσα.' Similar stories are told of Pittacus and Bias as to that part of the sacrifice which is at once most useful and most harmful (Plut. *Mor.* p. 506. *ib.* 38 and 146, *Fragm.* xi. 41, p. 30, Didot).

καταρώμεθα.] Psa. lxii. 4 ἐν στοματι αὐτῶν εὐλόγουν καὶ τῇ καρδίᾳ αὐτῶν κατηρώντο, Rom. xii. 13 εὐλογεῖτε καὶ μὴ καταρασθε, Sirac. xxxi. 24 εἰς εὐχόμενος καὶ εἰς καταρώμενος· τίνος φωνῆς εἰσακουσεται ὁ δεσποτης; Test. Patr. p. 734 F ἡ ἀγαθὴ διάνοια οὐκ εχει δυο γλωσσας εὐλογίας καὶ κατάρας. An example of such cursing is in John vii. 49 ὁ οχλος οὗτος...ἐπάρατοί εἰσιν, Shimei's of David, 2 Sam. xvi. 5. St. James uses the first person as in ver. 1.

τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας.] Gen. i. 26 ποιήσωμεν ἀνθρώπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν, *ib.* v. 27, ix. 6, Sirac. xvii. 3, Wisd. ii. 23 ὁ Θεὸς ἐκτίσεν τὸν ἀνθρώπον ἐπ' ἀφθαρσία καὶ εἰκόνα τῆς ἰδίας ιδιοτητος ἐποίησεν αὐτον, 4 Esdr. viii. 44, 1 Cor. xi. 7 (on the question of covering the head) ἀνηρ εἰκὼν καὶ δοξα Θεοῦ υπάρχων, Philo M. 1. p. 16 ἡ δε εἰκὼν λελεκται κατα τον τῆς ψυχῆς ἡγεμόνα νουν, *ib.* 35 πας ἀνθρώπος κατα μεν την διάνοιαν φκειουται θειω λογω, τῆς μακαρίας φυσεως εκμαγειον η αποσπασμα η ἀπανγασμα γεγονός, κατα δὲ την του σωματος κατασκευην ἅπαντι τω κοσμω, Clem. Rec. v. 23 *si vere velitis Dei imaginem colere, homini benefacientes veram in eo Dei imaginem coleretis* foll., Clem. Hom. iii. 17 ὁ εἰκόνα καὶ ταῦτα αἰωνιου βασιλεως ὑβρίσας τὴν ἀμαρτιαν εἰς ἐκεῖνον ἀναφερομενην εχει ουπερ καθ' ὁμοίωσιν η εἰκὼν ἐτυγχανεν ουσα, *ib.* xi. 4, Clem. Al. *Str.* vi. 9, p. 776, Taylor, *J.F.* p. 70, where R. Aqiba is quoted to the effect 'whosoever sheddeth blood, they reckon it to him as if he diminished the likeness.' A distinction is drawn by Irenaeus *Haer.* v. 16, 2 and others of the Fathers between εἰκων, the common image belonging to the whole human race in virtue of their being all partakers in reason and conscience, and ὁμοίωσις the potentiality of moral assimilation to the Divine goodness, cf. Philo *Opif.* M. p. 16 ἐπεὶ οὐ συμπασα εἰκὼν ἀρχετυπω παραδειγματι ἐμπερής, πολλαι δε εἰσὶν ἀνομοιοι, προσεπεσημανατο εἰπων τῷ κατ' εἰκόνα το καθ' ὁμοίωσιν εἰς ἔμφασιν ἀκριβοῦς εκμαγειου and Hagenbach *Hist. of Doctr.* § 56, vol. i. p. 214 tr., also n. on ἐπιγειος ver. 15 below. On the Greek view see Acts xvii. 38, and my nn. on Cic. *N.D.* I. 1 *ad agnitionem animi* and I. 90 *nec vero intellego cur maluerit Epicurus deos hominum similes dicere quam homines deorum.* Though the Divine image is traceable in every child of man (as Bengel says, *remanet nobilitas indelebilis*), yet it is only perfect in the Second Adam (Heb. i. 3, Col. i. 15, 2 Cor. iv. 4), into whose image the believer is

being gradually transformed (Col. iii. 10, Eph. iv. 24, 2 Cor. iii. 18). For the argument here cf. Gen. ix. 6, Prov. xiv. 31, Matt. xxv. 35 foll., below iv. 11, 12, 1 John iv. 20.

10. ἐκ τοῦ αὐτοῦ στόματος.] This seems to imply that it is the combination of blessing and cursing which is condemned, and that either may be allowed by itself. Can this be the meaning of St. James? What was the general feeling of the Jews about cursing? The old law required the Israelite to curse on Mount Ebal and bless on Mount Gerizim. The fact too that cursing was forbidden in special cases, as against parents (Exod. xxi. 17), the king (*ib.* xxii. 28), the deaf (Lev. xix. 14), seems to show that it was not generally condemned under the old dispensation. It is referred to without implying blame, Prov. xi. 26, xxiv. 24, xxvi. 2, xxx. 10, Eccles. vii. 21, x. 90. Compare also the curse of Canaan by Noah (Gen. ix. 25), that of Simeon and Levi by their father (Gen. xlix. 7), of the builder of Jericho by Joshua (Josh. vi. 26), Abimelech by Jotham (Jud. ix. 20, 57), Meroz by Deborah (*ib.* v. 23), the children by Elisha (2 K. ii. 24), apostate Jews by Nehemiah (Neh. xiii. 25), and the imprecations in the Psalms. Are we then to suppose that St. James here attaches a special force to the words καθ' ομοιωσιν Θεοῦ γεγονοτας? Does he mean by this, 'men transformed into the divine image'? This seems precluded by a comparison of the passages cited at the end of the preceding note, in which a similar inference is drawn from man's general relation to the Creator. Must we then conclude that cursing in itself is here condemned as a form, and that the worst form, of καταλαλια and κρίσις (below iv. 11)? So St. Paul, Rom. xii. 14 εὐλογεῖτε καὶ μὴ καταρᾶσθε, cf. Luke vi. 28. Cursing will then be the overflow of the bitter water spoken of in ver. 11, 'the water which causeth the curse' (Numbers v. 18); a sign of the ζῆλος πικρος which characterizes the wisdom of this world (below ver. 14). Nor is this view of the wrongfulness of cursing unknown in the O.T.: cf. Job. xxxi. 29, 30 ('neither have I suffered my mouth to sin by wishing a curse to his, *i.e.* my enemy's, soul'); it is the mark of the wicked that ἀρᾶς το στομα αυτου γεμει καὶ πικριας, Psa. x. 7. But then, why is not St. James content to condemn cursing in itself? Why does he only condemn it when combined with what is good, blessing? It is because 'the wrath of man worketh not the righteousness of God' (above i. 20), because 'bitterness proves that we are lying against the truth' (below v. 14); in the words of St. John (1 ep. iv. 20) because 'he that loveth not his brother cannot love God,' so that the mixture of cursing proves the unreality of the blessing, cf. Matt. xii. 34, *ib.* vv. 23, 24.

ἐξέρχεται εὐλογία καὶ κατάρα.] Where there is one predicate to several connected subjects, of which the nearest to the verb is in the singular number, the predicate, if it precedes the subjects, may itself be in the singular, as though it referred only to the nearest subject: cf. 1 Tim. vi. 4 ἐξ ὧν γινεται φθόνος, ερις, βλασφημιαί, Αποκ. ix. 17 ἐκ τῶν στομάτων αυτῶν ἐκπορευεται πυρ καὶ καπνὸς καὶ θείον, Winer, p. 651, Madv. § 2 b., Krueg. 63. 4.

οὐ χρή ταυτα οὕτως γίνεσθαι.] χρή not found elsewhere in the N.T., occurs

in Prov. xxv. 27 *τιμαν χρῆ λογους ἔνδοξους*. It is about equivalent to *ὀφειλομεν*, weaker than *δει*, which properly implies not merely what ought to be, but what must be, though at times it comes very near to *χρῆ*, as in Mark xiii. 14 *ἔστωσ οπου ου δει*, 2 Tim. ii. 24 *δουλον Κυριου ου δει μαχεσθαι*. Some hold that *ουτως* is pleonastic with *ταῦτα*, merely adding emphasis, as where it marks the apodosis (Winer, p. 678): should it not rather be taken as summing up what was said before of the manner in which the blessings and curses are uttered with an unbridled tongue under the violence of passion? I think we cannot assume that St. James would have condemned such anathemas as we find in 1 Cor. xvi. 22, Gal. i. 1. Dr. Plummer compares Numb. xxiii. 8 'How shall I curse whom God hath not cursed?'

11. μήτι ἢ πηγῆ εκ τῆς αὐτῆς οπῆς βρῦει τὸ γλυκυ καὶ τὸ πικρὸν ;] For the interrogative *μη* compare ver. 12: the softened form *μήτι* is common in N.T., cf. the parallel in Matt. vii. 16 *μήτι συλλεγουσιν απο ακανθων σταφυλήν*; *ιδ.* xxvi. 22, but comparatively rare in classical writers. For figure cf. Isa. lv. 1, Joh. iv. 14, Philo M. 1. p. 199 *πηγη λογων διάνοια καὶ στομιον αὐτῆς λόγος, οτι τα ἐνθυμήματα παντα δια τουτου καθάπερ νάματα ἀπο γῆς τουμφανες επιρρέοντα ἀναχειται*, *ιδ.* 447. *βρῦει* is not found elsewhere in N.T. or LXX.: in classical Greek it is used intransitively with the dative, as in Arist. *Nub.* (*βίος*) *βρῦων μελίτταις*, Hom. *Il.* xvii. 56 *ερνος βρῦει ανθει λευκῶ*, also with gen. (Soph. *O.C.* 17 *χωρος...βρῦων δάφνης, ελαιας*), properly in reference to plants bursting into bud and flower, or of the land in spring (Xen. *Cyneg.* v. 12), then metaphorically *αχη βρῦει* Aesch. *Choeph.* 62, *θράσει βρῦων Ag.* 177, *λογοι μεστοὶ πνευματος θειου καὶ βρῦοντες δυνάμει* Justin M. *Tryph.* 9. The only instance cited from a classical author for the transitive use is Anacr. (44, 1. 2 Bergk) *χαριτες βρῦουσι ροδα*, where, however, Hermann reads *ρόδου βρῦουσιν*: Justin M. (*Tryph.* 114) has *τῆς πετρας ζῶν υδωρ βρῦουσης*, cf. Chrysostom (*Hom. in mart.*, Migne *Patrol.* vol. 50, p. 664) *οι τάφοι των μαρτυρων βρῦουσιν ευλογιαν*, Clem. Hom. ii. 45 *πηγας γῆ βρῦσας Θεος*, Joh. Damasc. *Hom. I. In Dorm. Mariae*, *βρῦεις ποταμους χάριτος*. Eustath. in *Il.* ρ, p. 1126, 42 (*ap.* Wetst.) says it is properly used of olive blossoms and, later, of springs, as in Acta Johannis p. 276 T. *βρῦουσαν την πηγην ευρον*, Acta Thomae, p. 22, Clem. Hom. iii. 36. 'Οπή, 'a cleft in a rock,' elsewhere in N.T. only in Heb. xi. 38, also in the LXX., Exod., xxxiii. 22, Obad. 3. *Πικρον* only used here and below in N.T. Its use here in preference to *αλυκον* or *αλμυρον* is doubtless owing to its often being found in a figurative sense, *e. g.* ver. 14, Psa. lxiv. 3, Sirac. iv. 6 *καταρασθαι ἐν πικρια ψυχῆς*. It is descriptive of sea-water, like *amarus*, our 'brackish.' The Dead Sea, however, to which St. James is probably alluding, was really bitter and had both salt and fresh springs on its shores. Other examples of bitter waters are Marah (Exod. xv. 23), 'the water that causeth the curse' (Numb. v. 18-27), Apoc. viii. 11. Pliny *N.H.* ii. 103 has a fable of a fountain of the sun which was sweet and cold at noon and bitter and hot at midnight. Antigonus (*Mirab.* 148 *ap.* Wetst.) gives an account of such a spring *τον δε Ἴμεραν ἐκ μιας πηγῆς σχιζομενον το μεν ἀλυκον τῶν ρειθρων εχειν, το δε ποτιμον*: in 4 Esdras v. 9 one of the

prodigies which announce Messiah's coming is *in dulcibus aquis salsae inveniuntur*.

12. μὴ δύναται.] See on ii. 14.

συκὴ ἐλαίας ποιῆσαι.] Cf. for the use of ποιειν Mat. iii. 10 παν δένδρον μὴ ποιουν καρπον, Gen. i. 11, Vorst, pp. 162 and 830; and for the proverbial figure Matt. vii. 16, *ib.* xii. 33, Isa. v. 2, Seneca *Ep.* 87 *non nascitur ex malo bonum, non magis quam ficus ex olea*, Epict. *Diss.* ii. 20 πῶς γὰρ δυναται ἀμπελος μὴ ἀμπελικῶς κινεῖσθαι ἀλλ' ἐλαικῶς; ἡ ἐλαία παλιν μὴ ἐλαικῶς ἀλλ' ἀμπελικῶς; Plut. *Mor.* 472 F τὴν ἀμπελον συκα φερειν οὐκ ἀξιουμεν οὐδὲ τὴν ἐλαίαν βοτρυς, Anton. 8. 15.

οὔτε ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ.] For this irregular use of οὔτε see Jannaris § 1723, Winer, p. 614, where the editor cites Tischendorf *mihī non dubium est quin fatiscente Graecitate etiam οὔτε pro οὐδὲ sit dictum*. So Apocr. ix. 21 οὐ μετενοσησαν ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν φαρμακῶν αὐτῶν οὔτε ἐκ πορνείας αὐτῶν, where οὐ is parallel with οὔτε, not covering it. In our text it may perhaps be explained by the preceding question being regarded as = οὔτε συκῆ κ.τ.λ. 'Ἄλυκον classical, is found elsewhere in the Bible only in phrase ἡ θάλασσα ἡ ἀλυκὴ, as a name for the Dead Sea (Numb. xxxiv. 12, Deut. iii. 17). The rare phrase ποιῆσαι ὕδωρ is assimilated to π. ἐλαίας above; we find it used of rain Arist. *Vesp.* 261 ὕδωρ ἀναγκαιῶς ἔχει τον θεὸν ποιῆσαι.

Many MSS. and versions read οὕτως οὐδὲ, a smaller number insert μια πηγή and καί after ἀλυκον. The insertion of οὔτως may have arisen from a dittographia of οὔτε, but the latter insertions were evidently intended to avoid the difficulty of taking ἀλυκον as a substantive and the subject of δύναται ποιῆσαι. The true relation of the sentences is lost by the insertion of οὔτως. The two clauses are not compared with each other, but are both used to illustrate the impossibility of genuine worship proceeding from a heart which naturally vents itself in curses. There is a great harshness in the construction μὴ δύναται ποιῆσαι; οὔτε ποιῆσαι. If the government of δύναται is continued, we ought to have ἡ for οὔτε followed by a question; otherwise we should have expected an entirely independent clause, reading ποιήσει for ποιῆσαι.¹ [See Hort's note *in loco*.]

13. τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν;] The interrogative here takes the place of a condition, as in Luke xi. 11 τίνα δε ἐξ υμῶν τον πατερα αιτησει ὁ υἱὸς ἀρτον; μὴ λιθον ἐπιδωσει αὐτῷ; and *ib.* 5-8, where the construction is broken, τίς ἐξ υμῶν ἐξει φίλον being changed into a regular conditional form in ver. 8 εἰ καὶ οὐ δώσει δια τὸ εἶναι φίλον, δια γε τὴν ἀναιδείαν αὐτου δώσει αὐτῷ, Deut. xx. 5-8 τίς ὁ ἀνθρωπος ο οικοδομησας οικίαν καινήν καὶ οὐκ ἐνεκαίνισεν αὐτην; πορευεσθω...καὶ τίς ὁ ἀνθρωπος οστις ἐφυτευσεν ἀμπελῶνα καὶ οὐκ εὐφρανθη ἐξ αὐτοῦ; πορευέσθω κ.τ.λ., Jud. vii. 3 τίς ο φοβουμενος καὶ δειλος; ἐπιστραφήτω, Psa. xxxiii. 12 τίς ἐστιν ἀνθρωπος ο θέλων ζῆν; παῦσον την γλωσσαν σου ἀπο κακου, *ib.* cvii. 43 τίς σοφος; καὶ φυλαξει ταῦτα καὶ συνησει τα ἐλέη του Κυριου, Isa. l. 10 τίς ἐν υμιν ὁ φοβουμενος τον Κυριον; υπακουσάτω τῆς φωνῆς του παιδος αὐτοῦ, Jer. ix. 12, Hos. xiv. 10, Sir. vi. 33 τίς σοφός; αὐτῷ προσκολληθητι, other examples in Vorst. pp. 211 foll. For a similar use without the inter-

¹ Blass *Gr.* 263 n. regards the passage as corrupt.

rogative pronoun see n. on ver. 13 *κακοπαθεῖ τις ἐν ὑμῖν; προσευχεσθῶ*. Lachmann has no interrogation here, and A. Buttmann (p. 217) argues on the same side, comparing it with other instances in which he thinks *τις* is equivalent to an indefinite relative; but the passages cited above are sufficient to settle the question. The abruptness to which Buttmann objects is a marked characteristic of the writer's style. For *ἐν ὑμῖν* almost equivalent to *ὑμῶν* cf. below vv. 13, 14, and *ἐξ ὑμῶν* above ii. 16. *Ἐπιστήμων* here only in N.T.: it occurs in Deut. i. 13 (of judges) *δοτε αὐτοῖς ἀνδρας σοφους καὶ ἐπιστήμονας καὶ συνετους*, *ἰδ.* iv. 6 (of Israel) *ἴδου λαος σοφος καὶ ἐπιστήμων*, Isa. v. 21 *οὐαὶ οἱ συνετοὶ ἐν ἑαυτοῖς καὶ ἐνωπιον αὐτῶν ἐπιστημονες*: used in classical Greek for a skilled or scientific person as opposed to one who has no special knowledge or training. Compare for the thought and expression Philo M. 2. p. 421 *τίς γὰρ οὐκ ἀν εἶποι οτι σοφον ἀρα γενος καὶ ἐπιστημονικώτατον μονον τουτ' ἐστιν, ὡ τας θειας παραινεσεις ἐξεγενετο μῆ κενας καὶ ἔρημους ἀπολιπεῖν των οικειῶν πραξεων ἀλλὰ πληρῶσαι τους λογους εργοις ἐπαινετοις*;

δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ.] Cf. above ii. 18. The noun is derived from *ἀναστρέφομαι* = L. *versor*, as in 1 Pet. i. 17, 2 Pet. ii. 18, Prov. xx. 7, and frequently in Polybius with adverb. It occurs often in both epistles of St. Peter, e.g. i. 15 *ἀγιοι ἐν παση ἀναστροφή γενηθητε*, i. 18 *ἐλυτρώθητε ἐκ τῆς ματαιας ἀναστροφῆς*, iii. 2 *την ἐν φόβῳ ἀγνην ἀναστροφήν*, iii. 16 *τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν*, 2 ep. ii. 7, iii. 11, so in Tobit iv. 14 and Polyb. iv. 82. 1 *κατὰ τὴν λοιπὴν ἀναστροφήν τεθναμασμένος*, Epict. *Diss.* i. 22. 13 *ἐνδεχεται τὴν πρὸς τοὺς κοινωνους ἔχειν οἶαν δεῖ ἀναστροφήν*: see Hatch, p. 9. *Καλος* occurs in this epistle ii. 7, iv. 17, *καλῶς*, ii. 3, 8, 17: the former is joined with *ἀναστ.* in 1 Pet. ii. 12. For the general sense cf. Sir. xix. 18 *πᾶσα σοφία φόβος Κυρίου· καὶ ἐν πάσῃ σοφία ποιησις νομου· καὶ οὐκ ἔστι σοφία πονηρίας ἐπιστημη κ.τ.λ.*, Clem. Rom. i. 38 *ὁ σοφος ἐνδεικνυσθῶ τὴν σοφίαν αὐτοῦ μὴ ἐν λόγοις ἀλλ' ἐν ἐργοῖς ἀγαθοῖς*. Here the simpler expression would have been, as De Wette remarks, *δειξάτω...τὴν σοφίαν αὐτου*, like ii. 18 *δείξω ἐκ τῶν ἐργων μου πίστιν*, but it is modified so as to give more emphasis to the two ideas which the writer is here insisting on, viz. deeds *v.* words, gentleness and modesty *v.* arrogance and passion, 'let him show his deeds in meekness of wisdom,' *i.e.* 'let him give practical proof (of his being wise) from his life and conduct in the meekness which proceeds from and is the true mark of wisdom.'

ἐν πραύτητι σοφίας.] Cf. i. 21, 1 Pet. iii. 16 (defend the faith) *μετὰ πραυτητος καὶ φόβου*, Gal. vi. 1 *οἱ πνευματικοὶ καταρτίζετε τον τοιουτον ἐν πνεύματι πραύτητος*, 1 Cor. iv. 21, 2 Tim. ii. 24 foll. *δοῦλον δε Κυριου οὐ δεῖ μαχεσθαι ἀλλ' ἥπιον εἶναι πρὸς παντας, διδακτικόν, ἀνεξικακον, ἐν πραυτητι παιδευοντα τους ἀντιδιατιθεμενους*, Prov. xi. 2 *στομα ταπεινῶν μελετᾷ σοφίαν*, Sirac. iii. 17 *ἐν πραυτητι τα ἔργα σου διεξάγε*, *ἰδ.* iv. 8 *ἀποκρίθητι πτωχῷ εἰρηνικῶς ἐν πραυτητι*, also the frequent commendation of the meek in the Psalms, e.g. xxv. 9 *ὁδηγήσει πραιεῖς ἐν κρισει, διδάξει πραιεῖς ὁδους αὐτοῦ*.

14. *ζῆλον.*] 'Jealousy,' as in Rom. xiii. 13 *εὐσχημονως περιπατωμεν... μὴ ἔριδι κατὰ ζῆλω*, 1 Cor. iii. 3 *οπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἐρις οὐχὶ σαρκικοι ἐστε*; see below iv. 2.

πικρόν.] With allusion to ver. 11. Cf. Eph. iv. 31 πικρία καὶ θυμός καὶ ὀργή, Heb. xii. 14, 15 εἰρήνην διώκετε... ἐπισκοποῦντες μη τις ρίζα πικρίας ἐνοχλή.

ἐριθίαν.¹] 'Party-spirit,' derived from ἐριθός 'a hireling,' especially a woman who spins for hire (Dem. p. 1313. 6, Isa. xxxviii. 12; the idea of *hire* disappears in συνέριθος, *Odyss.* vi. 32, Callim. *Erig.* xvii. 3). Probably the word got to be used, like *operae* in Cicero, of partisans hired by political leaders: hence ἐριθεύομαι and its cognates are employed to denote (1) canvassing by hired partisans, and (2) party spirit generally, cf. Arist. *Pol.* v. 3. 9 μεταβάλλουσι δ' αἱ πολιτεῖαι καὶ ἀνευστάσεως διὰ τε τὰς ἐριθείας ὥσπερ ἐν Ἡραίᾳ (ἐξ αἰρετῶν γὰρ δια τοῦτο ἐποίησαν κληρωτάς, ὅτι ἤρουντο τοὺς ἐριθευομένους) καὶ δι' ὀλιγωρίαν, *Polyb.* x. 25. 9 (speaking of demagogues) τῆς στρατηγίας ὀρεγόμενοι διὰ ταύτης τῆς ἀρχῆς ἐξεριθεύονται (*cooperatores sibi comparant* Schweigh.) τοὺς νέους καὶ παρασκευάζουσιν εὐνοὺς συναγωνιστὰς εἰς τὸ μέλλον, *Philo Leg. ad Flac.* M. 2. p. 555 τί δὲ ἄμεινον εἰρήνης; εἰρήνη δὲ ἐξ ἡγεμονίας ὀρθῆς φυεται, ἡγεμονία δὲ ἀφιλόνηκος καὶ ἀνερίθεντος ὀρθῆ μόνη, δι' ἧς καὶ τὰ ἄλλα παντὰ ὀρθοῦται. It is used by St. Paul, Phil. i. 17 οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν (where Lightfoot translates 'partisanship'), Rom. ii. 8, Gal. v. 20 ἐρις, ζήλος, θυμοί, ἐριθεῖαι, διχοστασίαι, and the same list in 2 Cor. xii. 20, except that καταλαλαίαι stands for διχοστασίαι. See also Phil. ii. 3 μηδὲν κατ' ἐριθείαν, μηδὲ κατὰ κενοδοξίαν, ἀλλὰ τῇ ταπεινοῦτι ἀλλήλους ἡγουμένοι ὑπερεχόντας ἑαυτῶν, imitated in *Ignat. Philad.* 8 μηδὲν κατ' ἐριθείαν πράσσειν. It is possible that the later meaning may be coloured in the N.T. by a reminiscence of the earlier meaning: cf. Joh. x., where the spirit of the hireling is contrasted with that of the true shepherd. The verb is used in the older sense of spinning *Tobit* ii. 11 (mid.) ἡ γυνὴ μου ἠριθευετο ἐν τοῖς γυναικειοῖς καὶ ἀπεστέλλε τοῖς κυρίοις, *Heliod.* i. 5 (act.) αἱ γυναῖκες ἐριθεουσιν. [Hort in his excellent note on this passage says ἐριθία 'really means the vice of a leader of a party. . . It is partly ambition, partly rivalry.']

μη κατακαυχασθε.] This verb was used above (ii. 13) with gen. to denote the triumph of one principle over another, and so in the only other passage where it occurs in N.T., Rom. xi. 18 μη κατακαυχῶ τῶν κλάδων. Three other instances of its use are cited, all from the LXX., *Zech.* x. 12 κατισχυσω αὐτοὺς ἐν Κυρίῳ καὶ ἐν ὀνοματι αὐτοῦ κατακαυχῆσονται, and *Jer.* l. (xxvii.) 11 and 38, where the verb is used absolutely, κατα having only an intensifying force, as in κατακτείνω, κατάδηλος. The question whether it should be thus taken here will be considered in connexion with the following clause. [See Hort's note.]

ψευδεσθε κατὰ τῆς ἀληθείας.] If you have bitterness you cannot be truly wise, for wisdom is shown by gentleness; your profession therefore is a lie: cf. 1 John i. 6 εἰάν εἰπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ καὶ ἐν σκοτει περιπατῶμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀληθειαν, *ib.* iv. 20, *Wisd.* vi. 25 φθόνος οὐ κοινωνήσει σοφία. Some (Wiesinger, Hofmann) take τῆς ἀληθείας to mean the Gospel, as above i. 18,

¹ WH. read ἐριθίαν with B¹, which, however, has ἐριθεία in ver. 16. See below *κακεπαθίας* v. 10, and Tisch. ed. 8, vol. iii. pp. 87 foll.

explaining it of false teachers, blind leaders of the blind, who, like those referred to in 1 Cor. i. 18-23, speak contemptuously of the Gospel and misrepresent its doctrines. Perhaps it is simpler to understand it of 'the facts of the case,' as in Mk. v. 33 *ειπεν αὐτῷ πασαν τὴν αληθειαν*, where Bloomfield compares Diod. i. 2 *ἐνια κατεψευσθαι τῆς αληθειας*, Jos. *B.J.* proem. 1 (former historians) *καταψευδονται τῶν πραγμάτων*. The expression is no doubt pleonastic: it would have been enough to say 'your boast of wisdom is at variance with the truth,' but emphasis is added by the fuller phrase, as in the passage quoted from St. John. If we understand it thus, it would seem that *κατακαυχασθε* must be taken absolutely ('do not boast of wisdom and so lie against the truth') and not with *κατα τῆς αληθειας* in the sense of 'triumphing over the truth.' See, however, Zahn *N.K.* p. 792 n.

15. *οὐκ ἔστιν αὕτη ἡ σοφία ἀνωθεν κατερχομένη.*] You claim to be enlightened Christians, but enlightenment joined with bitterness and self-seeking comes not from God, but from the devil. 'This wisdom is not one that descends from above,' see on *ἀνωθέν ἔστιν καταβαινον* i. 17; and cf. i. 5 and iii. 17, Philo M. 1. p. 571 *σοφια ανωθεν ομβρηθείσα απ' ουρανου*, *ib.* p. 524, and on the opposition of *θεία και ουράνιος σοφια το επίγειος σοφια*, *ib.* pp. 51 f. and 1 Cor. i. 19 foll. esp. ii. 6 *σοφίαν λαλουμεν ἐν τοις τελειοις, σοφίαν δε ου του αἰῶνος τουτου (= ἐπίγειον)*. . . *ἀλλα λαλουμεν σοφίαν Θεου κ.τ.λ.* This false wisdom is described in Sir. xix. 19 foll.

ἐπίγειος.] The first stage in the antithesis to *ανωθεν κατερχομενη*, cf. *Hermas Mand.* ix. 11 *ἡ πιστις ανωθεν ἔστι παρα του Κυριου. . . , η δε διψυχια ἐπίγειον πνευμά εστι παρα του διαβολου* distinctly borrowed from this passage; also John iii. 12 *εἰ τα ἐπιγεια ειπον υμῖν και ου πιστευετε, πως, ἐαν ειπω υμῖν τα επουρανια, πιστευσετε*; Phil. iii. 19 *οι τα ἐπιγεια φρονουντες*, *ib.* ii. 10 *ινα παν γονυ καμψη ἐπουρανίων και επιγείων και καταχθονίων*, *Plut. Mor.* 566 D *το ἐπιγειον τῆς ψυχῆς*. Philo (M. 1. p. 49 on Gen. ii. 7 *επλασεν ο Θεος τον ανθρωπον χουν ἀπο τῆς γῆς και ενεφυσησεν εἰς το προσωπον αυτου πνοην ζωης, και ἐγένετο ὁ ανθρωπος εις ψυχην ζῶσαν*) distinguishes two kinds of men, *ὁ μεν γαρ ἔστιν ουράνιος ἄνθρωπος, ὁ δὲ γῆϊνος . . . τον μεν ουράνιον φησιν ου πεπλασθαι, κατ' εικονα δε τετυπῶσθαι Θεου το δε γῆϊνον πλάσμα. . . , ὁ δε νους οὔτος γεωδης εστι τω οντι και φθαρτος, ει μὴ ὁ Θεος ἐπεπνευσεν αυτω δυναμιν αληθινῆς ζωῆς*, see *ib.* p. 32. St. Paul uses the equivalent *χοικος* 1 Cor. xv. 47 foll. The Gnostic Valentinus distinguished between an *ἄνω* and *κατω σοφια*, and again between the *φυσεις πνευματικαί* akin to the Pleroma, *φυσεις ψυχικαι* containing a mixture of *υλη*, and the *φυσεις* which were altogether *υλικαί* (*Iren.* iii. 15), see Neander, vol. ii. pp. 110-145. So Hippolytus v. 6 (p. 134 Duncker) says of the Naassenes, who professed to receive their teaching from St. James, 'they divide the first man into three parts, *νοερον, ψυχικόν, χοϊκον*: in like manner they divide all that exists into three classes, *ἀγγελικον, ψυχικον, and χοϊκόν.*' Heracleon *ap.* Orig. xi. 181 (quoted by Stieren on *Iren.* vol. i. p. 945) speaks of the Holy of Holies as representing the sphere of the *πνευματικοί* and the outer court the *ψυχικοι*, cf. *Iren.* i. p. 968 'when Jesus said to the Jews *ye are the children of your father the devil*, he speaks to those who are not *φυσει*

τοὺς διαβολου υἱους, τοὺς χοίκους, ἀλλὰ πρὸς τοὺς ψυχικοὺς who make themselves such by their own fault,' Clem. Al. *Exc. ex Theod.* § 54 'three natures spring from Adam, πρώτη μὲν ἡ ἀλογος ἧς ἦν Καὶν, δευτέρα δὲ ἡ λογικὴ καὶ ἡ δίκαια, ἧς ἦν Ἀβελ, τρίτη δὲ ἡ πνευματικὴ, ἧς ἦν Σηθ· καὶ ὁ μὲν χοίκος ἐστὶ κατ' εἰκόνα, ὁ δὲ ψυχικὸς καθ' ὁμοίωσιν Θεοῦ, ὁ δὲ πνευματικὸς κατ' ἰδίαν (ιδεαν ἦ),' *ib.* § 56 πολλοὶ μὲν οἱ ὑλικοὶ, οὐ πολλοὶ δὲ οἱ ψυχικοὶ, σπάνιοι δὲ οἱ πνευματικοί· τὸ μὲν οὖν πνευματικὸν φύσει σωζόμενον, τὸ οὐ ψυχικόν. . .κατὰ τὴν οἰκειαν αἰρεσιν, τὸ δὲ ὑλικὸν φύσει ἀπόλλυται.

ψυχική.] On the various meanings attached to the word ψυχή see Hatch, pp. 94–130.¹ This use of the adjective is in accordance with the Pauline trichotomy τὸ πνεῦμα καὶ ἡ ψυχή καὶ τὸ σῶμα (1 Thess. v. 23), cf. 1 Cor. xv. 45 ἐγένετο ὁ πρῶτος ἀνθρώπος Ἀδάμ εἰς ψυχὴν ζῶσαν, ὁ ἐσχάτος Ἀδάμ εἰς πνεῦμα ζωοποιουν, ἀλλ' οὐ πρῶτον τὸ πνευματικὸν ἀλλὰ τὸ ψυχικόν. In the LXX. we find it opposed to σωματικὸς, as in 4 Macc. i. 32. In the N.T. ψυχικὸς connotes opposition to the higher principle, cf. Jude 19 ψυχικοὶ, πνεῦμα μὴ ἔχοντες, 1 Cor. ii. 10 foll. esp. 14 ψυχικὸς ἀνθρώπος οὐ δεχεται τὰ τοῦ πνεύματος τοῦ Θεοῦ. . , ὁ δὲ πνευματικὸς ἀνακρίνει πάντα, *ib.* iii. 1 οὐκ ἠδυνήθη λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις, ὡς νηπιῖς ἐν Χριστῷ. St. Paul contrasts the σῶμα πνευματικὸν with the σῶμα ψυχικόν, 1 Cor. xv. 44. The word was used at a later period in reference to the orthodox by the Montanists who claimed the power of prophecy, Clem. Al. *Strom.* iv. p. 605 Π οἱ Φρυγες... τοὺς τῆ νῆα προφητεία μὴ προσέχοντας ψυχικοὺς καλοῦσιν: so Tertullian (*Jejun.* 1) gives the name *Psychici* to those who refused to keep the fasts of the Montanists. Hilgenfeld and others who imagine an allusion to St. Paul in ὁ ἀνθρώπε κενε (ii. 20) regard this as a sarcastic reference to 1 Cor. ii. 10–15: 'your spiritual wisdom is worse than ψυχική, it is δαιμονιωδής.' The distinction drawn by Plato, Aristotle, and the Stoics between the immortal reason, the divine principle in man, and the lower faculties of the soul which perished with the body, certainly coloured the views of some of the Jewish and Christian writers as to the distinction between soul and spirit, which fall in naturally with the wide sense given to the word ψυχή in Aristotle's *De Anima*, and with its use by the Stoics to denote the third grade of existence, the principle of movement in animals, as contrasted with the λογικὴ ψυχή or νους which constituted the fourth or highest grade (see my note on Cic. *N.D.* II. 33). Compare Tatian *ad Gr.* 18 δυο πνευματων διαφορας ἴσμεν ὧν τὸ μὲν καλεῖται ψυχή, τὸ δὲ μείζον μὲν τῆς ψυχῆς, Θεοῦ δὲ εἰκὼν καὶ ὁμοίωσις, *ib.* 22 ἡ ψυχή, μονὴ μὲν διαιτωμένη, πρὸς τὴν ὑλὴν νεύει κατω, συναποθνήσκουσα τῇ σαρκί· συζυγίαν δὲ κεκτημένη τὴν τοῦ θείου πνεύματος οὐκ ἐστὶν ἀβοηθητὸς κ.τ.λ. Justin M.

¹ The ambiguous meaning of the word ψυχή in such passages as Lev. xvii. 14 ψυχή πάσης σαρκὸς αἷμα, and its employment in reference to animals Gen. i. 20, 24, are adduced by Philo and others as proofs of the inferiority of this principle, cf. Philo M. 1, p. 480 ἐπειδὴ ψυχή διχῶς λέγεται, ἢ τε ὅλη καὶ τὸ ηγεμονικὸν αὐτῆς μέρος, ὃ κυρίως εἶπεν ψυχή ψυχῆς ἐστίν, ἔδοξε τῷ νομοθετῇ διπλὴν εἶναι καὶ τὴν οὐσίαν τῆς ψυχῆς, αἷμα μὲν τὸ τῆς ὅλης, τοῦ δὲ ηγεμονικωτάτου πνεῦμα θεῖον· φησὶ γοῦν ἄντικρυς 'ψυχή πάσης σαρκὸς αἷμα.' εἶ γε τὸ προσνεῖμαι τῷ σαρκὸς ὄχλῳ τὴν αἵματος ἐπιρροὴν οἰκειὸν οἰκείῳ, τοῦ δὲ νου τὴν οὐσίαν ἀπὸ Θεοῦ ἄνωθεν καταπνευσθεῖσαν ἀνήγαγεν. . . ὥστε διττὸν εἶναι γένος ἀνθρώπων τὸ μὲν θείῳ πνεύματι καὶ λογισμῷ βιούντων, τὸ δὲ αἵματι καὶ σαρκὸς ἠδονῇ ζώντων.

fr. de Resurr. § 10 οἶκος το σῶμα ψυχῆς, πνευματος δε ψυχῆ οἶκος (after Plato *Tim.* 30 νουν μιν ἐν ψυχῇ, ψυχὴν δε ἐν σωματι συνιστας το πᾶν ἐτεκταινετο), Jos. *A.J.* i. 34 ἐπλασεν ο Θεος τον ανθρωπον χουν απο τῆς γῆς λαβων και πνευμα ενῆκεν αυτω και ψυχῆν, Philo *Orif. M.* p. 15 τῷ ανθρωπω νουν ἐξαιρετον ἐδωρειτο, ψυχῆς τινα ψυχῆν, καθάπερ κορην εν οφθαλμῷ, Nemesius *N.H.* i. τινες μιν, ὧν εστι και Πλωτινος, αλλην εἶναι την ψυχῆν και αλλον τον νουν δογματίσαντες εκ τριῶν τον ανθρωπον συνεσταναι βουλονται, σωματος και ψυχῆς και νου, on which Matthiae quotes Irenaeus *Haer.* v. 9. *tria sunt ex quibus perfectus homo constat, carne, anima, spiritu,* and Aug. *de Symbolo, homo habet tres partes, spiritum animum et corpus, itaque homo est imago SS. Trinitatis;* but Augustine in his treatise *de Eccl. Dogmat.* c. 20 blames Didymus for making *spiritus* a distinct principle, Apollinarius having in the meanwhile put forth his theory that the nature of Christ was *εκ σαρκος και ψυχῆς και θεότητος ἀντὶ του νου...* ‘and so,’ continues Matthiae, ‘the separation of soul and spirit came to be thought a heresy.’

δαιμονιώδης.] Seems to be found elsewhere only in the Scholia to Aristoph. *Ran.* 295 and Symmachus, Ps. xc. 6. See above v. 6 φλογιζομενη ὑπὸ τῆς γεέννης, and ii. 19, 1 Tim. iv. 1 (of future apostates) προσεχοντες πνευμασι πλάνοις και διδασκαλαις δαιμονιων ἐν ὑποκρισει ψευδολογων, Eph. ii. 2 f., those who walk according to the course of this world, κατα τον αρχοντα τῆς ἐξουσιας του αἴρος, are described as ποιουντες τὰ θελήματα τῆς σακρος και τῶν διανοιῶν (apparently corresponding to επιγειος and ψυχικη here), John viii. 44 εκ του πατρος του διαβολου ἐστé, 1 John ii. 16, *ib.* iii. 8–10, *ib.* iv. 1–6, where το πνεῦμα τῆς αληθείας is distinguished from το πνευμα τῆς πλανης. Spitta explains this from the Jewish tradition of the wisdom imparted to the daughters of men by the rebel angels, cf. Jude 6, Enoch xvi. 3, Clem. *Strom.* v. p. 650.

16. ἀκαταστασία.] See above ver. 8 and i. 8, 1 Cor. xiv. 33 ου γαρ ἐστιν ακαταστασιας ὁ Θεος ἀλλα εἰρήνης, 2 Cor. xii. 20, where it is joined with ζῆλος and ἐριθείαι, Prov. xxvi. 28 στομα ἄστεγον ποιει ακαταστασιας, Clem. Rom. 1. 3 ἐκ τουτου ζῆλος και φθόνος και ερις και στασις, διωγμος και ακαταστασια, πόλεμος και αἰχμαλωσια, Epict. *Diss.* iii. 19. 3 ουδεν αλλο παραχῆς ἢ ακαταστασιας αιτιόν ἐστιν ἡ δογμα, Hatch, p. 4. [‘The presence of jealousy and rivalry implies a disorderly state of mind leading to disorder of spiritual vision.’ Hort.]

παν φαῦλον πραγμα.] Simply ‘every evil thing,’ there is no need to take παν = ‘eitel’ with Hofmann and Erdmann. Compare Epict. *Diss.* iii. 22. 61 ὁπου φθόνοι και ζηλοτυπῖαι, που εκει παροδος ευδαιμονιας; οπου δ’ αν ἦ σαπρα δογματα, εκει πάντα ταυτα εἶναι ἀνάγκη. [See Hort’s note.]

17. ἡ δὲ ἀνωθεν σοφία.] Compare Wisd. vii. 7–30, esp. vv. 25 and 26, *ib.* ix. 10.

πρῶτον μὲν ἀγνή.] First the inner characteristic, purity, then the outer, peaceableness, cf. the blessing in Matt. v. 8, 9. It is the pure who attain to the vision of God which constitutes the highest wisdom, Ps. xix. ο φόβος Θεου ἀγνός, Wisd. vii. 24, Matt. v. 8, Acts xv. 9, 2 Cor. vi. 6. 1 Tim. i. 4, Heb. x. 22. We may compare Antoninus viii. 5 συμμημονεύσας τι τοῦ ανθρωπου η φυσικη ἀπαιτεῖ, πραξον τουτο

ἀμεταστρεπτί καὶ εἰπέ ὡς δικαιοτάτον φαίνεται σοι, μόνον εὐμενῶς καὶ αἰδημόνως καὶ ἀνυποκρίτως. [See Hort.]

ἔπειτα εἰρηνική.] The omission of δέ after ἔπειτα is quite classical (Winer, p. 721), cf. below iv. 14, John xi. 6: ἔπειτα δέ occurs in Heb. vii. 2. For the association of truth (wisdom) and peace compare Rom. viii. 6 τὸ φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη, Ps. lxxxv. 10, Prov. iii. 17, Isa. xxxii. 17, *ib.* xxvi. 3 ἀντιλαβόμενος ἀληθείας καὶ φυλάσσω εἰρηνην, Jer. xxxiii. 6, Mal. ii. 6. The word εἰρηνικός is only found elsewhere in N.T. in Heb. xii. 11.

ἐπιεικής.] Aristotle (*Eth.* vi. 11) says τὸν ἐπιεικῆ μάλιστα φαμεν συγγνωμονικόν, and (*Eth.* v. 14) contrasts ἐπιείκεια 'equity' with strict justice, where Grant quotes the more detailed description given in *Rhet.* i. 13. 17, foll.: 'It is equity to pardon human failings, and to look to the law-giver and not to the law, to the spirit and not to the letter, to the intention and not to the action, to the whole and not to the part, to the character of the actor in the long run and not in the present moment, to remember good rather than evil, and good that one has received rather than good that one has done, to put up with injurious treatment, to wish to settle a matter by words rather than deeds, lastly to prefer arbitration to judgment.' Cope *in loc.* renders it 'merciful consideration.' In Homer the adj. is used in opposition to ἀεικής (= seemly, decorous, fitting). It seems not to be used of persons before Herod. i. 85 (of the son of Croesus) τα μὲν ἀλλὰ ἐπιεικής, ἀφῶνος δὲ (in other respects a goodly youth). Thucydides (viii. 93) uses it of men who would listen to reason; in Cleon's speech (iii. 90) οἶκτος is joined with ἐπιείκεια (like το ἐπιεικές καὶ ξυγγνωμον Plato *Leg.* vi. 757) as one of the things most injurious to a ruling state, cf. *ib.* v. 86. Plato constantly uses it of respectable, well-behaved people, as opposed to those who are rude and violent: in *Rep.* 397 D one who had before been called μέτριος is referred to as ὁ ἐπιεικής, as in Thuc. i. 76 το ἐπιεικές = το μετριάζειν 'moderation'; hence its colloquial use in Plato and Aristotle = σπουδαῖος or αγαθος. In the N.T. it always has the more special sense, and is twice joined with ἀμαχος (1 Tim. iii. 3, Tit. iii. 2): in 1 Pet. ii. 11 it is used of a master who is considerate towards his slaves; Acts xxiv. 4 Tertullus begs Felix to hear him with his usual condescension (ἐπιείκεια): the most important passage is 2 Cor. x. 1 παρακαλῶ ὑμας δια τῆς πραντητος καὶ ἐπιεικειας του Χριστου, which Matthew Arnold rendered by his phrase of 'sweet reasonableness,' compare Phil. iv. 5, Wisdom ii. 19 ὑβρει καὶ βασάνω ἐτάσωμεν αὐτὸν (the just) ἵνα γνῶμεν τὴν ἐπιεικειαν αὐτου καὶ δοκιμασωμεν τὴν ἀνεξικακίαν αὐτου, *ib.* xii. 11 δεσποζων ἰσχυρος ἐν ἐπιείκεια κρινεις, Philo M. 2. p. 112 (of God) δια τὴν συμφυτον ἐπιείκειαν καὶ φιλανθρωπίαν. It is the Greek equivalent to the Roman *clementia* (App. *B.C.* ii. 106). The history of the word shows that it is etymologically connected with εἰκος, implying that which is fit and reasonable; but its later meaning was influenced by the idea of a connexion with εἰκω 'to yield,' implying one who does not stand on his rights, but is ready to give way to the wishes of others, cf. Clem. R. 56 ὅπως δοθῆ αὐτοῖς ἐπιείκεια καὶ ταπεινοφροσυνῆ εἰς το εἰξαι αὐτους μὴ ἡμῖν ἀλλὰ τῷ θεληματι του Θεοῦ.

εὐπειθής.] Not found elsewhere in the N.T. It is often used of military discipline, as in 4 Macc. 8. 6, Jos. *B.J.* ii. 20. 7. We find it with a gen. Plato *Leg.* i. 632 B εὐπ. τῶν νομῶν, with a dat. *ib.* vii. 801 εὐπ. τοῖς νομοῖς, with prep. *ib.* vi. 718 C βουλοίμην ἂν αὐτοὺς ὡς εὐπειθεστατοὺς πρὸς ἀρετὴν εἶναι. In the last passage it should probably be translated 'easy to be persuaded,' as it follows the words 'our exposition of the law' τα μεν πειθουσα, τα δε μη υπεικοντα πειθοι...βια κολαζουσα, την πολιν ευδαιμονα αποτελει. So Philo M: 2. p. 378 διδασκαλῖαι εἰς τοὺς μεν ευπειθεις μαλακωτερον αναπειθουσαι, τους δε απειθεστερους εμβριθεστερον. The opposite απειθης, απειθειν, απειθεια occur several times in N.T. in the sense of 'disobedience.' Musonius (*ap.* Stob. *Ecl.* p. 453, Peerlkamp *Frag.* p. 227), answering the question whether obedience to a father is always right, says that he alone is to be called εὐπειθής who willingly submits to a true fatherly will (ὁ τῷ τα προσηκοντα παραινουντι κατηκοος ὦν καὶ ἐπομενος εκουσίως, οὗτος ευπειθής). As ἐπεικής refers mainly to one in a superior position, so I should understand εὐπειθής to refer to an inferior, and translate 'submissive,' 'docile,' 'tractable,' old English 'buxom,' Lat. *morigera*. The quarrels and rivalries in the Church were due to faults on the side of the latter as well as of the former.

μυστή ἐλέους καὶ καρπῶν ἀγαθῶν.] See above vers. 8, ii. 13. An example of such fruits is given in i. 27, while their absence is shown in ii. 15.

ἀδιακριτος.] Here only in N.T. The meaning of διακρινομαι above (i. 6, ii. 4) makes it probable that we must understand the adj. here in the sense of 'single-minded,' 'unhesitating' (undivided), as in Heracleon *ap.* Orig. *Comm. in Joh.* xiii. 10 (Brooke's *Heracl.* p. 73) επαινει την Σαμαρειτιν ὡσαν ἐνδειξαμένην την ἀδιάκριτον...πίστιν, μὴ διακριθεῖσαν ἔφ οἷς ἔλεγεν αὐτῇ, Ignat. *Trall.* 1 ἀμωμον διανοιαν καὶ ἀδιακριτον εν υπομονῇ ἔγνων υμας εχοντας, *id.* *Rom. inscr.* πεπληρωμένοις χαριτος Θεοῦ ἀδιακριτως, *Philad. inscr.* 'Ignatius to the Church' ἠδρασμένη ἐν ὁμοιοιᾳ Θεου καὶ ἀγαλλιωμενη ἐν τῷ παθει του Κυριου ημῶν ἀδιακριτως, Clem. Al. *Paed.* i. p. 115 πεπιστευκοτας ἀδιακριτως, *Strom.* ii. p. 474 ἀγαπη ἀδιακριτος.¹ It occurs only once in the LXX., Prov. xxv. 1 αὐται αἱ παιδεῖαι Σαλομώντος αἱ ἀδιάκριτοι, where Delitzsch gives it a secondary passive sense 'the undoubted proverbs,' while Lightfoot, in his excellent n. on Ignat. *Eph.* 3 (vol. ii. p. 39), translates it 'miscellaneous,' connecting it with the more common meaning 'undistinguishable': hence it is used for 'confused,' 'vague,' as in Polyb. xv. 12. 9 ἀδιακριτος φωνή (*promiscuus clamor* Schw.), Epict. *Diss.* i. 16. 12. *ib.* ii. 20. 29 φαντασια μοι ἐγενετο ελαιου ἀδιάκριτος ομοιοτατη (*oleo ita simile ut ab eo discerni non posset* Sch.), Test. Patr. p. 641 ἀδιακριτως πασι σπλαγχνιζόμενοι 'pitying all without distinction,' Greg. Naz. *V. Mos.* p. 232 μάστιξ ἀδ. 'indiscriminate punishment,' Clem. Hom. vi. 3 στοιχείων μιξίς ἀδιάκριτος. Lucian *Jur. Trag.* 25 has ἀμφήριστον ἐτι καὶ ἀδιακριτον καταλιπων τον λόγον 'leaving the matter undecided,' almost the opposite force to that which it bears here.

ἀνυπόκριτος] 'Sincere,' 'without show or pretence,' used of love, 1

¹ Dr. Plummer cites Ign. *ad Magn.* xv. ἔρρωσθε ἐν ὁμοιοῖα Θεοῦ κεκτημένοι ἀδιάκριτον πνεῦμα, Clem. Al. *Paed.* ii. 3, p. 190, ἀδιακρίτῳ πίστει.

Pet. i. 22 (where see Hort) τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ πνεύματος εἰς φιλαδελφίαν ἀνυποκριτον, 2 Cor. vi. 6 ἐν ἀγνότητι, ἐν γνώσει... ἐν πνευματι αγιω, ἐν ἀγαπῇ ἀνυποκριτω : of faith 2 Tim. i. 5, 1 Tim. i. 5. It is also found in LXX., Wisd. v. 18, xviii. 16, Clem. Rom. ii. 2. 12 ἐν δυσι σωμασιν ἀνυποκριτως μία ψυχῇ.

18. καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται.] Heb. xii. 11 (παιδεία) καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης, Phil. i. 11 πεπληρωμένοι καρπον δικαιοσυνης τον δια Ἰ. X., Prov. xi. 30 ἐκ καρποῦ δικαιοσύνης φύεται δένδρον ζωῆς, ἰβ. iii. 9 and xiii. 2 ἀπο καρπῶν δικαιοσύνης, Amos vi. 2 ἐξεστρέψατε καρπον δικαιοσυνης εἰς πικριαν, Hos. x. 12 σπείρατε ἑαυτοῖς εἰς δικαιοσυνην, τρυγήσατε εἰς καρπον ζωῆς, Prov. xi. 21 ὁ σπείρων δικαιοσύνην ληψεται μισθον πιστον, ἰβ. v. 18, Isa. xxxii. 17 καὶ ἔσται τὰ ἔργα τῆς δικαιοσυνης εἰρήνη (the converse of what is said here), Job iv. 8, Gal. vi. 7. The difficulty of the expression here consists in the prolepsis which regards the seed as already containing in itself the fruit,¹ see Jennings on Psa. xcvi. 11 'light is sown for the righteous,' where the note is 'the affliction entailed by the oppression of the wicked is to the righteous as the seed of light.' Spitta cites Baruch xxxii. 1 *si praepraveritis corda vestra ut seminetis in eis fructus legis*, 4 Esdr. viii. 6 *des nobis semen cordis et sensui culturam unde fructus fiat*. For the genitive of definition cp. i. 12. [See Hort.]

τοῖς ποιούσιν εἰρήνην.] The phrase occurs Eph. ii. 15, 2 Macc. i. 4. We have the compound εἰρηνοποιῶ in Col. i. 20 and εἰρηνοποιος Matt. v. 9. I think the dat. here is best explained as dat. comm., not of the agent as in ver. 7. 'A harvest of righteousness' is the issue of the quiet and gentle ministrations of those who aim at reconciling quarrels and being themselves in peace with all men. This is the contrary of i. 20. Spitta understands τοῖς ποιούσιν of those who receive the seed, but this would require a preposition such as ἐν : moreover St. James is treating throughout of the teacher not of the hearer.

IV. 1.—πόθεν.] St. James is much given to the use of the interrogative, see ii. 4, 5, 6, 7, 14, 15, 16, 19, 20, 21, 25, iii. 11, 12, 13, iv. 4, 5, 12, 14. For the repetition of ποθεν see iii. 9 ἐν αὐτῇ, i. 19 βραδύς. Notice that the severity of this section, as of that which commences below with v. 13, is marked by the absence of the word ἀδελφοί.

πόλεμοι καὶ μάχαι.] These need not be limited to their narrow sense : the former denotes any lasting resentment, the latter any outburst of passion. Compare Titus iii. 9 μωρας δὲ ζητήσεις... καὶ ερεῖς καὶ μάχας νομικὰς περιμυστασο, ἰβ. v. 2, 2 Tim. ii. 22 f., Gal. v. 15, 2 Cor. vii. 5. The verb μαχομαι is used of chiding or disputing in Gen. xxxi. 36, Neh. xiii. 11, John vi. 52. So in other writers we have πολέμους καὶ στάσεις καὶ μάχας οὐδὲν ἄλλο παρέχει ἢ το σῶμα καὶ αἱ τουτου ἐπιθυμιαί Plato *Phaedo* 66 C (not '*Phaedrus* xv.' as Beyschlag), Cic. *Fin.* i. 13. 43 *cupiditates sunt insatiabiles quae non modo singulos homines sed universas familias evertunt, totam etiam labefactant saepe rem publicam. Ex cupi-*

¹ Bloomfield compares Antiphanes *Fab. Inc.* iv. 4. M. σπείρειν καρπὸν χάριτος 'sow the fruit of gratitude.' See also Sir. xxiv. 17 τὰ ἄνθη μου καρπὸς δόξης.

*ditatibus odia, discidia, discordiae, seditiones, bella nascuntur...intus etiam in animis inclusae inter se dissident et discordant, Seneca Ira 3. 5 etiam illa plebeia ira et privata inerme et sine viribus bellum est, ib. 35 ista quae appetitis, quia non possunt ad alterum nisi alteri erepta transferri, eadem affectantibus pugnam et jurgia excitant, Philo M. 2. p. 205 οἱ Ἑλλήνων καὶ βαρβάρων...τραγωδηθέντες πολέμοι πάντες ἀπο μίας πηγῆς ἔρρησαν, ἐπιθυμίας ἢ χρημάτων ἢ δοξῆς ἢ ἡδονῆς (in *Concip.* pp. 449 f. he traces out the evil consequences of each species of ἐπιθυμία at length); Epict. *Diss.* iii. 20. 18 πρὸς τὸ παιδαριὸν πόλεμος, πρὸς τοὺς γείτονας, πρὸς τοὺς σκωψάντας, πρὸς τοὺς καταγελάσαντας, *ib.* i. 22, Test. Patr. p. 538 τὸ πνεῦμα τοῦ φόβου ἀγριοὶ τὴν ψυχὴν, ὄργην καὶ πόλεμον παρέχει καὶ εἰς αἵματα παροξύνει, Clem. Rom. 46 ἵνα τι εἶς καὶ θυμοὶ, διχοστασῖαι καὶ σχίσματα πόλεμος τε ἐν ὑμῖν;*

οὐκ ἐντενθεν.] Pleonastic before ἐκ τῶν ἡδονῶν, like *αὐτῆ* in i. 27, οὗτος in i. 25, *ἀνωθεν* in i. 17, serving to bring out what follows into sharper relief.

τῶν ἡδονῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν.] The potential pleasure seated in each member constitutes a hostile force, a foe lying in ambush against which we have continually to be on our guard. Cf. Tit. iii. 3 δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, 4 Macc. vi. 35 τὸν λογισμὸν τῶν ἡδονῶν κρατεῖν καὶ μηδὲν αὐταῖς ὑπεικεῖν, *ib.* v. 22 (φιλοσοφία) σωφροσύνην ἐκδιδασκεῖ ὥστε πασῶν τῶν ἡδονῶν καὶ ἐπιθυμιῶν κρατεῖν, Xen. *Mem.* i. 2. 23 ἐν τῷ αὐτῷ σώματι συμπεφυτευμέναι τῇ ψυχῇ αἱ ἡδοναὶ πειθουσὶν αὐτὴν μὴ σωφρονεῖν, *ib.* 5. 5 δουλεύοντα ἡδοναῖς. For the metaphor cf. the parallel passage in 1 Pet. ii. 11 παρακαλῶ ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν αἰτινὲς στρατεύονται κατὰ τῆς ψυχῆς, Rom. vii. 23 βλέπω ἕτερον νόμον ἐν τοῖς μέλεσιν μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοῦ μου, *ib.* vi. 13. Gal. v. 19 f., Philo M. 1. p. 445 εἰ τις βουλευθῆι τὸν ὄχλον μιᾶς ψυχῆς ὥσπερ κατὰ ἔθνη διανεῖμαι, πολλὰς ἀνὲν εὐροὶ ταξεῖς ἀκοσμουσας, ὧν ἡδοναὶ ἢ ἐπιθυμίαι ἢ λυπαὶ ἢ φόβοι...ταξιαρχοῦσιν. For ἐν τοῖς μέλεσιν see above iii. 6 and compare Hatch, p. 111, who cites Philo M. 1. p. 411 τὰ σώματος παθῆ σαρκὸς ἐκπεφυκοτὰ ἢ προσερίζωνται, *ib.* p. 692 τὸ ἡμετέρον σῶμα καὶ τὰ ἐν αὐτῷ καὶ δι' αὐτὸ ἐγγινομένα παθῆ, *ib.* M. 2. p. 253 ὅτω ἐγκάθηνται καὶ ἐλλοχῶσι πλεονεξίαι καὶ ἐπιθυμίαι τῶν ἀδικιῶν.

2. ἐπιθυμεῖτε καὶ οὐκ ἔχετε· φονεῦτε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε.] This is the reading and punctuation of Westcott and Hort, agreeing in essentials with Alford, Tischendorf, and the more recent editors. The R. V. has 'ye lust, and have not: ye kill, and covet (marg. 'are jealous'), and cannot obtain: ye fight and war.' The extraordinary anti-climax 'ye kill and covet' has long exercised the minds of commentators, who have endeavoured to remove it either (1) by weakening the force of φονεῦτε, or (2) by strengthening the force of ζηλοῦτε, or (3) by giving a special meaning to the connexion between them.

(1, a) 'Kill' means 'hate,' because every one that hateth his brother is a murderer. So Estius, Corn. a Lap., Theile, De Wette, Wiesinger, Beyschlag, Erdmann. (1, b) 'Kill' means 'commit moral suicide,' so Oecumenius and Theophylact, φονεῦειν φησὶ τοὺς τὴν ἑαυτῶν ψυχὴν ἀποκτινύντας ταῖς τοιαύταις ἐπιχειρήσεσι.

(2) ζηλοῦτε means 'become ζηλωται,' i.e. assassins; so Macknight and Dean Scott in the *Speaker's Commentary*, referring to Josephus, *B.J.* vii. 8. 1 where the ζηλωται are said to have been worse than the σικαριοι.

(3) φονεετε καὶ ζηλοῦτε form a hendiadys, 'ye murderously envy,' *ad necem usque invidetis*. So Pott, Schneckenburger, Gebser, and not much otherwise Bengel, *occiditis per odia et zelum*.

The objections to these expedients are to my mind conclusive. (1) It does not follow, because to show the heinousness of hate it may be represented as virtually equivalent to the murder of which it is the germ, that it is therefore allowable in all cases to substitute the word 'murder' for 'hate.' In the present case it may be safely said that no sane writer, no one who had the slightest feeling for rhetorical effect (and St. James is both eminently sane and eminently rhetorical) could have used φονεετε in the sense of μισετε before ζηλουτε. There is no reason here to lay an exaggerated stress on the idea of hate, if nothing more than hate is intended: not only does it make a mere bathos of ζηλοῦτε, but it weakens the force of the following μαχεσθε καὶ πολεμειτε. Others have thought it impossible that those addressed by St. James could be guilty of the actual sin of murder, But in ch. v. 6 we read ἐφονευσατε τον δικαιον, so 1 Pet. iv. 15 μὴ γαρ τις ὑμῶν πασχέτω ως φονευσ η κλεπτης η κακοποιος, and Didaché iii. 2 μὴ γινου ὀργιλος...μηδε ζηλωτης μηδε ἐριστικος μηδε θυμικος' εκ γαρ τουτων απάντων φόνοι γεννωνται, and I think we should gather from Acts xxi. 20 that some of the assailants of St. Paul at Jerusalem were members of the Christian community. Of (2) it is sufficient to say that there is no evidence of the verb ζηλώω being used in this sense, and nothing to suggest it in the G.T. use of the word ζηλωτης. (3) If ζηλοῦτε preceded φονεετε, something might be said for the theory of εν δια δυοῖν: as it is, every one must feel that it is a suggestion of despair.

Lastly, Alford, Bouman, Schegg, and others, feeling the unsatisfactory nature of the above-mentioned explanations, have fallen back on the literal rendering. Schegg is the only commentator known to me who makes any attempt to account for the order of the words, which he defends as follows: 'Die Lust *begehret*, d. h. sucht werthatig zu erreichen, wornach sie gelüstet; die Lust *totet*, d. h. sie schafft gewaltsam beiseite was ihr hinderlich entgegentritt; die Lust *ringet* um das, was sie zu erlangen im Begriffe ist...Da toten und ringen verschiedene Objekte habet, indem sich toten *gegen*, ringen *auf* etwas richtet, so hat Jakobus psychologisch richtig die Reihen-und-Stufenfolge der Aeusserungen des Gelustens eingehalten.' It is by no means certain that ζηλοῦτε is to be taken here in the sense, which Schegg assigns to it, of striving after a thing: it is often followed by an accusative of the person. But supposing it to be true that the object of ζηλουτε is here a thing, and that of φονεετε a person, I am unable to see why this makes it psychologically right to put φονεετε first. Surely it is the resistance to our effort to gain an object, that suggests to us the necessity of moving the obstacle out of the way.

I have for many years held the opinion that, assuming the correctness of the text, the only way to interpret it is to place a colon after

φονεετε: and I am glad to find that the same idea has occurred to Dr. J. Chr. K. v. Hofmann, whose commentary appeared in 1876. It is also given as an alternative reading in Westcott and Hort's edition (1881). The easiest way of seeing how the words naturally group themselves is to put them side by side without any stopping: ἐπιθυμειτε καὶ οὐκ εχετε φονεετε καὶ ζηλουτε καὶ οὐ δυνασθε ἐπιτυχεῖν μαχεσθε καὶ πολεμειτε. Can any one doubt that the abrupt collocations of φονεετε and μάχεσθε are employed to express results of what precedes, and that in the second series ζηλουτε καὶ οὐ δυνασθε επιτυχειν correspond to επιθυμειτε καὶ οὐκ εχετε in the first series? Unsatisfied desire leads to murder (as in the case of Naboth); disappointed ambition leads to quarrelling and fighting. Schegg and Beyschlag and Erdmann object to this grouping of the words as harsh and unlike the style of St. James, but abruptness is a marked characteristic with him, see ii. 19 συ πιστευεις . . . Θεός· καλῶς ποιεις, v. 6 εφονευσατε τον δικαιον· οὐκ αντιτάσσεται υμῖν. The only difficulty introduced is that the second series (ζηλουτε κ.τ.λ.) is joined to the first by και instead of standing independently by its side. Perhaps this may be accounted for by the fact that the figure asyndeton was already employed to mark the change from the antecedents to the consequents. [Hort and Dr. Plummer adopt this punctuation.]

Taking it in this way we may compare Epict. *Diss.* ii. 17 θέλω τι καὶ οὐ γίνεται· και τι ἐστιν ἀθλιωτερον ἐμου; τοῦτο καὶ η Μήδεια οὐχ υπομείνασα ηλθεν επι το ἀποκτειναι τα ἰδια τεκνα. . . απλῶς μὴ θέλε ἢ α ὁ Θεος θέλει, καὶ τίς σε κωλυσει, τίς σε αναγκάσει; Clem. Rom. i. 3 εкаστον βαδιζειν κατα τας ἐπιθυμιας αὐτου τας πονηρας, ζῆλον ἄδικον καὶ ασεβῆ ανελληφοτα, δι' ου και θάνατος εισηλθεν εις τον κοσμον: see Lightfoot on this and the following paragraph, where he cites Clem. Hom. iii. 42 Καὶν ἐρμηνευεται ζῆλος, and Iren. iv. 18. 3; also Clem. Rom. i. 4 ορατε, ἀδελφοί, ζῆλος καὶ φθόνος ἀδελφοκτονιαν κατειργάσατο, where their effect is traced through a long series of examples: ἰδ. 6 ζῆλος και ειρις πολεις μεγάλας κατεστρεψεν και ἔθνη μεγάλη ἐξεριζωσεν.

But may it not be that we ought, with Erasmus, followed by Calvin, Beza, Hottinger, Ewald, Stier, and Spitta, to read φθονειτε, supposing this to have been carelessly written φονειτε (which indeed we find in the text, though not in the note, of Oecumenius), and corrected into φονεετε? In 1 Pet. ii. 1 B has the same mistake, φόνους for φθόνους. A similar corruption may have given rise to the reading φθονοι, φονοι in Gal. v. 21, where φονοι is omitted by the best MSS. Conversely in Clem. Hom. ii. 11, φθόνου is wrongly given in the MSS. for φονου. Certainly the process of thought is thus made easier. Accepting this change of reading, we shall have only the last result, 'ye fight and war,' following the two antecedents, 'ye lust and have not,' 'ye are envious and jealous and cannot obtain': 'we thus see the words ἡδονῶν στρατευομενων fitly associated with πολεμοι και μάχαι, and these words anticipating μάχεσθε καὶ πολεμειτε' Hoskyns-Abrahall in *C.R.* iii. p. 314). Internal unrest (ἡδοναι στρατευόμεναι εν τοις μελεσι) in its two stages—desire without possession (of a thing), envy and jealousy which bring us no nearer our aim (of a person)—is followed by outward dis-

turbance (μαχεσθε και πολεμειτε). Compare the stages of ἐπιθυμία in i. 14, 15. If it is once recognized that, whatever punctuation we adopt, φονεύετε can only be taken here in its literal sense, it must be allowed that it disturbs the natural order, and strikes, as it were, a false note between the πολεμοι and μαχαι of ver. 1 and the μάχεσθε and πολεμειτε of ver. 2.

ἐπιθυμειτε και οὐκ ἔχετε.] Both words are used absolutely as in Rom. xiii. 9 (ἐπιθ.), Matt. xxv. 29 τοῦ μὴ εχοντος και ο ἔχει ἀρθήσεται ἀπ' αυτου, 2 Cor. viii. 12 καθο ἕαν εχη ευπροσδεκτος, ου καθὸ ουκ εχει.

(φθονεῖτε) και ζηλουτε.] On the difference between them see Thuc. ii. 64 ταυτα ὁ μὲν απράγμων μεμψαι' αν, ὁ δε δρᾶν τι βουλομενος και αυτος ζηλωσει· ει δέ τις μὴ κεκτηται φθονησει, Arist. Rhet. ii. 10 and 11 with Cope's notes, Cic. Tusc. iv. 17 *invidentiam esse dicunt aegritoniam susceptam propter alterius res secundas, quae nihil noceant invidenti. . aemulatio autem est aegritudo si eo, quod concupierit, alius potiatur, ipse careat*, Trench, Syn. p. 103. Both are distinguished from ἐπιθ. as denoting a feeling towards a person rather than towards a thing. The word ζήλος with its cognates embraces the two meanings, emulation and jealousy, and it is used also of vehement desire, our 'zeal,' in a good sense. For examples of the former meaning see Acts v. 17 and xiii. 45 ἐπλησθησαν ζήλου, Rom. xiii. 13, 1 Cor. iii. 3, 2 Cor. xii., Gal. v. 20, and above iii. 14, in all which places the R.V. has 'jealousy': similarly the verb, Acts vii. 9 οι πατρίαρχαι ζηλωσαντες τον Ἰωσήφ ἀπεδοντο, ib. xvii. 5, 1 Cor. xiii. 4, Clem. Rom. ii. 4 μη καταλαειν ἀλλήλων, μη ζηλουν. For ζήλος in good sense cf. John ii. 17 ο ζήλος του οικου σου καταφάγεται με 'the zeal (holy jealousy) for thy house will devour me,' Rom. x. 2 ζήλον Θεου εχουσιν, 2 Cor. xi. 2, ib. vii. 7 τον ὑμῶν ζήλον υπερ ἔμου, v. 11, Phil. iii. 6 κατα ζήλος διωκων τὴν εκκλησιαν; so ζηλωτῆς του Θεοῦ Acts xxii. 3, του νομου, ib. xxi. 20, καλων ἔργων Tit. ii. 14. The verb takes an acc. in the sense of 'seek eagerly,' τα χαρισματα 1 Cor. xii. 31, ζηλω ὑμᾶς 2 Cor. xii. 2, Gal. iv. 17, ἐζήλωσα το αγαθον Sir. li. 18, μὴ ζηλουτε θάνατον Wisd. i. 12. For the combination of φθόνος and ζήλος Spitta cites 1 Macc. viii. 16, Test. Sim. 4, Clem. Rom. 3. 4, 5.

ἐπιτυχεῖν.] Used absolutely Gen. xxxiv. 2 (Ἰωσήφ) ἦν ἀνὴρ ἐπιτυγχάνων ('prosperous'), Epict. Diss. ii. 6. 8 ἀλλ' ουκ ἐπετυχες, with gen. Heb. xi. 33 ἐπετυχον επαγγελιῶν, ib. vi. 15, with acc. Rom. xi. 7 τοῦτο ουκ ἐπετυχεν. It was a vox *technica* of the Stoics, Epict. Ench. 2 ορέξεως ἐπαγγελία ἐπιτυχια ου ορεγη, εκκλισεως ἐπαγγελια το μη περιπεσειν εκείνω ο ἐκκλίνεται.

οὐκ ἔχετε.] Repeated like αιτειω in i. 5, 6. It is not a further step. διὰ τὸ μὴ αιτεισθαι ὑμας.] The subject of the infinitive is expressed as in iii. 3, where see n.

3. αιτειτε και οὐ λαμβάνετε.] Yet in i. 5 he had said, quoting from the Sermon on the Mount, αιτειω και δοθήσεται, But the promise is not unconditional. In the former passage stress is laid on the need for simple faith in the worshippers, here on the right choice of things to pray for.

Why is the active voice used here, and the middle immediately before and afterwards? The latter has a slight additional shade of meaning, which may be illustrated by the distinction (noted by

Dobree in Arnold's n. on Thuc. v. 43) between *δεινα ἐποιοῦν* 'they expressed,' and *δεινα ἐποιοῦντο* 'they felt indignation'; and by Donaldson's distinction between *ἰδεῖν* 'to see' and *ἰδέσθαι* 'to behold,' 'see with interest' ('in this particular use of the middle it will generally be found to imply special diligence and earnestness in the action' quoted in Winer, p. 319): cf. for this 'dynamic' or 'subjective' middle Krüger *Gr.* § 52. 8 and 10. Sturz in *Lex. Xen. s.v.* quotes Schol. Aristoph. 156 *αἰτούμαι το αὐτὸ (τῷ αἰτῷ), ὡς περ ποῶ καὶ ποιούμαι, πλὴν οτι τὸ μὲν αἰτῶ το ἀπλῶς ζητῶ, το δε αἰτούμαι το μεθ' ἰκεσίας*, Phavorin. *αἰτούμαι το μετα παρακλησεως αἰτῶ καὶ ικετεω*. When *αἰτεῖτε* is thus opposed to *αἰτεῖσθε*, it implies using the words, without the spirit of prayer. Otherwise, where there is no special reason to emphasize this shade of meaning, the active may be used to include the force of the middle, just as *μεταπεμπω* is used in the sense of 'send for,' which strictly belongs to *μεταπεμπομαι*. I add a few examples of the combination of the two voices: 1 John v. 15 *ἐὰν οἰδαμεν οτι ἀκούει ἡμῶν ο αν αἰτῶμεθα, οἰδαμεν οτι ἔχομεν τα αἰτήματα α ητήκαμεν παρ αυτου*, and again *αἰτήσει (act.)* in v. 16, Mark vi. 22-24 *αιτησόν με ο εαν θέλης...ειπεν τη μητρι, τι αἰτησῶμαι*; *ib.* x. 35, 38, John xvi. 24, 26, Justin M. *Τρυφῶ* 49 *ἡ μητηρ υπεβαλεν αυτῇ αἰτησασθαι...καὶ αἰτησάσης επεμψε κ.τ.λ.*, Hermas *Vis.* iii. 10. 7 *τι συ αἰτεῖς αποκαλυφεις*; *βλεπε μη τι πολλα αἰτουμενος βλαψης σου την σαρκα*, and just before *πᾶσα ερωτησις ταπεινοφροσυνης δειται νηστευσον ουν και λημψη ο αιτεις*, *ib.* *Mand.* ix. 4 *σὺ ουν καθαρισον σου τὴν καρδιαν απο πάντων των ματαιωμάτων του αἰῶνος τουτου...και αιτοῦ παρα του Κυριου, και ἀποληψη πάντα...εαν ἀδιστακτως αιτήσης* [here I should prefer to read *αιτηση*], *ib.* § 7, Clem. Al. *Strom.* vi. § 63 p. 771 P *ὁ ψαλμῳδος αιτει λέγων...καὶ το πολυπειρον τῆς γνωσεως αιτουμενος ὁ Δαβιδ γράφει κ.τ.λ.*

κακῶς.] 'Wrongly,' as in John xviii. 23 *εἰ κακῶς ἐλάλησα*, It is explained by the words which follow, and is the opposite to 1 John v. 14 *ἐάν τι αἰτῶμεθα κατὰ το θελημα αὐτου ακουει ἡμων*, cf. Isa. lix. 2, Max. Tyr. 30 *ὁ Θεος λεγει, εἰ ἀγαθα επ ἀγαθῷ αἰτεις, λάμβανε*, Theophylact. on Luke xviii. 42 *επει ἄλλα αιτουντες ἄλλα λαμβάνομεν, προδηλον οτι ου καλως ουδε πιστως αιτουμεν*. This wrong prayer is without submission (v. 7): the petitioner uses it as an instrument of selfishness; he would make religion a help to serving the world, cf. 1 Tim. vi. 4, 5.

*ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.*¹] Cf. Luke xv., where *δαπανήσαντος αυτου πάντα* (v. 14) is explained by *ὁ καταφαγων σου τον βίον μετα πορνῶν* (v. 30). The object here is understood from *αἰτεῖτε*. In Acts xxi. 24 *δαπ.* is followed by *επί*, in classical writers usually by *εἰς*, but also by *πρός*, *ἀμφί*, or the simple dat.; there is, however, no occasion to separate *εν* from the verb (as Alf.), cf. Thuc. vii. 48. 5 *εν περιπολοις ἀναλισκοντας*, where Poppo cites Arist. *Eth.* iv. 2. 20 *εν τοις μικροῖς των δαπανημάτων πολλα ἀναλίσκει*, Aristid. *adv. Lept.* p. 62 *την εν τοῖς τοιούτοις δαπάνην*, and compares Lat. *consumere in re*. The extreme of this *δαπάνησις* is seen in the *ετρυφήσατε* and *εσπαταλησατε* of v. 5. Prayer

¹ B has the fut. *δαπανήσετε*, as in 1 Pet. iii. 1 *ἵνα κερδηθήσονται*, Gal. ii. 4 *ἵνα καταδουλώσουσιν*.

for this is the opposite to prayer for daily bread, and to Matt. vi. 32, 33 'seek first the kingdom of God, and all these things shall be added unto you, for your Father knoweth ye have need of these things.' Compare the conclusion of Juvenal's tenth Satire.

4. *μοιχαλίδες*.] Recent editors follow A B Sin. in omitting *μοιχοι καί*, and understand the word in the figurative sense of adulterous souls, in accordance with the language of the O.T., which speaks of Israel as married to Jehovah (Isa. lvii. 3-9, Jer. iii. 20, Ezek. 16, esp. vv. 32, 35, 38, *ib.* ch. 23, Hosea ch. 2), and of the N.T. which speaks of the Church as the Lamb's Wife (2 Cor. xi. 1, 2, Eph. v. 22-32, Apoc. xix. 7, *ib.* xxi. 9). It is less usual to find this figure used to express the relation of the individual soul to God, but cf. Psal. lxxiii. 27, Rom. vii. 2-4, Clem. Hom. iii. 28 *οποταν η ψυχη υφ' ετερων σπαρη, τότε, ως πορνευσασα η μοιχευσαμενη, υπο του Πνευματος εγκαταλειπεται*. The insertion of *μοιχοι* was natural when *μοιχαλίδες* was understood literally, but the context and especially ver. 5 are in favour of the figurative meaning. [Spitta however takes it of literal adultery, though he thinks the feminine is used tropically of both sexes when seduced by evil spirits.] The word, which is unclassical (Lob. *Phryg.* p. 452), is found in LXX. Mal. iii. 5 (where *μοιχους* is read by some), Rom. vii. 3, 2 Pet. ii. 14 *οφθαλμοι μεστοι μοιχαλιδος*, (Plut.) *Plac. Phil.* i. 7, p. 881 D *υπο μοιχου και μοιχαλιδος εδολοφονευθη*, and in figurative use Matt. xii. 39, xvi. 4 *γενεα πονηρα και μοιχαλις*.

οιδατε.] See n. on i. 19. The reference is to our Lord's words Matt. vi. 24.

η φιλια του κόσμου.] The word *φιλια* is defined by Aristotle (*Eth. N.* viii. 2) *ευνοιαν μη λανθάνουσαν εν αντιπεπονθοσι φιλιαν ειναι*, involving the idea of loving, as well as of being loved, cf. John xv. 19 *ο κοσμος αν το ιδιον εφιλει*, 2 Tim. iv. 10 *Δημας... αγαπησας τον νυν αιωνα*. It is not found elsewhere in N.T. but occurs in LXX. (Prov. xxvii. 5). See above i. 27, 2 Pet. i. 4 *ινα γενησθε θειας κοινωνοι φυσικης αποφυγοντες της εν κοσμω εν επιθυμια φθορας*, Tit. ii. 12 *ινα αρνησαμενοι τας κοσμικας επιθυμιας ευσεβως ζησωμεν*.

εχθρα του Θεου εστιν;] Rom. viii. 7 *το φρονημα της σαρκος εχθρα εις Θεον... οι δε εν σαρκι οντες Θεω αρεσαι ου δυνανται*, 1 John ii. 12, Luke vi. 26, John xii. 43, above ii. 5, Const. Ap. ii. 6 *παντα τα τοιαυτα εχθρα του Θεου υπαρχει και δαιμονων φιλα*.

δς εαν ουν βουληθη φιλος ειναι του κόσμου.] For the use of *εαν* instead of *αν* with relatives see Winer, pp. 390, Thackeray, pp. 65 foll. It is very common in N.T., especially after a vowel (WH. *app.* p. 173), also in LXX., as 1 Sam. xix. 3 *στησομαι εν αγρω ου εαν ης εκει... και οφομαι ο τι εαν η*, Job. xxxvii. 10 *οιακιζει το υδωρ ως εαν βουληται*, Sirac. ii. 7 *παν ο εαν επαχθη σοι δεξαι*, *ib.* xiv. 11 *καθως εαν εχης ευ ποiei*, *ib.* xv. 16, 17, and in the patristic writings, Clem. Rom. xii. (on Rahab) *ως εαν* ('whenever') *ουν γενηται λαβειν αυτην υμας, διασωσατε με*, and just below *ως εαν γνωψ παραγνομενους ημας*, Hermas *Vis.* 3. 13 *ως εαν τινι λυπουμενω ελθη αγγελια αγαθη τις, ευθυς επελαθετο των προτερων λυπων*, *ib.* § 8, *ib.* § 2 *ος εαν παθη*, § 3 *οσοι εαν εργασωνται*, *ib.* § 1. Numerous examples from classical authors are cited in

Viger, p. 516, but they are all corrected (against the MSS.) in the later editions, see Hermann in Vig. p. 833, and Kühner on Xen. *Mem.* iii. 10. 12. It stands in the newly discovered treatise of Aristotle 'Αθ. Πολ. c. 30 τοὺς Ἑλληνοταμίας οἱ ἔαν διαχειρίζωσι τὰ χρηματὰ μὴ συμβουλευεῖν, *ib.* c. 31 τοῖς νομοῖς οἱ ἔαν τεθῶσιν χρῆσθαι, in Polyb. vii. 9. 5 πρὸς οὐστῖνας ἡμῖν εἰν γένηται φιλία, Anton. 9. 23 ἦτις εἰν πράξις μὴ εχθρὴν ἀναφοράν, Artem. i. 78 οἷα οὖν ἔαν ἡ ἡ γυνὴ καὶ οὕτως διακειμένη, οὕτως καὶ ἡ πράξις, Fabricius' text of Sext. Emp. *Hyp.* ii. 163, iii. 37. This use may have arisen from a wish to distinguish between *αν* qualifying a relative, and *αν* qualifying the optative or indicative. As the former frequently introduced a quasi-hypothetical proposition, it was not unnatural to mark it by the addition of a hypothetical particle, particularly as this had already become nearly otiose in such phrases as *καὶ εἰ, ὥσπερ αν εἰ*, while on the other hand *αν* itself was often used as equivalent to *ἔαν*. Βουλῆθῆ ('makes it his aim') is important, since a Demetrius may have 'good report of all men as well as of the truth itself,' but no man who makes worldly success his aim can be also a friend of God. Compare Plut. *Mor.* 6 τὸ τοῖς πολλοῖς ἀρέσκειν τοῖς σοφοῖς ἐστὶν ἀπαρεσκεῖν.

καθίσταται.] 'Thereby becomes,' lit. 'is constituted,' see on iii. 6.

5. ἢ δοκεῖτε.] The alternatives are, either the friendship of the world is enmity with God, or the Scripture speaks without meaning. Cf. Matt. xxvi. 53 ἡ δοκεῖς ὅτι οὐ δύναμαι; 2 Cor. xi. 7, Rom. vi. 3. For *δοκ.* see above i. 26.

κενωσ.] Epict. *Diss.* ii. 17. 6 ἢ κενῶς φθεγγόμεθα;

ἢ γραφὴ λέγει.] The same phrase is used Rom. iv. 3, v. 17, x. 11, Gal. iv. 30, 1 Tim. v. 18, cf. above ii. 23, and Westcott *Heb.* p. 474 on modes of citation. For the personification see Lightfoot on Gal. iii. 8. To show the incompatibility of being at the same time friends with the world and friends of God, the writer refers to the mode of speaking common in the O.T., where jealousy is ascribed to God.

No passage in the O.T. exactly corresponds to this. The nearest are Gen. vi. 3-7, Exod. xx. 5 *εγὼ γὰρ εἰμι Κύριος ὁ Θεὸς σου, Θεὸς ζήλωτης*, expanded in the Song of Moses, Deut. xxxii. (esp. vv. 11, 12, 16, 19, 21 *παρέζήλωσαν με ἐπ' οὐ Θεῶν*, cf. 1 Cor. x. 22), Exod. xxxiv. 14, 15, Isa. lxiii. 8-16, Zech. viii. 2 *ἐζήλωκα τὴν Σιών ζῆλον μέγαν καὶ θυμὸν μέγαν ἐζήλωκα αὐτήν... ἐπιστρέψω ἐπὶ Σιών καὶ κατασκευάσω ἐν μέσῳ Ἱερουσαλήμ*. Some commentators (*e.g.* Ewald) have thought the allusion must be to some lost writing, which Spitta identifies with the apocryphal Eldad and Modad, see below on ver. 5 (3 *d*). Others (Kern, Bouman, Wiesinger, Hofmann) think that the words following ἢ γραφὴ λέγει down to *διο* are parenthetical, and that St. James is already referring to the quotation from Prov. iii. 34 given in v. 6. But there seems no justification for such a sudden break; and we have other instances of quotations in the N.T. which remind us rather of the general sense of several passages than of the actual words of any one particular passage in the O.T.: see Alford on 1 Cor. ii. 9 (which Jerome rightly takes as a paraphrase of Isa. lxiv. 4, while Chrysostom was in doubt whether it was not from some lost book); Eph. v. 14 probably a loose paraphrase

from Isa. lx. 1, 2; Rom. xi. 8 made up of Isa. xxix. 10 (Alford, but vi. 10 Jowett) and Deut. xxix. 4; John vii. 38 where Westcott's n. is 'the reference is not to any one isolated passage, but to the general tenor of such passages as Isa. lviii. 11, Zech. xiv. 8 taken in connexion with the original image (Exod. xvii. 6, Num. xx. 11)'; Matt. ii. 23 (which Alford leaves 'as an unsolved difficulty'); and the differing versions of the same quotation in Heb. viii. 8 f. and x. 16 f. For an account of the various explanations offered here, see Wolf. *Cur. Phil.* v. pp. 58 foll., Heisen, pp. 883-928, Pott, 329-355, Theile, 215-229.

πρὸς φθόνον ἐπιποθεῖ.] 'Jealously desires,' cf. 1 Pet. ii. 2 (as new-born babes) τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, Phil. i. 8 (God is my witness) ὡς ἐπιποθῶ πάντα ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ, which Lightfoot translates 'I yearn after,' adding 'the preposition in itself signifies merely direction, but the idea of straining after the object being thereby suggested, it gets to imply eagerness, cf. Diod. xvii. 101 παροντι μὲν οὐ χρησάμενος, ἀπόντα δὲ ἐπιποθήσας.' He notices the fact that, while the simple πόθος, ποθεῖν, etc. are not found in the N.T., the compounds ἐπιποθεῖν, ἐπιποθία, ἐπιπόθησις, ἐπιπόθητος are not uncommon. So in LXX., Psa. xlii. 1 ὃν τρόπον ἐπιποθεῖ ἡ ἔλαφος ἐπὶ τὰς πηγὰς, οὕτως ἐπιποθεῖ ἡ ψυχὴ μου πρὸς σέ ὁ Θεός, Deut. xxxii. 11 ὡς ἄετος ἐπὶ τοῖς νοσσοῖς ἐπεποθήσῃ ('fluttereth over')¹; rarely used in a bad sense as Sir. xxv. 20 γυναῖκα ἐν κάλλει μὴ ἐπιποθησης. With the adverbial phrase compare Clem. Al. *Str.* 882 μὴ ἐμβλεψῆς πρὸς ἐπιθυμίαν γυναίκε, and the common phrases πρὸς οργήν, πρὸς βίαν, πρὸς ἡδονήν: πρὸς occurs also with δικήν, εὐσεβίαν, ὑπερβολήν, ἀφθονίαν, καιρὸν, φύσιν, τύχην, δύναμιν, ὑβρίν, ἀχθιδόνα, χάριν, φιλίαν, ἀλήθειαν, φιλονεικίαν. We might have expected ζῆλος rather than φθόνος, as we have ζηλωτής and not φθονερός in Exod. xx. 5, but the former always has a bad sense in St. James, and the latter is often used of the feeling towards a rival, see Eur. *Alcest.* 306 μὴ 'πιγῆμης τοῖσδε μητρύϊαν τέκνοις, ἦτις κακίων οὐσ' ἐμον γυνή φθονῶ τοῖσσι καμοῖσιν παισὶ χεῖρα προσβαλεῖ, *Iphig. T.* 1268, *Ion* 1025, *fragr. inc.* 887 Dind. σὺ μὴ φθονεῖ (addressed to the mother) 'be not jealous if I love you less than my father,' Plato *Symp.* 213 D, *Phaedr.* 243 C. So, constantly, of divine Nemesis φθόνος θεῶν or θεοθεν (*Alc.* 1135, *Orestes* 974, *Iph. A.* 1497), of which Herodotus writes (vii. 10) φιλέει ὁ θεὸς τὰ υπερέχοντα πάντα κολουεῖν (see below v. 6). [Hort suggests that the word φθόνος may be taken from some Greek paraphrase (resembling the Hebrew Targums), which might have got into use in Palestine.]

τὸ πνεῦμα δὲ κατοικισεν ἐν ἡμῖν.] It makes little difference as to the general meaning whether we make ὁ Θεός (understood) or τὸ πνεῦμα the subject to ἐπιποθεῖ. If the latter, we should translate 'the Spirit which he made to dwell in us jealously yearns for the entire devotion of the heart,' cf. Rom. viii. 11 foll. εἰ τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ τῶν νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσῃ καὶ τὰ θνητὰ σώματα ὑμῶν δια τοῦ ἐνοικοῦντος πνεύματος ἐν ὑμῖν, 1 Cor. iii. 16 τὸ πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν, Gal. iv. 6, Eph. iv. 30, John vii. 39, xvi. 7,

¹ [The same Hebrew word is used of the Spirit in Gen. i. 2, where the like rendering would give πνεῦμα θεοῦ ἐπιποθεῖ. This might be applied to men with reference to the Spirit and the water of baptism. C.T.]

Ezek. xxxvi. 27 το πνευμά μου δωσω ἐν υμιν, Isa. lxiii. 11 που ἐστιν ὁ θεὸς ἐν αὐτοῖς το πνεῦμα τὸ ἅγιον; Psa. li. 11, 12, *De Aleatoribus* 3 nolite contristare spiritum sanctum qui in vobis est et nolite extinguere lumen quod in vobis effulsit, Hermas *Sim.* 5. 6 § 5 το πνεῦμα το ἅγιον... κατωκισεν ὁ Θεος εἰς σαρκὰ ἢν ἠβουλετο (Jesus), *ib.* 7, *Mand.* 3. 1 ἀλήθειαν ἀγάπα... ἵνα το πνεῦμα ο ὁ Θεος κατωκισεν ἐν τῇ σαρκὶ ταυτῇ ἀληθες εὐρεθῆ... καὶ οὕτως δοξασθησεται ὁ Κύριος ὁ ἐν σοὶ κατοικῶν, *ib.* 5. 2 ἐὰν μακροθυμος εἴη, το πνεῦμα το ἅγιον το κατοικουν ἐν σοὶ καθαρὸν εἶσται μὴ ἐπισκοτουμενον ὑπο ἑτερου πονηρου πνευματος . . , ἐὰν δε οξυχολία τις προσέλθῃ, εὐθὺς το πνεῦμα το ἅγιον τρυφερὸν ον¹ στενοχωρεται κ.τ.λ., Test. Jos. x., Benj. vi. If on the other hand we make God the subject and το πνεῦμα the object of ἐπιποθει, we may compare Gen. ii. 7, Eccl. xii. 7, 'the spirit shall return to God who gave it,' Isa. xlii. 5, lvii. 16. Dr. Gifford considers that, as 'the jealous God' is the dominant idea in the context both before and after, it is better to supply this as the subject to ἐπιποθει. His view (which is also that maintained by Hort in his note) is confirmed by the fact that the common order of words is subject, verb, object, and that in this sentence it is easier to supply the subject than the object. Thus ὁ κατωκισεν would help to explain the Divine yearning towards the Spirit which is derived from Himself, see note on iii. 9 above. Perhaps, however, the other interpretation is that which is most favoured by the early church. If we read κατωκησεν with the majority of MSS. and versions, the sense will be: 'the Spirit which has taken up his abode in us jealously yearns, etc.'

The general interpretation given above is that of Cajetan, Corn. a Lap. (*putatisne, O Christiani, frustra in Scriptura Deum vocari zelotypum vestri, osorem mundi illique quasi invidentem possessionem cordis vestri?*), Schneckenburger, Kern, Wiesinger, Alford, Hofmann, Ewald, Bruckner, Erdmann, Schegg, Beyschlag [and Hort]: with whom agree (so far as προς φθόνον is concerned) Theophylact, Euthymius, Methodius, Oecumenius, Heisen, Gebser, Theile, Winer. It is, in my opinion, the only interpretation which is alike in harmony with the context and permissible according to the usage of the Greek language; but as some readers may find a difficulty in the word φθόνος, it may be well to give here a brief conspectus of the other explanations which have been proposed.

Bede says on the words '*Ad invidiam concupiscit spiritus qui habitat in vobis?*': *Interrogative per increpationem legendum est, quasi diceret, 'numquid Spiritus gratiae quo significati estis... hoc concupiscit ut invidetis alterutrum? Non utique bonus spiritus invidiae vitium in vobis sed malus operatur.'* He then mentions that others read it without a question in the sense: *adversus invidiam concupiscit, hoc est, invidiae morbum debellari atque a vestris mentibus exstirpari desiderat. Alii de spiritu hominis dictum intellegunt, ut sit sensus 'nolite concupiscere, nolite mundi hujus amicitias adhaerere, quia spiritus mentis vestrae, dum terrena concupiscit, ad invidiam usque concupiscit, dum ea quae ipsi acquirere concupiscitis alios invidetis habere.'*

¹ Compare προς φθόνον above.

Cyril *ap.* Theophyl. εἰ φθόνῳ διαβόλου θάνατος εἰσῆλθεν εἰς τον κοσμον, καὶ εἰ κατώκησεν εἰς τὸν ἔσω ὑμῶν ἄνθρωπον ὁ Χριστὸς κατὰ τὰς γραφάς, δια τοῦτο κατώκησεν ἵνα τὸν ἐκ τοῦ φθόνου προσγινόμενον θάνατον καταργησῇ... ὅτι δὲ ἐπιποθήσας ὑμᾶς ὁ Θεὸς κατώκησεν ἐν ὑμῖν, Ἡσαΐας ἐδήλωσεν εἰπών· οὐκ ἄγγελος, οὐ πρέσβυς, ἀλλ' αὐτὸς ὁ Θεὸς ἔσωσεν ἡμᾶς.

Severianus (in Cramer's *Catena*): ἐπιποθεῖ μὲν καὶ ἐφίεται τὸ πνεῦμα τὸ ἐν ἡμῖν τῆς πρὸς Θεὸν οἰκειότητος, τὴν τοῦ κόσμου φιλίαν ἀποστρεφόμενον, αὐτὸς δὲ μείζονα δίδωσι χάριν (τῷ ξένῳ γεγονότι τῆς κοσμικῆς ζωῆς).¹

Theophylact: οὐ γὰρ κενῶς ἦτοι ματαίως, ἢ πρὸς φθόνον, ἢ γραφὴ τα ἀμήχανα ἡμῖν διαγορεύει, ἀλλ' ἐπιποθοῦσα τὴν διὰ τῆς παρακλήσεως αὐτῆς ἐγκατοικιζομένην ἡμῖν χάριν.

Oecumenius has the same, with a fuller explanation: ἢ δοκεῖτε οτι κενῶς ἢ γραφὴ λέγει ἢ πρὸς φθόνον; οὐδὲν τούτων· ἀλλ' ἐπιποθεῖ ἦτοι ἐπιζητεῖ τὴν διὰ τῆς παρακλήσεως αὐτῆς ἐγκατοικισθεῖσαν ὑμῖν χάριν.

Euthym. Zig. (also in Cramer's *Catena*): ἢ δοκεῖτε κ.τ.λ. ἀντὶ του, ἢ νομίζετε ὅτι ματαίως ἢ γραφὴ φθονοῦσα ἡμῖν λέγει... οὐ βασκαίνει, φησιν, ἢ γραφῆ, τὸ γὰρ πνεῦμα τὸ λαλήσαν αὐτήν, ὃ καὶ κατώκισεν² ἐν ἡμῖν ὁ Θεὸς καὶ Πατὴρ, ἐπιποθεῖ τὴν σωτηρίαν τῶν ἡμετέρων ψυχῶν καὶ μείζονα τῶν κατα Θεὸν ἡμῶν πράξεων δίδωσι τα χαρίσματα.

Methodius of Patara (in Matthaei's *Scholia*): ἡ παρα τοῦ Θεοῦ ἐνσπαρεῖσα τῇ φύσει νοερα δυναμις φθονεῖ τῇ παρα του ἀντικειμενου ὑποβαλλομενη καὶ προς ἡδονας υμας καὶ πάθη κατασυρουση (so Gebser for κατασυρει) καὶ βουλευται μόνα ἡμᾶς τα καλα ἐνεργειν.

The views of later commentators may be more briefly classified in reference (1) to the construction of *προς φθονον*, (2) to the meaning of *προς φθονον*, (3) to the subject of *ἐπιποθεῖ*.

(1) It will have been noticed that Theophylact. and others put a stop after *προς φθονον*, connecting it with *λεγει* and not with *ἐπιποθεῖ*, and so we read in A and other MSS. So too Gebser (translating 'Think ye that the Scripture speaks without reason, enviously?') Du Mont and Heumont (*ap.* Wolf p. 50), Michaelis, Semler, and Spitta. Such a division seems to me to spoil both sentences: the interpretations founded upon it fail to carry on the thought of the preceding verse, and almost all the later commentators are agreed that *προς φθονον* can only be taken with *ἐπιποθεῖ*,

(2) Scarcely less unanimous is the opinion of modern scholars that *πρὸς φθόνον* is equivalent to *φθονερῶς*. So B. Weiss, 'Gott verlangt eifersüchtig unsere Liebe.' Others have understood *προς* to mean 'against,' (a) as the second interpreter in Bede, with Luther, Du Mont, Heumont, Bengel, Pott, Stier, and Lange in later times. But *προς* can only mean 'against' when joined with a word which implies hostility: it cannot have this force when joined with a word which implies strong affection like *ἐπιποθεῖ*.³ (b) Others again under-

¹ The clause in brackets is supplied by Euth. Zig.

² So I read for *κατώκησεν*.

³ Resch, however, thinks this possible. He regards these words as a quotation from a lost Hebrew gospel (p. 256), of which he finds another rendering in Gal. v. 17 τὸ πνεῦμα (ἐπιθυμει) κατὰ τῆς σαρκός. Dr. Taylor notes that in Psa. cxix. 174 the Hebrew word translated 'I have longed' (A.V.) is variously

stand *προς* to mean 'towards' or 'with a view to,' as Bede above, 'Does the Spirit desire that you should be envious one of another?' Calvin 'Is the Spirit of God disposed to envy?' so too Bloomfield: Beza and Estius translate *spiritus humanus ad invidiam proclivis*: Boumann after Wolf and Witsius 'Does the Spirit move you to envy?' As to this interpretation, while it may be granted that *ἐπιποθεῖ* is occasionally followed by *πρός* in Hellenistic writers (as in Psa. xlii. 1, quoted above), this is only allowable in describing warm affection towards a person, never in speaking of a tendency to a certain state of mind. Still less can *ἐπιποθεῖ* have the causative force which Wolf assigns to it. (c) Others take *προς* to mean 'up to,' Lat. *usque*, as the third interpreter in Bede quoted above, and von Soden 'bis zur Eifersucht liebt er den Geist.' Practically this comes to the same thing as the correct interpretation, but the former use is without precedent, while the latter is in accordance with analogy, and flows naturally from the ordinary use of *προς* to express 'in conformity with.' (d) Michaelis, Semler, and Spitta translate 'in reference to envy,' connecting it with *λεγει*. This would naturally be expressed by *περι*, and the interpretation is also open to the objections stated under (1).

(3) Bede, Cyril, Methodius, and Euthymius regard *το πνεῦμα* (the Divine Spirit) as the subject of *ἐπιποθεῖ* (a). Others make *η γραφη* the subject, as Theophylact, Oecumenius, and in later times Gebser and Theile (b). A third view (c), which makes the human spirit the subject, seems to me entirely to destroy the meaning of the passage. (d) Spitta with his usual originality makes *ο φθόνος* (understood from *προς φθονον*) the subject, and *το πνευμα*, which he takes of the spirit of prophecy, the object. He illustrates this from Test. Sim. 3 *ὁ φθόνος κυριευει πασης τῆς διανοιας τοῦ ἀνθρωπου*, and from the story of Eldad and Modad in Num. xi. 24-29, where Moses rebukes Joshua in the words *μη ζηλοῖς συ ἐμέ; καί τις δωη παντα τον λαον κυριου προφήτας, οταν δω κυριος το πνευμα αὐτου ἐπ αὐτους*; He further quotes Midrasch Bemidkar r. par. 15, to the effect that the seventy elders were moved with envy against the unauthorized prophets who had received a larger measure of the Spirit than they had themselves, without being elated thereby. This, he thinks, suggests the quotation from Proverbs which follows in ver. 6. He then refers to the words cited from the apocryphal book Eldad and Modad in Hermas *Vis. ii. 3.* and (probably) in Clem. Rom. i. 23 *ταλαιπωροι οἱ δίψυχοι, 17 ἐγὼ δε εἰμι ἀτμις ἀπὸ κυθρας*, as proving that the book was familiar to the writer of our Epistle. He objects to the interpretation which I have followed on the ground that

rendered *ἐπεπόθησα* (LXX.) and *ὑπερεπεθύμησα* (Symm.). He further notes that in ver. 20, where the LXX. has *ἐπεπόθησεν ἡ ψυχὴ μου του ἐπιθυμῆσαι τὰ κρίματά σου*, the Hebrew construction would be more literally rendered *eis ἐπιθυμιαν*, and that the Hebr. *אֲחַזְקָה*, there translated *ἐπιθ.* and used in a good sense, as translated by *βδελύσσομαι* in Amos vi. 8 (*βδ. πασαν τὴν ὕβριν Ἰακώβ*). He suggests too that, in an original Hebrew phrase to the effect 'the Spirit which he made to dwell in this flesh,' the word translated 'in' (*ב*) might also be translated 'against,' as where it is used after a verb meaning to envy in Gen. xxx. 1, Numb. 5. 14, Psa. xxxvii. 1, lxxiii. 3. Still this leaves several steps wanting before we could accept Resch's view.

we cannot suppose St. James to have spoken of God as acting *πρὸς φθόνον*, just after he had condemned this feeling in man (reading *φθονεῖτε* ver. 26). But we have seen that it is a characteristic of the writer to use the same word both in a good and a bad sense (*πίστις*, *πειρασμός*, *σοφία*), cf. Comm. on Faith below.

6. *μείζονα δὲ δίδωσιν χάριν.*] More, in consequence of this jealous affection, which shows itself not in the abandonment of the unfaithful spouse, but in further bounteousness; cf. Isa. liv. 7, 8 'for a small moment have I forsaken thee, but with great mercies will I gather thee,' ix. 6, 7 (on the effect of the Divine 'jealousy'), Zech. i. 14, viii. 2, where the declaration of God's jealousy of Zion is followed by promises of her future glory. The absolute self-surrender demanded of the Christian is rewarded by richer supplies of divine grace than he could otherwise receive. For the pregnant use of *μείζων* cf. above i. 12. [I am unable to follow Hort in his rendering 'He giveth a greater grace or acceptance than the world or its friendship can give.']

διὸ λέγει.] The subject understood is probably God, as above i. 12 *ἐπηγγεῖλατο*, and Eph. iv. 8, v. 14, where the same phrase occurs; others take it as *ἡ γραφή*, cf. above ver. 5.

ο *Θεὸς ὑπερηφάνοις αντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν.*] Cited in the same form 1 Pet. v. 5. The LXX. (Prov. iii. 34) has *Κυριος* for *Θεος*. Clement of Rome (i. 30), who also has *Θεος*, has probably borrowed the quotation from St. James, as his next sentence reminds us of our epistle, *καταλαλίας πορρω ἑαυτοῦ ποιουντες, εργοις δικαιουμενοι καὶ ου λογοις*. For *αντιτ.* 'sets himself against' see Acts xviii. 6, Rome xiii. 2. For *υπερηφ.* 'conspicuous beyond others,' 'outshining them,' and so 'proud,' 'haughty,'¹ see Sirac. x. 7 *μισητη ἔναντι Κυρίου και ανθρωπων ὑπερηφανα, ἰδ.* ver. 12 *αρχὴ υπερηφανιας ανθρωπου ἀφισταμενου απο του Κυρίου, και απο του ποιησαντος αὐτον απέστη η καρδια αυτου, v. 18 ουκ εκτισται ανθρωποις υπερηφανα*, Psalm. Sol. ii. 25, iv. 28, where it is used of defiant wickedness. In St. Peter the quotation simply enforces an exhortation to humility, 'be humble, for grace follows': here we have to suppose *υπερηφανα* ('pride of life,' 1 John i. 16) identified with *ἡ φιλια του κοσμου* in v. 4; see the passage just quoted from Sirac. x. 12. The friend of the world is proud because he makes himself his own centre, disowning his dependence upon God, see Trench *Syn.* pp. 113 foll., Cheyne on Isaiah ii. 12. [See Hort on *υπερήφανος* and *χαρις*.]

7. *ὑποτάγητε.*] A favourite word with St. Peter.

ἀντιστητε δὲ τῷ διαβόλῳ.] Opposed first to the previous clause, and then the addition of *και φευξεται* suggests a new contrast to the clause which follows. Compare the parallel passage in 1 Pet. v. 8, 9, also Eph. vi. 11, 12. The devil is the *αρχων του κοσμου τουτου* (above ver. 4, John xiv. 30), he inspires hatred and discord (above iii. 15, John viii. 44), the proud fall into his condemnation (above ver. 6, 1 Tim. iii. 6). [On the word *διαβολος* see Hort, whose notes end here.]

¹ It seems to be derived from the adjectival form *ὑπερος* and *φαίνω* like *ἐλαφηβόλος* from *ἐλαφος* and *βαλλω*.

καὶ φευξεται ἀφ' ὑμῶν.] The imperative followed by *καὶ* is an energetic form of the conditional sentence, see A. Buttman, p. 196, and compare John ii. 19 *λυσάτε τον ναον τουτον καὶ ἐγερω αυτον*, also below vv. 8, 10. The promise gives an answer to those who might plead in excuse the power of the tempter, as others pleaded the force of circumstances ordained by God (above i. 13). Christ's temptation is an example of submission to God's appointment, followed by the flight of the devil. We find frequent reminiscence of this verse in *Hermas Mand.* xii. 5 *ου δυναται (ὁ διαβολος) καταδυναστευειν τῶν δουλων του Θεου τῶν ἐξ ολης καρδιας ἐλπίζοντων ἐπ' αυτον. δυναται ὁ διάβολος αντιπαλαισαι, καταπαλαισαι δε ου δυναται. εαν ουν αντισταθῆτε αυτῶ, νικηθεῖς φευξεται* foll., *ib.* xii. 2, 4, 6, vii. 2, 3: see also *Testam. Nephth.* 8 *εαν ἐργάζησθε το καλον...ο διαβολος φευξεται ἀφ υμῶν*, *Test. Iss.* 7 *ταυτα ποιησατε καὶ πᾶν πνευμα Βελιαρ φευξεται*, *T. Benj.* 5, *T. Dan* 5.

8. ἐγγίσατε τῷ Θεῷ καὶ ἐγγίσει ὑμῖν.] Cf. *Test. Dan* 7 *προσέχετε ἐαυτοις ἀπὸ του Σατανα καὶ των πνευματων αυτου, ἐγγίσετε δε τω θεω*, *Psa.* cxlv. 18 *ἐγγυς Κυριος πᾶσι τοις ἐπικαλουμενοις αυτον ἐν ἀληθεια*, *Isa.* xxix. 13 (quoted in *Matt.* xv. 8), *Hos.* xii. 6 *εγγιζε προς τον Θεόν σου δια παντος*, *Deut.* iv. 7 *ποιον ἔθνος μέγα ὧ εστιν αυτω Θεος ἐγγιζων ως Κυριος ὁ Θεος ημῶν*; on which Philo commenting says (*M.* 1. p. 445) the greatness of a nation consists in *το τῷ Θεῷ συνεγγίζειν ἢ ὃ Θεος συνεγγίζει*, *2 Chron.* xv. 2, *Isa.* lix. 2, *Zech.* i. 3, *Mal.* iii. 7. The phrase was first used of the priestly office *Exod.* xix. 22, *Ezek.* xliv. 13, then of all spiritual worship, as in *Heb.* iv. 16, vii. 19 (where see *Alford*).

καθαρίσατε χεῖρας,] In the literal sense this was an ordinary ritual observance, see *Mark* vii. 3, *Exod.* xxx. 19–21 (when the priests go into the tabernacle they shall wash their hands and their feet that they die not), *ib.* xl. 30 foll., *Lev.* xvi. 4; then used of moral purity *Psa.* xxvi. 6, *Job* xxii. 30, *Isa.* i. 16, *Jer.* iv. 14, *1 Tim.* ii. 8, *1 John* iii. 3. The same change from ceremonial to moral purity is found in the *Lat. castus*, cf. *Cic. N.D.* i. 3, ii. 71. Purifying before the Passover was general (*John* xi. 55), see also *Acts* xxi. 24, xxiv. 16, and *Heb.* x. 22 (of baptism) *προσερχομεθα ἐρραντισμενοι τας καρδιας απο συνειδήσεως πονηρᾶς καὶ λελουμένοι το σωμα υδατι καθαρω*, *Matt.* xxvii. 4 (of Pilate). Philo *M.* 2 p. 406 explains *χεῖρας* in the following words, *λογων μὲν στομα συμβολον, καρδια δε βουλευματων, πράξεων δε χεῖρες*, *ib.* *M.* 1. p. 214. Thus it suits with the word *αμαρτωλός*, which is used of open, notorious sinners in the Gospels and in *1 Tim.* i. 9 *δικαίω νομος οὐ κειται, ἀνομοις δε...και ἀμαρτωλοῖς κ.τ.λ.*, *1 Pet.* iv. 18, *Jude* 15. *Καθαρίζω* found in Hellenistic writers, instead of the classical *καθαίρω* (cf. *Westcott Heb.* pp. 346 f.), is less technical than *αγνίζω*, which is also unclassical, see *Westcott* on *1 Joh.* iii. 3.

αγνίσατε καρδίας, δέψυχοι.] This and the preceding clause are combined in *Psa.* xxiv. 4, *lxxiii.* 13. The verb *αγνίζω* and the cognate *αγνισμος* are generally used of ceremonial purification, see *Exod.* xix. 10; but figuratively, as here, in *1 Pet.* i. 22 *τας ψυχας υμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθειας* and *1 John* iii. 3. For *δέψ.* see above i. 8 and compare *Hos.* x. 2 *εμερισαν καρδίας αυτῶν*: here its full sense comes out as applied to one divided between God and the world, cf. *Herm. Mand.*

ix. 7 καθάρισον τὴν καρδίαν σου ἀπο τῆς διψυχίας. For the anarthrous καρδίας see Essay on Grammar.

9. ταλαιπωρήσατε.] The word, which only occurs here in N.T., is quite classical: it is regularly used of undergoing hardship, cf. Thuc. ii. 101 ἡ στρατιὰ σιτόν τε οὐκ εἶχεν καὶ ὑπο χειμῶνος ἐταλαιπωρεῖ, Jer. iv. 13 οὐαὶ ἡμῖν ὅτι ταλαιπωροῦμεν, v. 20 τεταλαιπωρηκε πάσα ἡ γῆ ('is spoiled'). Micah. ii. 4 ταλαιπωρία ἐταλαιπωρήσαμεν ('we be utterly spoiled'); so ταλαιπωρία below v. 1. In Isa. xxxiii. 1 it has a transitive force 'to afflict another.' This is perhaps the only place in which the imperative is used, and I think it is best understood of voluntary abstinence from comforts and luxuries (the δαπανᾶν of iv. 3, τρυφᾶν of v. 5); so Erasmus, Grotius (*affligite ipsos vosmet jejuniis et aliis corporis σκληραγωγαῖς*), Corn. a Lap. and the Romanists generally, cf. Psal. xxxviii. 6 ἐταλαιπωρησα καὶ κατεκάμφθην. On the other hand Alford, following Huther as usual, translates 'be wretched in your minds from a sense of your sinfulness'; but if we consider that St. James himself was noted for his asceticism, that St. Paul bids Timothy *κακοπάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ* (2 Tim. ii. 3, 4, 5) and himself kept his body in subjection (1 Cor. ix. 27); that fasting, sackcloth, and ashes were ordinary accompaniments of repentance (Luke x. 13, Dan. ix. 3, Joel i. 13, 14, Jer. iv. 8, Isa. xxii. 12, cf. Psal. xxxv. 13, 14); lastly that our Lord's charge to those who would follow him was to deny themselves and take up their cross, we shall see no difficulty in adhering to the usual meaning of the word.

πενθήσατε καὶ κλαύσατε.] 'Mourn and weep,' coupled in Luke vi. 25 οὐαὶ ὑμῖν οἱ γελῶντες νῦν, οὐαὶ ὑμῖν οἱ κλαύοντες, Mark xvi. 10. This is a call to the godly sorrow spoken of in 2 Cor. vii. 10 and Matt. v. 4.

ὁ γελῶν ὑμῶν εἰς πένθος μεταστραφήτω.] The verb does not occur elsewhere in the N.T. For the thought cf. Eccles. ii. 2, vii. 2-6, Tobit ii. 6, Sirac. xxi. 20, xxvii. 13, Luke vi. 21, 25; and for the expression 4 Macc. vi. 5 (of resistance to torture) ὁ δὲ μεγαλόφρων κατ' οὐδένα τροπὸν μετετρέπετο, also the use of the simple verb in Pind. *Isthm.* iii. 16 τρεῖσαι ἦτορ πρὸς εὐφροσύναν, Ap. Rh. iv. 620 ἐπὶ γηθοσύνας τρέπετο νοός. Several MSS. have the more usual μεταστραφητω, with which we may compare Joel ii. 28 ὁ ἥλιος μεταστραφησεται εἰς σκοτὸς, 1 Macc. ix. 41 μετεστραφῆ ὁ γάμος εἰς πένθος καὶ ἡ φωνὴ μουσικῶν εἰς θρήνον.

κατήφειαν.] Classical, only found here in the Bible. It describes the condition of one with eyes cast down like the publican in Luke xviii. 13, cf. Philo M. 2. p. 331 λυπουμένων ὀφθαλμοὶ συννοίας γεμουσι καὶ κατηφείας.

10. ταπεινώθητε ἐνώπιον Κυρίου.] Cf. i. 9, 1 Pet. v. 6 ταπεινώθητε ὑπο τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ ἐπισκοπῆς, Matt. xxiii. 12, Luke xiv. 11, 1 Sam. ii. 7, 8, Job xxii. 28, 29, Prov. xxix. 23, Ezek. xvii. 24, Isa. lvii. 15, Sirac. ii. 17 οἱ φοβούμενοι Κυρίον ἐτοιμάσουσι καρδίας αὐτῶν καὶ ἐνώπιον αὐτοῦ ταπεινώσουσι τὰς ψυχὰς αὐτῶν. The prep. ἐνώπιον is Hellenistic, it has much the same sense as παρα Θεῷ in i. 27, cf. Luke i. 6 δίκαιοι ἐν Θεῷ, 1 Cor. i. 29, 2 Cor. i. 2, etc. The adj. ἐνωπίος is found in Theocr. xxii. 152. For the use of the passive aorist with middle sense see Winer, p. 327, and compare *πλανηθῆ* in v. 19.

καὶ ὑψώσει ὑμᾶς.] Compare i. 9.

11. μὴ καταλαλεῖτε ἀλλήλων.] Returns to the topic of i. 26, ii. 12, iii. 1-10, 14; cf. 1 Pet. ii. 1 ἀποθέμενοι πασὰς καταλαλιὰς, *ib.* ver. 12, iii. 16, 2 Cor. xii. 20, Rom. i. 30 κατάλαλος, *ib.* xiv. 3-10, 13, Psa. xlix. 20 κατα τοῦ ἀδελφου σου καταλαλεις, *ib.* ci. 5, *ib.* lxxviii. 19 κ. Θεου, *Hermas Mand.* ii. 2 πρῶτον μὲν μηδενος καταλαλει μηδε ἡδεως ακουε καταλαλουντος ... πονηρα ἢ καταλαλια, ἀκαταστατον δαιμονιον ἐστιν, μηδέποτε εἰρηνευον, *Clem. Rom.* ii. 4 μὴ καταλαλειν ἀλλήλων, *Barn.* 20 ευχερεις ἐν καταλαλια, *Test. Gad.* 3 (ὁ μισῶν) τῷ κατορθουντι φθονεῖ, καταλαλιαν ἀσπαζεται, *Field, Ot. Norw.*, quotes the definition κατάλαλοι: οἱ διαβολαις κατα τῶν ἀπόντων ἀδεῶς κεκρημενοι. The word is not used by classical writers. This evil-speaking flows from the pride condemned in ver. 16 and is an expression of the hate denounced in vv. 1, 2. It is shown in what follows to imply a usurpation of God's right to judge.

ἀδελφοί.] The three-fold repetition of the word in this sentence is in part required by the different constructions of καταλαλῶ and κρίνω, like the fourfold repetition of νόμος, but it also adds weight to the writer's appeal to their feeling of brotherhood. The appeal is heightened in the third case by the addition of τον ἀδ. αὐτου, not simply *a*, but *his*, brother.

κρίνων τὸν ἀδελφόν.] Compare *Matt.* vii. 1, *Rom.* ii. 1, 1 *Cor.* iv. 5.

καταλαλει νόμον καὶ κρίνει νόμον.] Whoever deliberately breaks a law and does not repent of it, thereby speaks against it and treats it as a bad law, since it is the essence of a law to require obedience, and he who refuses obedience virtually says it ought not to be law. Thus he who speaks against a brother virtually speaks against the law of brotherhood. The law which the writer has in mind is the royal law spoken of in ii. 8, to which reference is made by the word πλησίον in v. 12. The offence against man is also an offence against God, cf. above iii. 9, *Matt.* xxv. 42-45, 1 *John* iv. 20, *Prov.* xvii. 5, *Psa.* xii. 4, *Test. Gad.* 4 φυλαξασθε ἀπο τοῦ μισους, οτι εἰς αὐτον τον κυριον ανομίαν ποιεῖ. ου γαρ θέλει ακουειν λογων εντολῶν αὐτου περὶ ἀγάπης του πλησιον. The phrase 'speaks against the law' is evidently adapted to the special context, cf. i. 4 τελειον and τελειος, ver. 11 μαρανθησεται, vv. 12-14 πειράζω, 15 and 18 ἀπεκυησεν, iv. 1 στρατευομενων after πόλεμοι. Weiss thinks the καταλαλια referred to is that of Christian Jews towards their unbelieving countrymen.

οὐκ εἰ ποιητῆς νόμου.] ποιητῆς λόγου in i. 22, see *Rom.* ii. 13, 1 *Macc.* ii. 67. In classical Greek the phrase is used for 'lawgiver,' never for 'doer of the law.' The critical attitude is averse to the dutiful performance of the law. It is only by doing the will of God, so far as it is known to us, that we learn to understand the reason of it, *John* vii. 17.

ἀλλὰ κριτῆς.] Cf. *Clem. Hom.* xii. 26 foll. 'If you seek to benefit the good only and not the bad, you undertake to perform the office of a judge (κριτον το ἔργον) and not of kindness,' etc. *Const. Apost.* ii. 36 εαν κρινης τον ἀδελφόν, κριτης ἐγένου, μηδενος σε προχειρισαμενου, τοῖς γαρ ἱερευσιν ἐπετράπη κρίνειν μονοις.

12. εἰς ἔστιν νομοθέτης καὶ κριτῆς.] One who criticises the law is really

proposing to enact a better law ; but there is only one lawgiver and judge (John v. 22, 1 Cor. iv. 3-5, Taylor *J.F.* p. 83), viz. he who is Lord of life and death, *i.e.* whose sentence takes effect ; just as he who exercises the right of sovereignty is the ruler (Matt. xxii. 21). The noun νομοθέτης does not occur elsewhere in N.T., though both νομοθετέω and νομοθεσία are found. For κριτής see below v. 9.

ὁ δυνάμενος σώσαι καὶ ἀπολέσαι.] Cf. Deut. xxxii. 39, Psa. lxxviii. 20, 1 Sam. ii. 6, 2 Kings v. 7, Matt. x. 28 φοβήθητε μᾶλλον τον δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γενένη, Luke vi. 9 ἔξεστι τοις σάββασιν ψυχὴν σώσαι ἢ ἀπολέσαι ; John xix. 10 ἔξουσίαν ἔχω σταυρῶσαι σε καὶ ἀπολύσαι σε, Hermas *Sim.* ix. 23. 4 εἰ ὁ Θεὸς καὶ ὁ Κύριος ημῶν ὁ πάντων κυριεύων καὶ ἔχων πάσης τῆς κτίσεως αὐτοῦ τὴν ἐξουσίαν, οὐ μνησικακεῖ ἀλλ' ἰλεως γίνεται, ἄνθρωπος φθαρτὸς ὢν καὶ πλήρης ἁμαρτιῶν ἀνθρωπῶ μνησικακεῖ, ὡς δυνάμενος ἀπολέσαι ἢ σώσαι αὐτόν ; for σώσαι see i. 21, ii. 14.

σὺ δὲ τίς εἶ ;] How weak and incompetent ! Cf. Rom. xiv. 4 σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην ; *ib.* ver. 10, Acts xix. 15, John viii. 53 τίνα σεαυτὸν ποιεῖς ; see above iii. 5 ἡλίκον.

13. ἄγε νῦν οἱ λέγοντες.] The thought of his own weakness and ignorance should deter man from judging his fellows and finding fault with the law : it should also prevent him from making confident assertions as to the future. For the interjectional use of ἀγε cf. Jud. xix. 6, 2 Kings iv. 24 ; for its use with a plural see below v. 1, Hom. *Il.* i. 62 ἀλλ' ἀγε δη τίνα μάντιν ερειομεν, Xen. *Apol.* 14 ἀγε δὴ ἀκουσατε καὶ ἄλλα, similarly ἀγε in Latin, of which Servius says (on *Aen.* ii. 707) ' *age non est modo verbum imperantis sed adverbium hortantis, adeo ut plerumque 'age facite' dicamus et singularem numerum copulemus plurali.* In like manner we have Matt. xxvi. 65 ἴδε νῦν ἠκουσατε, Arist. *Ach.* 319 εἶπε μοι τι φειδόμεσθα των λίθων, ὦ δημοταί ; Pax 383 εἶπε μοι τι πάσχετε, ὦνδρες ; Plat. *Gorg.* 455 B φερε δη ἰδωμεν, Xen. *Mem.* iii. 4. 7 ἴθι δη ἐξετάσωμεν, cf. Sandys on *Lept.* 26. It is usually followed by an imperative or an interrogative, as in *Cyrop.* ii. 1. 6 ἀγε δη, τῆς σῆς δυναμειωσ τι φῆς πλήθος εἶναι ; the plural is also found, Xen. *Anab.* v. 4. 9 ἀγετε δη, τί ημῶν δεήσεσθε ; Here it would seem that the following parenthesis has destroyed the construction and changed the question οὐκ οἴδατε οτι ἀτμῖς ἐστιν ἡ ζωὴ υμῶν into the statement οὐκ ἐπιστασθε το τῆς αὐριον κ.τ.λ.

σήμερον ἢ αὐριον.] The reading ἢ of Sin. B. etc. gives a better sense than καὶ, which occurs in the same phrase Luke xii. 28, xiii. 32, 33 ; so χθες καὶ σήμερον Heb. viii. 8. For the warning cf. Luke xii. 16 foll., Prov. xxvii. 1 μὴ καυχῶ τα εἰς αὐριον, οὐ γὰρ γινωσκεις τι τεξεται ἡ ἐπιουσα, Sir. xi. 16, 17, Philo *M.* 1. p. 132 ο γεηπονος φησι σπερματα βαλουμαι, φυτευσω, αὐξήσει τα φυτά, καρπους ταυτα οισει...εἰτ' ἐξαιφνης φλοξ ἢ ζάλη ἡ επομβριαὶ συνεχεῖς διεφθειραν πάντα· ἐστι δε οτε...ὁ ταυτα λογισάμενος οὐκ ὠνατο ἀλλα προαπεθανε, Seneca *Ep.* 101 esp. § 4 *quam stultum est aetatem disponere ne crastini quidem dominum*, Sen. *Thyestes* 619 *nemo tam divos habuit faventes crastinum ut possit sibi polliceri*, Soph. *Oed. C.* 567 ἐξοιδ' ἀνηρῶν, χῶτι τῆς ἐς αὐριον οἶδεν πλεον μοι σου μετεστιν ἡμερας. Wetst. quotes many similar passages, among them one from

a Jewish story of R. Simeon ben Chal. hearing from the angel of death that his office was to slay those who boasted of the things they were about to do. Edersheim (*Life of Jesus* i. 539) cites a rabbinical proverb 'Care not for the morrow, for ye know not what a day may bring forth. Perhaps ye may not find the morrow.'

πορευσόμεθα εἰς τήνδε τήν πόλιν. 'We will go to this city,' pointing it out on the map. So τοδε in Aristotle gets the force of the *particular* as opposed to the *general*. Erdmann and Beyschlag, reading καί above, translate 'we will journey for two days.' The dispersion of the Jews, which gave them connexions all over the world and let them know at once of any new opening for trade, led to their being constantly on the move. Thus we read of Aquila and Priscilla at Rome and at Corinth (Acts xviii. 1, 2), at Ephesus (*ib.* v. 18), again at Rome (Rom. xvi. 3) and at Ephesus (2 Tim. iv. 19), see above i. 11 εἰν ταῖς πορείαις. [See Zahn, *Weltverkehr und Kirche*, Hanov. 1877. S.]

ποιήσομεν ἐκεῖ ἐνιαυτόν.] Cf. Acts xx. 3 ποιήσας μῆνας τρεῖς, *ib.* xv. 33, xviii. 23, Prov. xiii. 23 δικαιοὶ ποιήσουσιν ἐν πλοῦτῳ ἐτη πολλά. The usage appears to be confined to later Greek, see Shilleto on Dem. *F.L.* p. 392, Vorst, pp. 158 foll. There is a similar phrase in Latin, cf. Sen. *Ep.* 66. 4 *quamvis paucissimos una fecerimus dies, tamen multi nobis sermones fuerunt.*

ἐμπορευσόμεθα.] Elsewhere in N.T. only in 2 Pet. ii. 3, where it has a transitive force. In LXX. (Gen. xxxiv. 10) and in profane authors it is commonly intransitive as here.

κερδήσομεν.] Veitch cites examples of this rare form from Anthol. ix. 390, Fragm. Trag. p. 14 Wagner. The Attic is κερδανῶ with aor. ἐκερδανα, Ion. and late Att. κερδήσομαι, aor. ἐκερδησα (the latter occurs often in N.T.). R. and P. give ἀποκερδησω as fut. of the compound. The pass. fut. κερδηθήσομαι occurs in 1 Pet. iii. 2. Dr. Plummer calls attention to the repeated καὶ separating 'the different items of the plan, which are rehearsed thus one by one with manifest satisfaction.'

14. οἵτινες οὐκ ἐπίστασθε τὸ τῆς αἴριον.] 'People that know not (= 'whereas ye know not,' Lat. *qui non intellegatis*) what belongs to the morrow'; or, reading τα with some MSS., 'the things of the morrow.' The phrase is in apposition with οἱ λεγοντες, as ἀνὴρ διψυχος with ο ἀνθρωπος ἐκεῖνος in i. 7, 8. For the neuter article cf. Matt. xxi. 21 τὸ τῆς συκῆς, 2 Pet. ii. 22 τὸ τῆς παροιμίας, Rom. viii. 5 τὰ τῆς σαρκος φρονουσιν, xiv. 19 τὰ τῆς εἰρήνης διωκομεν, 2 Cor. ii. 30. For ellipse of ἡμερας see Winer p. 738.¹

¹ WH. read here in their text οὐκ ἐπίστασθε τῆς αἴριον ποῖα ἡ ζωὴ ὑμῶν. ἀτμὶς γὰρ ἐστε πρὸς ὀλίγον φαινομένη, agreeing with B except that the latter omits ἡ before ζωῆ. This seems to me to give a harsh construction for the genitive, and also to weaken the force of the passage. The folly of boasting as to the morrow is naturally exposed by pointing to our ignorance of what will happen on the morrow, and this is itself a consequence of the uncertainty of our life, appearing and disappearing like a shifting mist. The omission of the first step confuses the expression. It was easy for τό or τα to be lost before τῆς, and then γὰρ would be dropped in order to supply some sort of construction. Again, the weight of evidence seems to me in favour of retaining ἡ before πρὸς (which also facilitates the reading of Sin. ποῖα ἡ ζωὴ ὑμῶν ἢ πρὸς ὀλίγον φαινομένη). The

ατμῆς γάρ ἐστε.] Often used for smoke, as in ἀ. καμινου Gen. xix. 28, α. καπνοῦ Acts ii. 17, ἀ. τ. θυμιάματος Ezek. viii. 11, elsewhere for steam or breath, as in the words attributed to Moses in Clem. Rom. 17 (a quotation, as Lightfoot suggests, from Eldad and Modad) τις ἐμὶ ἐγώ; ...ἀτμῆς ἀπο κύβρας 'steam from a kettle.' It is found in the versions of Symmachus and Aquila, where the Eng. has 'vanity,' as in Eccl. i. 2, ix. 9, xii. 8, Psa. xxxix. 5, lxii. 9, cxliv. 4, Job vii. 16. For the thought see Job vii. 7 μνησθητι ὅτι πνεῦμα μου ἡ ζωὴ, Wisd. ii. 4 παρελεύσεται ὁ βίος ἡμῶν ὡς ἄχνη νεφέλης καὶ ὡς ομίχλη διασκεδασθήσεται διωχθεῖσα ὑπο ἀκτινῶν ἡλίου, *ib.* v. 9-14 and passages quoted in Wetstein. The force of γάρ here is to give significance to the preceding ποῖα. The reading ἐστε is more vigorous than ἐστι, and may be compared with the substitution of ὁ πλούσιος for πλούτος in i. 10, where the thought is the same as here.

πρὸς ὀλίγον.] Cf. Heb. xii. 10 οἱ μὲν πρὸς ὀλίγας ἡμέρας ἐπαίδεον, Apoc. xvii. 10 ὀλίγον αὐτοῦ δεῖ μῆναι, 1 Tim. iv. 8 πρὸς ὀλίγον ἐστὶν ὠφελίμος, Wisd. xvi. 6 πρὸς ὀλίγον ἐταράχθησαν, Joh. v. 35, 2 Cor. vii. 8 πρὸς ὄραν, Luke viii. 13 πρὸς καιρὸν, Plut. *Mor.* 116 A, Lucian *Nigr.* 23 πρὸς ὀλίγον.

ἔπειτα καὶ ἀφανιζομένη.] We might have expected ὕστερον δέ, but the δε is often omitted after ἔπειτα as in iii. 17, and the καὶ implies 'as it appears, so also it disappears': the character of our life is transiency. Elsewhere in N.T. the verb denotes 'to destroy' or 'to disfigure.' It is used of an eclipse in Aristotle and Cleomedes, and generally of the obscuration of the heavenly bodies in Pseudo-Aristotle *de Mundo* vi. 22 πᾶσα κινεῖται ἐνδελεχῶς ἐν κυκλοῖς ἰδιοῖς, ποτε μὲν ἀφανιζομένη, ποτε δὲ φαινομένη, μυρίας ἰδέας ὀναφαινοῦσα τε καὶ πάλιν ἀποκρύπτουσα ἐκ μιᾶς ἀρχῆς. Aristotle also uses it of the migration of birds (*Hist. An.* vi. 7 ὁ κοκκυξ φαίνεται ἐπ' ὀλίγον χρόνον τοῦ θέρους, τὸν δὲ χειμῶνα ἀφανίζεται).

15. ἀντὶ τοῦ λέγειν ὑμᾶς.] Cf. Psa. cviii. 4 ἀντὶ τοῦ ἀγαπᾶν με ἐνδιέβαλλον με, and above iii. 3 εἰς τὸ πείθεσθαι αὐτοὺς ἡμῶν, where see n. A classical writer would rather have said δεῖν λέγειν ὅτι οὔτινες βελτίον ἀν εἶπον.

εἰ ὁ Κύριος θελήσῃ.] Cf. Acts xviii. 21 τοῦ Θεοῦ θελοντος, 1 Cor. ix. 19 εἰ ὁ Κύριος θελήσῃ, *ib.* xvi. 17 εἰ ὁ Κύριος ἐπιτρέπῃ, Heb. vi. 3, Phil. ii. 24 πέποιθα ἐν τῷ Κυρίῳ ὅτι...ἐλευσομαι, but elsewhere we find St. Paul speaking of his future plans without the use of any such phrase, e.g. Acts xix. 21, Rom. xv. 28, 1 Cor. xvi. 5. A similar phrase was customary with the Greeks and Romans, cf. Ar. *Plut.* 114 οἶμαι γὰρ, οἶμαι, συνθεῶ δ' εἰρήσεται, ταύτης ἀπαλλάξῃ σε τῆς ὀφθαλμίας, *ib.* 347, 405, 1188 ἡν θεὸς θέλῃ, Xen. *Hipparch.* ix. 8 ταῦτα δὲ πάντα θεῶν συνεθελόντων γένοιτ' ἀν' εἰ δὲ τις τοῦτο θαυμάζει ὅτι πολλάκις γέγραπται τὸ σὺν θεῷ πράττειν, εὐ ἴστω ὅτι, ἡν πολλακίς κινδυνεύῃ, ἦττον τοῦτο θαυμάσεται, Plat. *Theaet.* 151c, *Laches* 201b,c ἄλλα ποιήσω, ὦ Λυσίμαχε, ταῦτα καὶ ἤξω παρά σε αὐριον ἡν θεὸς ἐθέλῃ, *Hipp. Maj.* 286 μελλῶ ἐπιδεικνύμαι εἰς τρίτην ἡμέραν...ὅπως παρεσεὶ καὶ αὐτὸς καὶ ἄλλους ἄξιους. 'Ἀλλὰ ταῦτ' ἐστὶν, ἀν

difference in meaning made by the retention of the article is that the tendency to appear and disappear is made a property of the vapour, not a mere accidental circumstance.

θεὸς ἐθέλη, *Alcib.* i. p. 135 εἰ βούλησιν, ὦ Σωκράτης. Οὐ καλῶς λέγεις, ὦ Ἀλκιβιάδης. Ἀλλὰ πῶς χρὴ λέγειν; Ὅτι εἰ θεὸς ἐθέλη, *Eur. Alc.* 783 f., *Minuc. F.* 18 'si Deus dederit'; *vulgi iste naturalis sermo est*, *Senec. Tranquill.* 13 *tutissimum est de fortuna cogitare et nihil sibi de fide ejus promittere: navigabo nisi si quid incidierit*, etc. Cf. *Brisson* i. 57. The same language is customary among Jews and Arabs. Ben Sira is quoted to the effect: ¹ 'Let no man say he will do anything without prefixing to it "If the Lord will."'

καὶ ζήσομεν καὶ ποιήσομεν.] The boaster forgets that life depends on the will of God. The right feeling is, both my life and my actions are determined by Him. To put ζήσομεν or ζήσωμεν into the protasis is to make life independent of God's will, a second factor which needs to be taken into account.

16. νῦν δε.] 'But as the case really stands,' cf. 1 Cor. xiv. 6.

ἐν ταῖς ἀλαζονείαις.²] Does not denote the subject of glorying, like ἐν τῷ νῦν i. 9, but the manner in which glorying was shown, 'in your self-confident speeches or imaginations' = ἀλαζονευομενοι, cf. *Clem. Rom.* 21 ἀνθρώποις ἐγκauχωμενοις ἐν ἀλαζονείᾳ τοῦ λόγου αὐτῶν. In N.T. only found here and 1 John ii. 16 ἡ ἀλαζονεία τοῦ βίου. The adj. is also found twice, each time joined with υπερηφανος, see above ver. 6. Aristotle defines it *Eth. N.* iv. 7. 2 δοκεῖ ὁ ἀλάζων προσποιητικὸς τῶν ἐνδοξῶν εἶναι καὶ μὴ νπαρχόντων καὶ μείζονων ἢ νπαρχει, see *Trench Syn.* pp. 113 foll. Here it implies confidence in one's cleverness, luck, strength, skill, etc., unfounded, in so far as the future result is not dependent on them, but not necessarily unfounded in regard to the actual possession of these qualities, cf. *Test. Joseph.* 17 οὐχ ὑψωσα ἑμαυτὸν ἐν ἀλαζονείᾳ δια τὴν κοσμικὴν δοξάν μου, ἀλλ' ἡμην ἐν αὐτοῖς ὡς εἰς τῶν ἐλαχιστῶν, so *Job* xxviii. 8 υἱὸὶ ἀλαζονῶν represents the Heb. 'children of pride' ('lion's whelps' in A.V.). For the plural see above ii. 1 προσωπολημψίαις: Bengel says *arrogantiae exprimentur in illis verbis, profisciscemur, lucrabimur; gloriatio in praesumptione temporis.*

τοιαύτη.] 'Every such boasting,' because there may be a good καυχῆσις, as in i. 9: cf. 1 Cor. v. 6 οὐ καλὸν τὸ καυχῆμα ὑμῶν.

17. εἰδοτι οὖν.] 'So then, if one knows how to do good and does it not, there is guilt to him.' The verse contains a general summing up and moral of what has been said before, going back as far as i. 22, ii. 14, iii. 1, 13, iv. 11. B. Weiss explains οὖν by connecting the verse closely with what precedes, as follows: 'if all boasting is bad (even where the speaker may be ignorant or an unbeliever), it is worse still, it is actual sin, for one who knows what is right, to abstain from doing it.' This seems to me very far-fetched. Spitta on the contrary, finding no connexion in the verse as it stands, thinks it must be a familiar quotation and that οὖν has reference to its original context. Instead of εἰδοτι καλὸν ποιεῖν...αμαρτία ἐστίν, we should rather have expected τὸ εἶδεναι...αμαρτία ἐστίν, ὅς ὁ εἶδως αμαρτίαν εχει, as in *John* ix. 41 εἰ τυφλοὶ ἦτε οὐκ ἂν εἶχετε αμαρτίαν, *ib.* xv. 22, 24, 1 *John* i. 8. For the dative cf. *Rom.* xiv. 14 οὐδεν κοινον δι' εαυτοῦ εἰ μὴ τῷ λογιζομένῳ τι κοινον εἶναι,

¹ Grotius *ap.* Theile *in loc.*

² So WH. read with B¹. Similarly they read ἐριθία iii. 16 and κακοπαθίας v. 10.

εκείνω κοινον, 1 Cor. iv. 3 ἐμοὶ δε εἰς ἐλάχιστον ἐστιν ἵνα υφ' ὑμων ἀνακριθῶ, where see Alford, Clem. Rom. 44 ἀμαρτία σου μικρὰ ἡμῖν ἐστὶ ἐάν... ἀποβαλωμεν, Hermas Vis. iii. 3 τί μοι ἀφελος ταῦτα εὐρακοτι καὶ μὴ γνωσκουτι (where, as here, the infinitive would have been the more usual construction). The phrase ἐστὶ σοι (or ἐν σοι) ἀμαρτία is common in LXX., e.g. Deut. xv. 9, xxiii. 21, 22, xxiv. 15; also ἀμαρτίαν λαμβάνειν Lev. xix. 17, xxii. 9, xxiv. 15, so Rom. xiv. 20 παν δὲ οὐκ ἐκ πίστεως ἁμαρτία ἐστὶ.

For the pleonasm of αὐτῷ cf. John xv. 2 παν κλήμα μὴ φέρον καρπον αἶρει αὐτο, Matt. iv. 16, Apoc. ii. 7 τῷ νικῶντι δώσω αὐτῷ φαγεῖν, esp. after a relative, as Mark vii. 25 γυνὴ ἧς εἶχεν τὸ θυγάτριον αὐτῆς πνεῦμα ἀκαθαρτον, very common in LXX., as Exod. iv. 17 ραβδον ἐν ἣ ποιήσεις ἐν αὐτῇ τα σημεια, Amos iv. 7 μερις ἐφ' ἣν οὐ βρέξω ἐπ' αὐτην ξηρανθήσεται, see Winer, p. 184, who gives instances from classical Greek. Examples of the infinitive after οἶδα in this sense are found in 2 Pet. ii. 9, Matt. vii. 11. The word καλον is common with St. James (ii. 7, iii. 13) as with St. Paul (Rom. vii. 18, 19, 21, 2 Cor. xiii. 7, Gal. vi. 9, where the phrase ποιειν το καλον occurs). The anarthrous neuter occurs in the similar phrase πας ποιῶν πονηρον Mal. ii. 17. For the thought see Luke xii. 47, John ix. 41, xiii. 17, Philo M. 2. p. 518 τῷ μὲν ἀγνοια του κρειττονος διαμαρτανοντι συγγνώμη οἶδοται· οὐ οὐ ἐς ἐπιστήμης ἀδικων απολογιαν οὐκ εχει. The appeal to knowledge here, as above i. 19, is a proof that the writer is addressing Christians.

V.1.—The persons here addressed are not the same as those addressed in iv. 13. It is no longer the careless worldliness of the bustling trader which is condemned, but the more deadly worldliness of the unjust capitalist or landlord. It is a question whether they are Christians or not. That there were rich members of the Church appears from i. 10, ii. 2, iv. 13 and St. Paul's warnings against the love of riches. On the other hand 'the brethren' in v. 7 seem to be opposed to 'the rich' here; and the prophets, whom St. James imitates, did not confine their threats and warnings to Israel: we have the burden of Moab and Egypt as well as of Israel. If we suppose the words uttered first of all with reference to disbelievers, they will still be applicable to all who in any respect follow in their footsteps.

ἀγε νῦν.] See above iv. 13. For severity towards the rich cf. Luke vi. 24, xviii. 24, 1 Tim. vi. 9, 10, Prov. xi. 28, Amos. iii. 10, v. 11, viii. 4 foll., Isa. v. 8, xxxiii. 1, Jer. iv. 8.

ολολυζοντες.] Only here in the N.T.: it is used in Hom. *Il.* vi. 297 and Herod. iv. 189, of the joyful outcries of women in the worship of Athene; in the LXX. it occurs only as the expression of violent grief, as in Joel i. 5, 13, Isa. xiii. 6 (of Babylon) ολολυζετε· εγγυς γαρ ἡμερα Κυριου, *ib.* xiv. 31 ολολυξατε πυλαι πολεων, *ib.* xv. 3 ολολυξατε μετα κλαυθμου, *ib.* xvi. 7, Jer. iv. 8. So Latin *ululatus*.

ἐπὶ ταῖς τάλαιπωρίαις ταῖς ἐπερχομέναις.] The early Christians were in momentary expectation of the second coming of the Lord, when the world and its lusts would pass away (v. 8): cf. on the ὠδινες, the sufferings which precede His appearance, 4 Ezra v. and the prophecies of Dan. xii. 1, Matt. xxiv., partially fulfilled in the siege of Jerusalem, in

which some of those here addressed would probably be involved, as many who had come up for the Feast were surprised by the rapid concentration of the Roman armies.

2. σέσηπε.] Prophetical perfect as in Isa. xl. 2, xlv. 23, xlvi. 1, xlix. 13, lii. 9, liii. 3-10, lx. 1. The verb σ. is only found here in N.T., the active occurs with transitive force Job xl. 7 σιψον τους ἀσεβεις, the pass. *ib.* xxxiii. 21, Psa. xxxvii. 5, Sirac. xiv. 19 πᾶν ἔργον σηπομενον εκλειπει. It is questioned whether the expression is intended literally of wealth, which, like the manna, will not keep, *e.g.* of stores accumulated to sell at a profit; or whether it is abstract and symbolical, all wealth having in itself the character of corruptibility. The terms chosen have reference to the different kinds of wealth, σέσηπε to corn and other products of the earth, σητοβρωτα to rich fabrics, κατιωται to metals; giving examples of corruption arising from an external cause (the moth), or internal, whether deep-seated rottenness or superficial rust. In Matt. vi. 19 another danger, that from thieves, is mentioned. Compare with the whole passage Sirac. xiv. 3-19.

ιμάτια σητόβρωτα.] Rich garments were handed down as heirlooms, cf. Acts xx. 33 'I coveted no man's silver or gold or apparel,' Judges xiv. 12, above ch. ii. 2, Hor. *Ep.* i. 6. 40, Curt. v. 20 *in Persepolis totius Persidis opes congesserunt: aurum argentumque cumulatum erat, vestis ingens modus.* No other instance of the adj. σητ. is cited except Job xiii. 28 παλαιονται ὡς περ ιματιον σητοβρωτων,¹ cf. Sibyll. proem. 64 (of wooden idols), Isa. li. 8 ὡς γὰρ ἱμάτιον βρωθησεται υπο χρονου καὶ ὡς ἔρια βρωθησεται υπο σητος, Sir. xlii. 13 ἀπο ἱματιων σῆς ἐκπορευεται, Hor. *Sat.* ii. 3. 118 *stragula vestis, blattarum ac tinearum epulae.* On the σης or *tinea* see Arist. *H.A.* v. 32. 1, Cato *R.R.* 98, Pliny *N.H.* xi. 35 § 117.

3. ὁ χρυσοῦς κατιωται.] The word ἴσ is used in Sir. xii. 11 of a mirror dimmed with rust, cf. *ib.* ver. 10 ὡς ὁ χαλκος ιουται, οὕτως ἡ πονηρία αὐτου, *ib.* xxix. 10 ἀπολεσον ἀργυριον δια φιλον καὶ μὴ ἰωθήτω ὑπὸ τον λιθον εἰς ἀπωλειαν, Plut. *Mor.* 164 F ὑπολαμβάνει τὸν πλουτον ἀγαθον εἶναι μέγιστον· τουτο το ψευδος ἰδὼν εχει, νέμεται (cf. below φάγεται) την ψυχὴν, ἐξίστησιν, *ib.* 819 E την φιλοχρηματιαν ὡς περ μεστον ἰου νοσημα τῆς ψυχῆς ἀποδυσάμενος ἀπορρίψον, Hor. *A.P.* 330 *haec animos aerugo et cura peculī cum semel imbuerit, speramus carmina fingi posse?* Epict. *Diss.* 4. 6. 14 (principles not put into practice) ὡς οπλάρια ἀποκειμενα κατιωται. The force of κατα is intensive, as in κατεσθιω, καταβρεχω, καταπιμπρημι, κατακαυῶμαι above iv. 14.

St. James here uses popular language like the author of the apocryphal Epist. Jerem.² ver. 11 θεους ἀργυροῦς καὶ θεους χρυσοῦς καὶ ξυλινοῦς. οὗτοι δὲ οὐ διασώζονται ἀπ' ἰου καὶ βρωμάτων, *ib.* ver. 24 το γὰρ χρυσιον ο περικεινται εἰς καλλος, εαν μὴ εκμάξη τον ἰον, οὐ μὴ στίλψωσιν. Strictly speaking it is a property of gold not to rust, Philo M. p. 503 χρυσοῦς ἰον οὐ παραδεχεται, Theognis 451 ευρησεις δε με πασιν ἐπ' ἐργμασιν ὡς περ ἀπε-

¹ For a similar formation cf. σκωληκόβρωτος Acts xii. 23.

² 'May be assigned with probability to the first century B.C.' Westcott in

φθον χρυσόν, ἐρυθρον ἰδεῖν τριβόμενον βασάνω, του χροῆς καθυπερθε μελας ουχ απτεται ιος ουδ' ευρωσ, αἰεὶ δ' ανθος εχει καθαρον, Pindar *fr.* 207 Bergk Διος παις ὁ χρυσός· κείνον ου σῆς ου κισ δαπτει. Strabo, however, speaks (xvi. 2. 42) of a fuliginous vapour rising from the Dead Sea ὑφ' ἧς κατιούται και χαλκος καὶ αργυρος και παν το στιλπνον μεχρι και χρυσοῦ, so Diod. ii. 48: Dioscorides v. 91 describes gold rusted by chemicals. Compare Lam. 4. 1 πῶς αμαυρωθησεται χρυσίον;

ὁ ἰός αὐτων εἰς μαρτύριον ὑμῖν ἔσται.] ἰός (Lat. *virus*), which was used in the sense of poison in iii. 8, and possibly in some of the passages quoted in the preceding note, here stands for rust. The thought is 'You think only of outer riches, your heart is set on treasure here: that treasure is perishing before your eyes: it is a witness of the perishableness of all earthly things, including the body which makes use of it. You yourselves are doomed to a like decay, which will consume that flesh, with which you identify yourselves (Job xv. 25, 26, Psa. lxxiii. 7), no less certainly than the funeral pyre of the Gentiles, or that which burns to consume the garbage in the Vale of Hinnom. If you had been willing to lose your lower life, you would have found a higher: the corrupting body would have been nothing to the true self.' Compare Gal. vi. 8 'he that soweth to the flesh shall of the flesh reap corruption,' Isa. li. 8 'the moth shall eat them up like a garment.' Spitta compares Enoch xcvi. 8 foll. 'Woe to you who acquire silver and gold in unrighteousness...they will perish together with their possessions and in shame will their spirits be cast into the furnace of fire,' Sir. xxxiv. 5 ὁ ἀγαπῶν χρυσιον ου δικαιοθησεται και ὁ διώκων διαφθοραν αυτος πλησθησεται. May we attach to this general conception a more special application of the figurative rust? It is a witness that you have not used your wealth but selfishly stored it up (cf. Theophr. *Char.* x. τῶν μικρολογων και τας αργυροθηκας εστιν ἰδειν ευρωτιώσας και κλεισ ὠμενας); so Calvin *neque Deus aurum destinavit aerugini neque vestes tineis, quin potius haec voluit esse humanae vitae subsidia. Quare ipsa sine usu consumptio testis ipsorum inhumanitatis erit. Auri et argenti putredo quasi materia erit inflammandae irae Domini ut instar ignis eos consumat.* As the rust eats into the metal, so that selfish covetousness, of which it is the sign, shall eat into your materialized soul like a canker, destroying all the finer and more generous qualities.¹ For instances of the phrase εἰς μαρτυριον αυτοις cf. Matt. viii. 4 'show thyself to the priest as a testimony unto them,' x. 18 'ye shall be brought before kings for a witness unto them and the Gentiles,' xxiv. 14, 'the Gospel shall be preached as a witness to all nations,' Luke ix. 5 'shake off the dust of your feet' εἰς μαρτυριον ἐπ' αυτοις 'as a witness against them' (in the parallel passage Mark vi. 11 the dative simply is used), Luke xxi. 13 αποβήσεται ὑμῖν εἰς μαρτυριον 'it shall turn out for a testimony to you.' There is no need to translate ὑμῖν 'against you'; the rust is a witness first to you and then to all observers. The force of the future εἰσται may be thus expressed: 'when you come to inspect your

¹ Compare Eur. *El.* 387 αἱ δε σαρκες αἱ κεναὶ φρενων, translated by Keene 'fleshy natures, void of intelligence.'

treasures the rust will be a witness that you have not used them as you ought.'

φάγεται τὰς σάρκας ὑμῶν.] This form of the fut. of ἐσθίω is Hellenistic and is found in Luke xiv. 15 and xvii. 8 διακονεῖ μοι εὖς φάγω καὶ πῖω καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σὺ, 2 Kings ix. 36 καταφαγονταὶ οἱ κύνες τὰς σαρκὰς Ἰεζάβελ, Lev. xxvi. 29 φάγεσθε τὰς σαρκὰς τῶν υἱῶν, Apos. xvii. 16 τὰς σαρκὰς τῆς πόρνῆς φάγονται, ἰδ. xix. 18, 21. The form φαγομαι appears in Gen. iii. 2. Both are condemned by Phrynichus (p. 327 Lob.). Cf. σητοβρωτὰ above, Judith xvi. 17 Κύριος ἐκδικήσει αὐτοὺς ἐν ἡμέρᾳ κρίσεως δοῦναι πῦρ καὶ σκώληκας εἰς σαρκὰς αὐτῶν, Micah iii. 2, 3, Plut. *Mor.* p. 164 F quoted on κατιωται, Stob. *Serm.* 38. 53 ὡς περ ὁ ἰος σίδηρον, οὕτως ὁ φθόνος τὴν ἐχούσαν αὐτὸν ψυχὴν ἐξαναψήχει, Basil. *hom. de invid.* p. 445 quoted by Suicer s.v. φθόνος, Sir. xxxiv. 1 ἀγροπνία πλοῦτου ἐκτῆκε σάρκας. The pl. σαρκες is used for the fleshy parts of the body both in classical and later writers, e.g. Hom. *Il.* viii. 380 ἡ τις καὶ Τρώων κορεεὶ κύνας ἢ δ' οἰωνοὺς δῆμῳ καὶ σαρκεσσι, Aesch. *Cho.* 280, Theophil. *Ant.* i. 13 νόσω περιπεσῶν ἀπολεσας τὰς σάρκας, and the preceding quotations from the LXX., while the sing. σαρξ is used for the whole body. Cf. also Menander p. 198 M., Antisth. *ap.* Laert. vi. 5.

ὡς πῦρ.] I think the parallel passages lead us to connect this with what precedes rather than (as WH. and others, after Cod. A. and Pesh.) with what follows, cf. Isa. x. 16, 17, xxx. 27 ἡ ὀργὴ τοῦ θυμοῦ ὡς πῦρ ἔδεται, ἰδ. xxxiii. 11, Ezek. xv. 7 πῦρ αὐτοὺς καταφάγεται, Jer. v. 14, Psa. xxi. 9, Amos i. 12, 14, v. 6, vii. 4, Heb. x. 27 φοβεραὶ τὶς ἐκδοχὴ κρίσεως καὶ πυρός ζῆλος ἐσθίειν μελλοντοὺς τοὺς ὑπεναντιοὺς. It is not merely gradual unperceived decay which is to be feared: this is changed into gnawing pain and swift destruction as by fire in the approaching judgment. Cf. Jude 7 πυρός αἰωνίου δίκην ὑπεχουσαι, Matt. xxv. 41, Mark ix. 44 ὅπου ὁ σκωληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται.

ἐθησαυρίσατε.] Absolute, as in Luke xii. 21 οὕτως ὁ θησαυρίζων ἑαυτῷ, 2 Cor. xii. 14. In Matt. vi. 19 we have the full phrase μὴ θησαυρίζετε θησαυροὺς, cf. Rom. ii. 5 θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς, Prov. i. 18 οἱ φόνου μετεχόντες θησαυρίζουσιν ἑαυτοῖς κακὰ, Amos iii. 10, Tobit iv. 9, Psalm. Sol. ix. 9. 'The aor. is used as if from the standing-point of the day of judgment, looking back over this life,' Alford. Perhaps it is more correct to say that it refers back to the perfects σεσηπτε, κατίωται. The laying up of treasures is anterior to these. The word ἐθησαυρίσατε is pregnant with irony: 'You heap up treasure, but the time for enjoying such treasure has come to an end; it is now only a treasure of wrath in the day of wrath.' For the asyndeton cf. below v. 6.

ἐν ἐσχάταις ἡμέραις.] Cf. Acts ii. 17 ἐστὶ ἐν ταῖς ἐσχάταις ἡμέραις, 2 Tim. iii. 1 ἐν ἐσχάταις ἡμέραις ἐστήσονται καιροὶ χαλεποὶ, Didaché 16. 3 ἐν τ. ἐσχ. ἡμέραις πληθυνθήσονται οἱ ψευδοπροφήται. The singular ἐν τῇ ἐσχάτῃ ἡμέρᾳ is often used in St. John's Gospel; other forms are ἐν καιρῷ ἐσχάτῳ 1 Pet. i. 5, where see Hort, ἐπ' ἐσχάτων τῶν χρόνων ἰδ. v. 20, ἐπ' ἐσχάτων τῶν ἡμερῶν 2 Pet. iii. 3, ἐπ' ἐσχάτου χρόνου Jude 18, cf. Deut. iv. 30, Num. xxiv. 14, Isa. xli. 23, 4 Esdr. xiii. 18, Vorst pp. 109 foll., Westcott on 1 Joh. ii. 18 ἐσχάτη ὥρα. For the general sense see

below on *ἡμερα σφαγῆς*, and for omission of article *Essay on Grammar*.

4. *ιδού.*] For the sing. see above on *αγε* iv. 13.

ο *μισθός των ἐργατῶν.*] A reminiscence of the proverb *ἀξιος ο ἐργατης του μισθου αυτου* Luke x. 7, 1 Tim. v. 18. The word is used especially of husbandmen, as in Matt. ix. 37.

των ἀμησαντων.] It does not seem that any distinction is to be drawn between this and *θερισαντων* below. *ἀμαω* appears to mean originally 'gathering,' 'heaping together,' as of the ant *ιδρις σωρον αμαται* Hes. *Opera* 778, of 'pressing the curds together' *ἀμησαμενος* *Od.* ix. 247, of preparing a couch *εὐνήν ἐπαμησατο* *Od.* v. 482; hence (in compounds) of heaping up earth round the roots of a plant Xen. *Oecon.* xix. 11 *επαμήσαιο δ' αν μονον, ἐφη, την γῆν, ἥ καὶ σαξαις αν εὐ μάλα περι το φυτόν; ib.* xvii. 13 *αντιπροσαμησάμενοι τὴν γῆν τω ἐπιλωμενω τας ριζας*, of heaping earth on a corpse Herod. viii. 24 *ταφρους ορυξάμενος εθαψε γην ἐπαμησάμενος*: in its commonest sense of reaping or mowing, getting in the harvest, the active voice is used, as in Homer *Il.* xviii. 551 *εριθοι ἡμων οξειας δρεπανας ἐν χερσιν εχοντες*, *ib.* xxiv. 451 *λαχνηεντ' οροφον* (reeds) *λειμωνοθεν ἀμήσαντες*, Herod. vi. 28 *ἀμ. σιτον*, Arist. *Eq.* 392 *αμ. θέρος*. The word *θερίζειν* is rather more common for reaping and harvesting, and is given as a synonym of *ἀμαν* by Hesych. Both are used alike of the reaping of corn (*ἀμ.* in Lev. xxv. 11, Deut. xxiv. 19, Isa. xvii. 5) and the mowing of grass (*θερ.* in Psa. cxxix. 7). Both are used also in a metaphorical sense of cutting sheer off, as in Hes. *Theog.* 181 (of Cronos mutilating his father) *ἡμησε*, Soph. *Aj.* 239 (of Ajax) *γλωσσαν ρίπτει θερίσας*.

τὰς χώρας ὑμῶν.] Used here of a field, plot of ground, like *χωριον* in Acts i. 18, iv. 34, xxviii. 7, and in classical writers. So we find Luke xxi. 21 *οί εν ταις χωραις*, *ib.* xii. 16 *ανθρωπου τινος εὐεφόρησεν η χώρα*, John iv. 35 *θεάσασθε τας χωρας οτι λευκαι εἰσι προς θερισμόν*, *Evang. Thomae* c. 12 *να σπειρη σιτον εις την χωραν αυτών*. In Amos iii. 9, x. 11 it stands where the A.V. has 'palaces': Josephus (*Ant.* vii. 8. 5) uses it of Joab's field, called *μερις* in 2 Sam. xiv. 30.

ο *ἀφυστερημενος ἀφ' ὑμων.*] 'Which is kept back by you,' 'comes too late from you.' The verb is only found here in N.T. In classical writers *υστερέω* and its compounds are intransitive, as also in Sir. xiv. 14 *μη αφυστερήσης απο αγαθῆς ἡμέρας* 'be not late for a feast,' Heb. xii. 15 *υστερῶν ἀπο τῆς χάριτος του Θεου* 'falling short of,' Luke xxii. 25 *μη τινος υστερήσατε*; 'did ye come short in anything?', Sir. xxvi. 19 *ανηρ πολεμιστῆς υστερῶν δι' ἔνδειαν*. Of the transitive use we have an example in Neh. ix. 20 *το μάννα σου ουκ αφυστερησας απο στοματος αυτων*. The passive occurs Diod. xviii. 71 *υστερουντο τῆς χρειας*, Eur. *Iph. A.* 1203 *παιδος υστερήσομαι* (?), 2 Cor. xi. 8 'when I was in want (*υστερηθεις*) I was not a burden on any man,' Heb. xi. 37 *υστερουμενοι, θλιβόμενοι*, Luke xv. 14, 1 Cor. viii. 8, Phil. iv. 12, Sir. xi. 11 *εστι σπειδων καὶ τοσω μαλλον υστερεται*. Some take *ἀπό* = *υπο* comparing Luke xvii. 25 *αποδοκιμασθῆναι ἀπο τῆς γενεας ταυτης*. In both cases I should prefer to explain it as denoting not properly the agent, but the quarter from which the action proceeds. Jannaris, however, gives many exx. of the encroachment of *ἀπο* on *υπο* § 1537. I cannot agree with Huther, Lange, and Alford in

connecting it with κράζει 'cries from your coffers.' The law required the prompt payment of the workman, Deut. xxiv. 15 *αυθημερον αποδωσεις τον μισθον αυτου ουκ επιδύσεται ο ηλιος επ αυτω οτι πένης εστι και εν αυτω εχει την ελπίδα και καταβόησεται κατα σου προς Κυριον και εσται εν σοι αμαρτια*, Levit. xix. 13, Jer. xxii. 13, Mal. iii. 5, Prov. iii. 27, 28, Sir. xxxi. (xxxiv.) 22 *εκχέων αιμα ο αποστερων μισθον μισθιου*, Tobit iv. 14, Test. Jobi xii. *ουκ εων μισθον μισθωτου απομείναι παρ' εμοί* (close parallel in Mai's ed. *ουχ υστερήσά ποτε μισθον μισθωτου. . . μιαν ημεραν*). *Hermas Vis.* iii. 9 *βλεπετε υμεις οι γαυρούμενοι εν τῷ πλούτῳ ὑμῶν, μήποτε στενάξουσιν οι υστερουμενοι και ο στεναγμός αυτών αναβήσεται προς τον Κυριον*. Immediately afterwards he speaks of the *ιός* received into their heart.

κράζει.] The withholding of wages is one of the four sins which are said to cry to heaven. See Deut. *l.c.*, Gen. iv. 10 thy brother's blood βοᾷ προς με εκ τῆς γῆς, *ib.* xviii. 20 (cry of Sodom), Job xvi. 18 foll., xxxi. 38, Sirac. xxxii. 17 *προσευχῆ ταπεινου νεφελας διήλθε... και οὐ μη αποστῆ ἔως επισκέψηται ο υψιστος και... ποιήσει κρίσιν*. For the oppression of the hireling cf. Job vii. 2, *ib.* xxiv. 6-12, Sirac. xxxiv. 26.

αι βοαι.] Only here in N.T., cf. Exod. ii. 23 *ανεβη η βοη αυτων προς τον Θεον απο των ἔργων*, 1 Sam. ix. 16 *επέβλεψα ἐπὶ την ταπεινωσιν του λαου μου, οτι ηλθε βοη αυτων προς με*.

εις τα ὄτα Κυρίου Σαβαώθ.] From Isa. v. 9 *ηκουσθη γαρ εις τα ὄτα Κυριου Σαβαώθ*. The only other passage in N.T. where the form occurs is Rom. ix. 29, a quotation from Isa. i. 9. In the LXX. it is found in 1 Sam. i. 3, 11 *Ἄδωναι Κυριε Ἐλωι Σαβαωθ*, *ib.* xv. 2, and Isa. ii. 12, vi. 3, etc. : more often it is translated either by *παντοκρατωρ*, as in 2 Sam. v. 10, Apoc. iv. 8 compared with Isa. vi. 3, and in Jeremiah and the Minor Prophets, esp. Malachi, or by *δυνάμεων*, as in Psa. lix. 5, lxxx. 7, etc., *Hermas Vis.* i. 3 : sometimes it is omitted in the Greek, as frequently in Jeremiah. By later writers it is used as an independent name of God in the nom. or voc. sing. as in Act. Apoc. T. p. 86, Sibyll. i. 316 *ο μεγας Σαβαωθ*. Its immediate reference is to the hosts of heaven, whether angels or the stars over which they preside : then it is used more generally to express the Divine Omnipotence, cf. Matt. xxvii. 53, Luke vii. 7, 2 Kings vi. 17, Josh. v. 14. See Cheyne's Isaiah, on i. 9. The use of this name is one among many indications serving to show that the epistle is addressed to Jews. Spitta thinks there may be a special reference to the angels as ministers of Divine vengeance, and compares 3 Macc. vi. 17 foll. *οι Ἰουδαιοι μέγα εις ουρανον ανεκρασαν... τοτε ο μεγαλόδοξος παντοκρατωρ... ηνεωξε τας ουρανίας πυλας, εξ ων δυο φοβεροειδεις αγγελοι κατεβησαν*.

εισελήλυθαν.] In later Greek the regular forms of the imperf., 2nd aor., and perf. were often changed to the type of the 1st aor., as *ειδαν*, *ἔπесαν*, *ἐλάβοσαν*, *ευροσαν*, *εἴχосαν*, cf. Winer, pp. 86-91, and for examples of the perf. John xvii. 7 *εγνωκαν*, *ib.* xvii. 6 *τετηρηκαν*, Luke ix. 36 *εώρακαν*, Rom. xvi. 7 *γέγοναν*, Barnabas vii. 3 *πεφανερωκαν*. Meisterhans (*Gr. Att. Inscr.* p. 147) cites *παρειληφαν* from Smyrna 230 B.C., *διατετελεκαν*, *ἐντετευχαν*, *εισχηκαν*, *πεποιηκαν*, all B.C. from Laconia.

5. ἐτρυφήσατε.] Only here in N.T. The noun occurs 2 Pet. ii. 13 *ηδονην ἡγουμενοι την εν ἡμερα τρυφήν*, Lukc vii. 25. It is used in blame

here, as generally in classical authors: in good sense in Isa. lxvi. 11 *ἵνα ἐκθηλάσαντες τρυφήσητε ἀπὸ εισοδου δόξης αὐτῆς* and Neh. ix. 25. Hermas joins it with *σπαταλάω* in *Sim.* 6. 1 (no doubt a reminiscence of this passage) *τὰ πρόβατα ὡσεὶ τρυφώντα ἦν και λιαν σπαταλῶντα*, which is interpreted of those who have given themselves up to the lusts of the world and are afterwards delivered over to the angel of vengeance.

ἐπὶ τῆς γῆς.] In contrast to the judgment in heaven of the Lord of Sabaoth, cf. Matt. vi. 19 *μὴ θησαυρίζετε ἐπὶ τῆς γῆς.*

ἐσπαταλήσατε.] Found elsewhere in N.T. only in 1 Tim. v. 6 *ἣ δὲ σπαταλῶσα ζῶσα τέθνηκεν.* It occurs also in Ezek. xvi. 49 *ἐσπαταλων αὕτη καὶ αἱ θυγατέρες*, Sir. xxi. 15 *ἠκουσεν ὁ σπαταλῶν*, Barn. x. 3 *οταν σπαταλῶσιν λανθάνονται τοῦ Κυριου*, Clem. Al. *Paed.* ii. p. 186 *προσεπιθρύπτονται σπαταλῶσαι*, *Str.* iii. p. 538, but is much rarer than *τρυφάω* and is never found in a good sense. The noun occurs Sir. xxvii. 13 *γέλωσ αὐτῶν ἐν σπατάλῃ ἁμαρτίας*, and Varro *ap.* Non. p. 46. 12 *ερατυλε ενιρανιτ omnis Venerivaga pueros*; 'the compound verb *κατασπαταλάω* Prov. xxix. 21, Amos vi. 4. The classical word of the same root, *σπαθάω* (fr. *σπάθη*, the batten, used in weaving for the purpose of driving home the threads of the woof), occurs in Dem. *F.L.* p. 354, where Shilleto says that the only example of the literal sense is the play on words in the *Nubes* 55 *ὦ γύναι, λίαν σπαθας* and that elsewhere it only means 'to squander.' In the text, however, the prominent idea is that of self-indulgence without distinct reference to squandering. [Hort, who gives many examples in his special note (pp. 107 foll.), questions the connexion with *σπαθαω*.]

εθρέψατε τας καρδίας.] No other instance of this phrase is recorded. Oecumenius gives *παινομαι* as the equivalent of *τρέφω*, and this agrees with its use in Hom. *Od.* ix. 246 *ἡμισυ θρέψας γαλακτος* of turning milk into cheese (whence *τροφαλις* = cheese). It would thus have the same force as *παχυνειν την καρδιαν* Matt. xiii. 15 quoted from Isa. vi. 10, cf. Luke xxi. 34 *προσέχετε μηποτε βαρυνθωσιν ὑμῶν αι καρδιαι ἐν κραιπάλῃ και μερίμναις βιωτικαις, και αιφνιδιος εφ ὑμᾶς ἐπιστῆ ἡ ἡμερα εκεινη*, Acts xiv. 17, Psa. civ. 15.

εν ἡμέρᾳ σφαγῆς.] Psa. xliv. 22, Prov. vii. 22 *ωσπερ βους ἐπὶ σφαγην αγεται*, Jer. xii. 3 *ἄγνισον αυτους εις ημεραν σφαγῆς*, *ib.* xxv. (xxxii.) 34 *αλαλαξατε...οτι ἐπληρωθησαν αι ἡμέραι υμων εις σφαγην*, Enoch xvi. 1 *απο ἡμερας σφαγῆς*, Philo M. 2. p. 543 *σιτία μοι και ποτα καθάπερ τοις θρέμμασιν επι σφαγην διδοται*, *ib.* *ap.* Euseb. *P.E.* viii. 14. 26 *τῶν θρεμμάτων τα πρὸς ἱερουργιαν παινόμενα τῆς πλείστης επιμελειας επι τω σφαγῆναι τυγχανει δια πολυκρεων ευωχίαν*, Philemon *ap.* Stob. 51. p. 356, 47 (Meineke, p. 418) *στρατιωτα κουκ ἀνθρωπε και σιτουμενε, ὡς τα γ' ἱερεῖ, ἴν οποταν ἡ καιρος τυθῆς*, Anthol. i. 37. 2 *παντες τω θανατω τηρουμεθα και τρεφόμεσθα, ὡς ἀγελη χοιρων σφαζομένων ἀλόγως*, Minucius 37 § 7 (*Deum nescientes*) *ut victimae ad supplicium saginantur, ut hostiae ad poenam coronantur.* For *ἐν ἡμέρᾳ*, cf. 1 Pet. ii. 12, Rom. ii. 5. The rich are represented as sinning (1) in getting their wealth by injustice, (2) in spending it merely on their own pleasures. Their folly is shown (1) in laying up their treasures on earth, (2) especially in doing so in the very day of judgment, fattening themselves like

sheep unconscious of their doom. Dr. Plummer illustrates from Jos. *B.J.* v. 10. 2, 'Josephus tells us it was all one whether the richer Jews stayed in the city during the siege or tried to escape to the Romans; they were equally destroyed in either case. Every such person was put to death on the pretext that he was preparing to desert, but in reality that the plunderers might get his possessions . . . Those whose bodies showed no signs of privation were tortured to make them reveal the treasures they were supposed to have concealed.' Even more horrible is the description in v. 13. 4.

6. κατεδικάσατε.] The word occurs Matt. xii. 7, Wisd. xi. 11, xii. 15, and in the remarkable parallel ii. 20 θανατω ασχημονι καταδικασωμεν αυτον (τον δικαιον). The middle is used Job xxxiv. 29, Psa. xciii. 21. In classical writers it is followed by a genitive of the person.

ἐφονεύσατε.] See n. on iv. 2, and, for the asyndeton, Essay on Grammar. τὸν δίκαιον] Cf. Wisd. ii. 10–20, esp. καταδυναστευσωμεν πένητα δίκαιον . . . ἐνεδρευσωμεν τον δικαιον οτι δυσχρηστος ἡμιν ἐστιν . . . ἀλαζονευεται πατέρα Θεόν . . . εἰ γαρ ἐστιν ὁ δικαιος υἱος Θεου, αντιληψεται αυτου κ.τ.λ., a passage regarded by some of the Fathers and by many in later times as prophetic of Christ; by others it has been thought to be a Christian interpolation. We may compare other parts of the same book, e.g. iii. 1, iv. 7, as well as Isa. iii. 10 δῆσωμεν τον δικαιον οτι δυσχρηστος ἡμῖν ἐστιν (from which the passage in Wisdom is borrowed), *ib.* ch. liii., Prov. i. 11, Amos v. 12, Matt. xxiii. 35, xxvii. 19, 24, 1 John ii. 1, iii. 12, Acts iii. 14, vii. 52, xxii. 14, 1 Pet. iii. 18, Luke xxiii. 47. These passages might suggest that we have here a direct reference to the Crucifixion, but in any case ὁ δικαιος must be regarded as generic and not confined to one individual. Thus the words are applicable to the writer himself, who was known to all the Jews as the Just; cf. the account of his death in Euseb. *H.E.* ii. 23, taken from Hegesippus: δια τὴν υπερβολὴν τῆς δικαιοσυνης αυτου εκαλειτο Δικαιος καὶ Ὁβλιος: the Jews ran upon him crying out ὦ ω καὶ ὁ δικαιος ἐπλανήθη . . . λιθάσωμεν τον δικαιον, herein fulfilling the prophecy in Isa. iii. 10 (as Hegesippus says). One of the priests in vain tried to save him with the words παυσασθε, τί ποιεῖτε; ευχεται υπέρ υμων ὁ δικαιος. See below v. 16.

οὐκ ἀντιτάσσεται ὑμῖν.] The subject here is ὁ δικαιος. A more regular construction would be οὐκ ἀντιτασσομενον, but the abrupt change to direct statement is a far more graphic way of putting the fact. For the change from aor. to present we may compare the similar passage in Isa. liii. 5–7 ετραυματισθη δια τας αμαρτίας ημων . . . καὶ αυτος δια το κεκακωσθαι οὐκ ἀνοίγει το στομα ὡς προβατον ἐπι σφαγην ἤχθη, καὶ ὡς ἄμνος . . . οὐκ ἀνοίγει το στομα. The present brings the action before our eyes and makes us dwell upon this, as the central point, in contrast with the accompanying circumstances. Others (Hofmann, Erdmann, etc.) take the verb as an impersonal passive, like ἀφεθησεται below v. 15, meaning 'no opposition is needed,' 'you have your way'; but no instance of this use has been pointed out. It is the middle, not the active, which means to resist, as above iv. 6, and Rom. xiii. 2, Acts xviii. 6, 1 Kings xi. 34, Hos. i. 6. The only example of the passive in the LXX. is Prov. iii. 15, where it means 'shall not be compared with

her, lit. 'set against her.' The clause is made interrogative by WH., as by Benson, understanding ὁ Κύριος (cf. above iv. 6),¹ which was actually substituted for οὐκ by Bentley (OKΣ for OYK), but I agree with Herder that this gives a less natural and a less pathetic sense than the reading of the MSS. For the thought see Matt. v. 39, Rom. xii. 19, 1 Pet. ii. 23; and for the asyndeton the Essay on Grammar and ii. 13 above.

7 μακροθυμήσατε ὄν.] Turning to the oppressed brethren St. James urges patience upon them by the example of 'the just,' and because it is now the last time, the day of slaughter, and their cries have gone up to the Lord of Sabaoth. As γλυκυθυμος means 'sweet-tempered,' δξύθυμος 'quick-tempered,' so μακροθυμος is literally 'long-tempered,' the opposite to our 'short-tempered.' In N.T. we find μακρόθυμος used of God (Rom. ii. 4, 1 Pet. iii. 20), of man (below v. 10 and 2 Cor. vi. 6, also the adv. μακροθύμως Acts xxvi. 3). The verb μακραθυμew is used of God 2 Pet. iii. 9, of man 1 Cor. xiii. 4. In the LXX. we find μακρόθυμος of God Exod. xxxiv. 6, Psa. ciii. 8; of man Prov. xiv. 29, xvi. 32, xix. 11. Cf. Test. Jobi xxvi. μακροθυμησωμεν εως ἂν ὁ Κύριος σπλαγχνισθεῖς ἐλεήσῃ ἡμᾶς. The word is rare in classical Greek, but μακροθυμία occurs in Menander p. 203 Mein., and μακροθυμew in Plutarch. On the relation of μακροθυμία to υπομονή see Lightfoot on Col. i. 11, and 2 Tim. iii. 11.

ἕως τῆς παρουσίας.] εως seems to be first used as a preposition by Arist. Top. ii. 2, p. 109b εως τῶν ατομῶν,² then by Polyb. i. 18. 2 οὐκ ἀντέξῃσαν πλὴν ἕως ακροβολισμοῦ, often in LXX. and N. T. The word παρουσία 'visible presence' is regularly used for the Second Coming, as below v. 8, Matt. xxiv. 3, 37, 39, 1 Thess. ii. 19, iv. 15, etc., 2 Pet. iii. 4. Other expressions are ἀποκαλυψις Ἰησοῦ Χριστοῦ 1 Pet. i. 7, 13; ἐπιφάνεια Tit. ii. 13, 2 Tim. iv. 1; ἡ ἐπιφάνεια τῆς παρουσίας, 2 Thess. ii. 9. Spitta cites Test. Jud. 22 εως πορουσίας του Θεοῦ τῆς δικαιοσυνης, Test. Abr. 92. 11 μεχρι τῆς μεγάλης και ἔνδαξου αὐτου παρουσίας, Joel ii. 1 παρεστιν ἡμερα Κυριου, οτι εγγὺς ἡμερα σκατου.

ἰδου.] As in iii. 4, 5, directs attention to the following illustration.

ὁ γεωργός.] For the comparison see Sirac. vi. 18 ως ὁ αροτριων και ο σπείρων προσέλθε τῇ παιδεία και ανάμενε τοὺς αγαθους καρπους αυτης, Psa. cxxvi. 5, 6, Matt. xiii. 30, ib. xxiv. 32, John iv. 35 foll., 1 Cor. iii. 5-9, Gal. vi. 7, 2 Tim. ii. 6, Menander p. 245 Mein. α τῶν γεωργῶν ἡδονὴν εχει βιας, ταις ἐλπισιν τάλγεινα παραμυθουμενος, Tibull. ii. 6. 21 spes alit agricolas, etc.

ἐκδέχεται.] Cf. what seems like a reminiscence in 2 Clem. Rom. 20, γυμναζομεθα τω νυν βιω ινα τῶ μελλοντι στεφανωθῶμεν· ουδεις των δικαίων ταχυν καρπον ελαβεν ἀλλ' εκδεχεται αὐτον. He goes on to give the reason for this, εἰ γαρ τον μισθον τῶν δικαίων ὁ Θεος συντομως ἀπεδιδου, ευθεως εμποριαν ησκουμεν και ου θεοσέβειαν. The word εκδ. is also found Heb. xi. 13, xi. 10, 1 Cor. xvi. 11, etc.

τίμιον.] Coupled with αἷμα 1 Pet. i. 19, with ἐπάγγελμα 2 Pet. i. 4. The preciousness of the fruit justifies waiting.

¹ Dr. Abbott would understand ὁ δίκαιος with much the same sense.

² The instance quoted from Demosthenes, p. 262, is contained in one of the documents of the *De Corona*.

μακροθυμεί ἐπ' αὐτῷ.] Same phrase in Luke xviii. 7, Sirac. xviii. 10, xxix. 8 ἐπὶ ταπεινῷ μακροθυμησον. See Winer, p. 491, on the use of ἐπι with verbs denoting emotion.

ἔως λαβῆ.] The subject is καρπός (cf. above iii. 18) contained in the nearest object αὐτῷ, not (as Luther, Hofmann, Spitta) the husbandman, nor (as Erdmann) the earth. On the omission of ἄν see on ii. 10, and cf. Winer, pp. 370, 387, Goodwin § 620.

ἡ πρόϊμον.] WH. read προῖμον here with B¹, though retaining the ω in πρωινός Apoc. ii. 28, xxii. 16: see their Appendix, p. 152. Xenophon uses it of crops, *Oecon.* xvii. 4 πολλοὶ διαφέρονται περὶ τοῦ σπόρου, ποτερον ὁ πρωῖμος κρατιστος ἢ ο μέσος ἢ ὁ οψιμωτατος, and so Hofmann and Spitta here understand it, as πρωιμα is used of early figs. (Jer. xxiv, 2) and οψιμα of wheat and rye (Exod. ix. 32). But the reference is more commonly to rain, as in Deut. xi. 14 δώσει τον νετον τη γῆ σου καθ' ωραν πρωῖμον και οψιμον, και εισοίσεις τον σιτον σου, Hos. vi. 4 ηξει ὁ Κυριος ως δετος ημιν πρωῖμος και οψιμος (perhaps referred to here), Jer. v. 24, Joel ii. 23, Zech. x. 1. The former rain comes after the sowing, the latter just before the ripening, see *D. of B.* under 'rain.' For the ellipsis of νετος see Winer, pp. 738 foll., and above iii. 11 το γλυκυ και το πικρον.

8. στηρίξατε τας καρδιας.] So Apoc. iii. 2 στήρισον τα λοιπα, ἃ μελλει αποθανεῖν, Luke xxii. 32 στήρισον τους αδελφους σου. This strengthening is more usually ascribed to the Divine working, as in 1 Thess. iii. 13 εἰς το στηρίξαι υμῶν τας καρδιας, 1 Pet. v. 10, 2 Thess. ii. 17, Psa. li. 12. It is the true cure for διψυχια. The noun στηριγμός occurs in the same sense 2 Pet. iii. 17. As in παιζω and σαλπίζω, the inflexions vary between σ and ξ (Winer, p. 110).

ἤγγικεν.] 1 Pet. iv. 7 πάντων το τέλος ἤγγικεν σωφρονησατε ουν, Matt. iii. 2 and often ἤγγικεν η βασιλεια τῶν ουρανῶν, Luke xxi. 28, Heb. x. 25, Phil. iv. 6 ὁ Κύριος εγγυς μη μεριμνατε, with Lightfoot's note, 1 Cor. xvi. 22, Barn. xxi. 3 εγγυς ἡ ημερα ἐν ἣ συναπολείται παντα τῷ πονηρῷ εγγυς ο Κυριος και ὁ μισθος αὐτου. For the general belief in the approaching coming of the Lord see 1 Cor. xv. 52, 1 Th. iv. 15, Rom. xiii. 11, 1 John ii. 18; one argument for the lateness of the second epistle of St. Peter is the doubt expressed on this subject (iii. 4) που ἐστιν η επαγγελία τῆς παρουσιας αὐτοῦ; 'since the fathers fell asleep all things continue as they were.'

9. μὴ στεναζετε κατ ἀλλήλων.] Cf. above iv. 11 μὴ καταλαλειτε and the reasons there assigned. The word denotes feeling which is internal and unexpressed, cf. Rom. viii. 23; used of secret prayer Mark vii. 34. Zahn thinks και ἀλλήλων shows that the rich oppressors must have been nominal Christians, but if they were Jews, why might not their Christian countrymen be urged to treat them as brothers?

ἵνα μὴ κριθῆτε.] See below v. 12 ἵνα μὴ υπο κρίσιν πεσητε. It is a repetition of the words in the Sermon on the Mount, Matt. vii. 1, cf. *ib.*

πρὸ τῶν θυρων ἔστηκεν.] Matt. xxiv. 33 οταν ἴδητε παντα ταυτα γινωσκετε οτι εγγυς ἐστιν ἐπὶ θυραις, Apoc. iii. 20 ἰδου εστηκα ἐπι την θυραν και κρουω, Plut. *Mor.* 128 F ἔνιοι μολις...πυρετου περι θυρας οντος ἤδη, θορυβουμεναι στέλλουσιν εαυτους, Justin *Dial.* c. 32 τοῦ βλάσφημα μελλοντος λαλεῖν

ἤδη ἐπὶ θύραις οντος, Eus. *H.E.* i. 6. Even to the brethen the Coming is a warning as well as a comfort and encouragement. Winer, p. 152 mentions θύραι in his list of anarthrous words.

10. ὑπόδειγμα.] John iii. 15 ὑπόδειγμα ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε, 2 Pet. ii. 6, Sir. xlv. 16 Ἐνὼχ εὐηρεστήσε Κυρίῳ, ὑποδειγμα μετανοίας ταῖς γενεαῖς. Phrynichus says the correct form is παράδειγμα: we find, however, in Xen. *de re eq.* ii. 2 ταῦτα ὑποδειγματα ἐστὶ τῷ πωλοδαμνῷ. Spitta compares 4 Macc. ix. 8 ἡμεῖς διὰ τῆσδε τῆς κακοπαθείας καὶ υπομονῆς τὰ τῆς ἀρετῆς ἄθλα οἰσομεν. *ib.* xvii. 23 ἀνεκηνῆξεν τοῖς στρατιωταῖς, ὡς ὑπόδειγμα, τὴν ἐκεῖνων υπομονήν.

κακοπαθίας.] Only here in N.T., used by Malachi i. 13. For the spelling see WH. App. pp. 153 foll., and compare above ἐριθία iii. 16, ἀλαζονίαις, iv. 16. The verb occurs below ver. 13. Both are classical.

τοὺς προφῆτας.] How is it that no mention is made of the great example to which St. Peter refers in the words Χριστὸς ἐπαθεν ὑπὲρ ὑμῶν ὑμῖν υπολιμπανῶν υπογραμμον? Is it that Christ has already been alluded to as the Just, or that St. James wishes to fix their thoughts on Him rather as the Lord of Glory than as the pattern of suffering? Possibly the Jews of the Dispersion may have been less familiar with the details of our Lord's life than with the books of the O.T., which were read to them in the synagogue every Sabbath day. The example of the prophets is referred to in other parts of the N.T., as in Matt. v. 12, xxiii. 34, Acts vii. 52, esp. Heb. xi. Noah, Abraham, Jacob, Moses, Isaiah, Jeremiah are preeminent patterns of endurance. Cf. Isa. i. 5 foll., Lam. iii. 27 foll., Heb. vi. 12 μνηταὶ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας. In Heb. xiii. 7 μνημονεύετε τῶν ἡγουμένων ὑμῶν... ὧν αναθεωροῦντες τὴν ἐκβασιν τῆς ἀναστροφῆς μιμῆσθε τὴν πίστιν, it is possible that there is allusion to the life and death of St. James himself.

ἐλάλησαν ἐν τῷ ὀνόματι.] Honoured as they were, they still had to bear persecution. Speaking 'in the name' means speaking as representatives of Him who sent them, cf. below v. 14, and Deissman *Bible Studies* p. 198. The simple dative is found Matt. vii. 22, Jer. xlv. (li.) 16 ὁ λόγος ὃν ἐλάλησας πρὸς ἡμᾶς ὀνόματι Κυρίου. This approaches the force of ἐπὶ τῷ ὀνόματι (depending on his name, *i.e.* through his power), which occurs both in the N.T., as in Acts iv. 17, 18, and in classical writers, as Dem. *Lept.* 495. 7, *Isae.* 58. 28 and 85. 3 with Schomann's n. Diodorus xviii. 57 has γράψας ἐπιστολὴν ἐκ τοῦ τῶν βασιλέων ὀνοματός.

11. μακαρίζομεν τοὺς ὑπομείναντας.] As in i. 12, and Dan. xii. 12, cf. Matt. xxiv. 13 ὁ δὲ υπομείνας εἰς τέλος οὗτος σωθήσεται, 4 Macc. vii. 22 εἰδὼς ὅτι τὸ διὰ τὴν ἀρετὴν πάντα πόνον υπομένειν μακαριον ἐστίν. Ὑπομονή is found in connexion with μακροθυμία 2 Cor. vi. 4 ff., Col. i. 11, 2 Tim. iii. 10.

Ἰώβ.] Job is not an example of what we should call patience except in his first acceptance of calamity (i. 21, ii. 10). We should rather say that his complaint in chap. iii., his indignation against his friends for their want of faith in him, his agony at the thought that God had forsaken him, were symptoms of an extremely sensitive, vehement,

impatient character, which has very little either of Stoic ἀπάθεια or of Christian πραΰτης, but excites our admiration by its passionate outbursts of exalted feeling. The word means, however 'endurance' and may well be applied to the persistent trust in God shown in ch. xiii. 10, 15, xvi. 19–21, xix. 25 foll. It corresponds to ἐκαρτερησε, used of Moses, Heb. xi. 25. For the reference to Job, cf. Tanchuma 29. 4 *ap.* Schoettgen *H.H.* 1009 foll. *si pauper stat in tentatione et non recalcitrat, ille duplum accipiet in mundo futuro. Ex cuius exemplo hoc addiscis? Ex exemplo Jobi qui tentatus est in hoc mundo, Deus vero duplum ipsi reddidit.* Clem. Al. (*Strom.* 484 P.) gives Job as one example of patience.

ἠκούσατε.] So in the Sermon on the Mount ἠκούσατε οτι ερρηθη. It is properly used of oral instruction in the synagogue. The aor. here must be translated, as in many other instances, by the Eng. perfect.¹

τὸ τέλος Κυρίου εἶδετε.] 'You are acquainted with the story and have seen in it how God makes all turn out for good.' Alford reads ὄδετε with AB², translating 'see also,' which gives a very uncouth sentence, and would imply that they could have heard the story without seeing the end. On the confusion between εἰ and ἰ in the MSS. see note on iii. 3 ἰδε. Ewald understands τέλος as 'das Ziel welches Gott bei Job's Leiden hatte, nämlich seine Liebe zu zeigen,' so Schegg and others, comparing 1 Tim. i. 5 τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη, but it is better understood (as in the Peshitto version *exitum quem ei fecit dominus*) of the end appointed by the Lord, viz. Job's final prosperity and the declaration of his integrity against Satan and the friends, cf. Heb. xiii. 7 ὧν ἀναθεωροῦντες τὴν ἐκβασιν τῆς ἀναστροφῆς μιμῆσθε τὴν πίστιν and Job xlii. 12 ὁ δε Κύριος εὐλόγησε τὰ εσχάτα Ἰωβ ἢ τὰ ἔμπροσθεν, Psa. 103. 8 οἰκτιρῶν καὶ ἐλεῆμων ὁ Κύριος, μακροθυμὸς καὶ πολυελεὸς· οὐκ εἰς τέλος ὀργισθήσεται, 2 Cor. xi. 15 ὧν τὸ τέλος ἐσται κατὰ τὰ ἔργα αὐτῶν, 1 Pet. iv. 17 τί τὸ τέλος τῶν ἀπειθουσῶν; For the subjective genitive Κυρίου cf. 1 Pet. iii. 14 τὸν φόβον αὐτῶν μὴ φοβήθητε, 2 Cor. xi. 26 κινδυνοὺς ποταμῶν, ληστῶν, κ.τ.λ., Test. Gad. p. 685 ὁρον Κυρίου ἐκδεξασθε 'wait the limit appointed by the Lord,' so δικαιοσύνη, εἰρήνη Θεοῦ. Augustine and Bede, with others of the older commentators and Bassett, take Κυρίου of Christ, contrasting what the readers had seen of his sufferings with what they had heard about Job. But this, instead of giving one perfect illustration of the result of suffering rightly borne, gives two imperfect and barely intelligible illustrations. If τέλος is supposed to refer to the Resurrection and Ascension, the main point of the comparison (suffering) is omitted: if it refers to the Crucifixion, the encouragement is wanting. Moreover, if Κυρίου is to bear this force here, we should at least have expected the article with it; and the writer in the preceding verse bid them look to the prophets as their examples, not to Christ.

ὅτι.] Epexegetic of τέλος. 'Ye have seen the final result of God's working, (showing) that God is merciful.' Alford, taking it in the sense 'because,' gives a very forced explanation 'look on to the end which

¹ See Dr. Weymouth's interesting Essay on the Rendering into English of the Greek Aorist and Perfect.

God gave Job ; (and it is well worth your while to do so) *for* you will find that he is very pitiful.'

πολύσπλαγχνος.] 'Sympathetic.' Occurs elsewhere only in *Hermas Mand.* iv. 3. 5, *Sim.* v. 7. 4. The equivalent πολυελεος is found in *Psa.* ciii. 8, *Joel* ii. 13. The substantive πολυσπλαγχνία is found in *Herm. Vis.* i. 3. 2, *ib.* ii. 2. 8, iv. 2. 3, *Mand.* ix. 2, *Justin M. Tryph.* § 55 ; πολυευσπλαγχνος in *Herm. Sim.* v. 4, *Clem. Al.* 957, πολυευσπλαγχνία in *Sim.* viii. 6. 1, see the n. on *Vis.* i. 3. 2, and cf. εὐσπλαγχνος *Eph.* iv. 32, 1 *Pet.* iii. 8 ; σπλαγχνιζομαι is common in the Gospels. For the origin of such phrases see σπλαγχνα ἐλέους *Luke* i. 78, σπλ. οικτιρῶν *Col.* iii. 12, τα σπλαγχνα τῶν αγίων αναπαυεται *Philem.* 7, κλειν τα σπλαγχνα 1 *John* iii. 17, τα σπλαγχνα αὐτοῦ περισσοτερωσ εἰς υμᾶσ εστιν 2 *Cor.* vii. 15, αὐτον, τουτ εστι τα εμα σπλαγχνα 'my very heart' *Philem.* 12, *Prov.* xii. 10, *Isa.* lxiii. 15, where *Vulg.* has *multitudo viscerum tuorum*. The sing. is used in the same sense in *Test. Zab.* 8 ὁ Θεος ἀποστελλει το σπλαγχνον αὐτου ἐπι τῆσ γῆσ καὶ οπου εὐρῆ σπλάγχνα ελεουσ ἐν αὐτῶ κατοκει, *Herm. Sim.* ix. 24 σπλάγχνον εχοντες ἐπι πάντα ἄνθρωπον. The word is sometimes used metaphorically by classical writers, as by *Eur. Med.* 220 πρὶν ἀνδρος σπλάγχνον ἐκμαθεῖν, but this is of disposition in a wider sense, not specially of compassion. See *Vorst*, pp. 35 foll.

οικτιρῶν.] 'Compassionate.' Occurs elsewhere in N.T. only in *Luke* vi. 36, found in *LXX. Clem. R.* i. 23 and *Theocritus*.

12. πρὸ πάντων δὲ μὴ ὀμνυετε.]¹ This is a reminiscence of our Lord's words (*Matt.* v. 34) in which, instead of the old rule οὐκ ἐπιορκήσεις, he lays down the Christian rule μὴ ὀμοσαι ὀλωσ...εστω δὲ ὁ λογος υμῶν ναὶ ναὶ, οὐ οὐ, το δε περισσον τουτων εκ τοῦ πονηρου εστιν. The language of the O.T. itself is not by any means uniform on this subject. A Jew might defend the use of oaths by appealing to *Deut.* vi. 13 (bidding the people swear by the name of God), *Psa.* lxiii. 11 ἐπαινεθήσεται πᾶσ ὁ ὀμνυων ἐν αὐτῶ, *Isa.* lxv. 16, *Jer.* xii. 16 (though in these passages it is rather the faith in Jehovah symbolized by the oath than the oath itself which is meant) ; also to the practice of *Elijah* (1 *Kings* xvii. 1), *Micaiah* (*ib.* xxii. 14), and the words ascribed (*ανθρωπικωτερον*, as *Athanasius* says, *ap. Suic.* ii. p. 513) to God himself, *Gen.* xxii. 16, *Psa.* cv. 9, *Isa.* xlv. 23, see particularly *Heb.* vi. 16 f., vii. 21. On the other hand we read in *Sir.* xxiii. 7 παιδείαν στοματος ακουσατε τεκνα...ἐν τοις χελεσιν αὐτου καταληφθησεται αμαρτωλός, και λoidopos και υπερηφανος σκανοαλισθησονται ἐν αὐτοις. ορκω μὴ ἐθισησ το στομα σου και ονομασία του Θεου μὴ συνεθισθῆσ...ανηρ πολυορκος πλησθησεται ανομίας κ.τ.λ., *Prov.* xxx. 9 να μὴ πενηθεις κλειψω και ὀμοσω το ονομα τοῦ Θεου, which *Delitzsch* understands of blaspheming against God, cursing him as the cause of his misfortunes, *Levit.* xxiv. 15 ἀνθρωπος οσ εἶαν καταράσσηται Θεον αμαρτιαν λήμψεται, ονομάζων δε ονομα Κυριον θανάτω θανατουσθω. This prohibition gave rise to a variety of forms of swearing in which the name of God was not expressed, see *Matt.* v. 35, 36, xxiii. 16-22, *Philo Spec. Legg. M.* 2. p. 271 'if a man must swear, let him not swear

¹ B. Weiss and Kühn would omit ver. 12 as an interpolation breaking the connexion between 11 and 13.

by God, but by the earth, the sun, the moon, the stars, the heaven.' See Charles on Slavonic Enoch p. 65. Elsewhere, however, Philo gives the higher view (M. 2. p. 184) *καλλιστον δη και βιωφελέστατον και αρμοττον λογιχη φύσει το άνωμοτον, ουτως άληθευειν έφ' εκαστου δεδιδαγμενη ως τους λογους ορκους είναι νομιζεσθαι· δευτερος δε πλους το ευορκειν, ιδ. p. 271 ου πιστεως η πολυορκια τεκμηριον αλλ' άπιστίας έστι παρα τοις ευφρονουσι*, and he goes on to point out the motives, such as hatred, which often lead to swearing. Similarly the Essenes are said to have forbidden all swearing, Joseph. *B. J.* ii. 8. 6 *παν το ρηθεν υπ' αυτων ισχυροτερον ορκου, το δε ομνυειν περιίστανται, χειρον τι τής έπιορκιας υπολαμβανοντες*, so Philo M. 2. p. 458; hence Herod excused their taking the oath of allegiance (Jos. *Ant.* xv. 10. 4). It is difficult to reconcile with this what Josephus says of the oaths they had to take in the course of initiation (*B. J.* ii. 8. 7). So the ancient Greeks, e.g. Pythag. *ap.* Diog. L. viii. 22 *μη ομνυαι θεους, ασκειν γαρ αυτον δειν άξιοπιστον παρέχειν*, cf. Diod. Sic. x. *fr.* 16, Epict. *Ench.* 33, Wetst. on Matt. v. 37, and the story told of Xenocrates (Cic. *pro Balb.* 5) *cum jurandi causa ad aras accederet una voce omnes iudices ne is juraret reclamasse*.

On the teaching and practice of the Early Christians see *Dict. of Christ. Ant.* under 'Oaths,' Nicod. *Evang.* p. 532 ed. Thilo (on Pilate's adjuring certain witnesses *ορκίζω ύμās κατα τής σωτηριας Καισαρος*, they answer) *ημεις νομον εχομεν μη ομνυειν οτι άμαρτια έστι*, Clem. Al. *Strom.* vii. 8. p. 861 P. esp. § 51 *πεπεισμενος παντη τον Θεον ειναι παντοτε και αιδουμενος μη αληθευειν, άναξιον τε αυτου και ψευδεσθαι γινωσκων, τη συνειδησει τη θεία και τή εαυτου άρκειται μοναις. ., παντη δε ουδε ομνυειν ορκον απαιτηθείς*, Orig. on Jerem. iv. 2 (where Israel is bidden to swear righteously and truly) says *ταχα πρωτον δει ομοσαι εν άληθεία ...ινα μετα τουτο προκοψας τις άξιος γένηται του μη ομνύειν ολως άλλ έχη ναί μη δεομενον μαρτυρων του ειναι το ναί* (Lomm. vol. xv. p. 166), Euseb. *Praep. Evang.* i. 4 *το μηδέν ειδορκιας δεισθαι* with Heinichen's n., Chrysost. *Hom.* viii. *in Act.* (*ap.* Suic. ii. 510) *χαλινον επιθώμεν τη γλωττη μηδεις ομνυτω τον Θεόν*, Photius *Epist.* i. 34 *ο δε ευσταθης και μεγαλόψυχος ανηρ αισχυνηθήσεται τους λογους ορκω πιστους αποφαινειν και την δια των οικειων τροπων πιστιν άτιμάζειν*, Theodoret *Epist. div. decr.* 16 *ό μέν παλαιος νόμος άπαγορευει το ψειδος, ό δε γε νεος και τον ορκον*. Tertullian is inconsistent, denying the lawfulness of oaths in *Idol.* xi. *taceo de perjuria, quando ne jurare quidem liceat*, but allowing it in *Apol.* 33 *sed et juramus sic, ut non per genios Caesarum, ita per salutem eorum*. For a further discussion see Comment below.

St. Augustine has some interesting remarks on this verse (*Serm.* 180). He had always, he says, shrunk from taking it as the subject of a sermon, but as it came in the lesson for the day he felt it his duty to offer some explanation. He sees no harm in oaths if it were not for the danger of committing perjury. They are sometimes required in order to induce belief of an important matter, but as they are certainly too common, it is better to keep on the safe side and avoid them altogether. What especially puzzles him is the *ante omnia*. 'Is swearing worse than stealing or adultery? We must

regard it as a hyperbolic phrase used to add weight to the apostolic injunction.' The truer explanation of the *πρὸ πάντων*¹ is to limit the comparison to what immediately precedes. St. James is not thinking of offences against the moral law generally, but only of those modes of expressing impatience of which he had spoken in the preceding verses *μὴ στενάζετε*, etc., cf. 1 Pet. iv. 8 *πρὸ πάντων τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες*, where this precept is compared with the preceding *σωφρονήσατε καὶ νήψατε*, not with the first and great commandment, 'Thou shalt love the Lord thy God.' It must be confessed, however, that we might have expected the angry feeling of injustice to have expressed itself in curses rather than in oaths. The latter seem to betoken irreverence and a low tone as to ordinary truthfulness, which would have come more naturally in speaking of the sins of traders in iv. 13, cf. Clem. Al. *Paed.* 3. § 79, p. 299 P. *ἐπαίτιος δὲ ὄρκος περὶ πάντων τοῦ πωλουμένου ἀπέστω*, and Tert. *Idol.* xi. B. Weiss thinks there is a reference to the asseverations made before the judge of ver. 6. For examples of hasty, irreverent oaths see 1 Sam. xxvi. 16, 2 Kings v. 20. Still the oath supplies a heightened form of expression for almost any feeling, and especially in the case of angry threats, cf. Philo M. 2. p. 271 cited above. For construction of *ομνύω* cf. Hos. iv. 15 *μὴ ομνυετε Κυριον*: the acc. is common also in classical writers. Other constructions are with *κατα*, *εις*, *ἐν*. For position of *δε* see Index *s.v.*

μήτε τὸν ουρανὸν μήτε τὴν γῆν.] Both are referred to in Matt. v. 34, 35, where, as also in Matt. xxiii. 16 foll., other common forms of swearing are specified.

ἦτω.] The only examples cited of this form are 1 Cor. xvi. 22 *ἦτω ἀνάθεμα*, Psa. civ. 31, 1 Macc. x. 31 *Ἰερουσαλήμ ἦτω ἀγία*, Aretaeus i. 2. 79, Hippocr. 8. 340 L., Clem. Al. *Strom.* i. 7. p. 339 P. *ἦτω τις πιστος*, *ἦτω δυνατος τις γνώσιν ἐξείπειν*, *ἦτω σοφος ἐν διακρισει λογῶν*, *ἦτω γοργος ἐν ἔργοις*, quoted from Clem. Rom. 48 with the omission of a final clause *ἦτω ἀγνός*: in *Strom.* vi. 8. p. 778 the same quotation occurs with *εστω* for *ἦτω* in the first two clauses. Cf. *Acta Thomae* Bonnet p. 103 *ἦτω μετὰ σου καὶ ἡ τιμὴ σου*. Hermas (*Vis.* iii. 3) has *μονὸν ἡ καρδιά πρὸς τὸν Θεὸν ἦτω*, and it occurs in the treatise *Ad Diogn.* 12 *ἦτω σοι καρδιά γνώσις*, *ζωὴ δὲ λόγος ἀληθής*, and in Epiphanius quoted below. It was formerly read in Plato *Rep.* ii. 361 C, but Stallb. now reads *ἔστω*, Zur. *ιτω*. Sterrett *Epigr. J. in As. Mi.* has one instance (no. 31) *εἰ δὲ τις κακοῦργησει, ἦτω ἐνοχος Ἡλίου Σελήνης*, and Prof. W. M. Ramsay (*Zt. f. Vgl. Sprachforschung* 1887, p. 386) cites another from Tiberiopolis in Phrygia *κατηραμένος ἦτω αὐτὸς καὶ τὰ τέκνα αὐτοῦ*. He also gives several examples of the Phrygian form *εἶτου*. Dr. E. L. Hicks in a private letter suggests that 'it was a late form adopted through false analogy from *βῆθι βητω, στηθι στήτω*. The resemblance of *ὦ βῶ στῶ, ἦν ἐβην εστην, ἦμεναι βημεναι* might well lead to this.'

τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ.] 'Let your yea be a yea and your nay a nay' (and nothing more). Edersheim i. 583 quotes a Midrash to the effect that 'the good man's yea is yea, and his nay nay.' I prefer this, which

¹ Cf. Dean Robinson on Eph. p. 279.

is the ordinary way of taking it, as the simplest and plainest, but Schegg would translate it as a direct quotation from Matt. v. 37 'let yours be the "yea yea," and the "nay nay."' Justin M. while quoting from St. Matt. inserts the article with St. James (*Apol.* i. 16 D) and so Clem. Al. *Str.* v. § 99 quotes το τοῦ Κυρίου ρητον, εστω υμων το ναι ναὶ καὶ το ου ου, *ib.* vii. 67 δικαιοσυνης ἢν επιτομή φάναι Εστω υμῶν το ναὶ ναὶ καὶ το ου ου, Clem. Hom. xix. 2 τοις δε νομίζουσιν ως αι γραφαι διδάσκουσιν οτι ο Θεος ομνυει, ἔφη, εστω υμων το ναὶ ναὶ καὶ το ου ου, and Epiphanius *Haer.* i. p. 44 του Κυρίου λεγοντος Μὴ ὀμνυναι μητε τον ουρανον μητε τὴν γῆν μητε ετερον τινα ορκον, ἀλλ' ἦτω υμῶν το ναὶ ναὶ καὶ το οὔ ου. Resch (*Zeitschr. f. kirchl. Wissenschaft u. k. Leben* 1888, pp. 283-288) regards this variety as a proof that we have in them different renderings of the same Aramaic *logion*. Similarly he regards the ολωσ of Matt. and the προ παντων of James as standing for the same word in the original; and compares το ναί with ο Ἀμήν in Apoc. iii. 14. If Stanley and Alford are right in their explanation of 2 Cor. i. 17 (ἡ α βουλευομαι κατα σάρκα βουλευομαι, ινα ἡ παρ' ἔμοι το ναὶ ναι, και το ου ου;) it has no reference to our Lord's words, and is indeed used in an opposite sense, implying either blamable inconsistency or, as others think, overconfidence and obstinacy.

ἵνα μὴ ὑπὸ κρίσιν πεσητε.] = ινα μη κρίθητε above ver. 9: cf. Sir. xxix. 19 αμαρτωλος ἐμπεσειται εις κρισεις. The judgment would be for the breach of the third commandment.

13. κακοπαθει τις.] See on κακοπαθία above ver. 10. The verb occurs in N.T. only here and in the Second Epistle to Timothy ii. 3 κακοπαθησον ὡς καλὸς στρατιωτης, ver. 9 κακοπαθῶ μέχρι δεσμῶν, *ib.* iv 5 νηφε και κακοπάθησον. For examples of a hypothesis contained in an indicative clause without any hypothetical particle, see above iii. 13 n., 1 Cor. vii. 18 περιτετημημένος τις εκλήθη; μη ἐπισπάσθω ἐν ακροβυστια κεκληταί τις; μη περιτεμενεσθω, *ib.* ver. 27 δεδεσαι γυναικι; μη ζητει λυσιν. λέλυσαι απο γυναικός; μη ζητει γυναικα, *ib.* ver. 21 δούλος εκληθης; μή σοι μελετω, Sir. vii. 22-26: also in profane Greek Dem. *Cor.* p. 317. 15 ἀδικει τις εκων; οργη και τιμωρια κατα τουτου ἐξήμαρτε τις ακων; συγγνωμη αντι τῆς τιμωριας τουτω, id. *Androt.* 601 ἀσθενέστερος εῖ; τοις ἄρχουσιν ἐφηγον φοβῆ και τουτο; γράφου, Juv. 3. 100 rides, maiore cachinno excutitur with Mayor's n., Roby *Gr.* §§ 1553, 1555. In Latin the protasis is usually regarded as a categorical assumption, and so some would take it here, and even in such forms as that in iii. 13, where the sentence begins with the interrogative pronoun. The interrogative is more in accordance with the vivacity which characterizes St. James.

ἐν ὑμῖν.] See above iii. 13 and 1 Cor. xv. 12 λέγουσίν τινες ἐν υμῖν.

προσευχέσθω.] Instead of breaking out into oaths.

εὐθυμεί.] Classical, found elsewhere in N.T. only in Acts xxvii. 22, 25.

ψαλλετω.] Properly used of playing on a stringed instrument, as Luc. *Paras.* 17 ουτε γαρ αυλεῖν ἐνι χωρὶς αυλων ουτε ψαλλειν ανευ λυρας. We find it also used of singing with the voice and with the heart, Eph. v. 19, 1 Cor. xiv. 15. The word is only used of sacred music in N.T., but in Sirac. ix. 4 of a hired *citharistria*, μετα ψαλλουσης μη ἐνδεδέλιζε.

14. ἀσθενεῖ.] 'Sick,' as in Matt. x. 8 and often both in classical and Hellenistic Greek. A special case of *κακοπαθία*.

ταὺς πρεσβυτέρους τῆς ἐκκλησίας.] The same phrase occurs Acts xx. 17 (of Ephesus). The ecclesiastical constitution of the Jewish churches was developed out of the synagogue, in which, if the place was populous, there was the council of elders (Luke vii. 3), one, or more, of whom, entitled ἀρχισυνάγωγος, like Jairus (Luke viii. 41, 49), was intrusted with the superintendence of the religious meetings,¹ cf. *D. of B.* under 'Bishop' and 'Synagogue,' *Dict. of Chr. Ant.* pp. 1699 foll., and Rothe *Die Anfänge der christlichen Kirche*, pp. 147 foll., also Hort's note on ii. 2, συναγωγή. Other references to Christian elders are Acts xi. 30 (the church at Antioch send their contributions to the elders at Jerusalem), *ib.* xxi. 18 (the elders were present during Paul's interview with James), 1 Pet. v. 1 πρεσβυτέρους ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβυτερος. Rauch contests the genuineness of this passage on the ground that the writer elsewhere speaks of διδάσκαλοι and συναγωγή, not as here of πρεσβύτεροι and ἐκκλησία; but ἐκκ. and συν. are convertible terms, not only in early Christian literature (for which see note on ii. 2, Schürer *l.c.* p. 58, Spitta pp. 144, 354, and Harnack in *Zt. f. wissenschaft. Theol.* 1876, p. 104), but in the LXX. A reason for the use of ἐκκ. here may be that it is a general word for the permanent body of the Church, and is appropriately used for the title of its ministers (cf. Matt. xvii. 17 'if thy brother sin against thee'...εἶπε τῇ ἐκκλησία, which has much the same force as 'the elders of the Church' here), while συναγ. refers strictly to the congregation in a particular building. If James presided over the council at Jerusalem and wrote the letter preserved in the Acts, he cannot have been ignorant of πρεσβύτεροι. We need not of course suppose the word to be used in its later hierarchical sense (see *Dict. of Chr. Ant.* under 'Priest'): Bede *in loc.* understands it simply of age and experience, *tristato praecipiens ut ipse pro se oret et psallat, infirmanti autem vel corpore vel fide mandans ut, qui maiorem sustinuit plagam, plurimorum se adiutorio et hoc seniorum curare meminerit; neque ad iuniores minusque doctos causam suae imbecillitatis referat, ne forte quid per eos allocutionis aut consilii nocentis accipiat*. It seems better, however, to regard it as an official title, denoting the leaders of the local Christian society (οἱ προϊστάμενοι 1 Thess. v. 12, οἱ ἡγούμενοι Heb. xiii. 17), who would exercise a general superintendence over the activity of the individual members and over the use to be made of the χαρίσματα. Those who possessed these gifts in the largest measure would doubtless be themselves included in the council of elders (το πρεσβυτεριον 1 Tim. iv. 14). On notification of a case of sickness, the council would, we may suppose, consider whether it was a fit case for the exercise of the χάρισμα, and would depute some of their body to attend to the case and unite in prayer for the sick person (Matt. xviii. 20). Schneckenburger is, I think, right in his view that the

¹ Cf. Schürer *Jewish People* Div. II. vol. 2 § 27, pp. 53-65, § 31, pp. 243-252, Eng. tr. ed. I. We learn from Epiphanius that the Jewish titles were still retained in his time by the Ebionites of Palestine (*Haer.* xxx. 18 πρεσβυτερος γὰρ οὗτοι

writer is not here commending a new remedy, but *remedii semper usitati rectum usum commendare*. . . *Noluit tumultario charismatum usu ordinem, iam docendi promiscue pruritu* (iii. 1) *labefactatum, magis turbari*. In Clem. Hom. *Ep. ad Jac.* 12 it is said to be the duty of the deacons, as the eyes of the bishop, to inform the congregation of all cases of sickness, in order that they may visit the sick and give such assistance as the president may think fit. Wetst. quotes from rabbinical writings showing that it was the custom to send for a rabbi in sickness, and that sometimes as many as four visited the sick at one time. Polycarp (*ad Phil.* 6) mentions visitation of the sick as a duty of the elders επισκεπτομενοι παντας ασθενεις, see Acts xx. 35. On the treatment of the sick and the use of the physician cf. Sir. xxxviii. 1-15 esp. ver. 9 εν αρρωστήματί σου. . . ευξαι Κυριω και αυτος ιάσεται σε.

προσευξάσθωσαν επ' αυτον.] 'Let them pray (stretching their hands) over him.' Origen (*Hom. in Lev.* ii. 4) comparing the ways of propitiation under the old and new covenants, quotes this verse as follows *si quis autem infirmatur, vocet presbyteros ecclesiae, et imponant ei manus, ungentes eum oleo in nomine Domini. Et oratio fidei salvabit infirmum et, si in peccatis fuerit, remittentur ei*. I do not think this implies any denial of the beneficial effect of oil in bodily sickness (as Dr. Plummer seems to hold in his note on this passage): it is merely that Origen does not care to dwell upon it, as it is unconnected with his particular subject. For the acc. cf. μη κλαίετε επ' εμε Luke xxiii. 28, ονομαζειν επι τους εχοντας τα πνευματα το ονομα του Κυριου Acts xix. 13. It often alternates with the dat. as in Zech. xii. 10 κοφονται επ' αυτον, ως επ' αγαπητω, and σπλαγχνιζομαι επ' αυτον Matt. xv. 32, Mark viii. 2, ix. 22, but επ' αυτη Luke vii. 13; so πιστευω followed by επι with acc. Acts ix. 42, but with dat. Rom. iv. 3, 1 Tim. i. 16: cf. Winer, pp. 508, 510.

ἀλείψαντες ελαίω.] Anointing the sick was customary, see *D. of B.* under 'Medicine' and also vol. iii. p. 395, and for instances Isa. i. 6, Luke x. 34. Herod in his last illness was recommended a bath of oil by his physicians (*Jos. B. J.* i. 33. 5). The medicinal properties of oil are also praised by Philo (*Somn. M.* i. 666), Pliny (*N.H.* xxiii. 34-50), and Galen (*Med. Temp.* bk. ii.). The latter calls it *αριστον ιαματων πάντων τοις εξηραμμενοις και αυχμωδεσι σωμασιν*. Here the anointing is accompanied by a miraculous healing in answer to prayer, as we are told of the Twelve (Mark v. 13) *ἤλειφον ελαίω πολλους αρρώστους και εθεράπευον*. Nothing is specified as to the use of oil in the promise recorded by the same Evangelist (xvi. 18) *επι αρρωστους χειρας επιθήσουσιν και καλως εξουσιν*, or in Acts xxviii. 8, where St. Paul is said to have healed the father of Publius by prayer and the laying on of hands. In the church of Corinth (1 Cor. xii. 9) gifts of healing (*χαρισματα ιαμάτων*) are mentioned along with the other manifestations of the Spirit, but again nothing is said as to their mode of working. So too Irenaeus (ii. 32. 4) asserts that miraculous powers might still be witnessed in his day, *αλλοι τους καμνοντας δια της των χειρών επιθεσεως ιωνται*, but is silent as to the use of oil: Augustine in his long list of contemporary miracles (*Civ. D.* xxii. 8) only once mentions the use of oil. On the other hand Tertullian (*ad Scap.* 4) says Septimius Severus

was cured with oil by the Christian Proculus ; and in the Gospel of Nicodemus (c. 19) Seth, having asked for oil from the tree of life to heal his father Adam, is told that this is impossible, but that hereafter the Christ would come *καὶ ἀλειψεί αὐτὸν τῷ τοιούτῳ ἐλαίῳ καὶ ἀναστήσεται... καὶ τότε ἀπο πάσης νόσου ἰαθήσεται*. We learn from Irenaeus (i. 21. 5, cf. August. *Haeres.* 16, Epiphanius. *Haeres.* xxx. 2) that the Gnostic sects of the Heracleonites and Marcosians anointed the dying with oil and water to protect them from hostile spirits in the other world. Chrysostom, *Hom.* 3 *in Matt.* (Migne *Patrol. Gr.* vol. 57, col. 384), magnifying the sanctity of Church vessels generally, says, those know how far our lamps surpass all others *οσοὶ μετὰ πίστεως καὶ εὐκαιρῶς ἐλαίῳ χριστάμενοι νοσήματα ἐλυσαν*, from which it is inferred that the oil for anointing the sick was taken from the lamps used in church, as is still the custom in the Greek Church, cf. Neale's *Eastern Church, Introd.* pp. 966, 1037, *Dict. of Chr. Ant.* under 'Oil,' pp. 1453 foll. Cassianus speaking of Abbot Paul says (*Coll.* vii. 26) such virtue proceeded from him, that *cum de oleo quod corpore contigisset unguerentur infirmi, confestim cunctis valetudinibus curarentur*. This may be compared with Chrys. *Hom. in Mart.* (*Patr.* vol. 50. col. 664), where he recommends, as a remedy against drunkenness, the anointing of the body with oil taken from the martyrs' tombs. So the Nestorians mix oil, water, and the relics of some saint or, if these are not to be procured, dust from the scene of a martyrdom, and anoint the sick with it (Neale, *l.c.* p. 1036, and cf. Greg. T. *Mir. Mart.* i. 2). On the Oil of the Cross see *Dict. Chr. Ant.* *l.c.* [See Harnack's *Medicinisches aus der ältesten K.G.* 1892.]

From these facts it may be probably inferred that, the anointing with simple oil having ceased to be effective in healing the sick, some endeavoured to add fresh virtue to the oil either by special consecration, or by combining it with the relics of saints, while others, like the followers of Heracleon and the Church of Rome in later times, supposed it to retain a purely spiritual efficacy, thus changing a hypothetical appendage to the injunction (*καὶ ἀμαρτίας ἡ πεποιηκῶς*) into the essence of the injunction itself. There is, I believe, no recorded instance during the first eight centuries of the anointing of the sick being deferred, as having only a spiritual efficacy, to the point of death, except among the Heracleonites, whose conception of the use of the anointing, as described by Epiphanius, *l.c.*, is almost in verbal agreement with the language of a monastic rule for Extreme Unction contained in Martene (*De Antiquis Ecclesiae Ritibus*, vol. v. p. 241) *ut more militis uncti praeparatus ad certamen aereas possit superare potestates*.

Many stories are told of cures wrought by the Unction for the Sick in *D. of Christian Ant.* pp. 1455 and 2004. In the Greek Church the oil, called *ευχέλαιον*, is usually consecrated by seven priests. In the West we find the oil consecrated by laymen and even by women as late as the 6th century. In the 8th century Boniface ordered all presbyters to obtain the oil of the sick from the bishop. It is curious that in the early church it was not necessary for the anointing to be

done by a priest: it was frequently performed by the sick man or by his friends.¹ It is not till A.D. 852 that the function of anointing is confined to the priest. The original intention for the healing of the body was forgotten and 'the rite came to be regarded as part of a Christian's immediate preparation for death. Hence in the 12th century it acquired the name of *unctio extrema*. . . . In the 13th century it was placed by schoolmen among the seven rites to which they then limited the application of the term sacrament.'

The effect of this sacrament is thus defined by the Council of Trent (*sessio decima quarta*.) After declaring (cap. 1) that it was ordained by Christ (Mark vi. 13) and promulgated in this verse by St. James, the decree continues (cap. 2) *res et effectus hujus sacramenti illis verbis explicatur: Et oratio fidei salvabit infirmum et alleviabit eum Dominus; et si in peccatis sit, dimittentur ei. Res etenim haec est gratia Spiritus sancti, cujus Unctio delicta, si quae sint adhuc expianda, ac peccati reliquias abstergit et aegroti animam alleviat et confirmat...et sanitatem corporis interdum, ubi salutis animae expedierit, consequitur.* The dogma is clenched by the following anathemas: Can. I. *Si quis dixerit extremam Unctionem non esse vere et proprie Sacramentum a Christo Domino nostro institutum et a beato Jacobo Apostolo promulgatum, sed ritum tantum acceptum a patribus aut figmentum humanum; anathema sit.* Can. II. *Si quis dixerit sacram infirmorum Unctionem non conferre gratiam nec remittere peccata nec alleviare infirmos, sed jam cessasse, quasi olim fuerit gratia curationum; anathema sit.* Similarly in Canons III, and IV. those are anathematized who think that the Roman rite is opposed to the teaching of St. James and may be safely neglected by Christians, as well as those who think that the Elders mentioned by St. James are other than episcopally ordained priests. The Roman Catechism adds that it is only to be administered to those who are dangerously ill, that the oil is to be applied to those parts of the body *in quibus potissimum sentiendi vis eminent, eyes, ears, nose, mouth, hands, feet, renes etiam veluti voluptatis et libidinis sedes.* Pastors must instruct their people that by this sacrament venial sins are remitted, the soul is freed from the weaknesses contracted by sin, and filled with courage, hope, and joy. If bodily health does not now follow it, this is to be ascribed to the want of faith of those who administer or receive the sacrament. In the form of Visitation for the Sick, in the English Prayer-book of 1549, anointing was allowed if the sick person desired it: 'then shall the priest anoint him on the forehead or breast only, making the sign of the Cross and saying thus' (a prayer for the inward anointing of the soul and for a restoration of bodily health).

As regards the Greek Church Dr. King says (*Rites and Ceremonies of the Greek Church in Russia*, 1772, p. 305) 'though the Greek Church reckons it (the anointing of the sick) in the number of her mysteries, yet it is certain there is nothing throughout the whole office which

¹ Caesarius of Arles (502 A.D.) during an epidemic recommends a person to anoint both himself and family with blessed oil (*Serm.* 89. 5).

implies that it should be administered only to persons *periculose aegrotantibus et mortis periculo imminente*, as is prescribed in the Roman Church. On the contrary it may . . . be used in any illness as a pious and charitable work, but not of necessity; and thence I presume the doctors of this church maintain that this mystery is not obligatory or necessary to all persons.'

It is curious that there is no note on this verse in Theophylact, Euth. Zig., or Cramers's *Catena*. Oecumenius on *ἀλειψαντες ελαιω* refers simply to the miracles in the Gospels without alluding to any sacramental use of oil in his own day: *τουτο και του Κυριου εστι τοις ανθρωποις συναναστρεφομενου οι αποστολοι εποιουν αλειφοντες τους ασθενουντας ελαιω και ιωμενοι*. Bede in like manner speaks only of the use of oil for healing bodily disease: *hoc et apostolos fecisse in Evangelio legimus, et nunc Ecclesiae consuetudo tenet ut infirmi oleo consecrato ungantur a presbyteris et oratione comitante sanentur. Nec solum presbyteris, sed, ut Innocentius papa scribit, etiam omnibus Christianis ut licet eodem oleo in sua aut suorum necessitate ungendero, quod tamen oleum non nisi ab episcopis licet confici. Nam quod ait, 'Oleo in nomine Domini,' significat oleum consecratum in nomine Domini: vel certe quia etiam, cum unguunt infirmum, nomen Domini super eum invocare debent*. Luther's opponent, Cardinal Cajetan, in his comment on this verse denies that it has any reference to the Sacrament of Extreme Unction: *Textus non dicit 'Infirmatur quis ad mortem?' sed absolute 'Infirmatur quis?' et effectum dicit infirmis alleviationem, et de remissione peccatorum non nisi conditionaliter loquitur. . . . Praeter hoc quod Jacobus ad unum aegrum multos presbyteros tum orantes tum ungentes mandat vocari, quod ab extrema unctione alienum est*.

ἐν τῷ ὀνόματι τοῦ Κυρίου.] In v. 10 we had the same phrase used of the prophets only with the omission of the article before K. It is probable, however, that the words τ. K., which are bracketed by WH., are merely an explanatory gloss, as they are not found in B and are variously given in the other MSS. In that case το ὄνομα will be used here as in 3 John 7 (where see Westcott), Acts v. 41 (where αὐτου or some other specifying genitive is added in the inferior MSS.), Lev. xxiv. 11, cf. above ii. 7, and the similar use of η ὁδός in Acts ix. 2, xix. 9, etc.¹ All cures were wrought in the name of Jesus Christ; cf. Mark xvi. 17 ἐν τῷ ὀνοματί μου. . . ἐπι αρρωστοὺς χεῖρας ἐπιθησοῦσιν, Luke x. 17, John xiv. 13, Acts iii. 6, 16, iv. 10, xvi. 18, xix. 13 (of the exorcists).

15 ἡ εὐχὴ τῆς πίστεως.] Prayer proceeding from faith, cf. i. 6.

σώσει τον κάμνοντα.] 'Shall restore to health him who is ailing,' cf. Mark v. 23 (lay thy hands upon her) ὡπως σωθῆ καὶ ζήσεται, *ib.* vi. 56, iii. 4, viii. 35, etc.: so in classical writers, Lys. p. 107 Ἀνδοκιδῆς εχει τα μνηντρα σωσας την αυτου ψυχην ἑτερων δια ταῦτα αποθανοντων: hence the word σῶστρον was used of a doctor's fee. This is the only passage in the N.T. in which κάμνω is found in this sense, though it is common enough in classical writers, who also use the aor. and perf. participles

¹ Compare Clem. R. ii. 13 ἵνα τὸ ὄνομα μὴ βλασφημηται, where Lightfoot refers to his note on Ignat. *Eph.* 3, also Taylor, *Jewish Fathers*, p. 81.

of the dead. I see no ground for the distinction made by some between *ασθενῶ* and *καμνω*.

ἐγερεῖ αὐτὸν ὁ Κύριος.] Cf. Mark i. 31 *προσελθὼν ἡγειρεν αὐτην*, Matt. ix. 5. Psa. xli. 8-10. Dean Plumtre compares Acts ix. 34 'J. C. maketh thee whole.' The R.C. interpreters understand it of spiritual comfort.

καὶν.] - Not to be taken in its more usual sense 'even if,' as Alford, Huther, and B. Weiss. Huther denies that it can ever have the copulative force, but see Mark xvi. 18 *καὶν θανάσιμον τι πιωσιν*, Luke xiii. 9 *καὶν μὲν ποιήσῃ καρπὸν*, Demosth. *F.L.* 411 *οὗτος ἐκτρεπεται με νυν ἀπαντων, καὶν ἀναγκασθῆ που συντυχεῖν, ἀπεπήδησεν εὐθέως*, Xen. *Ἀναβ.* i. 8. 12 *Κῦρος εβόα ἀγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων ὅτι ἐκεῖ βασιλευς εἶη, καὶν τοῦτ', εφη, νικωμεν, πάνθ' ἡμῖν πεποιηται*, *ib.* iii. 36, *Isaëus* p. 66, 4 *ὁμοίως ὑπαρχει τὴν αὐτὴν εἶναι μητέρα, καὶν ἐν τῷ πατρῷ μνη τις οἰκῶ, καὶν ἐκποιηθῆ*, and often in the newly discovered *Constitution of Athens*, e.g. § 61 *καὶν τινα ἀποχειροτονησῶσιν κρίνουσιν ἐν τῷ δικαστηρίῳ, καὶν μὲν ἀλω τιμῶσιν*. It occurs twice in *Clem. Al. Strom.* vii. § 73.

ἀμαρτίας ἢ πεποιηκός.] We might ask why St. James puts the commission of sin hypothetically after he had distinctly said *πολλὰ πταίοντες ἀπαντες*. But the clause is probably to be taken as meaning 'if he has committed sins which have given rise to this sickness,' cf. Matt. ix. 2-5 (the healing of the paralytic), John v. 14, *ib.* ix. 2, 1 Cor. xi. 30, Deut. xxviii. 22, 27, Psa. xxxviii., Job xxxiii. 19 foll., Test. Gad. 5 *ἐπηγάγε μοι ὁ Θεὸς νοσον ἡπατος, καὶ εἰ μὴ εὐχαι τοῦ πατρὸς μου ἔφθασαν* (I should have died), *δι' ὧν γὰρ ἀνθρώπος παρανομεῖ, δι' ἐκείνων καὶ κολάζεται*. There is a Jewish saying 'No sick man recovers from sickness till his sins have been forgiven' (*Nedarim* f. 41a cited by Schneckenburger). Lange compares Isa xxxiii. 24 'The inhabitant shall not say I am sick: the people that dwell therein shall be forgiven their iniquity.'

ἀφεθήσεται αὐτῷ.] Impersonal: 'forgiveness shall be extended to him,' cf. Matt. vii. 2 *ἀντιμετρηθήσεται αὐτῷ, ib.* ver. 7 *δοθήσεται*, xii. 32 *ὅς ἐάν εἰπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου ἀφεθήσεται αὐτῷ*, xxv. 29, Luke xiv. 14 *ἀνταποδοθήσεται*, Rom. x. 10 *καρδία πιστευεται...στόματι ὁμολογεται*, 1 Pet. iv. 6 *ευηγγελισθῆ*, Polyc. *Phil.* 2 *ἀφιετε καὶ ἀφεθήσεται ὑμῖν*, *Clem. R.* i. 13, *Euseb. H.E.* ii. 9 *κατὰ τὴν ὁδὸν ἠξίωσεν ἀφεθῆναι αὐτῷ ὑπο τοῦ Ἰακώβου*.

16. ἐξομολογεῖσθε ὅν ἀλλήλοις τὰς ἀμαρτίας.] Instead of *τὰς ἀμαρτίας*, read by W.H. Ti. Treg. with the best MSS., Alford reads *τὰ παραπτώματα*, found in K L Pesh., Theophylact, Oecumenius, and Origen in *Proverb.* (*Mai Nov. Bib.* vii. 51) *ὁ Ἰακώβος φησίν, ἀλλήλοις ἐξαγγέλλετε τὰ παραπτώματα ὑμῶν ὡς ἰαθήτε*. It may perhaps receive some slight support from the *Didache* 4. 14 *ἐν ἐκκλησίᾳ ἐξομολογήσῃ τὰ παραπτώματά σου καὶ οὐ προσελευσῇ ἐπὶ προσευχῆν σου ἐν συνειδήσει πονηρα. ib.* xiv. 1 *κατὰ κυριακὴν...κλάσατε ἄρτον καὶ εὐχαριστήσατε προεξομολογησάμενοι τὰ παραπτώματα ὑμῶν ὅπως καθαρα ἡ θυσία ὑμῶν ἢ πῶς δε εχων τὴν ἀμφιβολίαν μετὰ τοῦ εταίρου αὐτοῦ μὴ συνελθῆτω ὑμῖν εὖς οὐ διαλλαγῶσιν, ἵνα μὴ κοινωθῆ ἡ θυσία ὑμῶν*, *Clem. Ep. ad Jac.* 15 *ἐξομολογουμενοι τὰ παραπτώματα καὶ τὰ ἐξ ἐπιθυμιῶν ἀτάκτων σωρευθέντα κακά, αὐτὰ τῷ ὁμολογήσαι ὥσπερ ἀπεμέσαντες κουφίζεσθε τῆς νοσοῦ, προσιεμενοι τὴν ἐκ τῆς ἐπιμελείας σωτηρίου*

ὑγίαιαν. The latter reading seems to agree better with what appears to be the sense of the passage, if we understand it as referring to our Lord's words reported in Matt. v. 23 foll. and vi. 14: the sins of the sick man will only be forgiven if he forgives others who have injured him, and if he makes amends for any injuries he may himself have committed. St. James expands the precept out of its narrow application 'let the sick man confess his trespasses to those against whom he has trespassed and let them in turn confess any trespasses, which they may have committed against him, and join in prayer for him, in order that he may be healed of his bodily ailment,' into the general rule 'confess your trespasses to each other, and pray for each other at all times, that ye may be healed of all your diseases whether of body or soul.' The use of the word οὖν implies the close connexion of the present with the preceding clause ('since prayer has such power, pray for each other; and, that you may be able to do this better, confess your faults to each other').

If we read ἀμαρτίας it is more natural to understand the confession to refer not to trespass towards man, but to sins towards God (though ἀμαρτάνω is also used of the former, as in Matt. xviii. 15, 21). Such confession (ἑξομολόγησις)¹ was made to John the Baptist (Matt. iii. 6) and by the penitents at Ephesus to Paul (Acts xix. 18), but for long after the apostolic age it seems to have been unusual, except in the case of converts or penitents who were under ecclesiastical censure. For others the words of Augustine held good (*Conf. x. 3*) *quid mihi est cum hominibus ut audiant confessiones meas, quasi ipsi sanaturi sint omnes languores meos?* and the even stronger words of Chrysostom (*Hom. xx. in Gen. p. 175*) quoted in Bingham xviii. 3, and in *Dict. of Ch. Ant.* under *Exomologesis*. We need not, however, suppose any reference here to a formal confession of sin, but merely to such mutual confidences as would give a right direction to the prayers offered by one for the other: so Augustine, commenting on this verse (*Tract. 58 in Johan.* quoted by Bingham, *l.c.*), and Bede *quotidiana leviaque peccata alterutrum coequalibus confiteamur eorumque quotidiana credamus oratione salvari*; though the latter adds *gravioris leprae immunditiam juxta legem sacerdoti pandamus atque ad ejus arbitrium qualiter et quanto tempore jusserit purificare curemus*. The Greek commentators have no note here. Origen (*Hom. ii. in Ps. xxxvii.*, Lomm. xii. p. 266) points out the use of such confession and at the same time recommends caution in choosing the person to whom confession should be made. He does not limit the selection to presbyters, though they would naturally be thought of, and are generally specified by later writers on the subject.

Some of the Romish controversialists, as Bellarmine, cited by Hooker vi. 5, maintain that St. James in this passage alludes to auricular confession, but Cajetan again speaks the language of common sense: *nec hic est sermo de confessione sacramentali (ut patet ex eo quod dicit 'con-*

¹ St. John uses the active of the simple verb in place of the more common ἑξομολογούμεναι, see 1 John i. 9 ἐὰν ὁμολογῶμεν τὰς ἀμαρτίας. In the LXX. εξαγορεύω is used in the same sense.

fitemini invicem'; sacramentalis enim confessio non fit invicem, sed sacerdotibus tantum), sed de confessione qua mutuo fatemur nos peccatores ut oretur pro nobis, et de confessione hinc et inde erratorum pro mutua placatione et reconciliatione. So Luther, quoted by D'Aubigne *Reformation* iii. 18, 'A strange confessor. His name is "One another."' The practice of auricular confession was not made generally obligatory even by the Church of Rome till the Lateran Council of 1215 under Innocent III., which ordered that every adult person should confess to the priest at least once in the year. In all other Churches it is still optional. Mutual confession was an early custom in monasteries,¹ and the Moravian Societies (which Wesley took as the pattern for the Methodist Classes) used to meet two or three times a week 'to confess their faults one to another and to pray for one another that they might be healed.' The word Exomologesis was borrowed by the Latin Christians, cf. Tertull. *Orat.* 7. For further information see articles on Exomologesis and Penitence in *D.C.A.*

ὅπως ἰαθήτε.] For the use of ἰασθαι in reference to the diseases of the soul cf. Heb. xii. 13, 1 Pet. ii. 24, Matt. xiii. 15, Deut. xxx. 3 ἰασεται Κύριος τὰς ἀμαρτίας σου, 2 Chron. xxx. 20, Isa. vi. 10, lvii. 19, Sir. xxxviii. 3, etc., Herm. *Sim.* 9. 23, also the remarkable parallel in Arrian *Anab.* vii. 29 μὴ γὰρ ἐμοίγε δοκεῖ ἰασίς ἀμαρτίας ὁμολογεῖν τε ἀμαρτάνοντα καὶ δῆλον εἶναι ἐπ' αὐτῷ μεταγιγνώσκοντα. If the word is understood literally of bodily disease (cf. Sir. xxxviii. 2 τέκνον ἐν ἀρρωστηματί σου μὴ παραβλέπε ἀλλ' εὐξαι Κυρίῳ καὶ αὐτὸς ἰάσεται σε), as by De Wette, Huther, and Spitta, the connexion of thought is perhaps closer, keeping to the subject of the miraculous cure, which is spoken of in the preceding verse and seems to be referred to in the words which follow, dwelling on the miraculous power of the prayer of Elijah.

πολὺ ἰσχύει δέησις δικαίου.] Compare the saying of R. Jehuda *poenitentia potest aliquid sed preces possunt omnia*, and the promise in Matt. xvii. 20, 21, *ib.* xxi. 21, 22, Mark xi. 22-26, Phil. iv. 13, 1 John v. 14-16, Psa. cxlv. 18, 19, Prov. xv. 29, Sir. xxxii. 7, Clem. R. 21 μαθέτωσαν τι ταπεινοφροσύνη παρα Θεῷ ἰσχυεῖ. For δικαίου cf. v. 6: he is one who by faith fulfils the νόμος ἐλευθερίας. Bp. Wordsworth (*Stud. Bib.* i. 128) and Ronsch (*Das Neue Test. Tertullians*) hold that Tertullian never quotes from St. James; but is there not a reference to this passage in the *De Oratione* c. 28? We find there 1st an allusion to the prayer of Elijah *retro oratio imbrum utilia prohibebat*, and 2nd to the much-availing 'prayer of righteousness': *nunc vero oratio justitiae omnem iram Dei avertit*, and its employment *defunctorum animas de ipso mortis itinere vocare, debiles reformare, aegros remediare . . . Eadem diluit delicta, tentationes repellit*: cf. above ver. 15 and below ver. 20, also i. 5, 6. Spitta strangely understands by δικαίου 'the righteous in heaven' and compares Enoch xxxix, 4 foll. 'the righteous in their dwellings with the angels interceded for the children of men, and righteousness flowed before them as water, and mercy like dew upon the earth,' *ib.* xlvi. 2.

¹ See examples in Martene *Ant. Eccl. Rit.* iv. p. 38, Athanas. *Vit. Ant.* p. 75.

ἐνεργουμένη.] Is this passive or middle? Of the former we have examples 1 Esdr. ii. 19 ἐνεργεῖται τα κατὰ τον ναον 'the works of the temple are being pushed on,' Joseph *Ant.* xv. 5. 3 τον δὲ πολέμον οτι καὶ θελεῖ τουτον ἐνεργεῖσθαι καὶ δικαίον οιδεν, δεδηλωκεν αὐτος ὁ Θεός, *Arist. Phys.* ii. 3 *fin.* τα ενεργουντα (προτερα) προς τα ἐνεργουμενα, *Polyb.* i. 13. 5 ο πόλεμος ἐνήργετο, *ib.* ix. 13. 9 δι' ὧν ἐνεργηθήσεται το κριθην, *Barn.* i. 7 τα καθ' ἑκαστα βλέποντες ενεργουμενα 'seeing the several prophecies being accomplished,' *Justin Apol.* i. 12 πεπέισμεθα ἐκ δαιμόνων ταῦτα ἐνεργεῖσθαι, *ib.* 26, *Apol.* ii. 7, *Tryph.* 78 εἰπων τους τα Μίθρα μυστηρια παραδιδοντας... υπο του διαβολου ἐνεργηθῆναι εἰπεῖν, *ib.* (the Magi were carried away) προς πάσας κακας πράξεις τας ἐνεργουμένας υπο του δαιμονιου, *ib.* 79, and 18 τα ἐξ ανθρωπων καὶ δαιμονων ἐνεργουμενα εἰς ἡμᾶς, hence the term ἐνεργουμενος used of those possessed (cf. *Suicer* i. p. 1115), *Clem. Al. Str.* iv. 603 ἀνάγκη ομολογεῖν ἢ τὴν κολασιν μὴ εἶναι ἀδικον... ἢ ἐκ θελήματος Θεου ενεργεῖσθαι καὶ τους διωγμους, *ib.* 615 το αυτο εργον διαφοραν ἰσχει, ἢ δια φόβον γενόμενον ἢ δι' ἀγάπην τελεσθεν, καὶ ἡτοι δια πιστεως ἢ και γνωστικῶς ἐνεργουμενον, v. 25, vi. 752 τα εκ τῆς θειας δυναμews δια των ἀγιως βεβιωκοτων εἰς τὴν ημετεραν ἐπιστροφην παραδόξως ἐνεργουμενα, vii. 890 εικότως αν διὰ τοῦ Κυριου προς τὴν τῶν ανθρωπων ευεργεσίαν ενεργουμενος (*Lect. inc.*), *Clem. Al. Paed.* ii. p. 199 αἰσχρον ἢ κακια καὶ τα κατ' αυτην ενεργουμενα, *Clem. Hom.* ix. 12 πολλοι, ουκ εἰδοτες ποθεν ἐνεργουνται, ταις τῶν δαιμονων κακαις ὑπονοίαις... συντιθενται, *Arethas in Apoc.* v. 6 τα σωματα τῶν θησκοτων τρεις ημερας διακαρτερεῖν τῇ φυσικῇ ζωῇ ενεργουμενα (*i.e.* being animated or energized by the mere life of nature). *Stephanus* cites *Polyb.* i. 13. 5, ix. 12. 3, 7 and 13. 9, as *exx.* of the passive, he adds, however, '*inuenitur autem in N.T. ἐνεργεῖσθαι significatiōne etiam activa,*' which the latest editor corrects in the words *immo semper passiva.* [So *Dr. Hort* (in the edition of *Cl. Al. Strom.* vii.) writes on p. 852 ἡ ἀκοή ενεργουμένη, 'passive as always.'

It is denied, however, by some of the commentators that this use is ever found in the N.T., (*Alf.*), or at least in the writings of *St. Paul* (*Lightfoot* on *Gal.* v. 6 πιστις δι' ἀγαπης ἐνεργουμενη). The latter says 'the Spirit of God or the Spirit of Evil' ἐνεργεῖ [cf. *1 Cor.* xii. 6 διαιρεσεις ἐνεργημάτων εἰσὶ καὶ ο αὐτος Θεος ο ἐνεργῶν τα πάντα ἐν πασιν, *Gal.* ii. 8 ὁ ενεργησας Πητρῶ... ἐνήργησεν καὶ ἐμοι, *Eph.* i. 20 κατὰ τὴν ἐνεργειαν ἣν ἐνήργηκεν ἐν Χριστῶ, *Phil.* ii. 13, *Just. Tryph.* 27, 94, 95, and (of Satan) *Eph.* ii. 2 τοῦ πνευματος του νυν ενεργοῦντος ἐν τοις υιοις τῆς ἀπειθείας, *Barn.* ii. 1 ὁ ἐνεργῶν (=Satan), *Justin M. Apol.* i. 5 οἱ δαιμονες ἐνήργησαν ὡς ἄθεον καὶ ἀσεβῆ αποκτεῖναι (τον Σωκράτη) καὶ ομοιως ἐφ' ἡμων το αυτο ενεργουσιν, *ib.* 26 δια τῆς των ενεργουντων δαιμονων τεχνης δυνάμεις ποιησας μαγικάς, and a little below *Μενανδρον ενεργηθεντα υπο τῶν δαιμονίων*, *ib.* 23, 54, 62, 63, 64, *Apol.* ii. 8, *Tryph.* 69], 'the human agent or the human mind ενεργεῖται (middle).' It is, however, not quite correct to say that the human agent ενεργεῖται: the word in the N.T. is always used of some principle or power at work, whether in the soul or elsewhere, *e.g.* *Rom.* vii. 5 οτε ἡμεν ἐν τῇ σαρκι, τα παθηματα τῶν ἀμαρτιῶν τα δια τοῦ νομου ἐνήργεῖτο ἐν τοις μέλεσιν ἡμῶν, *2 Cor.* i. 6 υπὲρ τῆς υμῶν παρακλησεως τῆς ενεργουμενης ἐν υπομονῇ, *ib.* iv. 12 ὁ θάνατος ἐν

ἡμῶν ἐνεργεῖται, Eph. iii. 20 (to Him that can do exceeding abundantly) κατα τὴν δυνάμιν τὴν ἐνεργοῦμενην ἐν ἡμῶν, Col. i. 29 ἀγωνιζόμενος κατα τὴν ἐνέργειαν αὐτοῦ (i.e. Christ) τὴν ἐνεργοῦμενην ἐν ἐμοὶ ἐν δυνάμει, 1 Thess. ii. 13 (λογὸς Θεοῦ) ἐνεργεῖται ἐν ὑμῖν τοῖς πιστευουσιν, 2 Thess. ii. 7 τὸ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας. Again the active is not exclusively confined in the Hellenistic writers to the immediate action of a good or evil spirit, cf. Prov. xxi. 6 ὁ ἐνεργῶν θησαυρίσματα γλωσση ψευδεῖ μάταια διώκει 'he that getteth treasures by falsehood,' Matt. xiv. 2 αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ (with which compare ἐνεργοῦμενην used in Eph. iii. 20, Col. i. 29), Wisd. xv. 11 ἠγνοῆσε τὸν ἐμπνέσαντα αὐτῷ ψυχὴν ἐνεργούσαν, Prov. xxxi. 12 ἡ γυνὴ ἐνεργεῖ τῷ ἀνδρὶ εἰς ἀγαθὰ πάντα τὸν βίον, cf. Jos. B. J. iv. 6 τὰ δοχθέντα ταχίον καὶ τῆς ἐπινοίας ἐνήργουν ('put in practice'), Just. *Tryph.* 7 οἱ ψευδοπροφῆται δυνάμεις τινὰς ἐνεργεῖν τολμῶσι. When we compare such instances of the transitive use of the act. as Gal. iii. 5 ὁ ἐνεργῶν δυνάμεις ἐν ἡμῶν, Phil. ii. 13 ὁ ἐνεργῶν ἐν ὑμῖν τὸ ἐνεργεῖν, Eph. i. 20 ἡν (ἐνεργεῖαν) ἐνήργησεν ἐν Χριστῷ, and the use of the passive noun ἐνεργημα, it seems more natural to understand ἐνεργεῖσθαι here with a passive force, of prayer actuated or inspired by the Spirit, as in Rom. viii. 26 (so Bull '*fervere atque impetu quodam divino acta et incitata*,' Benson 'inspired,' Macknight 'inwrought prayer,' Bassett, 'when energized by the Spirit of God'). In like manner Chrysostom on Rom. vii. 5 οὐκ εἶπεν, ἀνεργεῖ τὰ μέλη, ἀλλ' ἀνεργεῖτο ἐν τοῖς μέλεσιν, δεικνὺς ἐτερωθεν οὐσαν τῆς πονηρίας τὴν ἀρχὴν, ἀπο τῶν ενεργουντων λογισμῶν, οὐκ ἀπο τῶν ενεργουμένων μελῶν. Cf. Bull *Examen Censurae* (vol. v. pp. 22 foll.) 'ἐνεργεῖσθαι, fere semper id significat quod Latine dicimus agi, agitari, exerceri, effici': he supports this by Tertullian's renderings of Rom. vii. 5 and Gal. v. 6, and by Chrys. on 2 Cor. i. 6 ἡ σωτηρία ὑμῶν τότε ἐνεργεῖται μειζόνως, τοῦτο ἐστὶ δεικνύται, ἀξεται, ἐπιτείνεται, ὅταν υπομονὴν ἔχη... οὐκ εἶπεν, τῆς ἐνεργουσης, ἀλλὰ τῆς ἐνεργουμένης, δεικνὺς ὅτι ἡ χάρις πολλὰ εἰσέφερεν ἐνεργουσα ἐν αὐτοῖς. The passive interpretation being thus supported by the early Greek and Latin commentators, as well as by the constant usage in non-biblical Greek, we are naturally led to ask whether there is any necessity for a different explanation in the nine passages of the N.T. in which the word occurs, viz. eight times in St. Paul and once here. Dr. E. A. Abbott writes to me that, after careful examination of all the Pauline passages, he is convinced that the passive meaning is not only possible but in every case superior to the middle; and Dr. Hort in a private letter takes the same view of our text and of Gal. v. 6 without giving an opinion as to the other examples. Those who attribute the middle sense to St. Paul may illustrate the relations of the active to the middle by the analogy of τιθέναι and τιθεσθαι νομον. God acting by his own sovereign will ἐνεργεῖ, the principle of good which he engrafts into our nature ἐνεργεῖται. But whatever may be our judgment about St. Paul's usage, there is no reason to suppose that St. James would have departed from what appears to have been the uniform custom of all other writers.

I turn now to the explanations offered by previous editors. The old Greek commentators give it a passive sense, Oecumenius and Theophylact interpreting it much as Matthaei's scholiast, *συνεργοῦμενη*

υπο της του δεομένου γνώμης καὶ πράξεως, 'assisted by (actualized by) the intention and the action of the sick man,' and not far otherwise Euthymius and Cramer's *Catena* 'strengthened and heartened by the penitence and obedience of the sick,' which they illustrate by the case of Samuel forbidden to pray for Saul, of Jeremiah forbidden to pray for the Jews. They also give a second interpretation, according to which the just man's prayer is energized by his own life of active godliness (τὴν δεησιν ἐνεργον καὶ ζῶσαν τοῖς τροποῖς τῶν ἐντολῶν ψυχουμένην ...ισχυραν καὶ πάντα δυναμένην ὁ δικαίος ἔχει τὴν δεησιν ενεργουμένην ταις ἐντολαις): cf. Theodoret's note on the next verse ταῦτα του θεου πνευματος ἐνεργουontos εἶρηκεν ὁ προφήτης in the same *Catena*. Michaelis takes it in the way suggested above *preces agitante Spiritu effusae*. De Wette, Hofmann, Huther, Alford take it 'the prayer of a righteous man avails much in its working,' but this gives a very poor force to a word which ought from its position to be emphatic. Erdmann translates 'viel vermag das Gebet des Gerechten indem es sich wirksam erweist,' which appears to me either tautological or unmeaning: prayer is no prayer at all if it is not real. Bp. Wordsworth seems to strain the force of the preposition (which cannot be other in the verb than in the adj. ἐνεργος, from which it is derived) when he translates 'working inwardly,' 'inwardly energizing in devotion and love, so as to produce external effects in obedience.' Most commentators take it with Luther 'wenn es ernstlich ist' (so Dean Scott 'when urgent'): he compares Col. iv. 12 παντοτε ἀγωνιζόμενος ὑπὲρ υμῶν ἐν ταις προσευχαῖς; while some ignore the participial force and make it simply equivalent to ενεργῆς (Heb. iv. 12, Philem. 6) or εκτενῆς (Luke xxii. 44, Acts xii. 5), as Schneckenburger, Kern, Bouman, Wiesinger. This makes fair sense; but, as we have seen, there is no ground for supposing that ενεργουμένη may be used in the sense of ενεργῆς οὔσα. Pallad. *Laus*. 1083 B and Eustath. on *Odyss.* δ p. 197, 50 are cited for the phrase προσευχη ενεργῆς. Lange tries to combine the force of the passive and middle, 'die mit der vollen Hingebung an den gottlichen Impuls zugleich gesetzt volle Spannung des betenden Geistes.'

17. ἄνθρωπος ἦν ὁμοιοπαθῆς ἡμῖν.] The mention of prayer for the sick in ver. 15 may have suggested the thought of the prophet who raised the son of the widow of Zarephath by his prayer. The classical word ομ. is used by Paul of himself and Barnabas to the people of Lystra, by the Fathers of Christ (e.g. Euseb. *H.E.* i. 2, cf. Heb. iv. 15): in 4 Macc. xii. 13 it is used to show the atrocity of persecution, οὐκ ἠδέσθησιν ἄνθρωπος ὡν τοὺς ὁμοιοπαθεῖς καὶ ἐκ τῶν αὐτῶν γεγονότας στοιχειῶν γλωττοτομήσαι. It was necessary for the writer to insist on the resemblance between us and Elijah because of the exaggerated ideas entertained of the latter at that time (see Sir. xlvi. 1-12): 'Such potency of prayer is not out of our reach, for Elijah possessed it, though he was partaker of human weakness.' Compare Peter's words to Cornelius, Acts x. 26, and Anton. vi. 19 μή, εἴ τι αὐτῷ σοι δυσκαταπονητόν, τοῦτο ἀνθρώπῳ ἀδύνατον ὑπολαμβάνειν, ἀλλ' εἰ τι ἀνθρώπῳ δυνατόν καὶ οἰκείον, τοῦτο καὶ σεαυτῷ ἐφικτόν νομιζε with Gataker's n., also Calvin's n. here, *ideo minus proficimus ex sanctorum exemplo quia ipsos fingimus semideos vel heroes*

quibus peculiare fuit cum Deo commercium: ita ex eo quod auditi sunt nihil fiduciae concipimus. For the use of the copulative conjunction (ἦν...καί) instead of the participle (ων) see Winer, pp. 542-544 and above iii. 5 μικρον μέρος ἐστι καὶ κ.τ.λ.

προσευχῇ προσηύξατο.] For examples of similar reduplication see Luke xxii. 15 ἐπιθυμία ἐπεθυμησα, John iii. 29 χαρᾶ χαιρεῖ, Acts iv. 17 ἀπειλῇ ἀπειλησωμεθα, *ib.* v. 28 παραγγελία παρηγγείλαμεν, *ib.* xxiii. 14 αναθέματι ἀνεθεματισαμεν ἑαυτους, 2 Pet. iii. 3 ἐν εμπαιγμονῇ ἐμπαικται, Exod. iii. 16 επισκοπη ἐπέσκεμμαι, Deut. vii. 26 προσοχθισματι προσοχθειῖς καὶ βδελυγματι βδελυξῆ, Jos. xxiv. 10 εὐλογiais εὐλογησεν, Isa. xxx. 19 κλαυθμῳ εκλαυσεν, Judith vi. 4 ἀπώλεια ἀπολοῦνται, Vorst p. 626, Winer p. 584, Lobeck *Paral.* 523 foll., where analogous instances are cited from classical writers, in some of which the dative is added for precision, as in Dem. 1002. 12 γαμῳ γεγαμηκῶς *qui rite confecit nuptias*, but in others has an intensive force, as Plato *Symp.* 195 φευγειν φυγη, compare such phrases as κακος κακως, and in Lat. *occidione occidere, curriculo currere.* I cannot understand what should lead De Wette, Hofmann, Huther, Erdmann to deny this intensive force which belongs to reduplication in all languages. The last translates 'in einem Gebet betete er,' and says by this is expressed 'nicht der Charakter der Ernstlichkeit und Kraftigkeit, sondern die That des Gebets,' and so I suppose, Alford '*he prayed with prayer* (made it a special matter of prayer, not *prayed earnestly.* This adoption of the Hebrew idiom merely brings out more forcibly the idea of the verb),' though his meaning is far from clear. A similar intensive phrase is formed by the use of the participle, as in 1 Sam. xxvi. 25 ποιων ποιησεις, *δυνάμενος δυναση*, Psa. cxviii. 18 παιδευων παιδευσε, Jer. iii. 22 επιστραφήτε ἐπιστρεφοντες, Lam. i. 2 κλαιουσα εκλαυσεν.

του μὴ βρέξαι.] The genitive of the infinitive is used to express the purpose of an action in classical writers, as in Thuc. i. 4 το ληστικον καθήρει εκ τῆς θαλάσσης τοῦ τας προσοδους μάλλον ἵεναι αὐτω, but the use is much extended in the Hellenistic Greek. Thus it is found not only after verbs immediately expressive of design, as here and in Isa v. 6 ταις νεφελαις ἐντελουμαι του μὴ βρέξαι εις αὐτον νετον, and in the Byzantine writers, as Malalas xiv. 357 ἠτήσατο η Αυγουστα τον βασιλεα του κατελθειν εις τους ἁγιους τοπους (cf. Thuc. viii. 39 ἀγγελίαν ἔπεμπον ἐπὶ τας ναυς του ξυμπαρακομισθῆναι); but it is used also to denote the consequence of an action, as in Acts iii. 12 ὡς πεποιηκόσι του περιπατειν αὐτον, and even for the simple infinitive, when it stands as subject of the sentence, as in Luke xvii. 1 ἀνένδεκτον ἐστιν τοῦ τα σκάνδαλα μὴ ἔλθειν, Acts x. 25 ἐγένετο του εισελθειν τον Πητρον, see Winer, pp. 408 foll. The verb βρεχει is here used, like *vei*, without a subject, as in Luke xvii. 29: we have the personal use in Matt. v. 45 (ὁ Θεος) βρεχει επι δικαίους και ἀδικους.

As regards the facts referred to, we hear nothing of this prayer in the O.T., unless the expression 'before whom I stand' (in 1 King's xvii. 1) may be interpreted to mean 'stand in prayer' as in Jer. xv. 1, cf. Gen. xviii. 22, xix. 17. The duration of the drought here given is the same as that in Luke iv. 25, which is also found in

the rabbinical tractate Jalkut Simeoni quoted by Schegg after Surenhusius; but in 1 Kings xviii. 1 it is said 'after many days the word of the Lord came to Elijah in the third year saying...I will send rain upon the earth.' We are not told from what point the third year is dated; if it is from the commencement of his sojourn with the widow, as is generally supposed; and if the expression 'end of the days' in 1 Kings xvii. 7 ('it came to pass at the end of the days that the brook dried up') is to be understood, as in other places, of a year or more (see Keil *in loc.* and on xviii. 1, who compares Lev. xxv. 29, 1 Sam. xxvii. 7, Jud. xvii. 10); then the cessation of the drought would take place in the fourth year from its commencement, and Jewish tradition would naturally fix on the middle of the fourth year, as giving the half of the symbolical number, which is so prominent in the prophecies of Daniel and in Apoc. xi. 3-9 (where it is said that the two witnesses 'have power to shut the heaven *να μη υετος βρέχη* during the days of their prophecy', *i.e.* 1260 days = 3½ years). Others suppose the calculation to include the dry season preceding the first failure of the regular periodical rains. It is simply a question as to the origin of a Jewish tradition which undoubtedly existed at the time of the Christian era, and which was probably excogitated by the early rabbinical interpreters. In the fourth book of Esdras (vii. 39) Elijah is cited as an example of intercession *pro his qui pluviam acceperunt et pro mortuo ut viveret.*

ἐπὶ τῆς γῆς.] Merely filling up the idea of ἔβρεξεν as in Gen. vii. 12 ἐγένετο ὁ υετος ἐπὶ τῆς γῆς, 1 Kings xvii. 7, see above v. 5.

18. παλιν προσηύξατο.] As shown by his attitude (1 Kings xviii. 42), for which cf. Neh. viii. 6.

ὁ ουρανὸς ὑετὸν ἔδωκεν.] The phrase *v. διδ.* is used of God in 1 Kings xviii. 1, 1 Sam. xii. 17, Acts xiv. 17 οὐρανοθεν υετους διδούς. Josephus (*Ant.* xiv. 2. 1) tells a similar anecdote of Onias (B.C. 64) *δικαιος ανηρ καὶ θεοφιλης ος ἀνομβρίας ποτε ουσης ηύξατο τῷ Θεῷ. . . καὶ ὁ Θεος υσεν*; and Epiphanius (p. 1046) of James himself, *ποτε αβροχίας γενομενης ἐπήρε τὰς χειρας εἰς ουρανὸν καὶ προσηύξατο καὶ ευθὺς ὁ ουρανὸς εδωκεν υετον.* Clem. Al. (*Strom.* vi. 3, p. 753 P.) cites the legendary story of Aeacus (Paus. ii. 28. p. 179) to the same effect, as being derived from the narrative of the miraculous rain sent in answer to Samuel's prayer (1 Sam. xii. 17). Compare also the story of the Legio Fulminatrix given by Euseb. *H.E.* v. 5.¹

ἐβλάστησεν.] The aor. is here transitive as in Gen. i. 11 *βλαστησατω ἡ γῆ βοτανην*, Sir. xxiv. 17 *εγω ως αμπελος ἐβλαστησα χαριν*, more usually intr., as Matt. xiii. 26, Heb. ix. 4. In later Greek the present also is sometimes found in a transitive sense, see Lobeck on *Ajax* 869.

19. εἰάν τις ἐν ὑμῖν πλανηθῇ.] Returns to the subject of ver. 16. For *εν υμῖν* see above v. 13. There seems no reason for giving to *πλανηθῇ* here the passive force which it bears in Apoc. xviii. 23 *εν τη φαρμακεια σου ἐπλανηθησαν παντα τα ἔθνη.* The passive aor. is used

¹ I am obliged to the Rev. J. Pulliblack for a reference to Hershon's *Treasures of the Talmud* p. 128.

with a middle force in classical writers, as well as in the LXX. Deut. xxii. 1, Ps. cxix. 176, Ezek. xxxiv. 4, and probably in Luke xxi. 8 and 2 Pet. ii. 15 καταλειποντες ευθειαν οδον επλανηθησαν. It makes no difference as to the admonition given, whether the wanderer goes astray of his own will, or is led astray by others. See above i. 16 and πλανη οδου just below.

ἀπὸ τῆς αληθείας.] See above i. 18, John viii. 32, 1 John i. 6, iii. 18, 19, 3 John 4 (I have no greater joy than to hear that my children) ἐν αληθείᾳ περιπατοῦσιν, Wisd. v. 6 ἐπλανήθημεν ἀπο οδοῦ αληθείας, Ps. cxix. 30 οδὸν ἀληθείας ηρετισάμην.

ἐπιστρέψῃ τις.] Found with the same force Mal. ii. 6 πολλοὺς ἐπέστρεψεν ἀπὸ ἀδικίας, Luke i. 16, 17, Acts xxvi. 18, Psa. lxxix. 3, Lam. v. 21, Polyc. ad Phil. 6 οἱ πρεσβύτεροι εὐσπλαγχοὶ. .ἐπιστρεφόντες τὰ ἀποπεπλανημένα, Apost. Const. ii. 6 τοὺς πεπλανημένους ἐπιστρεφετε, Plut. Mor. 21 (Menander) ἐπέστρεψε καὶ περισπασε πρὸς τὸ καλὸν ἡμᾶς. In Matt. xiii. 15 and elsewhere it is used intransitively, much as the passive in 1 Pet. ii. 25 ἦτε γὰρ ὡς προβάτα πλανώμενοι, ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπισκοποῦν τῶν ψυχῶν ὑμῶν. The following τις shows that this duty was not confined to the elders. As it belongs to the brethren in common to pray for each other and to hear each other's confessions, so here they are in common exhorted to bring back wanderers to the faith.

20. γινώσκετε.] So WH. with Cod. B. The majority of the best MSS. have γινωσκέτω, keeping the regular construction. The use of the plural after τις ἐν ὑμῖν may be paralleled by μη δῶτε after τις ἐξ ὑμῶν above (ii. 16). On the other hand it is possible that an original γινωσκέτω may have been altered to suit ἀδελφοὶ μου. Reading γινωσκετε, I should be inclined to treat it as an indicative (as in Matt. xxiv. 32, John xv. 18), calling attention to the well-known fact (like ὅστε above i. 19), probably also to a well-known saying, that conversion involves salvation, rather than introducing it as something of which they had to be informed. Or, if we follow the other interpretation, and consider that we have here an appeal to enlightened self-interest, it may perhaps be thought more worthy of St. James to mention this as a fact in which all are interested than to insist on it as a motive for the individual who takes in hand to convert his brother.

ὁ ἐπιστρέψας ἀμαρτωλόν.] Why is this repeated? Some say in order to emphasize the fact, but a more obvious reason would be that it belongs to a quotation, and also that it is needed to avoid ambiguity, especially if γινωσκετε is read. Without these words the subject of σωσει would naturally be understood to be 'one of you.'

ἐκ πλάνης οδοῦ αὐτοῦ.] Comparing Wisd. xii. 24 τῶν πλάνης οδῶν μακροτερον ἐπλανήθησαν longius aberrabant quam erroris viae ferebant ('even further than error itself') we might be disposed to make πλάνης depend on οδοῦ, translating 'his erring path'; but the usual order of words, when the metaphorical ὁδος is joined with a gen. of quality, is to put ὁδος first, as in Psa. cxix. 29, 30, ὁδὸν ἀδικίας ἀπόστησον ἀπ' ἐμοῦ...ὁδὸν αληθείας ἠρετισάμην, Prov. iv. 24 ὁδ. εἰρηνης, ib. viii. 20 ὁδ. δικαιοσυνης, ib. v. 6 ὁδ. ζωῆς, ib. xii. 19, xv. 25, vii. 24, Job xxiv. 13, Isa. xxvi. 7,

lix. 8. It seems better therefore to translate 'from the error of his way.' In classical prose the article would have been used both before *πλάνης* and *όδου*. The second article is omitted according to Hellenistic usage because the noun is defined by the genitive of the personal pronoun which follows it (cf. *ψυχὴν αὐτοῦ* just below, *καρδιαν αὐτοῦ*, *γλώσσαν αὐτοῦ* above i. 26 and Winer, pp. 155 foll.), and the first article is omitted, as often, after a preposition, or perhaps by the 'law of correlation' to suit the anarthrous *όδου*, as in Matt. xix. 28 *ἐπὶ θρόνου δόξης αὐτοῦ*, cf. Winer, p. 175 and A. Buttmann, p. 104. We find the same opposition of *πλάνη* to *ἀλήθεια* in 1 John iv. 6 *ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.*

σωσεὶ ψυχὴν.] After *ψυχὴν* several MSS. and edd. insert *αὐτοῦ*: if this is the correct reading, it may either be understood of the subject of the verb (= Lat. *suis*, cf. Winer, pp. 188 foll., A. Buttmann, pp. 97 foll., Meisterhans *Gr. Att. Insch.* p. 122) or, more probably, it repeats the preceding *αὐτοῦ*, in which case it may have been intentionally inserted to mark that this clause refers to the sinner exclusively, allowing a wider scope to the next clause. In B, however, *αὐτοῦ* comes after *θανάτου*¹ instead of after *ψυχὴν*, suggesting that it may have arisen from a dittography, and I think the meaning is better without it. The future *σωσεὶ* is easier to understand if *ψυχὴν* refers to the subject of the verb. 'He who converts a sinner will be himself saved' reads naturally enough, the one action not being either identical or contemporaneous with the other; or again 'He who converts a sinner has thereby saved a soul'; but there is something of incongruity in the words 'He who turns a sinner from the error of his way will save that sinner's soul from death, and will cover a multitude of sins.' The object of the writer is to stimulate and encourage the work of conversion to the utmost, but by the use of the future, instead of the present² or past, he puts off the issue of the work to an indefinite distance of time. [Bengel explains it *olim constabit*, it will be seen on the day of judgment that he has saved a soul from death.] Otherwise salvation is regarded and spoken of by the writers of the N.T. sometimes as a fact of the present, sometimes of the future. See n. on next clause. For *σ. ψ.* compare i. 21, and (for the absence of the article) the last note and 1 Pet. iii. 3 *ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους καὶ ὠτα αὐτοῦ εἰς δεήσιν αὐτῶν*. The omission is especially common with the word *ψυχή*, Heb. x. 39 *εἰς περιποίησιν ψυχῆς*, 1 Pet. i. 9 *κομιζόμενος τὸ τέλος τῆς πίστεως, σωτηρίαν ψυχῶν*, 2 Pet. ii. 8 *ψυχὴν δικαίαν ἀνόμοις ἔργοις βασανίζεν*. The saving of the soul is attributed to the human instrument in Rom. xi. 14, 1 Cor. vii. 16, 1 Tim. iv. 16, etc.

ἐκ θανάτου.] See above i. 15: 'a man may be in the death of which St. James speaks, here and now, and he may pass out of it into the true

¹ So Corbey MS. *salvat animam de morte sua*. The Vulgate has *animam ejus*. but Bede notes *quidam codices habent 'salvabit animam suam'...et re vera qui errantem corrigit sibimet ipsi per hoc vitae caelestis gaudia ampliora conquirunt*.

² The Pesh. has the present 'covers the multitude of his sins,' so too Corb. and Orig. *Hom. in Lev.* quoted below.

life here and now : cf. the striking parallel John v. 24, where we have the same phrase "out of death" with the thought of the human agency as saving the soul,' Knowles.

καλυψει πλήθος αμαρτιών.] A proverbial expression, which occurs also in 1 Pet. iv. 8 *αγαπη καλυπτει πλήθος αμαρτιών*, and which Resch regards as one of the unwritten words of Christ, quoting Clem. Al. *Paed.* iii. 12. p. 306, where it is introduced by *φησι*, which he understands of Christ; but as the immediately preceding references in Clement are to the O.T. it is more natural to supply *Θεός* or *η γραφη*. It is, however, ascribed to Christ in *Didascalia* ii. 3 *λεγει Κυριος αγαπη καλυπτει κ.τ.λ.* The original is found in Prov. x. 12 (Heb. not LXX.) 'hate stirreth up strife, but love covereth all transgressions,' cf. Psa. lxxxv. 2 *αφήκας τας ανομιαις τῷ λαῷ σου, εκαλυψας πασας τας αμαρτιας αυτων*, *ιβ.* xxxi. 1, 2, Nehem. iv. 5 *μη καλυψης ἐπι ανομιαν*, Ep. ad Diogn. c. 9 *τι γαρ αλλο τας αμαρτιας ημων ηδυνηθη καλυψαι η εκεινου (Χριστου) δικαιοσυνη*; and a saying attributed to Socrates in Stob. *Flor.* xxxvii. 27 *η μεν εσθης την αρρυθμιαν, η δε ευνοια την αμαρτιαν περιστελλει*. There can be no doubt about the meaning of the verse in Proverbs, 'love refuses to see faults': are we to attach the same meaning to the quotation in St. Peter, 'Above all things being fervent in your love amongst yourselves, *for* (οτι) love covereth a multitude of sins,' where it follows a warning to 'be sober and watch unto prayer'? Here love is recommended *because* it covers (hides) sin. This seems to imply more than the mere shutting the eye of man to sin: it implies that sin, including the sin of him who loves, at least as much as that of him who is loved,¹ is thus cancelled, blotted out even in the sight of God, cf. Luke vii. 47 *αφώνται αι αμαρτιαι αυτης αι πολλαι, οτι ηγαπησεν πολυ*, and above ii. 13 *κατακαυχεται ελεος κρισews*. In other Hebrew writings we find love narrowed to *ελεημοσυνη* ('pity' rather than 'almsgiving'), yet with the same promise attached to it, Sir. iii. 28 *ελεημοσυνη εξιλασεται αμαρτιας*, Dan. iv. 24 *τας αμαρτιας σου εν ελεημοσυναις λυτρωσαι και τας αδικιας εν οικτιρμοις πενήτων*, Tobit iv. 10 *ελεημοσυνη εκ θανάτου ρυεται και ουκ εα εισελθειν εις το σκοτος, δωρον γαρ αγαθον εστιν ελεημοσυνη*, *ιβ.* xii. 9 *ελεημοσυνη εκ θανάτου ρυεται και αυτη αποκαθαιρει πασαν αμαρτιαν· οι ποιουντες ελεημοσυνην χορτασθήσονται ζωης*. Or love is narrowed to the keeping of the fifth commandment, as in Sir. iii. 3 *ο τιμων πατέρα εξιλασεται αμαρτιας*, *ιβ.* v. 14 *ελεημοσυνη πατρος ουκ επιλησθησεται και αντι αμαρτιων προσανοικδομησεται σοι* 'pity for a father shall not be forgotten, it shall be imputed to thee for good against thy sins.' Other passages in which almsgiving is referred to as efficacious for the saving of the soul are *Didache* iv. 6 *εαν εχης δια των χειρων σου δωσεις*² *λυτρωσιν αμαρτιων σου*, *Constit. Apost.* vii. 12 *δος, ινα εργαση εις λυτρωσιν αμαρτιων σου· ελεημοσυναις γαρ και πιστεσιν αποκαθαιρονται αμαρτιαι*, so *Barn.* xix. 10. Luke xvi 9 is naturally understood in the same sense. Similarly Clem. R. ii. 16 *καλον ελεημοσυνη ως μετάνοια αμαρτιας· κρειστων νηστεια προσευχης, ελεημοσυνη δε*

¹ [Compare the words of Portia 'it is twice blest, it blesseth him that gives and him that takes.' A.]

² Dr. Abbott suggests *δος εις* as in the following quotation from *Const. Apost.*

αμφοτερων: then he quotes the verse from St. Peter, and continues *ἐλεημοσύνη γὰρ κούφισμα ἀμαρτίας γίνεται*, which leaves no doubt as to the way in which he understood it.¹ Bp. Lightfoot in his note says 'in James v. 20 the expression seems still to be used of the sins of others, but in the sense of burying them from the sight of God, wiping them out by the repentance of the sinner.' He, however, cites Tertull. *Scorp.* 6 as understanding the words to mean 'atones for a multitude of one's own sins': so too Clem. Al. *Quis div. sal.* § 38, p. 956 *ἐὰν ταυτην (τὴν ἀγαπὴν) ἐμβάλῃται τις τῇ ψυχῇ, δυναται, καὶ ἐν ἀμαρτήμασιν ἢ γεγεννημενος, καὶ πολλὰ τῶν κερωλυμενων ἐργασμενος, ἀξήσας τὴν ἀγαπὴν καὶ μετανοίαν καθαραν λαβων, ἀναμαχεσασθαι τὰ ἐπταισμεια*, ib. *Strom.* i. p. 423; in *Strom.* ii. p. 463 *ἀγαπὴ* is understood of God's forgiving love. There is a remarkable passage of Origen (*Hom. in Lev.* ii. § 4), in which the different *remissiones peccatorum* in the Gospel are enumerated: (1) baptism, (2) martyrdom, (3) almsgiving (which he supports by Luke xi. 41), (4) forgiveness of others (supported by Matt. vi. 14), (5) converting a sinner, *ita enim dicit scriptura divina, quia qui converti fecerit peccatorem ab errore viae suae salvat animam*² *a morte et cooperit multitudinem peccatorum*,³ (6) love (supported by Luke vii. 47 and 1 Pet. iv. 8); and much in the same way Cassian (*Coll.* xx. 8) enumerating the various ways in which sin may be blotted out, besides simple penitence, mentions the conversion of others by our exhortations.

It appears to me that these passages leave little doubt that Jewish writers generally and some Christian writers thought that one who had brought about the conversion of another had thereby secured his own salvation: if we further consider the use of the future tense (*σωσει, καλύψει*) touched on in the previous note, and the fact that, if the saving of the soul and the hiding of sins have reference to the sinner, they do not essentially differ from what is already involved in the protasis (which states the conversion of the sinner from the error of his way) it might seem that we ought to interpret the verse as Origen does in the passage just quoted. So Euth. Zig. and Cramer's *Catena* (*in loc.*) *τοιοντον το ἐν τῷ Ἱερεμια εἰρημενον, 'καὶ ἐὰν ἐξαγαγῆς τιμιον ἀπο ἀναξίου ὡς στομα μου εση' ἐὰν, φησίν, εἰς τῶν ἀπολλυμενων δια τὴν κακίαν ευτελών σωθῆ δια τῶν σων λογῶν, ἐντιμος εση δια τουτο παρ' ἐμοί.* We may also compare Dan. xii. 3 'they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever,' the punishment of 'the wicked and slothful servant' Matt. xxv. 26, St. Paul's words in 1 Cor. ix. 16 'woe is me if I preach not the Gospel,' 1 Tim. iv. 16 *επεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ: τοῦτο γὰρ ποιῶν καὶ σεαυτον σωσεις καὶ τοὺς ἀκουοντάς σου*, 1 Cor. iii. 14, 15, Pirké Aboth v. 26, 27, 'whosoever makes the many righteous, sin prevails not

¹ Compare Taylor, *Jewish Fathers*, p. 27.

² So Cod. Sangerm. ; libri editi add *ejus*.

³ This is repeated further on with allusion to the Levitical offering of doves: *Si meditando sicut columba...ab errore suo converteris peccatorem et abjecta nequitia ad simplicitatem eum columbae revocaveris...duos pullos columbarum Domino obtulisti.*

over him, and whosoever makes the many to sin, they grant him not the faculty to repent,' Clem. Al. *Str.* vii. p. 863 ὁ γνωστικός, ἰδίαν σωτηρίαν ηγουμένος τὴν τῶν πελας ὠφελίαν, ἀγαλμα ἐμψυχον εἰκοτῶς ἀν τοῦ Κυρίου λέγοιτο, Const. Ap. ii. 18 τοὺς ὑπνωθεὶς καὶ παρειμένους ἐπιστρέφε, ὑποστήριζε, παρακαλεῖ, θεράπεινε, ἐπισταμένος ἡλίκον μισθὸν εἶχει ταῦτα ἐπιτελῶν, ὡσπερ οὖν καὶ κίνδυνον ἔαν ἀμελήσης τούτων. Spitta cites Sohar p. 47, 17 Great is the honour of him who moves a sick man to repent, *ib.* p. 92, 18 Great is the reward of him who leads back sinners to the way of the Lord. It may on the other hand be urged that it is at any rate a lower motive than that proposed in Matt. xviii. 15 ἔαν ἀμαρτήσῃ ὁ ἀδελφὸς σου, ὑπάγε ἐλεῆσον αὐτὸν μετὰ σου καὶ αὐτὸν μόνον· ἔάν σου ἀκουσῇ, ἔκερδησας τὸν ἀδελφὸν σου, and that such phrases as πλῆθος ἀμαρτιῶν and σώσει ψυχὴν ἐκ θανάτου naturally remind us of the preceding ἀμαρτωλός, and of the ἀμαρτία which brings forth death in i. 15, but are unsuitable if used of one whom St. James would be likely to commission to call others to repentance; cf. Luke xxii. 32 *συ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου*, Psal. l. 13, Matt. xv. 14: on the other hand the psalmist who had 'preached righteousness in the great congregation' speaks of his iniquities as more numerous than the hairs of his head (Psa xl. 9, 12).¹

It should be remembered, however, that a proverbial phrase is often used with a certain looseness, and that it is possible to make πλῆθος cover the sins of both parties, as Bede does: *qui peccatorem ab errore convertit, et ejus peccata per hanc conversionem ab aspectu judicis abscondit, et sua quoque in quibuscunque offendit errata ab intuitu ejus qui omnia videt proximum curando contegit*; similarly Bengel and Schneckenburger. Cf. Clem. Rom. ii. 19 (I exhort you to give heed to the things that are written) ἵνα καὶ εαυτοὺς σώσητε καὶ τὸν ἀναγινωσκόντα ἐν ὑμῖν. μισθὸν γὰρ αἰτῶ ὑμᾶς τὸ μετανοῆσαι ἐξ ὅλης καρδίας, σωτηρίαν εαυτοῖς καὶ ζωὴν διδόντας, *ib.* 17 (if we are commanded to convert even the heathen, how unpardonable would it be to allow the ruin of a soul

¹ Hammond, Hofmann and Schegg, following Erasmus and the R.C. commentators generally, understand the sins covered to be those of the preacher of righteousness; most modern commentators take them to be the sins of the person converted. Calvin's note deserves to be quoted: *Cibum dare esurienti et sitiēti potum videmus quanti Christus aestimet: atqui multo pretiosior est illi animae salus quam corporis vita. Cavendum ergo ne nostra ignavia pereant redemptae a Christo animae, quarum salutem quodam modo in manu nostra ponit Deus. Non quod salutem conferamus ipsi; sed quod Deus ministerio nostro liberat ac servat, quod alioqui videbatur exitio propinquum. . . . Alludit potius ad dictum Salomonis quam pro testimonio citat. . . . Qui oderunt, libidine sese mutuo infamandi ardent: qui amant, libenter inter se condonant multa; caritas ergo peccatu sepelitur apud homines. Jacobus hic altius quiddam docet, nempe quod deleantur coram Deo, ac si diceret, Salomon hunc caritatis fructum praedicat, quod tegat peccata: atqui nulla melior tegendi ratio, quam ubi in totum coram Deo abolerentur.* Spitta explains the passage from the Jewish idea that all a man's sins were registered in heaven, but that the record might be partially or entirely cancelled by the subsequent performance of good deeds, such as the conversion of a sinner. Harnack (*Texte u. Unters.* vii. 2, p. 22) cites *Pistis Sophia* p. 265, 'Qui vivificaverit ψυχὴν unam et servaverit eam, χωρὶς gloriae quam habet in regno luminis, accipiet aliam gloriam loco ψυχῆς quam servavit. B. Weiss reads with B *σώσει ψυχὴν ἐκ θανάτου αὐτοῦ*, but should we not then have had αὐτῆς to suit ψυχὴν?

which has once known the true God!) συλλαβωμεν οὖν εαυτοῖς καὶ τοὺς ασθενούντας ἀνάγειν ἐπὶ τὸ αγαθόν, ὅπως σωθῶμεν ἀπαντες· καὶ ἐπιστρέψωμεν ἀλλήλους καὶ νουθετησωμεν, *ib.* 15 (he that obeys) καὶ εαυτον σωσει καὶ ἐμὲ τον συμβουλευσαντα· μισθὸς γαρ οὐκ ἐστιν μικρος πλανωμενην ψυχην καὶ ἀπολλυμενην ἀποστρέψαι εἰς τὸ σωθῆναι. In that case we might suppose the phrase σώσει ψυχὴν ἐκ θανάτου to be parenthetical and refer to the converted person, the future being attracted from the main verb. So Zahn (*Skizzen* p. 55) 'Wer einen verirrtten Mitchristen bekehrt, damit nicht nur diese Seele vom Tode errettet, sondern damit auch für sein eigenes Seelenheil sorgt und bei dem Gott viel Vergebung seiner eigenen Sünden finden wird.' For a discussion as to what interpretation of the words agrees best with the general teaching of the N.T. and of St. James himself see Comment below.

COMMENT

I. 1—15. Paraphrase.

Rejoice when you meet with trials (temptations) of whatever kind, knowing that these are designed to prove your faith and fix in you the habit of patient endurance, with a view to your attainment of the perfect Christian character. To make the right use of trial there is need of wisdom, which must be sought by prayer from Him who gives freely without upbraiding for past neglect or ingratitude. [But prayer, to be effectual, must be the utterance of a fixed purpose which is in no danger of being diverted by changing moods or circumstances. No answer will be given to the prayer of the double-minded and unstable. The true attitude of the Christian is exultation in the glorious truth which has been revealed to him. If poor, he should exult in the new dignity thereby imparted to human nature; if rich, in the fact that he has been taught the emptiness of earthly wealth and station and has learnt to aim at heavenly riches; since the rich man of this world is doomed to pass away like the flower of the field.] Remember, however, that it is not trial in itself, but the patient endurance of trial, to which the blessing is promised. He whose faith has been thus approved shall receive the crown of life promised to all that love God. Let no one say when he is tempted (tried), that God is the author of his temptation, for God, as he is incapable of being tempted, so He tempts none. Each man is tempted by his own lust (impulse), by which he is carried away from right and allured to wrong: lust, when it has conceived, becomes the parent of sin; sin when matured brings forth death.

TRIAL, TEMPTATION — πειρασμός, πειράζεσθαι.

We have here the first attempt at an analysis of Temptation from the Christian point of view. It may be compared with that given by Bishop Butler in his *Analogy*. Speaking of what constitutes our trial both with regard to the present and to a future world, the latter says

it becomes effect, and danger of deviating from right ends in actual deviation from it; a danger necessarily arising from the very nature of propension, and which therefore could not have been prevented, though it might have been escaped or got innocently through. . . . It is impossible to say how much even the first full overt act of irregularity might disorder the inward constitution, unsettle the adjustments and alter the proportions which formed it, and in which the uprightness of its make consisted; but repetition of irregularities would produce habits. And thus the constitution would be spoiled, and creatures made upright become corrupt and depraved in their settled character, proportionately to their repeated irregularities in occasional acts. But on the contrary these creatures might have improved and raised themselves to an higher and more secure state of virtue by the contrary behaviour; by steadily following the moral principle supposed to be one part of their nature, and thus withstanding that unavoidable danger of defection, which necessarily arose from propension, the other part of it. For, by thus preserving their integrity for some time, their danger would lessen; since propensions by being inured to submit would do it more easily and of course: and their security against this lessening danger would increase; since the moral principle would gain additional strength by exercise: both which things are implied in the notion of virtuous habits. Thus then vicious indulgence is not only criminal in itself, but also depraves the inward constitution and character. And virtuous self-government is not only right in itself but also improves the inward constitution and character: and may improve it to such a degree that, though we should suppose it impossible for particular affections to be absolutely coincident with the moral principle, and consequently should allow that such creatures, as have been above supposed, would for ever remain defectible, yet their danger of actually deviating from right may be almost infinitely lessened, and they fully fortified against what remains of it.'

Butler then proceeds to argue that 'this world is peculiarly fit to be a state of discipline to such as will set themselves to mend and improve. For the various temptations with which we are surrounded,—our experience of the deceits of wickedness, having been in many instances led wrong ourselves, the great viciousness of the world, the infinite disorders consequent upon it, our being made acquainted with pain and sorrow either from our own feeling of it or from the sight of it in others,—these things, though some of them may indeed produce wrong effects upon our minds, yet when duly reflected upon, have, all of them, a direct tendency to bring us to a settled moderation and reasonableness of temper, the contrary both to thoughtless levity, and also to that unrestrained self-will and violent bent to follow present inclination, which may be observed in undisciplined minds. . . . Allurements to what is wrong, difficulties in the discharge of our duty, our not being able to act an uniform right part without some thought and care, and the opportunities which we have, or imagine we have, of avoiding what we dislike or obtaining what we desire by unlawful means, when we either cannot do it at all, or at least not so easily, by lawful ones

these things, i.e. the snares and temptations of vice, are what render the present world peculiarly fit to be a state of discipline to those who will preserve their integrity; because they render being upon our guard, resolution, and the denial of our passions, necessary in order to that end. And the exercise of such particular recollection, intention of mind, and self-government, in the practice of virtue, has from the make of our nature a peculiar tendency to form habits of virtue, as implying not only a real, but also a more continued, and a more intense exercise of the virtuous principle, or a more constant and stronger effort of virtue exerted into act. Thus suppose a person to know himself to be in particular danger for some time of doing anything wrong, which yet he fully resolves not to do; continued recollection and keeping upon his guard, in order to make good his resolution, is a continued exerting of that act of virtue in a high degree, which need have been, and perhaps would have been, only instantaneous and weak, had the temptation been so.'

Butler's distinction between the two factors in temptation, the inner nature and the external circumstances, will help us to understand the contrast apparent in the text between the trial (*πειρασμος*) in which the Christian is to rejoice and the temptation *πειράζεσθαι* which must not be ascribed to God, since from Him only good proceeds. The latter is the inner temptation, the former the outer trial, and not even that in its full extent. External circumstances may try us either by suggestions of pain, of which the great example is our Lord's agony in the garden, or by suggestions of pleasure, exemplified in our Lord's temptation in the wilderness, i.e. either by intimidating or by alluring. It is the former, the trial by pain, which St. James has in his mind in the 2nd verse, and by which those to whom he writes were assailed. They were mainly poor and were suffering persecution and oppression from the rich, as we gather from ii. 6, v. 7 foll. They were tempted to murmur against God and to speak evil of men. St. James (below v. 7-11) urges upon them the duty of patience, by showing how necessary it is in common life, by appealing to the example of the prophets, and pointing to the near approach of the judgment day, in which murmuring and impatience would be punished and the blessedness of patient suffering be revealed. Here he bids them rejoice in these trying circumstances, because, if patiently endured, they would confirm their faith and fit them to receive the reward of eternal life promised to all that love God. It is the same motive which is appealed to in the Sermon on the Mount (Matt. v. 4, 10-12) and in 1 Pet. i. 6 foll. Another reason for rejoicing in affliction is given in Heb. xii. 6: it is a mark of God's love towards those whom He chastises. In Acts v. 41 we read that the Apostles, when scourged, rejoiced that they were counted worthy to suffer shame for the name of Christ. St. Peter speaks of the partaking of Christ's sufferings as a ground for rejoicing (1 Pet. iv. 13). St. Paul rejoiced in the thought that he was allowed to supplement the afflictions of Christ for the sake of the Church (Col. i. 24).

The stages of Christian growth according to St. James are as follows :

Trial tests faith; the testing of faith produces endurance; endurance, if it is continued till it attains its end, builds up the perfectly matured Christian character, thoroughly furnished to all good works. For an example of this testing of the faith, patiently endured to the end, we may take the Syro-Phoenician woman. It is manifest what strength of endurance, what unshaken trust in God, she must have gained through that one victory. The converse is equally true. Where there has been little trial, there has been little to test and exercise faith, little experience of ourselves, little to instil the habit of submission and resignation, little to lead us away from earth and up to heaven. The old Greek proverb, *παθήματα μαθήματα*, is adopted by the writer of the epistle to the Hebrews, and applied where, without his sanction we might have hardly ventured to apply it, in the words *καίπερ ὢν υἱος ἔμαθεν ἀφ' ὧν ἐπαθεν τὴν υπακοήν*.

But is not St. James' exhortation to rejoice in temptation opposed to the petition 'Lead us not into temptation,' where the same word *πειρασμός* is used in the same signification of external temptation? In the Lord's Prayer, however, there is no reason to limit its application to pain-temptation any more than in 1 Tim. vi. 9 (they that will be rich fall into temptation and a snare). In the next place one who is conscious of his own weakness may without inconsistency pray that he may be kept out of temptation, and yet, when he is brought into it through no fault of his own but by God's providential ordering, he may feel such trust in Divine support as to rejoice in an opportunity of proving his faithfulness. St. James speaks to those who are in the midst of trial, and in danger of losing heart in consequence: it was evidently not God's will that they should be kept out of temptation, but that they should turn it to good account; and this is what St. James encourages them to do. Another way of explaining the difficulty is by a comparison of the words in Matt. xxvi. 41 *προσευχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν*. The disciples to whom Jesus addressed these words were already in a situation of extreme trial, and he does not propose to remove them from it: they are all to be sifted. Still they are to pray that they may not enter into temptation, *i.e.* that they may be so supported by Divine grace as to go through trial without its being able to tempt them. I do not think, however, that there is any need to limit in this way the meaning of the petition in the Lord's Prayer.

Allowing that St. James is here thinking mainly of trial arising out of affliction, how far may we generalize his 'divers temptations'? Beside pain, sorrow, fear, it will certainly embrace all sorts of perplexities, difficulties, disappointments, anxieties, anything which troubles or annoys us. We are naturally inclined to wish them out of the way, to think of them simply as interfering with the comfort and happiness which we esteem our right. The true way is to regard them as part of our schooling for heaven, helping to form the cross which has to be borne by every Christian. We should strengthen ourselves to bear them by looking away from the pain to the good involved in it, if rightly borne. But may we also rejoice in

such tests of faith as are not naturally grievous, in wealth, power, beauty, popularity, prosperity of every kind? Or, yet further, in the external temptations of the world, the flesh, and the devil? Might Joseph rejoice in the temptation which came to him in Potiphar's house, as well as in that which came when his brothers sold him to the Midianites? The conquest of pleasure-temptation is not less useful as experience; it is not less strengthening to the character than the conquest over pain: to have gone through such temptation unscathed may be the ground of deepest thankfulness afterwards; but the spiritual joy in resisting temptation of which St. James speaks is not compatible with any lower feeling of pleasure. To have suddenly come into possession of a great fortune is a cause of rejoicing to the natural man: one who has a right sense of the responsibilities and the snares of wealth may shrink from it as a burden, or enter upon it with much anxiety and self-suspicion; but we can hardly conceive of such an inversion of the ordinary view as to allow of a man's rejoicing in wealth as a trial. St. James just below speaks of the poor as rejoicing in his dignity, but the rich in his humiliation as a Christian—both equally difficult and the latter especially painful to the natural man. Onesimus and Philemon may both rejoice in the new relation of brotherhood, which replaces that of slavery and lordship: to the one it may bear the aspect of a levelling up, to the other of a levelling down; but in reality what both rejoice in is the falling into the background of the old transitory distinction in comparison with their common fellowship in the eternal glory.

The call to rejoice is of course not exclusively made to those who are tried. There is a natural joy which is not condemned, but which needs to be associated with the thought of God to guard it from becoming a snare to us (ch. v. 13). 'Rejoice in the Lord always' is a universal precept for all Christians, but one that has to be insisted upon especially in the case of those whose circumstances naturally tempt them to sorrow. It is a bracing appeal to them (like St. Paul's in Eph. vi. 10 foll.) to muster up all their courage, and to look their difficulties in the face, seeing in them a Divine discipline, which they are to accept as sent by Him who knows what is best for them and will not suffer them to be tempted above that they are able. On the other hand there is a false joy springing from a confidence in ourselves and in our circumstances, which shows that we aim at the friendship of the world, and which necessarily separates us from God (iv. 4, 16). This false joy must be exchanged for the sorrow of repentance before the true joy can enter our hearts (iv. 9, 10).

In ver. 12 St. James seems still to have in his eye the rich man who is tried, while he also guards against a possible misunderstanding of the encouragement given in ver. 2. Trial can only be a subject of rejoicing when it is patiently endured. He who gives way to the temptation involved in trial is in no way benefited, but the reverse, unless, as in the case of St. Peter, his discovery of his own weakness leads him to a deeper repentance.

A still more serious error is met in ver. 13. Man throws the blame

of his wrong-doing on God, who made him what he is, and placed him in circumstances which it was impossible to contend against. St. James meets this in two ways : (1) by showing that it involves a supposition which contradicts what we know of God, (2) by explaining more fully the nature of internal temptation. (1) (a) God is untemptable ; (b) He tempts none. But how are these statements to be reconciled with other passages of Scripture, in which God is said both to be tempted and to tempt ? Such are Ex. xvii. 2 ' Why do ye tempt (πειράζετε) the Lord ? ' ver. 7 ' He called the name of the place Massah (πειρασμον) because they tempted the Lord, saying, " Is the Lord among us or not ? " ' Numbers xiv. 22, Deut. vi. 16 ' Ye shall not tempt the Lord, ' Psal. lxxviii. 18, 41, xc. 9, Isa. vii. 12, Matt. iv. 7 (where our Lord meets the temptation to cast himself down from the temple by referring to the command in Deut. vi. 16), Acts v. 9 (of Ananias and Sapphira) ' How is it that ye have agreed together to tempt the Spirit of the Lord ? ' 1 Cor. x. 9 ' Neither let us tempt Christ as some of them also tempted and were destroyed of serpents ' (referring to Numb. xxi. 5 ' The people spake against God and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness ? '), cf. Judith viii. 12 (of the rash oath of Ozias to surrender Bethulia if help did not come within five days) ' Who are ye that have tempted God ? . . . ye cannot find out the depth of the heart of man, then how can ye search out God or comprehend his purpose ? . . . He hath power to defend us when he will. Do not bind the counsels of the Lord our God.' So self-sought martyrdom and the proposal to test the power of prayer by comparing the results in a praying and in a non-praying hospital may in different ways be regarded as tempting God. The distinction is plain between the temptation to sin of which St. James speaks and such cases as these, in which men are said to tempt God, when they make experiments with Him, or take liberties with Him, try how far they may go, so to speak, instead of humbly submitting to what they feel to be His revealed will or His providential ordering ; when in the language of Stier they ' anticipate by the word of their own self-will the word of God upon which they should wait.' Man can be tempted because of the propensity to evil in his own nature ; God cannot be tempted because He is absolute goodness.

But (b) we also read of God tempting man, as where He tested Abraham's obedience by demanding the sacrifice of his son (Gen. xxii. 1), or the Israelites by the forty years' wandering ' to humble thee, and to prove thee (πειρασση), to know what was in thine heart,' Deut. viii. 2, or Hezekiah by the Babylonian embassy, 2 Chron. xxxii. 31, cf. Judith viii. 25-27. But here again the design of temptation is quite different from that spoken of in the text ; it is not temptation with the view of drawing men into sin, but trial with the view of discovering his motives and principles and of gradually building up the perfect Christian character, as stated in the second verse.

(2) What then is the real history of the temptation which allures us to sin ? It has its root in man himself, in his appetites, desires, and impulses of every sort, suggesting the thought of pleasure to

be obtained (or pain avoided) by the commission of a wrong act. At first the impulse is a blind instinctive movement, involuntary and therefore innocent, but if unchecked it discovers a definite aim, which it seeks to attain by uniting itself with thought and will. Sin originates when we choose to dwell upon the thought of the pleasure suggested, though knowing, or strongly suspecting, that it cannot be lawfully obtained. The desire becomes stronger by indulgence, the thought of sin ceases to shock as it becomes more familiar, until at last that which had been long rehearsed in the imagination is enacted in real life. In most cases the commission of the outward act is followed by something of shame or remorse, which may lead to genuine repentance, but if the sting of conscience is disregarded, the first wrong action is naturally followed by others, which give rise to a sinful habit, and at length conscience is silenced, the will is permanently enslaved, the moral nature is to all appearance dead; and so the soul departs to the other world to receive the reward of the things done in the body. The genesis of temptation is admirably illustrated in the story of Macbeth. In the second scene we have the picture of an innocent and laudable ambition. The interview with the witches shows this ambition perilously sensitive to outward solicitation, and already open to the suggestion of unlawful means for the attainment of the coveted object, a suggestion seconded by his wife's direct instigation, and supported by external circumstances, the nomination of Malcolm as heir to the throne and the visit of Duncan. We have then after many misgivings the final resolve and the execution of the murder: the consequent change from the noble Macbeth, whose nature is full of the milk of human kindness and of whom it is said 'what thou wouldst highly that wouldst thou holily,' to the bloodthirsty tyrant of the later scenes. It is to be noticed that in Macbeth we are always conscious of a background of hellish instigation. This does not appear in the first chapter of St. James, but is recognized afterwards in iii. 6, where the tongue is said to be set on fire of hell, iii. 15, where false wisdom is described as devilish, iv. 7, where we are bidden to submit ourselves to God and resist the devil, 'the tempter,' as he is called by St. Paul, who makes use of our natural impulses to bring us to ruin.

Here, however, a further difficulty arises, for the action of Satan is sometimes said to be permitted by God, as in the temptation of Job; at other times an action is attributed indifferently to Satan and to God, as in the numbering of the people by David, which is said to be instigated by God in 2 Sam. xxiv. 1, by Satan in 1 Chron. xxi. 1; and yet again God seems to be represented as the author of immoral or irreligious conduct in man, as in Ex. ix. 16 'the Lord hardened the heart of Pharaoh.' With regard to the first case the answer is simple: Satan tempts with the design of inducing Job to give up his righteousness and his trust in God: God permits the temptation, because He knows the end will be to prove Job's faith and confirm his righteousness. It is fundamentally the case of those to whom St. James writes. They are in trouble: Satan is allowed to suggest that this trouble is a

sign that God neglects them; yet they are to rejoice in this trouble with its attendant temptation, because in this way their faith will be strengthened, and they will learn endurance. In such a case as this it might be said, either that Satan tempted them by Divine appointment, or that God tempted them through Satanic agency. The difference of expression in 2 Sam. xxiv. 1 and 1 Chron. xxi. 1 is due to the idiosyncrasy of the writers, the later writer shrinking from the bold anthropomorphism of the earlier. There is more difficulty in the passage in which God is said to have hardened Pharaoh's heart, especially if we read it with St. Paul's commentary (Rom. ix. 17-24) 'Whom he will, he hath mercy on, and whom he will, he hardeneth,' and his silencing of the objector by what looks like an appeal to unlimited power 'Shall the thing formed say to him that formed it, Why hast thou made me thus?' It is no doubt in reference to such a passage that we read that the epistles of St. Paul contained 'things hard to be understood, which they that are unlearned and unstable wrest to their own destruction.' Perhaps it is most easily explained by regarding it as an abbreviated way of saying that Pharaoh's hardness was the natural consequence of the Divine law which has ordained that prolonged resistance to conscience should result in the searing of the heart, and that this hardness was also part of the providential plan by which Israel was brought out of Egypt and the power of God manifested. It is not meant that Pharaoh was under any compulsion to sin, or that God tempted him to sin. Lastly the argument of St. Paul is more justly regarded as an appeal to man's ignorance than as an assertion of the doctrine that might makes right. Throughout the Bible God's claim to man's obedience is founded on His righteousness. The faith of Abraham rests on this foundation. 'Shall not the Judge of all the earth do right?' In the mind of St. Paul as well as of Moses, no miracle, no sign of power could justify the Israelite or the Christian in accepting a doctrine different from that which he had received from Him whose name is Holy.

Setting aside, however, the precise language of Scripture, does not experience show cases in which it might be said that man is tempted of God? Take the child of criminal or vicious parents. He inherits a special predisposition to evil, and he is placed in circumstances which encourage and call out that tendency. Here we have to consider (1) the teaching of our Lord with regard to the many stripes and the few stripes. Guilt is very different according to the different degrees of light accorded. But (2) every one has received *some* measure of light from above, teaching him that there is a right and a wrong, and further light and strength are given in proportion as the existing light is used. The publicans and sinners were nearer to Christ than the Scribes and Pharisees.

The following scheme may serve to illustrate the teaching of St. James on this subject.

STAGES OF TEMPTATION.

- Pre-Moral Stages* {
1. Internal nature with its impulses (*ἐπιθυμιαί*) which often require some external stimulus (*πείρασμος*) to rouse them, otherwise remaining dormant.
 2. Excitement of particular impulse through external stimulus of present or prospective pleasure or pain.
 3. The impulse thus roused is brought under the purview of reason and conscience, and if un-sanctioned by them, constitutes full temptation

The two ways. Action of will under temptation :

(a) passively yielding under Satanic influence. (b) actively resisting under Divine influence.

(a) The understanding cooperates with the impulse, suggesting modes of gratifying it, and picturing the pleasure of gratification (*συλλαβουσα*).

(b) The will summons up the other powers of the mind and above all seeks aid from God to enable it to resist temptation (*υπομονη*).

- Moral Stages* {
6. (a) The will identifies itself with the impulse and resolves on the steps required to attain the desired object (*τικτει ἁμαρτιαν*).
 - (a) Sinful act. (b) Virtuous act.
 - (a) Habit of vice formed by repetition of vicious action (*ἁμαρτια αποτελεσθεισα*).
 - (b) Habit of virtue formed by repetition of virtuous acts (*ἡ υπομονη ἔργον τελειον εχει*).
 - (a) Final result, death (*ἀποκνει θάνατον*).
 - (b) Final result, crown of life (*δοκιμος γενόμενος λημψεται τον στεφανον*)

I. 16—18. Paraphrase.

Beware of wrong thoughts as to the character and work of God. All good from the lowest to the highest comes from above, descending from the Source of all lights, with whom (unlike the luminaries of this lower world) there can be neither change from within nor overshadowing from without. God of His own good pleasure implanted in our hearts the germ of His own nature by the preaching of the Gospel, in order that we might be the first-fruits of His new creation.

GOD THE AUTHOR OF ALL GOOD.

To dissipate entirely the idea that temptation comes from God, and that man is therefore not responsible for his sin, St. James here gives the positive side of that characteristic which he had shadowed out on its negative side in ver. 13. God is not merely Himself free from all touch of evil, and therefore incapable of injuring others, He is absolute Goodness, always communicating good to others, and Himself the hidden spring of all good done by others. Nor is it only moral good that comes from him, though that may be His most perfect gift; but all light, all truth, beauty and happiness, all that at first made the world appear good in the eyes of its Creator is still His work, His gift. It is vain to look for good from any other quarter, from the lusts of the flesh, or the smiles of the world. Man, however, by his own sin raises up a cloud which hides from him the face of God; and thus he comes to picture to himself a God who is no longer loving, but stern, vindictive, jealous of human happiness. Such an imagination is a delusion of the devil. Even this material sun does not cease to shine behind the cloud which hides it from human view; and God's love, more unchanging than the brightness of the sun, knows no eclipse. In all worlds he is eternally the same, the giver of all good, who cannot do otherwise than will what is best for every one of His creatures. His purpose for us Christians is that we should be the first-fruits, the sample and earnest, of His new creation. Through us He reveals to the world what He would have all men to be. And the means by which he renews in us the divine image, which is the true nature of man, is the declaration of His love, made first through the Son, and then further explained and enforced by those whom the Son has sent to sow the good seed of the kingdom. The teaching of Christ rightly received into the heart constitutes the germ of a new divine life, by which it is the will of God that humanity as a whole should in the end be permeated and transfused.¹

It shows how liable men are to be deluded by phrases, that Luther, with this passage before him, could imagine the teaching of St. James to be opposed to that of St. Paul. 'By grace are we saved through faith, and that not of yourselves, it is the gift of God' is not a stronger

¹ See Jukes, *Restitution of All Things*, pp. 30-45.

expression of the doctrine of free justification than the words before us, 'Of His own will begat He us with the word of truth.'

REGENERATION.

It is worth while to compare the different terms used in the Bible to express the change wrought in man's nature by the Divine influence.

(1) It is described as a new birth. This is expressed in the text by the verb *αποκνέω*. St Peter in his First Epistle (i. 23) employs the verb *αναγεννάω* 'being born again not of corruptible seed, but of incorruptible, through the living and abiding word of God,' cf. *ib.* ii. 2. St. John has either *γεννάω ἄνωθεν* or the simple *γεννάω* as in i. 12, 13, 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, *ib.* iii. 3 'except a man be born from above, he cannot see the kingdom of God,' this new birth being further explained by the words in verses 5, 6, 'except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit'; similarly 1 ep. iii. 9 'every one who is born of God committeth not sin; for his seed remaineth in him, and he cannot sin, because he is born of God'; *ib.* v. 4 'whatsoever is born of God (*πάν το γεγεννημένον ἐκ του Θεου*) overcometh the world; and this is the victory that overcometh the world, even our faith,' cf. also ii. 29, iv. 7, v. 1, 18. St. Paul uses the word *παλιγγενεσία* in Tit. iii. 5 'according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost,' and addresses the Galatians as 'my little children, of whom I travail in birth until Christ be formed in you' (Gal. iv. 19).

(2) Nearly related to this is the description of the change as that of adoption (*υιοθεσία*) or sonship, for which see Rom. viii. 14-17, 'As many as are led by the Spirit of God, they are the sons of God. For ye did not receive a spirit of bondage again to fear, but ye received a spirit of adoption, whereby we cry, Abba, Father . . . The Spirit itself witnesseth with our spirit, that we are the children of God,' cf. Gal. iv. 5, 6, Eph. i. 5.

(3) Or again, that which speaks of a new heart, a new man, a new creation, a new nature, cf. Ezek. xi. 19 'I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh.' *Ib.* xxxvi. 25-27, Jer. xxxi. 33, Psa. li. 10, 2 Cor. v. 17 'If any man be in Christ, he is a new creature (*καινή κτίσις*); old things have passed away: behold all things are become new,' Eph. iv. 22 'that ye put off the old man which is being destroyed in accordance with the lusts of deceit, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and holiness of truth,' 2 Pet. i. 4 'in order that through the promises ye may become partakers of the divine nature,' Gal. vi. 15, Eph. ii. 15, Col. iii. 9, 10.

(4) This new nature is further described as a resurrection from

death, and combined with the thought of our being joined with Christ in His crucifixion and resurrection. Thus we read (1 Joh. iii. 14) 'we know that we have passed from death to life, because we love the brethren,' Eph. ii. 4-6 'God, for his great love wherewith he loved us, even when we were dead in sins, quickened us together with Christ, and raised us up together and made us sit together in heavenly places in Christ Jesus,' Col. ii. 12, 13, iii. 1, Rom. vi. 3-11.

(5) At other times it is described as a change from darkness to light, as in Eph. v. 8 'ye were once darkness, but now are ye light in the Lord,' Col. i. 13, 1 Pet. ii. 9, 1 Joh. ii. 8-11.

(6) Or from slavery to freedom, as in Rom. vi. 22 'but now being made free from sin and become servants to God, ye have your fruit unto holiness, and the end everlasting life,' Rom. viii. 2 'the law of the Spirit of life in Christ Jesus made me free from the law of sin and death,' Joh. viii. 32, James i. 25.

(7) Or it is described more simply as conversion or turning, see Matt. xviii. 3 'except ye be converted (*ἐὰν μὴ στραφῆτε*) and become as little children, ye shall not enter into the kingdom of heaven,' Jas. v. 19.

(8) The most common, however, as well as the most complete description of this change is the receiving of the Holy Spirit, through whom Christ dwells in us and we in Him, see Rom. viii. already quoted, Gal. v. 16-26, Eph. iii. 14 foll., James iv. 5, John xiv.-xvi.

The idea of regeneration was connected by the Jews with their rite of circumcision and also with the admission of proselytes by the ceremony of baptism.¹ It was therefore only natural that when baptism became the sacrament of admission into the Church of Christ it should be regarded as possessing a regenerative power. St. Peter, comparing it with the preservation of Noah in the ark, says 'the like figure whereunto, even baptism, doth now save us' (1 ep. iii. 21). St. Paul speaks of our being saved by the washing of regeneration and renewing of the Holy Ghost (Tit. iii. 5), and says that 'as many as were baptized into Christ did put on Christ' (Gal. iii. 27); that 'ye were buried with Christ in baptism, wherein also ye were raised with him through faith in the power of God, who raised him from the dead' (Col. ii. 12). So St. John *l.c.* 'Except a man be born of water and the Spirit he cannot enter into the kingdom of God.' The love of system led later Church writers to limit the use of the term Regeneration to the special grace conveyed in Baptism, carefully distinguishing it from Justification, Conversion, Sanctification, and so on.² In our Baptismal Service water is said to be sanctified to the mystical washing away of sin, and the baptized child is said to be regenerate

¹ See Wetst. on 2 Cor. v. 17, *Dict. of Christ. Ant.* under 'Baptism,' p. 170, Schoettgen, *Hor. Hebr.* I. p. 704, Lightfoot, *H. Heb.* on Matt. iii., John iii., Meuschen, *N. T. ex Talm. illustratum*, p. 286.

² See, for an excellent summary of the teaching of the Church of England on this subject, a little tract by Canon Meyrick entitled *Baptism, Regeneration, Conversion*, published by the S.P.C.K.

and grafted into the body of Christ's Church. J. B. Mozley in his treatise on Baptismal Regeneration argues that since regeneration, strictly taken, implies Christian perfection, the assertion here made must be understood hypothetically, as expressing a charitable hope that the person is on the way to perfection. The more common explanation is that all baptized persons are by the fact of their baptism placed in a new state of spiritual capacity. It is important to notice here two things: (1) that the same distinction is made between outward and inward baptism as between outward and inward circumcision. Of the latter St. Paul says, borrowing the figure used in the book of Deuteronomy (xxx. 6), 'he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly and circumcision is that of the heart, in the spirit and not in the letter'; and so St. Peter after saying that 'baptism saves us,' adds the caution not 'the putting away of the filth of the flesh, but the answer of a good conscience (*συνειδησεως αγαθης επερωτημα*) towards God'; and St. John, who reports the words 'except a man be born of water and the Spirit, he cannot enter into the kingdom of God,' gives a test by which we may ascertain who is thus born, in the words 'every one that doeth righteousness is born of him' (1 ep. ii. 29), 'whatsoever is born of God doth not commit sin' (*ib.* iii. 9), 'whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith' (*ib.* v. 4). That baptism was not always a regeneration in this high sense is shown by such instances as that of Simon Magus, who, after he had been baptized by Philip, and received the gifts of the Spirit by the laying on of the hands of Peter, was declared by the latter to 'have neither part nor lot in the matter, but to be still in the gall of bitterness and the bond of iniquity.' (2) We have to remember that the Apostles wrote at a time when adult baptism was the rule, and infant baptism the exception. Baptism was then, as it is now in heathen or Mahometan countries, the confession of the faith of Christ crucified, when it entailed shame, persecution, even death. It was of such confession Christ himself said 'whosoever shall confess me before men, him will I confess also before my Father which is in heaven' (Matt. x. 32); and St. Paul, 'with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation' (Rom. x. 10); with which we may compare the words recorded in Mark xvi. 16 'he that believeth and is baptized shall be saved.' Faith and repentance (or conversion) were the necessary preliminaries to baptism; but baptism, being the outward sign and seal of the inward change, being also the confession of Christ before men, and being accompanied by further gifts of the Spirit, became the summary expression for the new birth which preceded it. It is evident that in these respects infant baptism now is something very different from adult baptism then. Yet these differences do not derogate from the uses of Infant Baptism. We rightly regard the offering of the child to God by the parents in baptism as the first step in the Christian life, the acknowledgment on their part of their duty towards the child as a

creature born not for time, but for eternity; and the authoritative declaration on the part of God of His saving will in regard to each child thus brought to Him. In bringing our infants to the font we only carry out the principle laid down by St. Paul (1 Cor. vii. 14) in respect to the children of Christian parents, and obey the word of Christ Himself 'Suffer little children to come unto me.' If all goes on as it should do, we may hope and believe that the child will lead the rest of his life according to that beginning; that there will be a steady onward growth, as in the case of Timothy, without any deliberate falling away, such as to require that entire change of heart and life which we generally understand by the term 'conversion.' In this, which ought surely to be the normal case in a Christian country, the child is brought up to believe that he has not to win God's favour by any special merit of his own, but that he is already redeemed, already grafted into the true Vine, a participator in the gifts of the Spirit, and an heir to all the promised blessings of the Gospel, unless by his own neglect he refuses to avail himself of these privileges. And in such a life as this it does not seem possible to fix on any other moment as the moment of regeneration, except that in which the parents proclaimed their intention to bring up their infant as a member of Christ and a child of God.

It is interesting to observe the acknowledgement of the necessity of a conversion or new birth even among heathen writers. Some found this in the initiation of the mysteries, others in the teaching of philosophy.¹

THE WORD OF TRUTH.

As there are some who attribute a magical virtue to the material rite of baptism, so there are others who attribute a magical virtue to sermons. They support their view by citing such texts as the following: 'Faith cometh by hearing, and hearing by the word of God. How shall they hear without a preacher?' (Rom. x. 14, 17); 'God hath manifested his word through preaching' (Tit. i. 3). But we have only to compare the state of things in the early Church with the state of things which now prevails, in order to see how entirely inappropriate such language, literally understood, is to our own time. When St. Paul thus spoke, it is almost certain that there was no

¹ Compare for the conversion of the soul (*ψυχης περιαγωγή*) effected by philosophy Plato's account of the Cave-dwellers in *Rep.* vii. 514-522, and the Stoic passages quoted by Zeller (vol. iv.³ p. 255) on the instantaneous change from a state of folly and misery to one of wisdom and happiness, also Seneca, *ep.* 6. § 1 *intellego non emendari me tantum, sed transfigurari... hoc ipsum argumentum est in melius translatis animi, quod vitia sua, quae adhuc ignorabat, videt.* For the mysteries compare the words used by the initiated *ἐφυγον κακόν, εἶδον ἄμεινον* in Dem. *De Corona*, 313, also Apul. *Metam.* xi. 21 *Nam et inferum claustrum et salutis tutelam in deae manu posita, ipsamque traditionem ad instar voluntariae mortis et precariae salutis celebrari, quippe cum . . . in ipso finitae lucis lumine constitutos . . . numen deae soleat elicere et sua providentia quodam modo renatos ad novae reponere rursus salutis curricula;* and Tertull. *Praescript.* c. 40 *Diabolus ipsas quoque res sacramentorum divinatorum in idolorum mysteriis aemulatur.*

written Gospel. It was an oral revelation, passed from mouth to mouth. The words of eternal life spoken by Christ were reported by those who heard him, and these words were spirit and life to all who received them. But even then it made no difference whether they were addressed to many at once in the temple, as by Peter, or to one in a chariot, as by Philip. Nor did it make any difference, when James set the example of preaching by letter, where he could not preach in person, and was followed by Paul and the other Apostles. Preaching is only one out of many Christianizing influences now at work in England. Some go so far as to question whether it would not be for the advantage of all, preachers and hearers alike, if we would give heed to St. James' advice (*μη πολλοὶ διδασκαλοὶ γίνεσθε*) and put a stop to four-fifths of the preaching which now goes on. Still there is room for sermons in the adaptation of the Gospel to the varying needs of successive generations, and different classes of men, as well as to the idiosyncrasies of different individuals. And there is need of course for personal influence, especially with the less educated. Next to the influence of believing parents, and in some cases superior to it, is the influence of a schoolmaster like Arnold, of a preacher like Maurice or Keble, in convincing a man of the reality of Christianity.

I. 19—27. Paraphrase.

Since you know that it is God who of his own good pleasure has infused a new life into us by means of the preaching of the Word, listen with eagerness to the Word which comes from Him, remembering that it is not something to talk about or to fight about, but to receive into our heart and to manifest in our actions. Human passion and bitterness are not pleasing to God or productive of the righteousness which God requires, and which He alone can give. Therefore begin by putting away all that unkindness which is so ready to overflow the lips and defile the man; and then open your hearts to receive in meekness the Word sown, which is able to save the soul. Do not, however, deceive yourselves with the idea that it is enough to be hearers of the Word without carrying it out in action. Such a hearer is like a man who, looking at his face in a mirror, gives one glance, and is gone, and at once forgets what he was like. If we wish to make a right use of the heavenly mirror, the Word which shows us what we are and what we should be, we must not be satisfied with a hasty glance, we must give our minds to it; we must embrace it as the law of our lives and never lose sight of it. Only thus will God's blessing attend our actions. If any one regards himself as a religious man, while he knows not how to bridle his tongue, such a man deceives himself and his religion is of no avail. Such was the religion of the

Pharisees, who devoured widows' houses while for a pretence making long prayers. The religious service which God approves, consists in kindness to all who need our kindness, and in rising superior to worldly motives and solicitations.

HEARING THE WORD.

The parallel passage in St. Peter shows that the immediate reference here is to the good seed of the Word sown by the preaching of the Apostles. But the rule laid down by St. James need not be confined to this. It is a direction as to the way in which all good thoughts, all higher aspirations, all that raises and purifies our ideal, should be received in the mind. As St. Paul says (Phil. iv. 8), 'Whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, these things we are to think upon,' whether we read them in books, or see them in the lives and actions of other men, or have them suggested to us by the teachings of art or nature, or by the voice of conscience, or whatever else may seem to come through the more immediate inspiration of God. In respect to all of these the lesson is the same: 'take heed how ye hear.' Let your hearts and minds be receptive of these higher influences. Harken for the still small voice, ponder its accents, submit yourselves humbly and lovingly to its guidance. Keep a firm hand on vanity, pride, and passion, lest they get the dominion over you, and drive away the Spirit or drown His voice within you. To the same effect are the words of the Psalmist, 'Commune with your own heart upon your bed, and be still,' 'I will hearken what God, the Lord, will say concerning me,' 'Rest in the Lord and wait patiently for Him'; and the words of the youthful Samuel, 'Speak, Lord, for thy servant heareth.' In like manner Wordsworth speaks of the influences of nature.

But pure contemplation is not enough. Man is made for action, as well as for thought and feeling; and if the latter have no influence on his action, they become merely a refined self-indulgence, and tend to dull the moral sense, and harden the heart, until moral renewal becomes all but impossible, because we have destroyed the natural connexion between the emotional stimulus and the response in act. In the well-known words of Bp. Butler: 'Going over the theory of virtue in one's thoughts, talking well, and drawing fine pictures of it; this is so far from necessarily or certainly conducing to form habits of virtue in him who thus employs himself, that it may even harden the mind in a contrary course and render it gradually more insensible, that is, form a habit of insensibility to all moral considerations. For, from our very faculty of habit, passive impressions by being repeated grow weaker.' Few things are more fatal to moral and spiritual growth than the satisfaction derived from a merely aesthetic or sentimental religion.

But, it may be urged, is not a contemplative life a legitimate

vocation? Are not some men called to be artists, poets, philosophers, students, or teachers, as other men are called to be men of business and action? Is not action itself crippled and wasted from want of knowledge? Is it not one of the most deplorable features of modern life, that there is so much restless activity with so little thought as to the end to be pursued, and the means to be employed for arriving at the end; so much talk and profession, and so little feeling; so much fuss, and so little real enjoyment?

We may allow all this, and yet hold with Bp. Butler and St. James, that it is a disastrous thing for a man to rest satisfied with his own 'passive impressions.' If a poet like Wordsworth devotes himself steadily to the task of raising the standard of thought and feeling among his countrymen, or a jurispudent, such as Bentham, lives laborious days in order to reform men's ideas of what law should be, and so ultimately to bring about that vast improvement in the statute law of England which has been witnessed in this century, no one could deny that these were in the highest sense men of action. It is true there have been artists and philosophers who were less consciously practical, 'who sang but as the linnets sing,' who wrote or composed in obedience to the inner impulse without any definite idea of benefiting others; whose work nevertheless has been rich in practical results of the greatest importance. Here too, for the work to produce such results, there must have been a high degree of mental activity, and a conscientious effort to render faithfully the impression or the thought by which the writer or artist was possessed. To borrow St. James' figure, no great work of art was ever produced by a mere hasty glance at the mirror of the Divine Word. But St. James is of course speaking primarily of moral and spiritual truth. He does not deny that one who preaches or theorizes on these subjects without practising his own precepts may put forward thoughts which may be good and useful for other men; nor that he may even be a medium, like Balaam, for divine inspiration, though he should be found in the end fighting, like Balaam, for the enemies of God; but what he says is that, to the theorizer himself, moral theory without practice is of no avail, but rather a dangerous snare as fostering the habit of self-deception.

SLOW TO SPEAK.

But is it not the duty of a Christian to let his light shine? to preach the Gospel to every creature? Does not the Psalmist say (lxxii. 74), 'my mouth shall speak of thy righteousness all the day,' and St. James himself (v. 20) give a special encouragement to one who 'converts a sinner from the error of his way'? On the other hand, in ch. iii., he warns his readers against being too ready to take upon themselves the office of teacher, and urges on them the necessity of controlling the tongue. Doubtless we are to understand him in the text as deprecating rash and hasty speech on religious subjects, in accordance with the teaching of the wise man, 'God is in heaven and

thou on earth ; therefore let thy words be few ' (Eccl. v. 1, 2). A grave reverence, modesty and humility, careful previous consideration of the subject on which he has to speak, these seem to be the qualities St. James requires in a teacher, in contrast with the flippant familiarity, the readiness to pour out prayers or exhortations on the shortest notice, which are often found so attractive. 'Slow to speak' seems also to imply a long period of testing and preparation for the work of the ministry, in contrast with the plan ascribed to the Salvationists, of taking one who has only just abandoned a life of sin himself, and setting him up to be an evangelist to others. The words 'slow to speak' are applied by Stier to conversation on religious topics as well as to actual preaching. 'How many Christians,' he says, 'hold that God's word is a matter about which people must talk together—God's word which should always speak directly to the heart! . . . Guard against the so much loved pious conversations, which are often so unprofitable, often no more than mere idle babbling. Do not *talk away* from your hearts the power and blessing of saving truth.' Allowing this to be the general rule, we must not forget that the demoniac was bidden to tell how great things God had done for him ; and that however unwilling a man may be to set himself up as *ensor morum* or an instructor of others, it is every one's duty to make confession of his own belief and principles when occasion calls for it.

Should we limit the injunction to the sphere of religion, or give it a general application, equivalent to Carlyle's 'Silence is golden'? Let us consider the case of one who was certainly *ταχυς λαλειν*, the Apostle Peter. His promptness of speech is shown on many occasions, as when he said 'Depart from me, for I am a sinful man, O Lord,' 'Let us make three tabernacles,' 'Thou art the Christ, the son of the living God,' 'This be far from thee, Lord, this shall not be unto thee,' 'Thou shalt never wash my feet,' 'Not my feet only but my hands and my head.' Here we have the immediate, spontaneous, expression of the feelings of the heart, sometimes right, sometimes wrong, but always attractive and interesting. It is this simplicity and openness which draws us so much to the Apostle and makes us place such confidence in his sincerity. So in general, expansiveness and freedom of utterance is both a lovable and useful quality. We do not wish the natural flow to be checked by the constant question 'Is what I am about to say wise? Is it prudent? How will it affect people's estimate of me?' On the other hand what can be more wearisome than a flow of words where there is little of feeling or thought? words which are mere words, or words prompted simply by vanity, or which betray a shallow or coarse or malicious nature? That a talker of this kind should be induced to check the current of his words by asking 'Is this true? Is it likely to pain or injure any one? Can it do good to any one?' is surely much to be desired. But even in the case of natural kindly utterance, some sort of control is desirable. The impulse to hear should balance the impulse to speak. There should be the thought that others too may wish to express themselves, and that the thoughts and experiences of others may be not less interesting

and useful than our own to the company at large. There should be the instinctive shrinking from any approach to falsehood, as well as from anything which could give pain or do mischief. There is nothing unnatural or artificial in such control as this, nothing to excite a suspicion of Jesuitism.

But if we have no difficulty in finding cases in which we should all echo the admonition of St. James ; if we should allow that for the Jews of his time, as for certain races in our own time, the rule 'slow to speak' might be of very general application ; do we not also find cases, especially in England, where a stimulus is needed in the opposite direction ? Is there not sometimes a stolid absence of interest both in persons and things, which does away with the chief motive for conversation ? or a sluggishness of thought and speech, which amounts almost to dumbness ? or a timidity and self-distrust, which make it a painful effort to open oneself to others ? In such cases surely the injunction should be : Try to break through the isolation in which you have placed yourself : learn to interest yourself more in others : remember that you too in your own small circle are intended not only to do the will of God, but to be an oracle of God, reflecting back that aspect of the Divine Glory, to manifest which is the reason of your creation. Certainly neither Moses nor Jeremiah was commended for his slowness of speech. In vain the former pleaded 'I am not eloquent, but am slow of speech and of a slow tongue.' 'The anger of the Lord,' we are told, 'was kindled against him' for his unwillingness to carry the Divine message to his countrymen.

SLOW TO WRATH

This is not to be understood as enjoining on Christians the habit of Stoic apathy, any more than 'slow to speak' is to be understood as enjoining a Trappist silence. Bp. Butler in his sermons on Resentment has well shown both the use and the abuse of the irascible element in man. One chief means of raising a degraded moral tone is the sight of the indignation produced in persons of a more generous nature by a mean or unkind action. We have many examples of such indignation in the Bible, notably in the language of John the Baptist and of our Lord. What the text means is 'do not give way to the first impulse to anger. Think how often you have had to repent of what you have done or said under the influence of passion : how often you have found that you had misapprehended the facts, or misinterpreted the motives of the supposed offender. Even when there can be no reasonable doubt on these points, in any case do not let yourself be carried away by blind passion ; ask yourself how much of your anger arises from the fact that *wrong* is done, and how much from the fact that it is done to *you*, and try to eliminate the latter element ; take into account the extenuating circumstances, hereditary predisposition, defective education, or whatever it may be. Consider also your own liability to go wrong ; and above all consider the royal law, Thou shalt

love thy neighbour as thyself. Put yourself in his place, and act towards him as you would wish that another should act towards you under like circumstances : that is, act for what you believe to be the offender's best interests, and in such a way as to arouse his own better feelings.' This warning of St. James against over-hastiness in wrath may be compared with St. Paul's warning against too great persistency in wrath, 'Be ye angry and sin not, let not the sun go down upon your wrath.'

The context, however, shows that St. James is not thinking so much of the passion of anger in general, as of its indulgence under particular circumstances. He is speaking of the way in which men should receive the Word. 'They should be quick to hear, slow to speak, slow to wrath, seeing that the wrath of man does not work the righteousness of God : therefore they are to receive with meekness the word of salvation.' On a first reading we might be inclined to ask, Who ever supposed that man's wrath could work God's righteousness? Why should St. James have given utterance to a truism like this? But the history of religion proves that there is no more common delusion than this,—that the best evidence a man can give of his own orthodoxy is his bitterness towards the heterodoxy of others. The monarch's private vices were atoned for by unsparing persecution of his heretical subjects ; to join a crusade against the infidel was regarded as a passport to heaven ; to burn a Protestant was an Act of Faith. The *odium theologicum* has passed into a proverb. Nor is it difficult to understand why this should be so. Religion, with its vastly extended horizon and its infinite possibilities as to the future, stimulates in a very high degree the faculties of hope and fear, and in the more anxious and less trustful natures tends to arouse an eager longing for some positive assurance of personal safety. Such an assurance may be either objective or subjective : it may be derived either from the authority of the Church without, or the supposed voice of the Spirit within, testifying that we are children of God. The former assurance may be found in the dogmatic coupling together of Conversion and Final Perseverance as different aspects of the same fact, or in the Viaticum and Extreme Unction of the Church of Rome. The latter assurance may be sought from the presence of what is regarded as an overpowering religious emotion. In the last resort, the former also is subjective, inasmuch as it depends on the degree of confidence placed in the ecclesiastical authority to which a man has submitted himself ; and the fact that this confidence is liable to be shaken by the discovery that others do not acknowledge the same authority, is one main cause of the hatred of heresy, as tending to undermine a man's own faith and destroy his own security. Then this very hatred—itsself, as we have seen, the offspring of doubt and fear—becomes identified in our thoughts with righteous indignation against sin ; and the more fiercely it rages, the stronger is the conviction in the mind of the persecutor, that he is the Jehu appointed to carry out the Divine vengeance against the sinner, and that Paradise is secure to the champion of the truth. Something of the same kind may be observed

wherever party spirit (the ἐπιθία of the third chapter) runs high ; it is so easy, so comforting to be a good hater, to take for granted that one's own side has a monopoly of intellect and virtue, to accept the party watchword and join in shouting the party war-cry, so arduous and so humbling to divest oneself of prejudice, to seek the truth for its own sake, to acknowledge the evil in ourselves, and see the good in those who differ from us.]

MODES OF SELF-DECEPTION.

St. James notices in this chapter four ways in which men may delude themselves as regards their religious state in God's sight, and preach peace to themselves when there is no peace. The first is by their fluency in speaking on religious subjects, the second by their religious zeal, the third by their pleasure in hearing sermons or reading religious books, the fourth (see verses 26 and 27) by the punctiliousness of their religious services. Not that any one of these is in itself wrong ; they may be all good and right as means of grace ; but they are easily capable of becoming a source of self-delusion, because it is so easy to confound the means with the end. Thus under the old dispensation, Isaiah (i. 10-20) was commissioned to declare the utter worthlessness of sacrifices and incense, of sabbaths and holy days, of solemn meetings and many prayers, unless they were accompanied by a moral change, unless the worshippers ceased to do evil, and learnt to do well,—a change exemplified in Isaiah, as in St. James, by kindness shown to the orphan and the widow. In like manner Micah (vi. 6 foll.) contrasts the externalities of a sacrificial worship with that which the Lord requires, justice, mercy, humility. The same contrast is found in the New Testament, as in John iv. 20-24, where Christ himself corrects the Samaritan woman's ideas of the special sanctity attaching to one place above another, in the words 'God is a Spirit, and they that worship him must worship him in spirit and in truth'; and again in Matt. vii. 21-23, where He declares that, to many who have prayed and prophesied and wrought miracles in His name, it shall hereafter be said 'I never knew you ; depart from me, ye that work iniquity.' In his next chapter St. James specifies a fifth mode of self-deception, arising from confidence in the orthodoxy of our creed : thou believest that there is one God ; thou doest well : the devils also believe, and tremble.' To all these various semblances of religion—not necessarily hypocritical semblances, for it is not a seeming to others, but a seeming to self, which is condemned in the εἰ τις δοκεῖ θρησκὸς εἶναι of the 26th verse—he opposes the reality, οὐ γὰρ δοκεῖν ἀριστος ἀλλ' εἶναι θελω.

II. 1—13. Paraphrase.

An example of the wordly spirit may be seen in your assemblies when a poor man entering is shown to the worst place, and a rich

man to the best. How is this regard for worldly distinctions consistent with your belief in Christ, the only glory of believers? Does it not show that you are divided in heart, and allow yourselves to be influenced by lower considerations? In reality the poor have more title to our respect than the rich, since it is among the poor we find those who are rich in faith, and heirs of the kingdom of heaven, while the rich, as a class, maltreat the brethren and blaspheme the name of Christ. If it is from obedience to the royal law of love that we show courtesy to the rich, it is well; but if we do this only from respect of persons, it is a breach of law and defiance of the lawgiver no less than adultery or murder. Remember that both words and actions will be tried by the law of liberty, which regards the motive as well as the deed. If we do not show mercy to others, we shall not receive mercy ourselves. It is mercy only which triumphs over judgment. (See notes on vv. 8 and 12 especially.)

RESPECT OF PERSONS.

It is to be feared that, if St. James were to visit our English churches, he would not find much improvement upon the state of things which existed in the congregations of his time. While there is perhaps no objection either to the appropriation of sittings, in so far as it assures to regular attendants the right to sit in their accustomed place, or to the exactment of a fixed payment from the well-to-do members of the congregation for the use of their seats, it is surely most contrary to the spirit of the Gospel that all the best seats should be monopolized by the highest bidders. The poor are at any rate not to be at a disadvantage in the House of God. The free and open seats should at least be as good as the paying seats, and it should not be in the power of a seat-holder to prevent any unoccupied sitting from being used.

But the principle here inculcated goes much further than the particular example given. If it is wrong to thrust the poor into bad places in church, it is also wrong to treat them with disrespect in our ordinary intercourse. St. James had before spoken of the change brought about by Christianity in the feelings of the rich and poor themselves: the rich brother was to exult in his humiliation, *i.e.* in the feeling of common brotherhood which unites all Christians to Christ, and in the special obligation, which lies upon one who is specially favoured, to use his talents and his means for the common good; the poor brother was to exult in his admission to the full rights and privileges of a member of Christ and a child of God. Here he is speaking of the duty of Christians generally towards these two extremes. Apparently he allows of no difference in our behaviour towards them. Our behaviour

towards both should be governed by the simple rule laid down by St. Peter, 'honour all men.' This does not mean that we are to show less courtesy than we have hitherto shown towards the rich, provided this courtesy proceeds from the right motive; but it means that our courtesy towards the poor should, if anything, be greater than our courtesy towards the rich, partly because they have greater claims upon us—the claims of the widow and orphan were noticed in the previous verse—and partly because it may be more difficult for those who have long been down-trodden to rise to their full dignity as Christians, unless aided by our brotherly sympathy.

There are several questions which suggest themselves here. Does St. James mean that all persons are to be treated exactly in the same way, irrespective of rank, age, sex, colour, creed, nationality, or the special relations by which men are connected one with another? Are all these differences considered to belong not to the man himself, but to the part he plays on the transitory stage of this mortal life? Is it wrong to be influenced by such qualities as beauty, amiability, cleverness, external refinement, and good manners? Should our behaviour towards one another be determined only by superiority of moral excellence, as constituting the true essence of the man?

This last distinction must of course in any case put a limit on the injunction to 'honour all men.' We are to honour man as man, but not as coward or liar. It is the godlike, not the bestial or the devilish, in man which deserves our honour. Yet seeing that these elements are bound up in one individual, we must take care that the stern repression which may be the treatment required for the worse elements does not entirely extinguish or conceal the reverence which should be forthcoming for any manifestation of the higher nature in the man. The reason given in the text for honouring the poor rather than the rich is that the latter are blasphemers and persecutors, the former the inheritors of the kingdom of heaven. Nor again can we suppose that St. James would disagree with St. Peter's injunction to pay honour to the wife as to the weaker vessel, or that he would fail to recognize the relative duties of parent and child, master and servant, etc. Special honour is due to the king and the magistrate in consideration of the office which they hold. While we give the first place to moral goodness in whatever circumstances it may be found, it is only natural and right to acknowledge with thankfulness God's good gifts of mind or body, provided we are not led by them to condone or to think lightly of the moral defects by which they may be accompanied. We cannot love all alike, nor can we honour all alike, yet still honour and love are due to all who share the image of God (iii. 9).

We come now to the actual case of respect of persons condemned by St. James. Is it right to pay respect to wealth *qua* wealth? It may be right to respect it, in so far as it is the sign and result of honest skill and industry, or if it is used as a stewardship for the good of others; but where it has been accumulated by withholding his fair wages from the workman, and where it is used simply for the

purpose of selfish luxury, St. James has no measure in his indignant denunciations (v. 1-6). On the whole we may say that, while he does not altogether deny to the rich a place in the Church, yet he agrees with his Master and with St. Paul in regarding the pursuit of money and the possession of wealth as greatly increasing the difficulty of entering the kingdom of heaven (ii. 6, 7, iv. 13-16). On the other hand a special blessing attaches to the poor.

The question here arises whether, if wealth is thus detrimental and poverty favourable to our highest interests, we should not take steps to diminish the one and increase the other. The writer of our Epistle had himself witnessed the experiment of socialism tried at Jerusalem in the first Pentecostal enthusiasm of the Church. The frequent subscriptions in aid of the Church at Jerusalem, to which St. Paul refers, have been regarded as an indication that the experiment proved a failure from an economical point of view. At all events it does not appear to have been continued for any length of time. Subsequently this view of the comparative advantages of poverty and wealth had great influence on the development of the Mediaeval Church: *privatus illis census erat brevis, commune magnum*: but this did not extend to the secular order of things. Perhaps it may have been reserved to our age, by legislative enactment, as well as by moral and religious suasion, at any rate to limit the two extremes. We cannot doubt that St. James would have approved of what has already been done by the state in England to ameliorate the condition of the poorer part of the community by means of factory bills, free education, free libraries, extended franchise, etc., nor that he would have sympathized with the efforts which are now being made to give the workman a larger share of the profits of labour, and ensure to honest industry a comfortable old age. And as regards the other extreme, it seems natural to assume that he would have approved of a more careful circumscription of the supposed rights of property and also of any measures, consistent with justice, which would tend to check the concentration of wealth in the hands of a few, such as a graduated scale in the income-tax and the death duties. Outside of the action of the state there will still remain plenty of scope for the influence of the Church in drawing classes together, making them realize more the tie of brotherhood, discountenancing wasteful self-indulgence, not less in the smoking and betting and drinking of the poor than in the luxurious living of the rich, compelling all to recognize their responsibility to God for the use of the talents He has entrusted to them, fostering such a tone of public feeling as would make it a disgrace for men to spend their money or energy merely on their own pleasures or interests, and would encourage them to vie with one another in the promotion of art and science and literature, in making the world happier and better and more beautiful than they found it, in a word, in the advancement of God's kingdom upon earth.

One word as to the kind of honour which St. James would have us pay to the poor. It is not of course that we are to flatter them, now that they have become the depositaries of power, with a view of

gaining popularity and power ourselves. This would indeed be to act from the 'sinister motives' (*διαλογισμῶν πονηρῶν*) which St. James ascribes to the flatterers of the rich in his day. Might does not make right now, any more than it did under Roman imperialism or mediaeval feudalism. The true way of honouring the masses, if we like to use that term, is first, by taking for granted that they, like the classes above them, are largely made up of reasonable beings, who desire to learn the honest opinions of all who have taken the trouble to form opinions for themselves; secondly, by ourselves doing our best to understand their position, listening with respect to their opinions, and freely pointing out where we believe them to be mistaken; thirdly, by seeking to make them sharers in all the civilizing influences of our time, and as far as possible to raise them to the level of the more favoured classes: in other words, by extending as widely as possible the refinement and culture, the self-respect and self-control, implied in the old name of 'gentleman.' We may hope that in these and other ways much of the bitterness of poverty may be done away with, and that the upward path to competence may be opened to all who are capable of making use of it; but until human nature is entirely regenerated, the ascent of some from the lowest class is likely to be balanced by the descent of others from the upper classes. Nor is this in itself to be regretted, poverty and want being the reformatories provided by nature for the idle and vicious. In time past, it is true, these reformatories have too often acted as incitements to crime rather than to virtue, because the sufferers were left to suffer alone, without guidance for the present or hope for the future. The thought and effort which are now being applied to schemes for the improvement of the condition of the 'submerged tenth' will, we may believe, tend to bring out the good, and neutralize the evil of poverty, while at the same time providing a safe channel for the exercise of Christian charity.

It is, however, important to remember that the Jewish law, forbidding respect of persons, was directed not less against the partiality which favours the poor, than against that which favours the rich. The caution against the former, which we find in Lev. xix. 15, 'thou shalt not respect the person of the poor,' is certainly as much needed now as ever it was.

SOLIDARITY OF DUTY AND THE LAW OF LIBERTY.

'He who keeps the law as a whole and fails in one point only is guilty of all.' Such a principle would evidently cause great injustice, if applied in the administration of human law. A child who steals a carrot is not thereby guilty of forgery and murder. If the divine law consisted of rules relating to outward action only, as human law does, the same would be true of it also; but the perfect law of God, as St. James tell us in i. 25 and ii. 12, is a law of liberty. It is fulfilled only when we freely choose what God commands, when His will

becomes our will, when we love him because He loved us; when we love our neighbours as ourselves, because they are children of the same Father, redeemed by the same Saviour, partakers of the same Spirit with ourselves. If then we systematically neglect any one commandment of God, say, the duty of honouring our parents, it will not atone for this, though we should be most scrupulous in all other respects: the one wilful neglect proves that we were not actuated by a right motive in our obedience to the other commandments: it shows that we were not led by the spirit of God.

In the 3rd chapter we read 'in many things we all offend' the word (*πταιομεν*) being the same as that used here, where it is said, that 'he who offends in one point is guilty of all.' How then are any to be saved? This is explained in v. 13 'mercy triumpheth over judgment,' which follows closely on the words 'So speak and so act as being about to be tried by the law of liberty.' The law of liberty is at once more exacting and more merciful than the law of bondage. It is the former, because it is not satisfied with the outward act: it is the latter, because, where there is real love of good, and real desire and effort to do right, God accepts the will for the deed. To bear in mind therefore that we shall be judged by the law of liberty tends to produce in us a deeper conviction of sin, at the same time that it frees us from anxiety, because we believe that God himself desires that we may be perfect as He is perfect, and that he will accomplish this perfection in us by the presence of His Holy Spirit in our hearts, if we are willing to receive it.

II. 14—26. Paraphrase.

We have seen that hearing is useless without doing, that the doing which is confined to external forms of worship is equally useless, since the only service which pleases God is that of practical kindness and unselfishness. We have seen further that our faith is of no value if it does not keep us from respect of persons and if it does not manifest itself in love. This may be summed up by saying that faith without works, profession without practice, is as worthless as a mere verbal philanthropy. Even if such a faith were real, it could not prove its existence; and the uselessness of a bare faith is shown by the fact that even the devils possess such faith. The typical examples of faith given in the Old Testament prove that the faith which justifies must be an active principle. The function of faith is to inspire action, and it is itself perfected by action. An inactive faith is the mere corpse of religion. [See especially notes on vv. 14, 23, 26.]

FAITH

St. James has already told us that trials are sent to test and confirm our faith (i. 3), that without faith prayer is of no avail (i. 6, cf. v. 15, 16), that Christianity consists in faith in the Lord Jesus Christ (ii. 1), that those who are rich in faith are heirs of the promised kingdom (ii. 5). By this faith he means trust in the loving will of God revealed to us in Christ, and the reception of His word into our souls, as seed into a good soil (i. 17, 18, 21). If we retain our trust in God's all-wise, just, and loving Providence, in spite of the trials which He permits, the habit of endurance is strengthened in us and thus we grow up to the full stature of Christian manhood (i. 4). The opposite to faith is worldliness: our faith is shown to be tainted with worldliness if we favour the rich above the poor (i. 27, ii. 2-4). In the verses which we have now to deal with faith appears in a different light. It is no longer the essence of Christianity, but a mere dead semblance, or empty profession of faith. For the employment of the same word *πίστις* to denote the two kinds of faith, we may compare the different meanings of *πειρασμός* and *πειράζεσθαι* in i. 2, and 13, the former used of a tempting for good, the latter of a tempting for evil; the use of *σοφία* to express both a heavenly and an earthly wisdom in iii. 15, 17, 1 Cor. i. 17-ii. 16 (and so of *πανουργία* in Sir. xxi. 12; also the use of *ἔρις* in Hesiod (*Op.* 11-30) for the emulation which is good, and the quarrelsomeness which is hurtful). This use of the same name for different things is natural enough in the rough and ready speech of men little accustomed to metaphysical analysis or subtle refinements of language, and would be intentionally adopted by those who had to address such hearers. The change of meaning is, however, prepared for here by the use of the word *λεγγή* in ver. 14: not faith in itself, but the profession of faith is declared to be of no avail. The thought of faith is apparently suggested by the statement in ver. 13 that 'love (compassion) is the only thing which can triumph over judgment,' judgment being without mercy to him who has shown no mercy. To this an objection is supposed to be made by the worldly minded Christian of ver. i: 'Will not faith also triumph against judgment? What is the good of being an orthodox believer, if I am no better off than a Samaritan or a Gentile or an unbelieving Jew?' St. James replies by the parable of the talking philanthropist. Just as a profession of philanthropy unaccompanied by kind actions is of no good to the needy, so a profession of faith unaccompanied by righteous actions is of no good to ourselves: both are alike a mere hypocrisy in the sight of God. Such profession is indeed the dead carcase of genuine religion. But in the midst of this diatribe against a dead faith St. James gives some further particulars of a true faith, such as Abraham's (ver. 22): 'Faith cooperated with his works and by works was faith made perfect'; words which are in close agreement with St. Paul's teaching as to 'faith which worketh by love,' and the 'fruits of the Spirit.'

If St. James were not so fully justified by the subsequent history of

the Church, we might be inclined to wonder at the scathing words in which he expresses his contempt for those who place their confidence in the orthodoxy of their creed. But it may be questioned whether any form of fetichism has been quite so mischievous, so destructive to all kindly feeling as well as to moral and spiritual and intellectual progress, as the fetich of orthodoxy, *i.e.* the idea that the assent to a given form of words is both necessary to, and sufficient for salvation, and that heterodoxy is the worst of sins.

We are not to suppose, however, that St. James would in these words discourage the wish to arrive at a clear intellectual view in religion. The 'word which is able to save the soul' is itself addressed in the first instance to the understanding, though it must penetrate the whole nature before its work can be accomplished. It no less belongs to man, as a rational being to *think clearly*, than it belongs to him, as a moral being, to *act rightly*. 'I will pray with the spirit' says St. Paul, 'but I will pray with the understanding also'; and St. Peter, or whoever is the author of the second Epistle which goes under his name, warns us of the danger arising from the misunderstanding of the written word, where he speaks of the hard things contained in St. Paul's epistles, 'which they that are unlearned and ignorant wrest, as they do also the other Scriptures, to their own destruction.' To grasp fully the meaning of each separate statement, as intended by the writer and understood by the original readers, will often tax our powers to the utmost; and we have besides to consider how far each separate statement is to be qualified or limited or balanced by other statements, whether in the same book or in the other Scriptures; and again how far changed circumstances, changed modes of thought and expression, necessitate a change in the form of the doctrine taught, before we can be sure of what is the actual teaching of the Spirit to the Church in our own day. It is from neglecting these things, from the misunderstanding of forms of speech, or from fixing the mind exclusively on one side of Christian teaching, that erroneous views as to the Sacraments and as to Predestination have become so widely prevalent. It was therefore only natural and right that the Catholic Church should seek to guard against the misinterpretation of revealed truth, first, by drawing up short summaries of the essentials of belief for the use of all her members, and secondly by careful exposition of the teaching of the Bible on particular doctrines, made by the most learned of her sons. St. James is not of course to be regarded as objecting to such formularies or treatises. It is not the creed he finds fault with, but the belief that a man is saved by the correctness of his creed.

Every extreme in religion is sure to give rise to the opposite extreme. If therefore one party exaggerate the importance of a correct statement of Christian truth, and make this correctness consist in a repetition of phrases devised by the Fathers of the fourth or of some later century, rather than in the actual teaching of Christ and his Apostles; if they restrict the freedom of thought by unwarrantable assertions that the Church has already arrived at absolute truth, and that the duty of reason is not to question, but simply to bow down in

adoration of a mystery, it was to be expected that another party would spring up, who would not only deny that the Church had any right to put out an authoritative statement of doctrine, but would also deny the possibility of arriving at any conclusion whatever in matters of theology, and even that there was any connexion between doctrine and conduct. Such persons might be disposed to claim the authority of St. James on their side, when he speaks of the profession of a right faith being consistent with devilish wickedness. Nor can we evade this by assuming that the profession is merely verbal. In the supposed case there is real belief, a belief, be it observed, which has a real effect on the believer ; but the effect is not that which St. James' opponents claimed for their orthodox faith ; not an assurance of salvation, but the extremity of terror. There can, however, be no doubt of what St. James himself really held in regard to the connexion between thought and action. He spoke in i. 19 of the seminal power of the divine Word received into the mind : he is equally explicit below as to the evil influence of words uttered at the instigation of a wisdom which is earthly, sensual, and devilish (iii. 6, 15). But, as is explained in the Parable of the Sower, there are many things which may hinder the word, or the thought, or the doctrine, from producing its natural effect. It may lie altogether on the outside of the mind ; it may make a mere momentary impression ; it may form strange combination with the already existing growths ; as, for instance, the thought of One All-powerful and All-holy, meeting with a will which is obstinately set on evil, is naturally productive of terror. It is only where it finds a good soil, clear of weeds, that the full virtue of the Word is manifested. We need not, however, assume that the Word is necessarily wasted, where its effect is not immediately perceptible. The use of short formularies, texts or hymns committed to memory, is to store up for the future truths to which the heart may be inaccessible at the moment.

I have in the introduction (pp. xci and xcvi foll.) touched on the relation which St. Paul's teaching on the subject of faith bears to that of St. James. We saw there that there was substantial agreement between them, notwithstanding the verbal contradictions which may be found in their Epistles. Both agree that 'in many things we offend all,' that man is saved not by his own merits, but by the goodness and mercy of God. What differences there are may be explained partly by the difference of the errors which they controvert. St. Paul is arguing against a dependence on the scrupulous performance of the Jewish law (what he calls the *εργα νομου*), and against the denial of salvation to the Gentiles unless they conformed in all points to that law. St. James is arguing against a dependence upon Jewish orthodoxy, irrespective of moral conduct (what St. Paul might call *εργα πιστεως* or 'faith working by love'). But partly the difference is due to the difference in the character and development of the two men. To the one, whose spiritual experience had been broken by a violent shock, and whose special office it was to open the kingdom of heaven to the Gentiles, the Gospel is the antithesis of the law ; to the other,

who had been brought up with Jesus, who had known His disciples from the first, and whose special office it was to make the final offer of salvation to his own countrymen, the Gospel was the consummation of the Law. Again, the one with his deeply speculative nature loves to fix his gaze on the Divine factor in man's salvation, the other with his strong practical bent directs his attention mainly to the human factor; though each fully allows and even asserts the doctrines complementary to that which may be called peculiarly his own.

III. 1—12. Paraphrase.

Do not be eager to assume the responsibilities of teachers. Hard as it is for man to avoid stumbling in action, it is harder still to avoid it in speech; so that to guide the tongue aright may be regarded as a test of Christian maturity. As the movements of the horse or the ship are controlled by the little bit in the mouth or rudder in the stern, so the whole activity of man is directed by the use made of the tongue. Like the spark which sets the forest on fire, the tongue, by some little insignificant word, can boast of setting on fire the wheel of mortality, the whole round of this mortal life. In the microcosm of man's nature the tongue represents the unrighteous world, and is used by Satan as his organ. Man has learnt to tame the most savage and venomous of animals, but the tongue is untameable and never at rest, and its venom is the deadliest of all. It is as impossible to combine acceptable worship of God with imprecations on man, God's image, as it is impossible for a fountain to send forth sweet and bitter water at the same orifice, or a tree of one species to bear fruit of another species. (See especially notes on verses 8, 10.)

USE AND ABUSE OF SPEECH.

The teacher here referred to is of course, in the first instance, the teacher in the congregation. It is the same warning as we read in i. 19; the same also is given by St. Paul in 1 Cor. xiv. 26-40. From the latter passage we learn that the Christian assemblies were often scenes of great confusion, in which a number of persons, women as well as men, were trying to make themselves heard at the same time, one with a psalm, one with a revelation, one with a teaching, and so on. St. Paul insists that those who prophesy, or speak with unknown tongues, should speak by two or at the most by three (with which we may compare the *μη πολλοί* of St. James), and that *by course*, so that all things may be done decently and in order. It does not seem that there was any distinct order of teachers: each member of the congregation was at liberty to speak as he was moved by the Holy Spirit, in accordance

with the prophecy of Joel, quoted by St. Peter on the day of Pentecost. But even the exercise of the gifts of the Spirit was to be kept under control: the spirits of the prophets were subject to the prophets: there was to be nothing orgiastic in the Christian service. If there was anything of mere animal excitement, of pushing, or display, or want of consideration for others, this was a sign that the speaker was not exclusively influenced by the Spirit of God (vv. 14, 15). The dangers arising from the over-freedom of the youthful Church have long ago been effectually guarded against in the Church of England by the denial of the right of speech to any but the clergy. But it may perhaps be questioned whether St. James would have consented to purchase immunity from the disorder of which he complains, by investing one of the teachers, not selected for that particular post, as being specially qualified for it, either by the congregation, or by the Apostles, or by the Church at large, but merely nominated by some wealthy person, perhaps one who was an entire stranger to the congregation, and who had never given proof of his qualifications to exercise such an important trust, — whether, I say, St. James would have approved of investing a teacher, so chosen, with exclusive authority over the ritual and the teaching of the congregation, and would further have thought it expedient to enable him, however incompetent or unsuited for the particular post, to disregard the wishes and feelings alike of his ecclesiastical superiors and of the people committed to his charge, by ensuring to him a practically irremovable tenure. And yet, after all, our present system does not make St. James' caution inapplicable. We may silence the laity, and still leave too many teachers; since it does not follow that, because a man is ordained and has the charge of a parish, he must therefore be able to preach. A man may be an excellent parish priest without having the qualifications of a prophet or teacher.

We must not, however, suppose that the caution is limited to preaching. It applies to all who set themselves up as instructors of others, whether as schoolmasters, lecturers, politicians, journalists, critics, writers of whatsoever kind, who make themselves responsible, not only for their own actions, but for the seed they sow in the minds of others. As there never was a time when people pressed more eagerly into these professions, so there never was a time when it behoved each man more seriously to ask himself, what kind of vocation he has for the work which he proposes to undertake, and whether he has conscientiously endeavoured to prepare himself for it. As regards education, perhaps the time has now come when it may be possible to require a certificate, both of adequate knowledge and of ability to teach, from others besides the teachers in our elementary schools.

On a first reading, there is to a western mind something odd and exaggerated in St. James' remarks as to the Tongue. The tongue is of course merely the innocent instrument employed by the free will of man. The rhetorical figure by which it stands for the abuse of the faculty of speech, and of which examples have been given in the note, need not, however, imply a want of earnestness in the speaker, any

more than Cranmer's apostrophe to 'this unworthy hand.' In some cases there can be no doubt that temptation comes from 'the pleasures encamped in our members' (below iv. 1). There would be nothing inappropriate, for instance, in ascribing to the palate the evils which arise from gluttony. But there is no physical pleasure in the actual movement of the tongue, and but little in hearing ourselves talk. The pleasures and temptations connected with the use of the tongue as an organ of speech, are entirely psychological; but they constitute an easily recognized department of man's activity, which St. James tickets by this name; and besides, like the pleasures of the palate, they seem to have a separate life of their own, independent of our will, so that we often find it the hardest thing in the world to hold our tongue (ver. 8). The next point which we might be disposed to question is the statement that one who controls the tongue is a perfect man; that, as the movement of the horse is governed by the bit, so the activity of man is governed by his use of the tongue. Perhaps we may find this easier to understand if we go back to the analysis of temptation given in i. 14. Man's own lust is the cause of sin. The angry or impure or impious thought goes on to express itself, first in words, and then in action. Under the Old Dispensation it was wrong action, which was forbidden by the Ten Commandments. St. James, like his Master, bids us stop the evil current at an earlier point. Not only he that kills is in danger of the judgment, but he that says 'Raca' or 'Thou fool.' Evil is to be met and conquered in its initial stage of thought, before the bitter or malicious feeling has had time to vent itself in words. It may be objected that there are cases in which some such vent is needed for the raging passion within, which only becomes more dangerous by the endeavour to stifle it, just as grief when it is unable to find relief in tears. Allowing this to be the case, it need not, in the first place, diminish the value of the general rule that we should accustom ourselves to check the evil impulse in the bud; and, secondly, we have to remember that, in St. James' view, prayer is the natural vent for all the agitations of a Christian (below v. 15). Perhaps, however, we may conclude from the language used here and above (i. 19) that St. James was addressing people more prone than the English to give expression to their feelings in words, people of more fiery and less phlegmatic temper.

We are not of course to suppose that St. James denies or ignores the right uses of the tongue. The very importance he attaches to hearing proves the value he puts on the right kind of speaking, and the description he gives just below of the qualifications of the truly wise teacher is worthy to be compared with St. Paul's panegyric on Charity.

III. 13—18. Paraphrase.

If a man claims to be wise, let him prove his wisdom by his conduct. True wisdom shows itself in modesty, recognizing the

immensity of the universe and the narrow limits of man's capacity, and bowing in reverence to God, who made both man and the universe. The mixing up of personal feelings, envy, jealousy, ambition, and party spirit, with the attempt to teach others, proves the absence of true wisdom. Such a teacher sets up self above truth: his wisdom ceases to be a gift from God: it is charged with other elements derived from the flesh, the world, and the devil. It is materialistic, irreligious, hating God and goodness, and is attended by unrest, disquietude, and every kind of evil. On the other hand the wisdom which comes from God is first of all pure: it has gained the victory over all the lower impulses of our nature: it is at peace with itself, with God, and with man: it is gentle, reasonable, compassionate, single-minded, free from dissimulation, abounding in good fruits. It is by the peaceful activity of such lovers of peace that the seed, which will spring up into a harvest of righteousness is sown in the hearts of men.

WISDOM

St. James, following the books of Job and of Proverbs and the sapiential books of the Apocrypha, has already spoken of wisdom as the gift of God, which we are to seek by earnest prayer, and which will enable the Christian to understand the purpose of the trials to which he is exposed, and to make the right use of them (i. 3). In the O. T. the word has a very wide sense, including both science and literature (1 Kings iv. 29-34, Prov. i. 6), but laying most stress on practical wisdom, of which the foundation is said to be the fear of the Lord. Here it is introduced as a sequel to the instructions to teachers, especially religious teachers, and is defined by the moral qualifications which go to the making of a good teacher or student. Freedom from personal objects, simplicity and modesty, single-minded devotion to the pursuit of truth,—these qualities are essential to students in whatever department of thought. Gentleness and sympathy, appreciation for the work of others—these qualities are essential to a persuasive teacher. So much we shall all admit; but it may be asked, Is wisdom nothing more than this to St. James? If we test his description of wisdom by applying it to the case of men who are universally esteemed wise, a Thucydides, a Plato, a Shakespeare, or to an Athanasius, or a Pascal, or a Bishop Butler; even to St. Paul or St. John, do we find that it supplies us with anything like an exhaustive analysis of what we know as wisdom in these? It evidently takes no account of the original powers of the mind, or of the strictly intellectual training needed for the full development of those powers. It is as suited to the ordinary Sunday School teacher as to the highest genius. So far, we may regard this exhortation of St. James

as illustrating the Christian freedom from exclusiveness. The Gospel addresses itself to the Publican as well as to the Pharisee, to 'this people that knoweth not the law' as well as to the doctor and the scribe. Every one has some mental powers: wisdom consists in the right use of those powers, be they small or great. But there is no reason to suppose that St. James intended to give a complete exposition of his ideas on wisdom in this passage. He is simply dealing with the evils incident to the religious teaching of the time. There were in the Christian assemblies, as we learn from the Pastoral Epistles and elsewhere, the counterparts of the Jewish rabbis, men fluent and positive and argumentative, who arrogated to themselves the name of wise. St. James says nothing as to the extent of their learning or knowledge; he is content to point out those particular characteristics of heavenly wisdom in which they were manifestly deficient. We cannot argue from this that he would have disapproved of elaborate disquisitions on theological questions, such as we read in the Epistle to the Hebrews, or that he would have condemned the pursuit of learning or science for its own sake; but for the present his mind is fixed on practical issues.

IV. 1-7. Paraphrase.

The real source of our quarrelsomeness is the greediness with which each one grasps at pleasure for himself. We are envious, if we see others succeed where we have failed; and we are conscious that our whole life is a failure, as it always must be, when men either omit to pray, or pray only for worldly objects whereby to gratify their selfish impulses. But those who seek the world's favour can never obtain the favour of God. The two are absolutely incompatible. As the Scripture says, 'the Spirit which He has planted in us jealously longs for our love.' It is owing to this jealous affection that He resists the proud and gives grace to the humble. If we submissively accept His chastisement and return to Him, He will return to us, and the tempter, who offers the world to each of us, as he did to Christ, will flee from us also, when he finds we are determined to resist him. This we must do by renouncing all wicked actions and checking all evil thoughts, by learning to take a serious view of life, giving up our thoughtless mirth, practising self-denial and repentance, mourning over sin and humbling ourselves before God. If we thus turn from the world to God, He will raise us up and grant us a share in His kingdom.

Do not think lightly of ill-natured gossip. To speak against a brother or to condemn a brother is really to speak against and

condemn the law of God, who has bidden us to love one another, and has given a special warning against this sin in the words, 'Judge not, that ye be not judged.' Shall we venture to set up our opinion against God's law, and claim to do that which has been distinctly forbidden by the sole Lawgiver and Judge? Our duty is not to criticize, but to obey.

A further characteristic of the spirit of worldliness is exhibited in our confident forming of plans for the future, without any thought of the precarious nature of earthly enjoyment, and of our dependence on God for the life of each successive day. All schemes for the future should be accompanied by the proviso 'if God will.'

Do you say that you know all this already? Remember then that it is the knowledge of good, combined with the choice of evil, which constitutes sin.

THE WORLD.

The term *κοσμος* is borrowed from the Greek philosophers who used it to express, first, the divine order apparent in the universe, and then the actual universe and especially the heavenly bodies. In the pantheistic system of the Stoics the *κοσμος* itself was deified. By the writers of the N.T. it is generally used in a dyslogistic sense. Thus St. James (i. 27) bids his readers 'keep themselves unspotted from the world.' In ii. 5 he speaks of those who were 'poor in the view of the world' as being 'rich in faith.' In iii. 6 he speaks of the tongue as the organ of the unrighteous world in our body. Here he says 'the friendship of the world is enmity with God.' St. John (1 Ep. ii. 15-17) analyses the influence of the world into the 'lust of the flesh, the lust of the eyes, and the pride of life.' He tells us further (iii. 1) that the world knew not God and therefore knows not the sons of God; (iii. 13) that the world hateth you; (iv. 5) that false prophets are of the world and the world hears them; (v. 4) 'Whatever is begotten of God overcometh the world: and this is the victory which overcometh the world even our faith'; (v. 19) 'The whole world lieth in wickedness' (or 'in the evil one'). So in his Gospel we read (xiv. 17) that the 'world cannot receive the Comforter'; (xiv. 30), 'the prince of this world cometh and hath nothing in me'; (xv. 19) 'If ye were of the world the world would love its own, but I chose you out of the world, therefore the world hateth you.' So St. Paul 'the world through its wisdom knew not God' (1 Cor. i. 21); 'God chose the base things of the world' (1 Cor. i. 27); and St. Peter 'that ye may become partakers of the divine nature, having escaped the corruption which is in the world through lust' (2 Pet. i. 4). It is evident that in these passages the world is used not for the external universe but for the world of men, that same world of which we are

told that God so loved it, that he sent his Son that the world through him might be saved (Joh. iii. 16, 17); and yet St. James says that one who loves the world thereby becomes an enemy of God. How are we to explain this? What is the exact nature of that world which is so dear to God, and so dangerous to man?

In the simplest sense of the word, the world is each man's natural environment, that into which he enters at birth, and from which he departs in death. It is the immediate present, the seen and temporal, of which our senses bear witness, in contrast to the unseen and eternal; as St. John says 'The world passeth away and the lust thereof, but he that doeth the will of God abideth for ever.' It supplies the objects of all our appetites, the stimulus to our activities, the occasions of our passions, the subject-matter of our thoughts. This environment is partly inanimate, so far as our senses, thoughts, and appetites are concerned, but far more largely human, in all that has to do with feelings, passions, desires. It is the appointed training-place of the immortal soul. But just as the inanimate world, which was intended to reveal the glory of the eternal Godhead, was itself deified through the folly of man; so the world of humanity, which was intended to be a further revelation of the inner character of God, engrosses our attention until we no longer hear the voice of God speaking in conscience, but take the custom of the world for our law, submit ourselves to its judgment, strive for its prizes, seek its approval,—in a word, worship the world as our God. In speaking of the world we must remember that it is not one, but multiform. Each man's world differs from that of every other man, depending partly on his surroundings and partly on the working of his own mind. The same surroundings may be to one man a channel of divine influence, to another the very embodiment of the worldly spirit. Where the mind of one sees or creates good in all around him, the mind of another may be conscious only of evil; and thus the same set of people may constitute a church to the one, a world to the other. In like manner there will be a broad distinction between man's world and woman's world, the world of youth and the world of age, the world of poverty and the world of wealth. Fashion, politics, religion; the criminal, the schoolboy, the working-man; all have their separate worlds; there is the world of the nun in her convent, of the hermit in his cell. Incalculable mischief has been caused by the imagination that the worldly spirit could be avoided by keeping out of some particular society which men chose to identify with the world. The world is in the heart of man. There may be endless differences in point of refinement between the various forms of the world; but in so far as they all tend to separate us from God and lower our standard of duty, the influence of all is alike baneful. He who makes it his chief aim to gain the favour of his world, thereby becomes an enemy of God. And yet all the while each separate soul, included in the aggregate of worlds, is itself the object of God's love, though the worldly influence, which in the Bible often goes by the name of the world, is so hateful to God that, as we have seen, no man can love it without becoming His enemy.

St. James in the text tells us that the cause of quarrelling is our eagerness to get the world's good things, which are palpably limited in quantity, and often derive their chief value in our eyes from their difficulty of attainment. The fact of this limitation inevitably leaves many disappointed of their desire. But even the successful are not satisfied. No sooner is the coveted object attained, than the process of disillusion commences. There is a moment's delight at the victory over our rivals, and again the cloud of disappointment settles over us. We feel that, once more, happiness has eluded our grasp, and we are filled with envy and jealousy of those whom we fancy to be in any respect more fortunate than ourselves, till in the end we find our nearest approach to happiness in striving to prevent or destroy the happiness of others. How is this to be remedied? The Stoics answered: 'By ceasing to desire.' The Christian answer is: 'By desiring to be, and to do, what God wills, and by desiring others' good along with and as a part of our own.'

THE DIVINE JEALOUSY.

We are familiar with the Greek idea of Nemesis. Excessive prosperity even apart from evil-doing, as in the well-known story of the Ring of Polycrates, was held to portend utter ruin, because it provoked the divine jealousy of human happiness. We are familiar also with the ascription of jealousy to the God of the Jews, visiting the iniquity of the fathers upon the children unto the third and fourth generation. This seems to us to belong to the same stage of thought as the *lex talionis* 'an eye for an eye and a tooth for a tooth,' or as the expulsion of Adam out of Eden for fear that he might put forth his hand and eat of the tree of life; or again as the dispersion of mankind over the face of the earth, for fear that they might make themselves too strong by building the tower of Babel. Such conceptions seem to belong to the anthropomorphism of a rude people and period, when even Moses could urge as a reason for sparing the Israelites the fear that the Egyptians might say, 'because the Lord was not able to bring them into the land which he promised them, he hath brought them out to slay them in the wilderness.' But under the New Dispensation we are perhaps surprised that it should still be possible to make use of a figure which seems derogatory to the Divine Perfection. We think jealousy a defect in human love; how much more in Divine! The phrase itself is no doubt due to the writer's Hebraic tone of thought and speech; but it is at the same time a most forcible expression of a most important truth; and the addition 'He giveth more grace' removes from it all that is unamiable in the idea of jealousy. It is really a parable in which the soul is represented as standing between rival wooers, God and the world. The strongest human passion is boldly taken to represent the Divine longing for the entire possession of the human heart, *i.e.*, for the expulsion of every thought and feeling which interferes with the recovery of the Divine

image in man and the attainment of the perfect ideal of humanity. We blame human jealousy, because it is so largely made up of a selfish desire for our own pleasure and honour ; so liable to turn into hatred of the object of our passion. The Divine jealousy, as depicted in the N.T., desires nothing but the best-good of the beloved object, and hates nothing but that which would injure and degrade it. How is this jealousy concerned in 'resisting the proud, and giving grace to the humble?' Pride here consists in man's claim to be independent of God, to do what he likes and gratify all his natural impulses, irrespectively of God's will. It is the choice of the temporal in preference to the eternal, of the world in preference to God. This pride is resisted, as was shown in the previous Comment, by the continual failure to obtain the happiness sought for. The Divine jealousy having ordained that the world shall never give satisfaction, he who seeks his happiness there cannot but feel himself continually thwarted in his ambitions, until at last he conceives himself to be the victim of some jealous and hostile power seated upon the throne of the universe. Yet 'He giveth more grace.' Underneath the dark suspicion which blots out heaven from our eyes we are dimly conscious of an appeal to feelings long lost sight of and all but extinct within us. In the Prodigal's heart there begins to arise a loathing, not only for the husks with which he has striven to satisfy the cravings of the immortal soul, but also a loathing for his own folly and sin, a longing for the home which he has forsaken, joined with the sense of his own unworthiness, which makes him fear lest he should have lost it for ever. To one thus humbled grace is given in full measure : the soul, which could never satisfy its thirst from earthly cisterns, finds never-failing supplies of happiness in that inner union with God which is typified by the well of water springing up unto everlasting life.

ACCOMPANIMENTS OF REPENTANCE.

Does St. James mean that God's grace and favour are to be won by fasting and self-discipline ? Not so : God's loving favour is ours to receive the moment we believe in it. He means 'be willing to give up what has till now seemed to be the chief interest of your life : give up the pursuit of honours and pleasures : no longer indulge in dreams of conquering your rivals and taking vengeance on your enemies : welcome what may seem the gloom of renunciation : examine yourself to see where you have gone wrong in the past : and set to work to atone, so far as may be, for any wrongs you have done to others. Listen for the voice of God in conscience, and do your duty, as in His sight and relying on His strength, with all the more energy in proportion to its irksomeness and difficulty.' The natural accompaniments of such feelings and resolutions amongst the Jews were weeping and fasting, the rending of clothes and the casting of dust on the head. If these things help the inward change, good : if they are its natural accompaniments, good also ; but, if they are used as substitutes for

the inner change, or as an anodyne to quiet the conscience and pave the way for the resumption of the former life, then they are nothing better than the vain religion (*θηρησκεια ματαιος*) already condemned by St. James.

JUDGING.

Are we then never to find fault with others? It may be an essential part of our duty, as in the case of a magistrate, appointed for the very purpose of deciding whether the accused is guilty or not guilty: of a parent, who has to train up his children to distinguish between right and wrong; and so in every case where instruction or criticism is required. What St. James means is that we are not to indulge in the habit of fault-finding from the mere love of it, where duty does not call us to it, for the sake of showing off our acuteness and pulling down others by way of exalting ourselves. Even where it is our duty to judge, it should be done under a sense of responsibility, with the consciousness of our own liability to go wrong and a genuine desire for the improvement, not the humiliation, of the person blamed; and further our judgment should be determined by the objective standard of right, not by our private tastes or likings; otherwise we set up ourselves above the law and the lawgiver. There is no fault which brings about its own punishment more certainly than the love of fault-finding. While we become quick to see the mote in a brother's eye, the beam is still growing in our own. The habit of negative criticism is destructive to the creative faculty and to much besides. All human action is more or less blundering; if we choose to concentrate our attention on the blunders, and shut our eyes to the honest aim and the real good effected in spite of the blunders, we lose the stimulus of admiration and emulation; thus deadening within us all that makes life worth living, if it be true, as the poet teaches, that 'we live by admiration, hope, and love.'

MAKING PLANS.

Are we then to live at haphazard? not to use our best endeavours to foresee the future and shape our actions in accordance with probabilities? This would be to give up one main use of reason. When our Lord said 'take no thought (R. V. 'be not anxious') for the morrow, for the morrow shall take thought for the things of itself' (Matt. vi. 34), he did not mean to forbid serious consideration of the course to be adopted under given circumstances. He did not mean that it was wrong to make engagements beforehand and to take steps to keep our engagements; that it was wrong for a man to deliberate carefully before choosing a profession or accepting a post which might be offered him; or again, that it was wrong for a statesman to consider carefully what measures he should bring forward in Parliament. His meaning was that we should not worry ourselves with the anticipation of evil: we should make all due preparation for it, and then await it calmly in reliance upon God.

As Christ forbade undue anxiety, so St. James here forbids undue confidence. We should bear in mind that we cannot foresee the issues of things, so that what we now think desirable may turn out hereafter to have been undesirable; and again that the best-laid plans are liable to fail, so that, however good the object, still it may be unattainable by us; that we should therefore not stake our life, as it were, on a single throw of the dice, but join with all our plans for the future the reservation 'if God will,' and the aspiration 'Thy will be done.' Some people, perhaps thinking of Christ's promise of divine assistance to those who should be brought before synagogues and magistrates for his sake (Matt. x. 18), seem to have an idea that forethought and planning are in themselves opposed to faith, and that, in religious matters especially, there is something approaching to impiety in making preparations for the future. It is enough to say in answer to this, that while we are no doubt justified in believing that Christ's grace will be sufficient for us in whatever difficulties, still it is our duty to use all our powers, especially our nobler powers, in God's service; that the powers of imagination, hope, and reason were given to us especially as guides to action; and that no great and permanent work has ever been effected in which these powers were not fully exercised.

It is probably this passage which has given rise to the common use of the letters D.V., as to which see the note. It is a comparatively trivial example of what may be called the objectification of ideas, which in greater matters has been productive of so much evil in regard to religion. To have acquired the habit of submission and resignation to the Divine Will is all-important for man; but the use of the symbol is a matter of indifference. Where it is used in one place and omitted in another, it would rather seem to imply that, when omitted in writing, it was not present in the mind.

V. 1-11. Paraphrase.

Another form of worldliness is the love of wealth, whether stored by the miser, or squandered by the voluptuary. The decay which threatens unused wealth is itself symbolical of the destruction awaiting its selfish possessor. The cry of the labourer, from whom his just wages are withheld, is not unheard in heaven. As for the voluptuary who, in this final crisis of his country's fortunes, thinks of nothing but personal gratification, he can only be compared to a sheep fattened for slaughter. By the help of an unjust law he may get rid of the unresisting righteous, whose life is a continual witness against him; but let him remember that the Lord is coming to judgment. Let the brethren, on their side, wait patiently and strengthen their hearts to endure for the short period which has still to elapse

before the coming of the Lord. Let them take a lesson from the husbandmen who patiently wait for the rains to mature the fruits of the earth, and from the prophets of old who spoke and suffered in the name of the Lord. The story of Job is a striking example of the blessing which awaits patient endurance. It shows us that, however severe may be the trial to which the believer is exposed, God's mercy and lovingkindness will be made manifest in the end. The brethren, however, must remember that the Lord comes not only to take vengeance on His enemies but to judge His people; and must beware of a murmuring, unforgiving spirit.

STERNNESS OF ST. JAMES.

What are we to say to the stern denunciation of this passage? Is it not inconsistent with the warning against judgment and evil-speaking, given in iv. 11? At any rate it is not inconsistent with the denunciation of the Pharisees by John the Baptist and by our Lord. What would be presumption in an ordinary Christian may be part of the commission of a prophet. It was not presumption in Jonah to declare the approaching downfall of Nineveh: the presumption came in where he expostulated with God for refusing to make good his threats, when they had produced the desired effect. The prophetic announcement of impending evil is not inconsistent with the tenderest sympathy, as is shown by our Lord's lamentation over Jerusalem. Here we can see ample reason for the strongest warning. The rich represented the pride of the world. Their success, their triumphant career of selfish oppression, while it left little hope of the possibility of their own repentance, caused despair in the hearts of the brethren whom they oppressed. It was the truest kindness on the part of the prophet to set before both the fact of imminent judgment revealed to him by the Spirit. To the rich it was the final invitation, the hand-writing on the wall, which, if instantly accepted, might still enable them to seek a share in the humiliation of a Christian (i. 10): to the poor it was the encouragement needed to prevent their falling away. Nor is this prophetic office yet extinct in the Church of Christ. Wherever sin is rampant, wherever oppression and cruelty prevail, where the denunciation of the evil-doer is a dangerous and unpopular service, there the heart of the prophet will still burn within him, till at the last he speaks with his tongue.

V. 12—20. Paraphrase.

Do not make use of oaths of any kind, lest you fall into condemnation. Let all your feelings, whether of joy or sorrow, be

controlled and sanctified by laying them before God. In case of sickness send to the elders, and let them pray and anoint the sick person, and the Lord will answer the prayer of faith, and, if his sickness is the consequence of past sin, it shall be forgiven. Confess your offences therefore to one another, and pray for one another, that you may be healed. The story of Elijah shows how great is the power of a good man's prayer prompted by the Spirit of God. If a brother falls into sin, you know that he who brings him back into the right way will be the means both of saving a soul and of hiding a multitude of sins.

SWEARING.

From the form of the prohibition, we might suppose that St. James took the same view of the subject as St. Augustine, quoted in the note, and forbade swearing, not so much because it was wrong in itself, as because it was likely to lead to wrong, and therefore to condemnation. He could not have said of murder 'Do not kill lest you fall under condemnation.' At any rate by giving his warning in this form he made it easier for the Jews to accept it. Whatever their practice was, they would certainly allow that there was much careless and irreverent swearing, and that this could not but be displeasing to God. St. James is, however, quoting Christ's own words, and it is therefore probable that he means 'Whatever form of oath you use, it will come under the prohibition of Christ.' Are we to understand from this that every kind of swearing is absolutely forbidden, that the Quakers, for instance, were right in refusing to take an oath in a court of justice? This is not what we should gather from the conduct of St. Paul and of Christ Himself. The former calls God to witness that he is speaking the truth in more than one passage (2 Cor. i. 23, xi. 31, Gal. i. 20, etc.), and our Lord took the oath proposed to Him in the words of the High Priest 'I adjure thee by the living God.' So the angel in the Apocalypse is represented as swearing 'by Him that liveth for ever and ever.' The same rule of interpretation must be applied here as in the case of the other precepts of the Sermon on the Mount. They supply an ideal standard, a goal to be aimed at, but not a code of law to be immediately put into execution, regardless of existing circumstances, and of the manner in which their exact observance would affect our carrying out the two great commandments on which hang all the law and the prophets. Take for instance the precept to turn the other cheek: if this is tried by the principle that we should do to others as we would wish them to do to us, it is evident that the last thing which a sane man could wish for himself or for one whom he loved would be that he should be allowed to strike and insult others with impunity. We have to disregard the letter, in order to keep the spirit of the precept; which is that a Christian

should never act from mere vindictiveness. The law of love requires us to act for the best interest of the offender, *i.e.* to act in such a way as to induce him to avoid such faults in future. It is only where there is sufficient generosity of character to make a man ashamed of striking one who offers no resistance, that non-resistance becomes the fitting course for a Christian, the right way of obeying the law 'Thou shalt love thy neighbour as thyself.' Yet in proportion as a society becomes Christianized, it becomes more and more possible to practise non-resistance without transgressing the higher law of love, which bids us always act for the best interest of our neighbour. So with swearing: the right state in a Christian community is that all should feel so strongly the obligation of truth, that there should be no occasion for further sanction beyond the simple 'yes' and 'no.' Wherever there is need of more 'it comes of evil.' But often the standard of truthfulness is so low, that it is necessary to appeal to the All-seeing Witness in order to make the affirmant realize what is his duty in respect of the truth. And thus swearing becomes allowable, just as war is allowable in the present imperfect state of things; yet the aim of the Christian should be, as far as possible, to limit the use both of oaths and of war, so as ultimately to get rid of them altogether. See an excellent article, in the *Cont. Rev.* vol. xlix. pp. 1-17, by the late Archbishop Magee, on the substitution of a declaration for an oath in admitting members of Parliament. Unhappily in this, as in some other matters, the professed advocates of religion have often taken a lower view than its professed opponents. The earnestness of St. James in this prohibition is probably to be explained by the constant breach of the third commandment caused by the Jewish habit of swearing.

HEALING OF THE SICK BY ANOINTING WITH OIL AND BY PRAYER.

There can be little doubt that St. James is here describing a miraculous cure following the prayer of faith. To encourage the elders to obey his injunctions, he first insists on the power of prayer, when inspired by the Divine Spirit, and then refers to an example of this power in the person of Elijah, a man, as he reminds them, of like weakness with ourselves. A difficulty arises here: if every sick person could be miraculously healed, how is it that St. Paul did not miraculously heal Timothy and others (1 Tim. v. 23, 2 Tim. iv. 20)? Why was not his own thorn in the flesh removed? We hear occasionally of miraculous cures, but they are plainly exceptional. May not the explanation lie in the word *επεργουμένη* (ver. 17)? When a miracle was to be wrought the power of the Spirit made itself felt in the prayer which preceded. Elijah himself could not work a miracle at will. He too must wait, like Samson, till the Spirit of the Lord came upon him. One reason why the elders, rather than others, were to be called in, may have been that they were better able to judge what was the will of the Spirit. From v. 16, however, it would appear that the office of prayer and anointing and receiving confessions was not confined to

them. It has been already pointed out (pp. cxxiii foll., clxxvi) that the assumption here made by St. James, that the anointing of the sick would be attended by a miraculous cure, if performed in the spirit of prayer, is a mark of the very early date of the Epistle.

Are we to consider that the scope of this injunction, which is evidently temporary in form, is limited to the age in which it was written, or is it in any way applicable to our own time? The prayers of the congregation are still requested for the sick in the public services of the Church of England; and to offer such prayers is a natural, we might say, an inevitable outcome of Christian friendship. There are some who disbelieve in anything beyond a subjective answer to prayer. Yet even they must allow that a subjective action on the imagination may produce an objective change in the bodily condition, as has been attested in many cases of faith-healing, both among Protestants and Roman Catholics. But the teaching of St. James and of the writers of the N.T. in general goes much further than this. Men are to cast every care upon God knowing that He careth for us. If there is a drought, men pray for rain; if there is a bodily infirmity, they pray for its removal; if there is danger or difficulty impending, the example of Christ Himself shows that we are not wrong in asking that 'this cup may be taken away,' provided we add 'nevertheless, not my will, but Thine be done.' In these latter cases, however, we are told that prayer is absurd, or even impious, because it brings us into collision with the laws of nature; and certainly, when we are convinced that a certain sequence regularly follows a certain antecedent by natural law, or, as Christians would say, by God's ordinance,—in such a case it would be not only folly, but the extreme of presumption to ask that God's ordinance might be set aside for our convenience. The husbandman does not pray that the grain which he has sown one day may spring up into the golden crop of corn on the next day, or that it may come to maturity unaided by rain or sunshine. These things he knows to be impossibilities, and he does not ask for them, because he cannot deliberately desire them. But where a change for the better is not, so far as he knows, an impossibility, there he cannot help strongly wishing for the change; and in the mind of a Christian every wish becomes a prayer, because it is joined with the aspiration 'Thy will be done.' If meteorological science is ever so far advanced that the meteorologist can predict the weather with the same certainty as the astronomer predicts an eclipse, prayer for fine weather would become impossible; but wherever desire is possible, there prayer is possible and right. We do not even pray for the recovery of the sick, when the symptoms make it clear that God's will is otherwise: our prayer is then for a peaceful and painless departure.

As the request for the prayers of the Church, so the service for the Visitation of the Sick is founded upon this passage. The parish priest, being notified of the sickness, attends by the bedside, joins in prayer for the sick person, reminds him of his duty to make confession both of his sin to God and of his shortcomings towards other men, assures him of the Divine forgiveness promised to all repenting sinners,

administers to him the Sacrament of the Body and Blood of Christ, the ever-present Saviour, in whom he realizes his communion with all saints, not only those still on earth, but those who have crossed the dark river before him, and whom he hopes soon to rejoin on the other side.

The Church of Rome claims to keep closer to St. James' injunction by its use of Extreme Unction for the remission of sins and the spiritual comfort of the dying. It is one of the curious phenomena of our time that English Churchmen have been found to regret that our Bishops persist in withholding from the clergy the power to administer the sacrament of comfort¹; as to which it has been shown in the Notes that, as far as we can judge, it was never contemplated by St. James, and that there is no evidence of its use during the first eight centuries by any except an obscure sect of Gnostics. There are others who, while allowing that the belief in spiritual benefit to be derived from Extreme Unction is a mere unauthorized fancy, are still inclined to wink at it, as a means of tranquillizing the mind and preserving it from terrors as unreal and as superstitious as the remedy. If a false theology has fastened on the mind the belief that God's mercy is limited to this life, and that after death He has no further compassion for the sinner who has not repented and believed while on earth, but is henceforth only the Judge and the Avenger, is it not allowable to drive out one error by another? The question is far-reaching, but no lover of truth can hesitate. Even at the last hour let the true Gospel sound in the ears of the dying penitent, still more of the dying saint, who is terrified by suspicions that he has not the right faith or the true conversion. He who has once grasped the idea that Christ is the propitiation for the sins of the whole world; that God's mercies are everlasting over all His creatures; that He will do for each after death exactly what perfect love and perfect wisdom dictate; that Eternal Justice and Eternal Holiness, no less than Eternal love, are our guarantee against an eternity of evil, will have no need and no wish for a material anointing.

CONFESSION OF SIN.

The connexion between suffering and sin was universally believed in, and even exaggerated, when St. James wrote; as is evident from our Lord's words about the Galileans, whose blood Pilate mingled with the sacrifices, and also from the question of the disciples about the man who was born blind. St. Paul asserts that many were punished with sickness and even with death for irreverence in receiving the Eucharist. The Jewish proverb quoted in my note to the effect that 'a man could not recover from sickness till his sins were forgiven' is quite in accordance with our Lord's procedure in healing the sick of the palsy, where the words 'Son, thy sins are forgiven thee' preceded the

¹ See J. H. Blunt's *Theological Dictionary*, p. 772, 'It may be believed, in accordance with the whole stream of Christian belief until recent times, that the spiritual blessing declared to attend the unction of the sick is still given by God: . . . but as modern English bishops do not bless oil for the purpose, this means of grace is at present withheld from their flocks.'

command 'Rise up and walk'; and both enable us to understand why confession and forgiveness are introduced here in the instructions given for the healing of the sick.

There seems, however, to be a certain want of consecutiveness in the language of St. James. We should have expected the confession of sins to be mentioned before the forgiveness of sins, and even before the prayer for healing, since healing, as we have seen, was regarded as implying forgiveness; whereas it is brought in afterwards as a second thought, though connected with what precedes by the inferential particle *ουν*. The emphatic *ἀλλήλοις* and *ἀλλήλων* of v. 16 are decisive against the Romish limitation of confession to the priest. Either the Elders mentioned in v. 14 have no special position distinguishing them from the other members of the Church, or, more probably, we are to suppose that the duty of visiting the sick is not confined to them, but falls on the brethren generally. Are we to understand that no one may hear the confession of others unless he at the same time confesses his sins to them? This would seem the most natural meaning of the Greek; but it evidently could not be always carried out. Children ought to confess their faults to father or mother, but it would in most cases be far from expedient that the former should in their turn hear the confession of the latter. On the other hand we can easily conceive cases in which mutual confession is most natural and desirable, since one party is seldom so entirely in the right as to leave all the regrets and apologies to the other party. If however we are to think of confession here in connexion with healing, it must be the confession of sin against God which is intended: how would this suit the idea of mutual confession? We can understand that confession is made easier to the sinner, if another is ready to join in the expression of sorrow and repentance.¹ We can understand too that an unsympathizing Pharisaic tone is likely to repel any confidences on the part of a penitent. But the idea of mutual confession does not seem altogether appropriate in the case of the sick man, and yet, if the word *ἰαθῆτε* is taken literally, we seem to be tied down to this case. If on the other hand we give it a metaphorical meaning, we may suppose that the precept is of general application, and that St. James is recommending the habit of mutual confession between friends. It cannot, I think, be doubted that in many respects such mutual confidences might be productive of great good. How much easier it would be to put up with hastiness or coldness on the part of a friend, if we knew that he was himself conscious of his faults and trying to amend them! What a relief it would be to one of a sensitive self-conscious nature to lay his anxieties before another of whose wisdom and sympathy he felt assured! Might it not tend to increase the feeling of Christian fellowship, if those who were exposed to the same difficulties, anxious to conquer the same weaknesses and to practise the same virtues, could break through their isolation and confirm themselves in their good resolutions by the knowledge that they were shared by others?

¹ Compare the description of the confession in *Janet's Repentance*.

Might it not help to diminish the miseries of life, and to change the course of thoughts which may be tending towards insanity or suicide, if there were more of outspoken sympathy in the world, if people were sure that they might trust their secret feelings to others without fear of being despised or laughed at or shrunk from? The Church of England has wisely refused to follow Rome in requiring regular confession to the priest; yet, where the parish priest is what he should be, wise with the heavenly wisdom described by St. James, none should be better fitted than he by position, training, and experience, to receive such confidences and give the needed comfort and counsel.¹

On the whole of this section of the Epistle it may be worth while to quote Dr. Arnold's remarks² :—

'The object of the passage is to encourage the exercise of those mutual spiritual aids rendered by Christians to each other, which is one of the great objects and privileges of the institution of the Church. The body was to sympathize with its several members. If a man was in trouble, he was to pray; if in joy, to sing hymns: in neither case is the Apostle speaking of private prayer or private singing; but of those of the Christian congregation³: there every individual Christian could find the best relief for his sorrows, and the liveliest sympathy in his joy. St. Paul's command, "Rejoice with them that do rejoice and weep with them that weep," applies to this same sympathy, which the prayers and hymns of the church services were a constant means of expressing. But if a man were sick and could not go to the congregation, still he was not to lose the benefit of his Christian communion with them: he might then ask them to come to him; and as the whole congregation could not thus be summoned, the elders were to go as its representatives, and their prayers were to take the place of the prayers of the whole church. Care, however, is taken to show that the virtue of their prayers arises not from their being priests, but from their being Christians, and standing in the place of the whole church. For these words immediately follow: "confess therefore to one another your sins, and pray for one another, that ye may be healed: there is much virtue in a just man's prayer, when it is offered earnestly." Now, this most divine system of a living Church, in which all were to aid each other, in which each man might open his heart to his neighbour and receive the help of his prayers, and in which each man's earnest prayer, offered in Christ's name, had so high a promise of blessing annexed to it, has been almost⁴ destroyed by that notion of a priesthood, which claiming that men should confess their sins to the clergy, not as to their brethren, but as to God's vicegerents, and confining the promised blessing to the prayers of the clergy as priests, not as Christians, nor as the representatives of the whole church, has changed the sympathy

¹ See *Homilies*, p. 479, Oxf. ed.

² *Fragment on the Church*, pp. 44 foll.

³ I cannot agree with Arnold in confining the exhortation to congregational singing or prayer.

⁴ Wrongly printed 'most' in the original. Lond. 1845.

of a Christian society into the dominion of a priesthood and the mingled carelessness and superstition of a laity.

‘St. John’s language agrees with that of St. James: “If any man see his brother sinning a sin which is not unto death, he shall pray, and Christ shall give him life, for those who are not sinning unto death. There is a sin unto death:—it is not for that that I am bidding him to pray.” Here the very same blessing which St. James speaks of as following the elders’ prayers is said by St. John to follow the prayer of any Christian, a clear proof that the elders were sent for as representatives of the Church, and not as if their prayers possessed a peculiar virtue, because they stood as priests between God and the people.

CONVERTING THE SINNER.

Is this a new case, or another aspect of the case of the sick man? If the latter, it seems to imply strange sloth and lukewarmness on the part of the Elders, that they should stand in need of exhortation to the performance of a duty, which would not have seemed to be particularly arduous or irksome. The previous verses insist on their power to heal the disease and procure forgiveness by their prayers: v. 20 speaks of the reward. If, as seems more likely, it is a new case, St. James may have added it as an afterthought on finding that his warnings had been chiefly against over-activity, too much vehemence, too much eagerness to teach. In ver. 14 he had begun to speak of our duty towards the sick in body; in ver. 16 he had extended this into a general precept as to mutual help in spiritual matters; in ver. 19 he turns to the case of the backsliders. Even here nothing is said as to the duty of the Church to go out into all the world and preach the Gospel to every creature; nothing is said as to making proselytes from the Gentiles or even from the unbelieving Jews. It is the exhortation of the Bishop, whose aim is the reformation and improvement of the Church, not of the Apostle, whose aim is the extension of the Church by the diffusion of the faith.

In my note I have pointed out that the words of ver. 20, ‘he who recalls an erring brother saves (or ‘will save’) his soul from death and will be the means of blotting out many sins,’ are capable of two interpretations, according to the reference we give to ‘his.’ I have mentioned some difficulties which lie in the way of our taking ‘his’ to refer to the sinner, and have shown that it was not uncommon with Jewish writers to hold forth the prospect of salvation and forgiveness of sins, as an inducement to certain kinds of right conduct, such as almsgiving. I postponed to the present occasion the consideration of the question whether it was possible that St. James should have adopted a similar mode of speaking. We cannot, of course, imagine that he would ever have dreamt of a man’s being able to atone for his own sins by his assiduity in calling others to repentance. Such a notion is forbidden, not less by our Lord’s words recorded in Matt. vii. 20-22 ‘Many will say to me in that day, Lord,

have we not prophesied in thy name? . . . then will I profess unto them, I never knew you; depart from me, ye that work iniquity,' and by the words of St. Paul in I Cor. xiii. 1-3, 'Though I speak with the tongues of men and angels . . . though I have the gift of prophecy . . . though I have all faith . . . though I give my body to be burnt, and have not charity, it profiteth me nothing,' and in ch. ix. 26, 27 'I keep under my body and bring it into subjection, lest having preached to others, I myself should be a castaway,'—than by the words of St. James himself, 'Be not many masters, knowing that we shall receive the greater condemnation,' and by his constant depreciation of mere speaking, unaccompanied by deeds and practice. St. James has told us already how the soul is saved (i. 21-25): not by preaching to others, but by receiving in meekness the ingrafted word, and continuing in the perfect law of liberty. What in fact could be more contemptible in itself and more fatal to any good influence than for a man to urge upon others a course which he has determined not to follow himself, and expect to be rewarded for *their* faith and works, when he has no faith or works of his own? The passages from the N.T. quoted in the notes do not contemplate the possibility of a preacher of righteousness, who has still to be saved from his sins. It is only in the Apocrypha that we find such unchristian sentiments as 'Almsgiving saves from death and purges away all sins' (Tobit xii. 9). The other quotations are simply encouragements to sincere but sluggish workers, to throw more energy into their work. It is allowable to say 'you have done much evil in the past, try to make up for it by the good you do in the future,' or 'remember that you are appointed by God to be a teacher or an elder: it is not enough for you to keep yourself unspotted in the world: you must bring your influence to bear on others, or you will be found wanting at last'; but it is not in accordance with Christian truth to say 'If you make a convert, you will save your own soul.' It appears therefore that we must fall back on the other interpretation understanding 'his' of the sinner. The chief difficulty in this interpretation is that the apodosis seems to add so little to the protasis. 'Conversion' to us already implies 'saving the soul'; but this need not have been so to the first readers of the Epistle. To them the words may have meant 'However many sins the wanderer has been guilty of, still, if he turns, he will be saved from the death he has deserved, and all his sins will be forgiven.' We can imagine that such a promise might have been a great encouragement to those who were dispirited at the state of the backsliders in the church to which they belonged, and doubted whether it was possible to renew them again unto repentance.

INDEX OF GREEK WORDS

- (a) words not used by any writer previous to St. James.
 (b) not used in this sense before St. James.
 (c) not used by any other N.T. writer.
 (d) not used in the Septuagint (including Apocrypha).
 (e) post-Aristotelian.
 (Add.) see Addenda after Preface.

Αβραάμ : ii. 21 Ἄβ. ὁ πατήρ ημῶν οὐκ ἐξ ἐργῶν ἐδικαιώθη, ii. 23 Ἄβ. ἐπίστευσεν τῷ Θεῷ.

ἀγαθος : i. 17 πᾶσα δόσις ἀγαθή, iii. 17 καρπῶν ἀγαθῶν.

ἀγαπάω : i. 12 τὸν στέφανον τῆς ζωῆς οὐ ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν, ii. 5 κληρονόμους τῆς βασιλείας ἧς ἐπηγγείλατο τοῖς ἀγαπῶσιν αὐτόν, ii. 8 ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

ἀγαπητός : i. 16, i. 19, ii. 5 ἀδελφοὶ μου ἀγαπητοί, see pp. iv, cc.

ἄγγελος : ii. 25 Ῥααβ ὑποδεξαμένη τοὺς ἀγγέλους.

ἀγνίζω : iv. 8 ἀγνίσατε καρδίας διψυχοί.

ἀγνος : iii. 17 ἡ δὲ ἀνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν.

α. ἄγε : iv. 13 ἄγε νῦν οἱ λεγοντες, v. 1 ἄγε νῦν οἱ πλουσιοὶ κλαυσατε.

ἀδελφή : ii. 15.

ἀδελφος : i. 9 ὁ ἀδελφός ὁ ταπεινός, ii. 15 εἰ ἀδελφός ἡ ἀδελφή γυμνοὶ ὑπαρχοσιν, iv. 11 ὁ καταλαλὸν ἀδελφοῦ ἡ κρίνων τὸν ἀδελφόν : vocative ἀδελφοί iv. 11, v. 7, 9, 10, ἀδελφοί μου i. 2, ii. 1, 14, iii. 1, 10, 12, v. 12, 19, ἀδ. μου ἀγαπητοί, i. 16, 19, ii. 5.

b.c. ἀδιάκριτος : iii. 17 ἡ δὲ ἀνωθεν σοφία ἀδιακριτός. See p. ccxlvii.

ἀδικία : iii. 6 ἡ γλῶσσα πυρ, ὁ κόσμος τῆς ἀδικίας.

αἰτεῶ : i. 5 αἰτεῖτω παρὰ τοῦ δίδοντος Θεοῦ, i. 6 αἰτεῖτω δὲ ἐν πίστει μηδὲν διακρινόμενος, iv. 2 οὐκ ἔχετε δια τὸ μὴ αἰτεῖσθαι, iv. 3 αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε. See p. cci.

e. ἀκαταστασία : iii. 16 ὅπου ζῆλος καὶ ἐριθία, ἐκεῖ ἀκαταστασία.

c. ἀκαταστατός : i. 8 ἀνήρ διψυχὸς ἀκατάστατος, iii. 8 τὴν γλῶσσαν...ἀκαταστατόν κακόν.

c. e. ἀκατασχετός : iii. 8 read for ἀκαταστατός in some MSS.

ακουῶ : i. 19 ταχὺς εἰς τὸ ἀκοῦσαι, ii. 5 ἀκουσατε ἀδελφοί, v. 11 τὴν ὑπομονὴν Ἰωβ ἠκούσατε.

- δ.* ἀκροατής : i. 22 γίνεσθε ποιηταὶ λόγου, καὶ μὴ μόνον ἀκροαταί, i. 23 εἴ τις ἀκροατής λόγου ἐστίν, i. 25 ἀκροατής ἐπιλησμονῆς.
- ἀλαζονία (ἀλαζονεία) : iv. 16 καυχᾶσθε ἐν ταῖς ἀλαζονίαις ὑμῶν.
- ἀλείφω : v. 14 ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι.
- ἀλήθεια : i. 18 λόγῳ ἀληθείας, iii. 14 μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατα τῆς ἀληθείας, v. 19 εἰάν τις πλανηθῆῖ ἀπὸ τῆς ἀληθείας.
- ἀλλά : i. 25 οὐκ ἀκροατής ἀλλὰ ποιητής, i. 26 μὴ χαλιναγωγῶν γλῶσσο ἀλλὰ ἀπατῶν καρδίαν, ii. 18 ἀλλ' ἐρεῖ τις, iii. 15 οὐκ ἐστὶν αὕτη σοφία ἄνωθεν ἀλλὰ ἐπίγειος, iv. 11 οὐκ εἶ ποιητής νόμου ἀλλὰ κρείττονος.
See p. ccxxxv.
- ἀλλήλων : iv. 11 μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί, v. 9 μὴ στενάζετε κατ ἀλλήλων, v. 16 ἐξομολογεῖσθε ἀλλήλοις τὰς ἁμαρτίας καὶ εὐχέσθε ὑπερ ἀλλήλων.
- ἄλλος : v. 12 μήτε ἄλλον τινὰ ὄρκον.
- ε.* ἀλυκός : iii. 12 οὔτε ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ.
- ἁμαρτία : i. 15 ἡ ἐπιθυμία συλλαβοῦσα τίκει ἁμαρτίαν, ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκνεῖ θάνατον, ii. 9 εἰ προσωπολημπτεῖτε ἁμαρτίαν ἐργάζεσθε, iv. 17 εἰδοῦτι οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι ἁμαρτία αὐτῶ ἐστίν, v. 15 κἂν ἁμαρτίας ἢ πεποιηκώς, v. 16 ἐξομολογεῖσθε τὰς ἁμαρτίας (αἱ. τὰ παραπτώματα), v. 20 καλυψεὶ πλήθος ἁμαρτιῶν.
- ἁμαρτωλός : iv. 8 καθαρίσατε χεῖρας ἁμαρτωλοὶ, v. 20 ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης οδοῦ αὐτοῦ.
- ε.* ἀμάω : v. 4 τῶν ἐργατῶν ἀμησάντων τὰς χώρας ὑμῶν.
- ἀμιαντός : i. 27 θρησκεία καθαρά καὶ ἀμιαντός.
- ἄμπελος : iii. 12 μὴ δυνατὰ ἄμπελος συκα (ποιῆσαι).
- ἄν : iii. 4 οπου ἂν, iv. 4 ὡς ἂν (εἰάν), v. 7 ἕως ἂν λαβῆ υετον. See καν, and pp. ccviii, ccxxxv.
- ἀνάπτω : iii. 5 ἰδοὺ ἡλικὸν πῦρ ἡλικὴν ὑλὴν ἀνάπτει.
- ε.* ἀναστροφή : iii. 13 δεῖξατω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ.
- ἀνατελλῶ : i. 11 ἀνετείλεν γὰρ ὁ ἥλιος.
- ἀναφέρω : ii. 21 ἀνενεγκας Ἰσαακ ἐπὶ τὸ θυσιαστήριον.
- α.* ἀνελεός : ii. 13 ἡ γὰρ κρισις ἀνελεός τῷ μὴ ποιήσαντι ελεός.
- α.* ἀνεμίζομαι : i. 6 εοικε κλυδωνι θαλάσσης ἀνεμιζομένῳ καὶ ριπιζομένῳ.
- ἀνεμός : iii. 4 τὰ πλοῖα ὑπο σκληρῶν ἀνέμων ἐλαννομενα.
- ἀνήρ : i. 8 ἀνήρ δίψυχος, i. 12 μακάριος ἀνὴρ ὅς ὑπομένει πειρασμὸν, i. 20 ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐκ ἐργάζεται, i. 23 εοικεν ἀνδρὶ κατανοοῦντι τὸ προσωπὸν, ii. 2 ἀνὴρ χρυσοδακτυλῖος, iii. 2 εἴ τις ἐν λόγῳ οὐ πταίει οὗτος τέλειος ἀνήρ. See p. ccxxxvii.
- ἀνθίστημι : iv. 7 ἀντιστήτε τῷ διαβόλῳ, καὶ φευξέται.
- ἀνθος : i. 10 ὡς ἀνθος χόρτου παρελευσεται, i. 11 τὸ ἀνθος ἐξεπέσεν.
- ἀνθρωπῖνος : iii. 7 πᾶσα φύσις δεδάμασται τῇ φύσει τῆ ἀνθρωπίνῃ.
- ἄνθρωπος : i. 7 ὁ ἀνθ. ἐκεῖνος, i. 19 πᾶς ἀνθ., ii. 20 ὦ ἀνθρώπε κενε, ii. 24 δικαιούται ἀνθ., iii. 8 οὐδεὶς ἀνθρώπων, iii. 9 καταρωμεθα τ. ἀνθρώπους, v. 17 Ἡλίας ἀνθρώπος ἦν. See p. ccxxxvii.
- ἀντι : iv. 15 ἀντι τοῦ λεγεῖν ὑμᾶς. See p. ccxxxvii.
- ἀντιτασσω : iv. 6 ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, v. 6 (ὁ δικαίος) οὐκ ἀντιτάσσεται ὑμῖν.
- ε.* ἀνυποκριτός : iii. 17 ἡ δὲ ἀνωθεν σοφία ἀνυπόκριτος.

- άνωθεν : i. 17 παν δωρημα τελειον άνωθέν εστιν καταβαίνον, iii. 15 ουκ εστιν αυτη η σοφια ανωθεν κατερχομενη, iii. 17 η ανωθεν σοφια.
- απαρχη : i. 18 : εις το ειναι ημας απαρχήν τινα τών αυτού κτισματων.
- απας : iii. 2 πολλα γαρ πταιομεν απαντες.
- άπαταω : i. 26 απατών καρδίαν έαυτου.
- α. απειραστος : i. 13 ό γαρ Θεος απειραστος εστιν κακών.
- απερχομαι : i. 24 κατενοησεν έαυτον και απελήλυθεν.
- α. άπλώς : 1. 5 του διδοντος Θεου πασιν απλώς.
- απο : 1. 13 απο Θεού πειραζομαι, i. 17 καταβαίνον απο του πατρος, i. 27 ασπιλον εαυτον τηρειν απο του κόσμου, iv. 7 φευξεται άφ' υμων, v. 4 ό μισπος ο αφυστερημενος αφ' υμών, v. 19 εαν τις πλανηθή απο τής αληθειας. See p. ccxxvii.
- α. ε. αποκυεω : i. 15 η δε αμαρτία αποτελεσθεισα αποκυει θάνατον, i. 18 βουληθεις απεκυησεν ημάς λογω αληθειας. See p. ccxlix.
- απαλλυμι : i. 11 η ευπρέπεια του προσώπου αυτου απώλετο, iv. 12 εις εστιν νομοθετης ό δυνάμενος σώσαι και άπαλέσαι.
- α. αποσκιασμα : ii. 17 παρ' ω αυκ ενι παραλλαγη η τροπής άποσκίασμα, p. ccxlix.
- αποστειρω : read in some MSS. for άφυστερω, v. 4
- αποτελέω : i. 15 η δε αμαρτια αποτελεσθεισα αποκυει θάνατον.
- αποτίθημι : i. 21 αποθέμενοι πασαν ρυπαρίαν.
- αργος : ii. 20 η πίστις χωρις τών έργων αργη εστιν (αλ. νεκρά).
- άργυρος : v. 3 ο άργυρος κατίωται.
- ασθενεω : v. 14 ασθενει τις εν υμίν ; προσκαλεσάσθω τους πρεσβυτερους.
- ε. ασπιλος : i. 27 άσπιλον εαυτον τηρειν απο του κασμου.
- ατιμάζω : ii. 6 ητιμάσατε τον πτωχόν.
- άτμις : iv. 14 ατμις εστε η προς ολιγον φαινομενη.
- αυριον : iv. 13 σήμερον η αυριον πορευσόμεθα, iv. 14 ουτινες ουκ επίστασθε το της αυριον.
- αυτος : (oblique case = L. *is*) i. 5, 8, 9, 10, 11, 18, 23, 25, ii. 5, 14, 16, 21, 22, 23, iii. 3, 9, 13, iv. 11, 17, v. 3, 7, 14, 15, 18, 19, 20 see pp. ccxvii, ccxxii. For position of gen. see pp. ccxiv, 64. (nominative = L. *ipse*) i. 13, ii. 6, 7, p. ccxxiii. (ό αυτάς = *idem*) iii. 10, 11. See p. ccxxii.
- αυτου : not recognized by the latest editors, see έαυτου.
- α. αυχεω : iii. 5 η γλώσσα μεγάλα αυχει (αλ. μεγαλαυχει).
- αφανίζω : iv. 14 άτμις εστε η προς ολίγον φαινομενη, επειτα και αφανιζομένη.
- αφήμι : v. 15 καν άμαρτίας η πεποιηκως, άφεθησεται αυτώ.
- α. ε. άφυστερω : v. 4 ό μισθος ο άφυστερημενος κράζει. See άποστειρω.
- βαλλω : iii. 3 τών ίππων τους χαλινους εις τα στόματα βάλλομεν.
- βασιλεια : ii. 5 κληρονομους τής βασιλειας ης έπηγγειλατο τοις αγαπώσιν αυτον.
- βασιλικός : ii. 8 νομον τελειτε βασιλικον.
- βλαστανω : v. 18 η γη έβλάστησεν τον καρπόν αυτης. See p. ccx.
- βλασφημew : ii. 7 ουκ αυτοι βλασφημοῦσιν το καλον όνομα το επικληθεν εφ υμας.

βλεπω : ii. 22 βλέπετε ὅτι ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ.

c. βοή : v. 4 αἱ βοαὶ τῶν θερισάντων.

βουλομαι : i. 18 βουλευθεὶς ἀπεκύησεν ἡμᾶς ἰσχυρῶς ἀληθείας, iii. 4 ὅπου ἡ ὁρμή τοῦ εὐθυνοῦτος βουλεται, iv. 4 ὅς ἐάν βουλευθῆ φίλος εἶναι τοῖς

βραδύς : i. 19 ἔστω πᾶς ἄνθρωπος βραδύς εἰς τὸ λαλῆσαι, βραδύς εἰς ὀργήν.

βρεχω : v. 17 Ἡλίας προσύξατο τοῦ μὴ βρεῖλαι, καὶ οὐκ ἔβρεξεν.

c.d. βρύω : iii. 11 μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀψῆς βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν ;

γάρ : i. 6, 7, 11, 13, 20, 24, ii. 2, 10, 11, 13, 26, iii. 2, 3, 7, 16, iv. 14.

e. γεεννα : iii. 6 φλογίζουσα ὑπὸ τῆς γεεννης.

c. γέλως : iv. 9 ὁ γέλως ὑμῶν εἰς πένθος μετατραπήτω.

γένεσις : i. 23 τὸ πρόσωπον τῆς γενεσεως αὐτοῦ, iii. 6 φλογίζουσα τὸν τροχὸν τῆς γενεσεως.

γεωργός : v. 7 ὁ γεωργὸς ἐκδέχεται τὸν τιμιὸν καρπὸν τῆς γῆς.

γῆ : v. 7 τὸν καρπὸν τῆς γῆς, v. 12 μὴ ὀμνυετέ τὴν γῆν, v. 5 ἐτρύφησατέ ἐπὶ τῆς γῆς, v. 17 οὐκ ἔβρεξεν ἐπὶ τῆς γῆς, v. 18 ἡ γῆ ἐβλάστησεν τὸν καρπὸν.

γίνομαι : i. 12 δοκιμὸς γενομένος, i. 22 γίνεσθε ποιηταί, i. 25 οὐκ ἀκροατῆς γενομένος, ii. 4 ἐγενεσθε κριταί, ii. 10 γεγονεν παντῶν εὐνοχὸς, ii. 11 γεγονας παραβατῆς, iii. 1 μὴ πολλοὶ διδασκαλοὶ γινεσθε, iii. 9 τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονοτας, iii. 10 οὐ χρὴ ταῦτα οὕτως γίνεσθαι, v. 2 ταῖματια σητοβρωτα γεγονεν. See p. ccvii.

γίνωσκω : i. 3 γινωσκοντες ὅτι τὸ δοκιμιὸν ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν, ii. 20 θέλεις δὲ γνῶναι ὅτι ἡ πίστις χωρὶς τῶν ἔργων ἀργὴ ἐστίν ; v. 20 γινωσκετέ (ἀλ. γινωσκέτω) ὅτι ὁ ἐπιστρέψας ἀμαρτωλὸν σώσει ψυχὴν. See p. ccvii.

γλυκύς : iii. 11 μήτι ἡ πηγὴ βρῦει τὸ γλυκὺ καὶ τὸ πικρὸν ; iii. 12 οὔτε ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ.

γλώσσα : i. 26 μὴ χαλιναγωγῶν γλώσσαν, iii. 5 ἡ γλῶσσα μικρὸν μέλος ἐστίν καὶ μεγάλα αὐχεῖ, iii. 6 κοίτῃ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν, iii. 8 τὴν γλῶσσαν οὐδεὶς δαμάσαι δύναται.

γραφὴ : ii. 8 κατὰ τὴν γραφήν, ii. 23 καὶ ἐπληρώθη ἡ γραφή ἡ λεγούσα, iv. 5 ἡ γραφή λέγει.

γυμνός : ii. 15 ἐάν δε ἀδελφὸς ἡ ἀδελφὴ γυμνοὶ ὑπάρχωσιν.

δαιμόνιον : ii. 19 καὶ τὰ δαιμόνια πιστευοῦσιν καὶ φρίσσοῦσιν.

a. δαιμονιώδης : iii. 15 σοφία δαιμονιώδης.

δαμάζω : iii. 7 πᾶσα φύσις θηρίων δαμάζεται καὶ δεδαμασται τῇ φύσει τῇ ἀνθρωπίνῃ, iii. 8 τὴν γλῶσσαν οὐδεὶς δαμάσαι δύναται.

δαπανάω : iv. 3 κακῶς αἰτεισθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

- δέ with the correlative μέν omitted, i. 10, 13, ii. 2, 11 ; preceded by more than one word, ii. 16, v. 12 ; omitted with ἔπειτα, iii. 17, iv. 14 ; δὲ καί ii. 2, 25. Occurs on the whole thirty-one times.
- δέησις : v. 16 πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη.
- δείκνυμι : ii. 18 δείξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων καὶ γὰρ σοὶ δείξω ἐκ τῶν ἔργων μου, iii. 13 δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ.
- δ. δελεάζω : i. 14 ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος.
- δέχομαι : i. 21 ἐν πραύτητι δέξασθε τὸν ἐμφυτον λόγον.
- διά : ii. 12 διὰ νόμον ἐλευθερίας, iv. 2 διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς. See pp. ccxxvi f.
- e. διάβολος : iv. 7 ἀντίστητε τῷ διαβόλῳ, καὶ φεύξεται.
- b. διακρίνω : i. 6 αἰτεῖτω ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἕοικεν κλύδωνι, ii. 4 οὐ διεκρίθητε ἐν ἑαυτοῖς ;
- διαλογισμός : ii. 4 ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν.
- e. διασπορά : i. 1 ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ.
- διδάσκαλος : iii. 1 μὴ πολλοὶ διδάσκαλοι γίνεσθε.
- δίδωμι : i. 5 τοῦ διδόντος Θεοῦ πᾶσιν ἀπλῶς, ἰβ. δοθήσεται αὐτῷ, ii. 16 εἰ μὴ δώτε αὐτοῖς τὰ ἐπιτήδεια, iv. 6 δίδωσιν χάριν (bis), v. 18 ὁ οὐρανὸς νετὸν ἔδωκεν.
- δικαίος : v. 6 ἔφρονευσάτε τὸν δικαίον, v. 16 πολὺ ἰσχύει δεησις δικαίου ἐνεργουμένη.
- δικαιοσύνη : i. 20 ὀργὴ ἀνδρὸς δικαιοσύνην Θεοῦ οὐκ ἐργάζεται, ii. 18 ἐλογισθῆ αὐτῷ εἰς δικαιοσύνην, iii. 18 καρπὸς δὲ τῆς δικαιοσύνης ἐν εἰρηνῇ σπειρεται τοῖς ποιούσιν εἰρήνην.
- δικαιώω : ii. 21 Ἀβ. οὐκ ἐξ ἔργων ἐδικαιώθη ; ii. 24 ἐξ ἔργων δικαιοῦνται ἄνθρωποι, καὶ οὐκ ἐκ πίστεως μόνον, ii. 25 Ρααβ οὐκ ἐξ ἔργων ἐδικαιώθη ;
- διο : i. 21 διο ἀποθεμενοὶ πᾶσαν ρυπαρίαν, iv. 6 διο λέγει.
- διότι : iv. 3 αἰτεῖτε καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε.
- a. δίψυχος : i. 8 ἀνὴρ δίψυχος ἀκαταστατος, iv. 8 ἀγνισάτε καρδίας δίψυχοι.
- δοκεῶ : i. 26 εἰ τις δοκεῖ θρησκὸς εἶναι, iv. 5 ἢ δοκεῖτε ὅτι κενὸς ἡ γραφὴ λέγει ;
- δοκιμιον : i. 3 τὸ δοκιμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν.
- δόκιμος : i. 12 δόκιμος γενόμενος λημψεται τὸν στεφανὸν τῆς ζωῆς.
- δόξα : ii. 1 τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῆς δόξης.
- δόσις : i. 17 πᾶσα δόσις ἀγαθὴ καὶ παν δωρημα τελειὸν ἄνωθεν ἐστίν.
- δοῦλος : i. 1 Ἰακώβος Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος.
- δυναμαί : i. 21 τὸν ἐμφυτον λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν, ii. 14 μὴ δυνατὴ ἡ πίστις σῶσαι αὐτόν ; iii. 8 τὴν γλῶσσαν οὐδεὶς δαμάσαι δυνατὴ, iii. 12 μὴ δυνατὴ συκῆ ἐλαίας ποιῆσαι ; iv. 2 οὐ δυνασθε ἐπιτυχεῖν, iv. 12 ὁ δυναμενος σῶσαι καὶ ἀπολέσαι.
- δυνατός : iii. 2 τελειὸς ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα.
- δώδεκα : i. 1 Ἰακώβος ταῖς δώδεκα φυλαῖς.
- δ. δωρημα : i. 17 παν δωρημα τελειον ἄνωθεν ἐστιν.

εἰαν : ii. 2 εἰαν γὰρ εἰσελθῆ, ii. 14 εἰαν πίστιν λεγῆ τις εχειν, ii. 15 εἰαν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν, ii. 17 ἢ πίστις, εἰαν μὴ εχη ἔργα,

- νεκρά ἐστίν, iv. 15 ἂν ὁ Κύριος θελησῆ, v. 19 ἂν τις πλανηθῆ: used with relative instead of *αν*, iv. 4 *ος ἂν βουληθῆ φίλος εἶναι*. See *κάν*, also pp. ccxxiv, ccxliii.
- ἑαυτοῦ: i. 22 παραλογιζόμενοι ἑαυτους, i. 24 κατενοησεν ἑαυτον, i. 27 ασπιλον εαυτον τηρεῖν, ii. 4 ου διεκρίθητε ἐν ἑαυτοῖς, ii. 17 καθ' ἑαυτήν. See p. ccxxii.
- ἐγγίζω: iv. 8 ἐγγισατε τω Θεῷ, και ἐγγισει ὑμιν, v. 8 ἡ παρουσία τοῦ Κυρίου ἤγγικεν. See p. ccix.
- ἐγειρω: v. 15 ἐγερει αυτον ὁ Κύριος.
- εγώ: (μον) i. 2, 16, 19, ii. 1, 3, 5, 14, 18, iii. 1, 10, 12, v. 10, 12; (μοι) ii. 18; (ἡμᾶς) i. 18; (ἡμῶν) ii. 1, 21, iii. 6; (ἡμιν) iii. 3, iv. 5, v. 17. See *καγω*.
- εἰ: i. 5, 23, 26, ii. 8, 9, 11, iii. 2, 14, iv. 11. See pp. ccxxxiii. f.
- εἶδον: see *δράω*.
- εἰ μη = *ἀλλά*, p. xxvii.
- εἰμί: (εἶ) iv. 11, 12; (ἐστίν) i. 13, 17, 23, 27, ii. 17, 19, 20, 26, iii. 5, 15, 17, iv. 4, 12, 16, 17, v. 11; (ἐστέ) iv. 14; (ἔσται) i. 25, v. 3; (ἦν) i. 24, v. 17; (ἦτε) i. 4; (ἔστω) i. 19; (ἦτω) v. 12; (ἦ) v. 15; (εἶναι) i. 18, 26, iv. 4; (οντα) iii. 4. See p. ccx.
- ειπον: ii. 3 ἂν εἰπητε αὐτω Σὺ κάθου, ii. 11 ο γαρ εἶπων...εἶπε και κ.τ.λ., ii. 16 εἶπη δε τις Ὑπαγετε εν εἰρήνῃ.
- εἰρηνη: ii. 16 ὑπαγετε εν εἰρήνῃ, iii. 18 καρπος δε τῆς δικαιοσυνης εν εἰρήνῃ σπείρεται τοις ποιούσιν εἰρηνην.
- εἰρηνικος: iii. 17 ἡ ανωθεν σοφια εἰρηνικη.
- εἰς: i. 18, 19, 25, ii. 2, 6, 23, iii. 3, iv. 9, 13, v. 3, 4. See pp. cxixvi. f., ccxlii, ccxliv. f.
- εἰς: ii. 10 πταιση δε εν ενι, ii. 19 εἰς ἐστίν ὁ Θεος, iv. 12 εἰς ἐστίν νομοθέτης, iv. 13 ενιαυτον ενα.
- εἰσερχομαι: ii. 2 εαν εἰσελθῆ εἰς συναγωγὴν, v. 4 εἰς τα ὦτα Κυριου Σαβαωθ εἰσελήλυθαν, cf. pp. ccx. ccxi.
- εἶτα: i. 15 εἶτα η ἐπιθυμία τίκτει ἁμαρτιαν.
- ἐκ: ii. 16, 18, 21, 22, 24, 25, iii. 10, 11, 13, iv. 1, v. 20. See p. ccxxvii f.
- εκαστος: i. 14 εκαστος δε πειράζεται υπο τῆς ιδίας ἐπιθυμίας.
- ἐκβαλλω: ii. 25 τους αγγελους ετερα ὀδω εκβαλουσα.
- ἐκδεχομαι: v. 7 ὁ γεωργὸς εκδεχεται τον τιμιον καρπον.
- εκει: ii. 3 σὺ στήθι εκει, iii. 16 εκει ακαταστασία, iv. 13 ποιησομεν εκει ενιαυτον ενα.
- εκεινος: i. 7 ὁ ανθρωπος εκεινος, iv. 15 ποιήσομεν τουτο η εκεινο.
- ἐκκλησια: v. 14 τους πρεσβυτερους τῆς εκκλησιας.
- εκλεγω: ii. 5 ουχ ὁ Θεος ἐξελεξατο τους πτωχους;
- ἐκπιπτω: i. 11 και το ανθος αυτου ἐξεπεσεν.
- ελαια: iii. 12 μὴ δυναται συκῆ ελαιας ποιῆσαι;
- ἔλαιον: v. 14 ἀλειψαντες αυτον ελαιω.
- ελαυνω: iii. 4 τα πλοια υπο σκληρῶν ἀνεμων ελαυνομενα.
- ἐλάχιστος: iii. 4 τα πλοια μεταγεται υπο ελαχιστου πηδαλιου.
- ελεγχω: ii. 9 ελεγχόμενοι υπο τοῦ νομου ως παραβάται.
- ἔλεος: ii. 13 η κρισις ἀνελεος τω μὴ ποιήσαντι ελεος· κατακαυχεται ελεος κρισεως, iii. 17 μεστή ελεους. See p. ccviii.

- ελευθερία : i. 25 νομον τελειον τον τῆς ἐλευθερίας, ii. 12 ὡς δια νόμου ελευθερίας μέλλοντες κρίνεσθαι.
- ελκω : ii. 6 ἐλκουσιν υμας εἰς κριτήρια.
- ἐμπορευομαι : iv. 13 καὶ ἐμπορευσόμεθα καὶ κερδησομεν.
- ε. ἔμφυτος : i. 21 δέξασθε τον εμφυτον λόγον.
- ἐν : i. 1, 4, 6, 8, 9, 10, 11, 21, 23, 25, 27, ii. 1, 2, 4, 5, 10, 16, iii. 2, 6, 9, 13, 14, 18, iv. 1, 3, 5, 16, v. 3, 5, 10, 13, 14, 19. See pp. ccxxviii f., ccxliii.
- ε.δ. ἐνάλιος : iii. 7 πᾶσα φύσις ἐρπετῶν τε καὶ ἐναλιων.
- ενεργέω : v. 16 δεησις δικαιου ἐνεργουμένη.
- ενι : i. 17 παρ' ᾧ ουκ ενι παραλλαγή ἢ τροπῆς αποσκιασμα.
- ἐνιαυτος : iv. 13 ποιησομεν ἐκει ενιαυτὸν ενα, v. 17 ουκ ἐβρεξεν ἐνιαυτους τρεις.
- ἐνοχος : ii. 10 γέγονεν παντων ἐνοχος.
- ἐντευθεν : iv. 1 ποθεν πολεμοι ; ουκ ἐντευθεν, εκ τῶν ἡδονῶν υμῶν ;
- ε. ἐνώπιον : iv. 10 ταπεινώθητε ενωπιον τοῦ Κυριου.
- ἐξ : see εκ.
- εξ : v. 17 ουκ εβρεξεν ενιαυτους τρεις και μηνας ἕξ.
- ε. ἐξέλκω : i. 14 ὑπὸ τῆς ἰδίας ἐπιθυμιας ἐξελκομενος.
- ἐξέρχομαι : iii. 10 εκ τοῦ αὐτοῦ στοματος ἐξέρχεται ευλογία καὶ καταρα.
- ε. ἐξομολογέομαι : v. 16 ἐξομολογεισθε αλληλοις τας ἀμαρτίας.
- ε. εοικα : i. 6 ο γαρ διακρινομενος ἔοικεν κλυδωνι θαλάσσης, i. 23 ουτος εοικεν ἀνδρὶ κατανοοῦντι το προσωπον αυτου.
- ἐπαγγελλω : i. 12 τον στέφανον ον ἐπηγγείλατο τοις αγαπῶσιν αὐτον, ii. 5 τῆς βασιλειας ἢς ἐπηγγειλατο.
- επειτα : iii. 17 ἢ δε ανωθεν σοφία πρῶτον μεν...ἔπειτα..., iv. 14 ατμίς εστε ἢ προς ολίγον φαινομένη, ἔπειτα και αφανιζομενη.
- ἐπέρχομαι : v. 1 ἐπι ταις ταλαιπωριας υμῶν ταις ἐπερχομεναις.
- ἐπι : *with acc.* ii. 3 ἐπιβλεψητε ἐπὶ τον φορουντα, ii. 7 το ονομα το ἐπικληθεν εφ' υμας, ii. 21 ἀνενεγκας τον νιον ἐπι το θυσιαστηριον, v. 14 προσευξασθωσαν ἐπ αυτον ; *with gen.* v. 5, 17 ἐπὶ τῆς γῆς ; *with dat.* v. 1 ὀλολυζοντες ἐπι ταις ταλαιπωριας, v. 7 μακροθυμων ἐπ' αὐτω. See pp. ccxxvii–ccxxix, ccxlii f.
- ἐπιβλέπω : ii. 3 ἐαν ἐπιβλεψητε ἐπι τον φορουντα την ἐσθήτα την λαμπραν.
- δ. ἐπίγειος : iii. 15 αυτη ἢ σοφια ἐπιγειος.
- ἐπιεικῆς : iii. 17 ἢ δε ανωθεν σοφια ἐπιεικῆς.
- ἐπιθυμew : iv. 2 ἐπιθυμειτε και ουκ εχετε.
- ἐπιθυμια : i. 14, 15 ἕκαστος πειράζεται ὑπο τῆς ἰδίας ἐπιθυμιας· εἶτα η ἐπιθυμια συλλαβουσα τικτει ἀμαρτίαν.
- ἐπικαλεω : ii. 7 το καλον ονομα το ἐπικληθεν ἐφ' υμας, cf. p. ccxlii.
- ἐπιλανθάνω : i. 24 ευθεως ἐπελαθετο οποιος ἦν.
- ε. ἐπιλησμονη : i. 25 ἀκροατῆς ἐπιλησμονῆς.
- ἐπιποθέω : iv. 5 προς φθόνον ἐπιποθει το πνευμα.
- ἐπισκεπτομαι : i. 27 ἐπισκεπτεσθαι ορφανους και χήρας.
- ἐπίσταμαι : iv. 14 ουκ ἐπιστασθε το τῆς αὔριον.
- ε. ἐπιστήμων : iii. 13 τίς σοφος καὶ ἐπιστήμων ἐν νμιν ;
- ἐπιστρέφω : v. 19 εαν τις πλανηθῆ, καὶ ἐπιστρεψη τις αὐτον, v. 20 ὁ ἐπιστρέψας ἀμαρτωλον.
- ε. ἐπιτήδειος : ii. 16 τα ἐπιτήδεια τοῦ σώματος.

- ἐπιτυχανω : iv. 2 ζηλουτε, και ου δυνασθε επιτυχειν. A technical term of the Stoic philosophy, see περιπιπτω.
- εργάζομαι : i. 20 οργη δικαιοσυνην ουκ ἐργάζεται, ii. 9 εἰ προσωπολημπτετε, αμαρτιαν εργαζεσθε. See p. ccxlviii.
- εργατης : v. 4 ο μισθος τῶν εργατῶν τῶν ἀμησαντων τας χωρας.
- ἔργον : i. 4 ἡ δε υπομονή ἔργον τέλειον ἐχετω, i. 25 ουκ ακροατῆς αλλα ποιητῆς εργου, ii. 14, 17, 18 ἔργα εχειν, ii. 20, 26 ἡ πιστις χωρις τῶν εργων, ii. 21, 24, 25 ἐξ ἔργων δικαιοῦσθαι, ii. 22 ἡ πιστις συνηργει τοις εργοις και εκ των εργων ετελειωθη, iii. 13 δειξατω εκ τῆς καλῆς ἀναστροφῆς τα εργα.
- δ. εριθια (ἐριθεία) : iii. 14 ζῆλον πικρον εχετε και ἐριθιαν, iii. 16 ζῆλος και εριθια.
- ἐρπετόν : iii. 7 πασα φυσις ἐρπετῶν τε και ἐναλιων.
- ἐρώ : ii. 18 ἀλλ' ἐρεῖ τις, Σὺ πιστιν εχεις.
- ἐσθης : ii. 2 ἐσθῆτι λαμπρα) (ρυπαρα ἐσθῆτι, ii. 3 τον φορουντα την ἐσθῆτα την λαμπράν.
- ἐσθίω : v. 3 ὁ ιος φάγεται τας σαρκας ὑμων. See pp. ccix, ccxi.
- εσοπτρον : i. 23 κατανων το προσωπον ἐν εσοπτρω.
- ἔσχατος : v. 3 ἐθησαυρίσατε ἐν ἐσχάταις ἡμεραις.
- ετερος : ii. 25 ἑτέρα ὁδῶ ἐκβαλουσα.
- ευθεως : i. 24 ευθεως επελαθετο οποιος ἦν.
- εὐθυμέω : v. 13 ευθυμει τις ; ψαλλετω.
- ευθυνω : iii. 4 ἡ ορμή τοῦ εὐθυνοντος.
- ευλογεω : iii. 9 εν αὐτῇ εὐλογουμεν τὸν Θεόν.
- ευλογία : iii. 10 ευλογία και κατάρα.
- c.d. ευπειθής : iii. 17 ἡ δε ανωθεν σοφία ευπειθης.
- c. ευπρεπεια : i. 11 ἡ ευπρεπεια του προσωπου αυτου.
- ευχη : v. 15 ἡ εὐχή τῆς πίστεως σωσει τον καμνοντα.
- εὐχομαι : v. 16 ευχεσθε ὑπερ ἀλλήλων, οπως ἰαθῆτε.
- c.d. εφημερος : ii. 15 τῆς ἐφημέρου τροφῆς.
- ἐχθρα : iv. 4 ἡ φιλια του κόσμου εχθρα του Θεοῦ εστιν.
- ἐχθρος : iv. 4 φιλος του κοσμου, ἐχθρος του Θεου.
- εχω : i. 4 ἡ ὑπομονή εργον τελειον εχετω, ii. 1 μὴ εν προσωπολημψιαις εχετε την πιστιν, ii. 14 πιστιν εχειν, ii. 14, 17, 18 ἔργα ἔχειν, iii. 14 ζῆλον εχειν, iv. 2 επιθυμεῖτε, και ουκ ἔχετε. See p. ccxlviii.
- εως : (prep.) v. 7 εως τῆς παρουσιας τοῦ Κυριου : εως ου, p. xii. f. (conj.) v. 7 μακροθυμων εως λαβη. See pp. ccxxxv, f.

ζάω : iv. 15 εαν ὁ Κυριος θελήση, και ζήσομεν και...

ζῆλος : iii. 14 ζηλον πικρόν, iii. 16 ζῆλος και ἐριθια.

ζηλώω : iv. 2 ζηλουτε και ου δυνασθε ἐπιτυχεῖν.

ζωη : i. 12 τον στεφανον τῆς ζωῆς, iv. 14 ποια ἡ ζωη ὑμων ;

ἦ : (= an) iv. 5 ἦ δοκειτε ὅτι κενῶς... ; (= αυτ) i. 17, ii. 3, 15, iii. 12, iv. 1, 13, 15.

- ἡγέομαι : i. 2 πασαν χαραν ἡγησασθε.
 ἡδονή : iv. 1 τῶν ἡδονῶν των στρατευομένων ἐν τοις μελεσιν υμῶν, iv. 3 ινα ἐν ταις ἡδοναις δαπανήσητε.
 Ἡλιας : v. 17 Ἡλιας ανθρωπος ἦν ομοιοπαθης ημιν.
 ἡλικος : iii. 5 ἡλικον πυρ ἡλικην υλην αναπτει.
 ἡλιος : i. 11 ανετειλεν ὁ ἡλιος.
 ἡμεῖς : see ἐγω.
 ἡμερα : v. 3 ἐν εσχάταις ἡμεραις, v. 5 ως εν ημέρα σφαγῆς.
- θαλασσα : i. 6 κλυδωνι θαλασσης.
 c. θανατηφόρος : iii. 8 (γλώσσα) μεστή ιου θανατηφορου.
 θανατος : i. 15 ἡ δε αμαρτία αποκνει θάνατον, v. 20 σωσει ψυχὴν ἐκ θανάτου.
 θελω : ii. 20 θελεις δε γινῶναι ; iv. 15 εαν ὁ Κυριος θελήσῃ.
 Θεός : i. 1 Θεοῦ καὶ Κυρίου I. X. δούλος, i. 5 παρα του διδοντος Θεου, i. 13 απο Θεοῦ πειράζομαι, ib. Θε. ἀπειραστος, i. 20 δικαιοσυνην Θεοῦ, i. 27 θρησκεια ἀμιάντος παρα τω Θεω και Πατρι, ii. 5 ὁ Θεος ἐξελεξατο τους πτωχους, ii. 19 εις ἐστιν ὁ Θεός, ii. 23 ἐπιστευσεν Ἀβρααμ τω Θεῷ καὶ φίλος Θεου εκληθη, iii. 9 καθ' ομοιωσιν Θεου, iv. 4 η φιλία τοῦ κοσμου ἔχθρα του Θεου... φίλος του κοσμου ἔχθρος του Θεου, iv. 6 ο Θεος υπερηφανοις αντιτασσεται, iv. 7 υποτάγητε τω Θεω, iv. 8 εγγίσατε τω Θεω. See pp. ccxii, f.
- θεριζω : v. 4 αι βοαι τῶν θερισάντων.
 θερμαίνω : ii. 16 θερμαινεσθε καὶ χορταζεσθε.
 θηρίον : iii. 7 πασα φυσις θηριων τε και πετεινων.
 θησαυρίζω : v. 3 ἐθησαυρισατε ἐν ἐσχαταις ἡμεραις.
 θλιψις : i. 27 ορφανους καὶ χήρας εν τῇ θλιψει αυτων.
 θρησκεια : i. 26 τουτου ματαιος η θρησκεια, i. 27 θρησκεια καθαρα καὶ ἀμιάντος.
 α. θρησκος : i. 26 ει τις δοκει θρησκος εἶναι.
 θυρα : v. 9 ο κριτής πρὸ τῶν θυρῶν εστηκεν.
 e. θυσιαστήριον : ii. 21 ἀνενεγκας Ἰσαακ επι το θυσιαστηριον.
- Ἰακωβος : 1. 1 Ἰάκωβος Θεου καὶ Κυριου Ἰησοῦ Χριστοῦ δούλος.
 ιαομαι : v. 16 ευχεσθε υπὲρ ἀλληλων, οπως ιαθῆτε.
 ἴδιος : i. 14 υπο τῆς ιδίας ἐπιθυμίας ἐξελκομενος.
 ἴδε (αλ. ει δε) : iii. 3 ἴδε . . . τους χαλινους εις τα στόματα βάλλομεν.
 ἴδου : iii. 4 ιδου, και τὰ πλοια μετάγεται, iii. 5 ιδου, ηλικον πῦρ ἡλικην υλην αναπτει, v. 4 ιδου, ο μισθος κραζει, v. 7 ιδου, ὁ γεωργος εκδεχεται τον καρπον, v. 9 ιδου, ο κριτης ἐστηκεν, v. 11 ιδού, μακαρίζομεν τους υπο-μενοντας.
 Ἰησοῦς : i. 1 Κυρίου Ἰησου Χριστου δούλος, ii. 1 τοῦ Κυριου ἡμων Ἰησοῦ Χριστοῦ τῆς δόξης.
 ιματιον : v. 2 τα ιμάτια υμῶν σητοβρωτα γέγονεν.
 ἵνα : i. 4 ινα ἦτε τελειοι, iv. 3 ινα ἐν ταις ἡδοναις δαπανήσητε, v. 9 ινα μὴ κριθητε, v. 12 ἵνα μὴ υπο κρίσιν πεσητε. See pp. ccxxxi, ccxliii.

- ἰός: v. 3 ὁ ἰὸς αὐτῶν εἰς μαρτύριον ὑμῶν ἔσται.
 ἵππος: iii. 3 τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν.
 Ἰσαάκ: ii. 21 ἀνερέγκας Ἰσαάκ τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον.
 ἴστημι: ii. 3 σὺ στήθι ἐκεῖ, v. 9 ἰδοῦ, ὁ κριτῆς πρὸ τῶν θυρῶν ἔστηκεν.
 ἰσχύω: v. 16 πολλὴ ἰσχύει δέησις δικαίου ἐνεργουμένη.
 Ἰώβ: v. 11 τὴν ὑπομονὴν Ἰώβ ἠκούσατε.

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- καῶ: ii. 18 bis. See p. ccviii.
 κ. καθαρίζω: iv. 8 καθарίσατε χεῖρας ἁμαρτωλοί.
 καθαρός: i. 27 θρησκεία καθαρὰ καὶ ἁμίαντος.
 κάθημαι: ii. 3 σὺ κάθου ὧδε καλῶς.
 καθίστημι: iii. 6 οὕτως ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν, iv. 4 ἐχθρὸς τοῦ Θεοῦ καθίσταται.
 καί: ('also,' never 'even') i. 11 οὕτως καὶ ὁ πλούσιος μαραινθήσεται, ii. 2 εἰσέλθη δὲ καὶ πτωχός, ii. 11 ὁ γὰρ εἰπὼν Μὴ μοιχευσης, εἶπεν καὶ Μὴ φονεύσης, ii. 17, 26 οὕτως καὶ ἡ πίστις, ii. 19 καὶ τὰ δαιμονία πιστεύουσιν, ii. 25 ὁμοίως δὲ καὶ Ῥαάβ, iii. 2 δυνατὸς χαλιναγωγῆσαι καὶ ὄλον τὸ σῶμα, iii. 4. ἰδοῦ καὶ τὰ πλοία, iii. 5 οὕτως καὶ ἡ γλῶσσα, iii. 14 εἰπετα καὶ ἀφανιζομένη, v. 8 μακροθυμησατε καὶ ὑμεῖς. Joining cause and effect (with imperative) i. 5 αἰτεῖτω καὶ δοθησεται, iv. 7 ἀντιστήτε καὶ φευξεται, iv. 8 ἐγγισατε καὶ ἐγγισει, iv. 10 ταπεινωθητε καὶ ὑψωσει, v. 15 προσευξάσθησαν καὶ σωσει: (with indic.) i. 11 ἀνέτειλεν ὁ ἥλιος καὶ ἐξέπεσεν, v. 17, 18 προσηξάτο καὶ . . Connecting contrasted notions ii. 19 πιστεύουσιν καὶ φρῖσσουσιν, iii. 5 μικρὸν μέλος ἐστὶν καὶ μεγάλα αὐχει. Connecting six successive clauses in v. 17, 18, five in v. 14, 15. Used where we might have expected δε in ii. 4, iv. 15. See καγω and καν.
 κακία: i. 21 περισσειαν κακίας.
 κακοπαθεω: v. 13 κακοπαθει τις ἐν ὑμῶν; προσευχεσθω.
 κ. κακοπαθία: v. 10 ὑπόδειγμα λάβετε τῆς κακοπαθίας τοὺς προφῆτας.
 κακός: i. 13 ὁ Θεὸς ἀπειραστος ἐστὶν κακῶν, iii. 8 ἀκαταστατον κακον.
 κακῶς: iv. 3 οὐ λαμβανετε διότι κακῶς αἰτείσθε.
 καλεω: ii. 23 φίλος Θεοῦ ἐκληθη.
 καλός: ii. 7 τὸ καλον ὄνομα, iii. 13 ἐκ τῆς καλῆς ἀναστροφῆς, iv. 17 καλον ποιεῖν.
 καλυπτω: v. 20 καλυψει πλῆθος ἁμαρτιων.
 καλώς: ii. 3 σὺ καθου ὧδε καλως, ii. 8 καλῶς ποιεῖτε, ii. 19 καλως ποιεῖς.
 καμνω: v. 15 ἡ εὐχὴ σωσει τον κάμνοντα.
 καν (= καὶ εἰαν 'and if'): v. 15. See p. ccviii.
 καρδία: i. 26 ἀπατῶν καρδιαν, iii. 14 ζῆλον εχετε ἐν τῇ καρδίᾳ, iv. 8 ἀγνισατε καρδιας, v. 5 ἐθρεψατε τας καρδιας, v. 8 στηριξατε τας καρδιας.
 καρπός: iii. 17 μεστη καρπῶν αγαθῶν, iii. 18 καρπος δικαιοσυνης, v. 7 τον τιμιον καρπον τῆς γῆς, v. 18 ἡ γῆ ἐβλαστησεν τον καρπον αὐτῆς.
 κατα: (c. acc.) ii. 8 κατα τὴν γραφὴν, ii. 17 καθ' εαυτήν, iii. 9 καθ' ὁμοίωσιν Θεοῦ; (c. gen.) iii. 14 ψευδεσθε κατα τῆς ἀληθείας, v. 9 μη στενάζετε κατ' ἀλλήλων. See pp. ccxxvii, ccxxviii.
 καταβαίνω: i. 17 καταβαινον ἀπο τοῦ πατρος τῶν φωτων.

- καταδικάζω : v. 6 κατεδικασατε, ἐφονευσατε τον δικαιον. See p. ccxxvi.
καταδυναστευω : ii. 6 ουχ οι πλουσιοι καταδυναστεουσιν ὑμων ;
e. κατακαυχαομαι : ii. 13 κατακαυχᾶται ελεος κρίσεως, iii. 14 μὴ κατακαυχασθε καὶ ψευδεσθε κατα τῆς αληθείας.
καταλαlew : iv. 11 μὴ καταλαλειτε ἀλλήλων· ὁ καταλαλῶν ἀδελφοῦ καταλαλει νομον.
κατανοέω : i. 23 ἀνδρὶ κατανοουντι το πρόσωπον αὐτου, i. 24 κατενοησεν γαρ εαυτόν.
κατάρα : iii. 10 ευλογία καὶ κατάρα.
καταράομαι : iii. 9 εν αὐτῇ καταρωμεθα τους ανθρωπους. See p. ccxxvi.
κατεργάζομαι : i. 3 το δοκιμιον υμῶν τῆς πιστεως κατεργάζεται υπομονήν.
κατερχομαι : iii. 15 οὐκ εστιν αὐτη ἡ σοφια ανωθεν κατερχομένη.
c. d. κατηφεια : iv. 9 ἡ χαρα εις κατηφειαν (μετατραπήτω).
c. e. κατιω : v. 3 ὁ αργυρος κατιωται.
c. κατοικίζω : iv. 5 το πνευμα ο κατωκισεν (αλ. κατωκησεν) ἐν ημιν.
e. καυσων : i. 11 ἀνετειλεν γαρ ο ἥλιος σὺν τῷ καυσωνι.
καυχάομαι : i. 9 καυχᾶσθω ὁ ἀδελφος ὁ ταπεινος εν τω υψει αὐτοῦ, iv. 16 καυχᾶσθε ἐν ταῖς ἀλαζονιαις υμῶν.
e. καυχησις : iv. 16 πασα καυχησις τοιαυτη πονηρά.
κενός : ii. 20 ὃ ανθρωπε κενέ.
c. κενως : iv. 5 η δοκειτε οτι κενῶς ἡ γραφη λέγει ;
d. κερδαίνω : iv. 13 και ἐμπορευσόμεθα, καὶ κερδησομεν. See pp. ccix, ccxi.
κλαίω : iv. 9 ταλαιπωρήσατε καὶ πενθησατε καὶ κλαυσατε, v. 1 κλαυσατε ολολυζοντες.
κληρονόμος : ii. 5 κληρονομους τῆς βασιλείας.
κλυδων : i. 6 εοικεν κλυδωνι θαλάσσης ανεμι'ομένω.
b. κοσμος : i. 27 ἄσπιλον ἑαυτον τηρεῖν ἀπο τοῦ κόσμου, ii. 5 τους πτωχους τῷ κοσμῳ, iii. 6 ἡ γλῶσσα πυρ, ὁ κοσμος τῆς ἀδικιας, iv. 4 η φιλια του κοσμου εχθρα τοῦ Θεοῦ ἐστιν· ος ἐαν βουληθῆ φίλος εἶναι τοῦ κοσμου ἐχθρος του Θεοῦ καθίσταται.
κράζω : v. 4 ο μισθος ὁ αφυστερημενος ἀφ ὑμῶν κράζει.
κριμα (so Tt. WH., κριμα Tr. and others) : iii. 1 ειδοτες οτι μειζον κρίμα λημψομεθα.
κρινω : ii. 12 δια νόμον ἐλευθεριας μελλοντες κρινεσθαι, iv. 11 ο κρινων ἀδελφον κρίνει νομον, εἰ δὲ νομον κρινεις κ.τ.λ., iv. 12 σὺ τις εἶ ο κρίνων τον ετερον ; v. 9 μη στενάζετε ινα μη κριθητε.
κρισις . ii. 13 η γαρ κρισις ἀνελεος τω μη ποιησαντι ελεος· κατακαυχεται ελεος κρίσεως, v. 12 ινα μη ὑπὸ κρισιν πεσητε.
κριτηριον : ii. 6 ελκουσιν υμας εις κριτήρια.
κριτης : ii. 4 κριται διαλογισμων πονηρῶν, iv. 11 οὐκ ει ποιητῆς νόμου ἀλλα κριτης, iv. 12 εις εστιν νομοθέτης καὶ κριτης, v. 9 ὁ κριτης προ τῶν θυρῶν εστηκεν.
e. κτισμα : i. 18 ἀπαρχην τινα τῶν αὐτοῦ κτισμάτων.
Κυριος : i. 1 Κυριου Ἰησοῦ Χριστοῦ δουλος, i. 7 λήμψεται τι παρα τοῦ Κυριου, ii. 1 την πιστιν του Κυριου ἡμων Ἰησου Χριστου, iii. 9 τον Κυριον και Πατερα, iv. 10 ταπεινωθητε ἐνώπιον του Κυριου, iv. 15 ἐαν ὁ Κυριος θελήσῃ, v. 4 εις τα ὄτα Κυριου Σαβαωθ, v. 7, 8 η παρουσία του Κυριου, v. 10 εν τω ονοματι Κυριου, v. 11 το τέλος Κυριου ειδετε, οτι πολυσπλαγγος εστιν ο Κυριος, v. 14 εν τῷ ονόματι (τοῦ

Κυριου?), v. 15 ἐγερει αυτον ὁ Κυριος. See pp. ccxii, ccxv. On the phrase Κυριος τῆς δόξης, cf. cxciii.

- λαλεω : i. 19 βραδὺς εἰς το λαλήσαι, ii. 12 ουτως λαλειτε, v. 10 ἐλαλησαν εν τω ονοματι Κυριου.
 λαμβάνω : i. 7 μη οίεσθω οτι λημψεταιί τι, i. 12 λημψεται τον στέφανον, iii. 1 μείζον κρίμα λημψομεθα, iv. 3 αιτειτε καὶ ου λαμβάνετε, v. 7 μακροθυμων εως λάβη, v. 10 ὑποδειγμα λάβετε τους προφήτας. See pp. ccix, ccxlviii.
 λαμπρός : ii. 2 εν εσθήτι λαμπρα, ii. 3 τον φορουντα τὴν ἐσθήτα τὴν λαμπράν.
 λέγω : i. 13 μηδεὶς λεγετω οτι, ii. 14 εαν πιστιν λέγη τις ἔχειν, ii. 23, iv. 5, 6 η γραφή λεγει, iv. 13 αγε νυν οι λεγοντες, iv. 15 ἀντι τοῦ λεγειν ἡμας.
 λειπω : i. 4 εν μηδενὶ λειπομενοι, i. 5 ει τις υμων λειπεται σοφιας, ii. 15 λειπόμενοι τῆς εφημέρου τροφῆς.
 λογιζομαι : ii. 23 ἐλογισθη αὐτω εἰς δικαιοσυνην.
 λόγος : i. 18 απεκυησεν ἡμας λογω αληθειας (cf. p. cc), i. 21 τὸν ἔμφυτον λόγον, i. 22 ποιηται λόγου, i. 23 ακροατης λογου, iii. 2 ει τις ἐν λογω ου πταίει. See pp. ccxiii, ccxix.

- μακαρίζω : v. 11 ἴδου, μακαρίζομεν τοὺς υπομειναντας.
 μακαριος : i. 12 μακαριος ἀνὴρ ὃς υπομενει πειρασμόν, i. 25 οὗτος μακαριος ἐν τη ποιησει αυτου εσται.
 ε. μακροθυμέω : v. 7 μακροθυμησατε, εως τῆς παρουσιας τοῦ Κυριου... ὁ γεωργος εκδεχεται μακροθυμων, v. 8 μακροθυμησατε καὶ υμεις.
 μακροθυμία : v. 10 ὑπόδειγμα λάβετε τῆς μακροθυμιας τοὺς προφητας.
 c. μαραινω : i. 11 ο πλουσιος εν ταις πορείαις αὐτοῦ μαρανθήσεται.
 μαρτυριον : v. 3 ὁ ἰος αυτων εἰς μαρτυριον ἡμιν ἔσται.
 ματαιος : i. 26 τουτου μάταιος η θρησκεία.
 μάχη : iv. 1 ποθεν πολεμοι καὶ μάχαι ἐν υμιν ;
 μάχομαι : iv. 2 μάχεσθε καὶ πολεμειτε.
 c. μεγαλαυχω (μεγαλα αυχω) : iii. 5 ἡ γλῶσσα μεγαλα αυχεῖ.
 μείζων : iii. 1 μείζον κρίμα, iv. 6 μείζονα διδωσιν χάριν.
 μέλλω : ii. 12 δια νόμου ἐλευθεριας μελλοντες κρινεσθαι.
 μελος : iii. 5 ἡ γλῶσσα μικρον μελος, iii. 6 ο κοσμος τῆς ἀδικιας ἡ γλῶσσα καθίσταται ἐν τοις μέλεσιν, iv. 1 τῶν ηδονῶν τῶν στρατευομένων εν τοις μέλεσιν υμων.
 μέν : iii. 17 πρῶτον μεν αγνη.
 μεντοι : ii. 8 ει μέντοι νόμον τελειτε.
 μεστος : iii. 8 μεστη ιουθ θανατηφορου, iii. 17 μεστη ελεους.
 c. μετάγω : iii. 3 το σώμα αυτων μεταγομεν, iii. 4 τα πλοια μεταγεται ὑπο ελαχιστου πηδαλιου.
 μετατρέπω (αἰ. μεταστρέφω) : iv. 9 ο γελωσ υμῶν εἰς πένθος μετατραπήτω.

μη : (with imperative force) i. 7, 16, 22, ii. 1, 11, iii. 1, 14, iv. 11, v. 9, 12.

(with interrogative force) ii. 14, iii. 12, cf. *μητι*.

(with infinitive) iv. 2, 11, v. 17.

(with subjunctive) ii. 11, 14, 16, 17.

(with participle) i. 5, 6, 26, ii. 13, iv. 17.

See pp. ccxxxiv, ccxliv.

μηδείς : i. 4 ἐν μηδενὶ λειπόμενοι, i. 6 μηδεν διακρινόμενος, i. 13 μηδεις πειραζόμενος λεγέτω.

μήν : v. 17 ἐνιαυτούς τρεῖς καὶ μῆνας ἕξ.

μήτε : v. 12 μὴ ὀμνύετε μήτε τὸν οὐρανὸν μητε ἄλλον τινα ὄρκον.

μήτι : iii. 11 μήτι ἢ πηγὴ βρύει τὸ γλυκὺ ;

μικρός : iii. 5 ἢ γλώσσα μικρὸν μέλος ἐστίν. See *ελαχιστος*.

μισθός : v. 4 ὁ μισθὸς τῶν ἐργατῶν κρᾶζει.

ε. μοιχαλῖς : iv. 4 μοιχαλίδες, οὐκ οἴδατε ὅτι κ.τ.λ.

μοιχεύω : ii. 11 μὴ μοιχεύσης..., εἰ δὲ οὐ μοιχευεῖς.

μοιχός : iv. 4 in some MSS.

μόνον : i. 22 γίνεσθε μὴ ἀκροαταὶ μόνον, ii. 24 οὐκ ἐκ πίστεως μόνον.

ναί : v. 12 ἦτω δὲ ὑμῶν τὸ ναὶ ναί.

νεκρός : ii. 17 ἢ πίστις, εἰ μὴ ἐχῆ ἔργα, νεκρὰ ἐστίν, ii. 26 τὸ σῶμα χωρὶς πνεύματος νεκρὸν ἐστίν... ἡ πίστις χωρὶς ἐργῶν νεκρά ἐστίν, also ii. 20 read for *ἀργη* in some MSS.

ε. νομοθέτης : iv. 12 εἷς ἐστὶν νομοθετής.

νομος : i. 25 νομὸν τέλειον τὸν τῆς ἐλευθερίας, ii. 8 νομὸν τελεῖτε βασιλικὸν, ii. 9 ἐλεγχόμενοι ὑπὸ τοῦ νομοῦ, ii. 10 ὅστις ὀλον τὸν νομὸν τηρήσῃ, ii. 11 γέγονας παραβάτης νομοῦ, ii. 12 ὡς διὰ νομοῦ ἐλευθερίας μέλλοντες κρινεσθαι, iv. 11 καταλαλεῖ νομοῦ καὶ κρίνει νομὸν..., εἰ δὲ νομὸν κρίνεις οὐκ εἶ ποιητὴς νομοῦ. See pp. ccxiii, ccxix f.

νῦν : iv. 16 νῦν δὲ καυχασθε, iv. 13, v. 1 ἀγε νυν.

ξηραίνω : i. 11 ὁ ἥλιος ἐξήρανε τὸν χορτὸν.

ὁ, η, το : see pp. ccx–ccxxii.

οδε : iv. 13 εἰς τὴνδε τὴν πόλιν.

ὁδος : i. 8 ἀκατάστατος ἐν πασαις ταῖς ὁδοῖς αὐτοῦ, ii. 25 ἕτερα ὁδῶ ἐκβαλουσα, v. 20 ἐκ πλανῆς ὁδοῦ αὐτοῦ.

οἶδα : i. 19 ἴστε ἀδελφοί μου ἀγαπητοί, iii. 1 εἶδοτες ὅτι μείζον κριμα ληψόμεθα, iv. 4 οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστίν ; iv. 17 εἶδοσι καλὸν ποιεῖν. See p. ccx.

ε. οἰκτιρῶν : v. 11 πολυσπλαγχνὸς ἐστὶν ὁ Κύριος καὶ οἰκτιρῶν.

- οιομαι: i. 7 μὴ γὰρ οἰέσθω ὁ ἀνθρώπος ἐκεῖνος ὅτι.
ὀλίγος: iv. 14 ἄτμις ἡ πρὸς ὀλιγον φαينوμένη, iii. 5 read for ἡλικον by some MSS.
- ολόκληρος: i. 4 ἵνα ᾗτε τελεῖοι καὶ ολοκληροί.
c. ολολυζω: v. 1 κλαύσατε ολολυζόντες ἐπὶ ταῖς τάλαιπωρῆαις.
ὄλος: ii. 10 ὄλον τὸν νόμον, iii. 2, 3, 6 ὄλον τὸ σωμα.
ομνυ: v. 12 πρὸ πάντων δε μὴ ὀμνετε.
ομοιοπαθής: v. 17 Ἡλίας ἀνθρώπος ἦν ομοιοπαθῆς ἡμῖν.
ὁμοίως: ii. 25 ὁμοίως δε καὶ Ρααβ.
c. ομοιωσις: iii. 9 τοὺς καθ' ὁμοιωσιν Θεοῦ γεγονότας.
ὄνειδιζω: i. 5 Θεοῦ τοῦ μὴ ὄνειδιζόντος.
ὄνομα: ii. 7 τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς, v. 10 ἐλαλήσαν ἐν τῷ ὀνοματι Κυρίου, v. 14 ἀλειψάντες ἐν τῷ ὀνοματι (τοῦ Κυρίου).
οπη: iii. 11 ἡ πηγὴ ἐκ τῆς αὐτῆς οπῆς.
ὅποιος: i. 24 εὐθὺς ἐπελάθετο ὁποῖος ἦν.
ὄπου: iii. 4 ὄπου ἡ ὀρμὴ βουλεται, iii. 16 ὄπου ζῆλος ἐκεῖ ἀκαταστασια.
ὄπως: v. 16 εὐχεσθε ὄπως ἰαθῆτε.
ὄραω: ii. 24 ὄρατε ὅτι ἐξ ἔργων δικαιοῦνται, v. 11 τὸ τέλος Κυρίου εἶδετε.
See *ιδε*, *ἰδου*, *οἶδα*.
- οργή: i. 19 βραδὺς εἰς ὀργήν, i. 20 ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐκ ἐργάζεται.
ορκος: v. 12 μήτε ἄλλον τινα ὄρκον (ὀμνετε).
ὄρμη: iii. 4 ἡ ὀρμὴ τοῦ εὐθυνοῦτος.
ος: i. 12, 17, ii. 5, iv. 5, v. 10; (ος εἶν) iv. 4. See p. ccxxiii.
ὄστις: ii. 10 ὄστις ὄλον τὸν νόμον τηρήσῃ, iv. 4 οἷτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον. See p. ccxxiii.
- οταν: i. 2 οταν πειρασμοῖς περιπέσητε. See pp. ccxliii f.
οτι: 'that' after γινωσκόντες i. 3 οἰέσθω i. 7, λεγέτω (pleonastic) i. 13, πιστεύεις ii. 19, γινῶναι ii. 20, βλέπεις ii. 22, ὄρατε ii. 24, εἰδοτες iii. 1, οἰδατε iv. 4, δοκεῖτε iv. 5, τὸ τέλος εἰδετε v. 11, γινωσκετε v. 20.
'because' i. 10 καυχασθω ἐν τῇ ταπεινώσει, ὅτι παρελευσεται, i. 12 μακαριὸς ὅς ὑπομένει, ὅτι λήμψεται τὸν στεφανόν, i. 23 μὴ ἀκροαται, ὅτι ἀκροατῆς εοικεν ἀνδρὶ κατανοοῦντι κ.τ.λ., v. 8 στηριξατε τὰς καρδίας, ὅτι ἡ παρουσία ἤγγικεν.
- οὐ: v. 12 τὸ ναι ναι, καὶ τὸ οὐ οὐ. See pp. ccxxxiv, ccxliii.
ουδείς: i. 13 πειράζει δε αὐτὸς οὐδένα, iii. 8 τὴν γλώσσαν οὐδεις δαμάσαι δυναται.
οὐν: iv. 4 ὅς εἶν οὐν βουληθῇ, iv. 7 ὑποτάγητε οὐν τῷ Θεῷ, iv. 17 εἰδοτι οὐν, v. 7 μακροθυμησατε οὐν, v. 16 ἐξομολογεῖσθε οὐν.
ουρανός: v. 12 μὴ ὀμνετε μήτε τὸν οὐρανὸν μήτε τὴν γῆν, v. 18 ὁ οὐρανὸς νετὸν εἴωκεν.
- οὐς: v. 4 εἰς τὰ ὄτα Κυρίου εἰσελήλυθαν.
οὔτε (for οὐδέ): iii. 12 οὔτε ἀλυκὸν γλυκὺ ποιῆσαι ὕδωρ.
οὐτος: i. 23, 25, 26, 27, iii. 2, 10, 15, iv. 15. See p. ccxxii.
οὕτως: (οὕτως καί after comparison) i. 11, ii. 17, 26, iii. 5; ii. 12 οὕτως λαλεῖτε καὶ οὕτως ποιεῖτε ὡς μελλοντες κ.τ.λ., iii. 10 οὐ χρῆ ταῦτα οὕτως γινεσθαι. See p. ccxxxvi.
- οφέλος: ii. 14, ii. 16 τι (το) οφέλος;
c. ὄψιμος: v. 7 ὕετον πρόιμον καὶ ὄψιμον.

- πάλιν: v. 18 παλιν προσηύξατο.
 παρά: c. gen. i. 5 αιτειτω παρα του διδοντος Θεου, i. 7 λημψεταιί τι πάρα του Κυριου: c. dat. i. 17 παρ' ὧ ουκ ἔνι παραλλαγη, i. 27 θρησκεια καθαρά παρα τω Θεω. See pp. ccxxviii, ccxxix.
 παραβατης: ii. 9 ελεγχομενοι ως παραβαται, ii. 11 γεγονας παραβατης νόμου.
 παρακυπτω: i. 25 ὁ δε παρακυψας εις νομον.
 c. παραλλαγη: i. 17 παραλλαγη ἢ τροπῆς αποσκιασμα.
 παραλογιζομαι: i. 22 παραλογιζομενοι ἑαυτους.
 παραμένω: i. 25 ὁ παρακυψας και παραμεινας.
 e. παραπτωμα (?): v. 16 ἐξομολογεισθε αλλήλοις τα παραπτωματα (αἱ. τας ἁμαρτίας).
 παρέρχομαι: i. 10 ως ἄνθος χόρτου παρελευσεται.
 παρουσια: v. 7 εως τῆς παρουσιας τοῦ Κυριου, v. 8 η παρουσια του Κυριου ἤγγικεν.
 πᾶς: i. 2 πασαν χαραν ἠγγήσασθε, 5, 8, 17, 19, 21, ii. 10, iii. 7, 16, iv. 16, v. 12 προ πάντων μὴ ομνυετε.
 πατηρ: i. 17 πατηρ τῶν φωτων, i. 27 τω Θεῷ καὶ Πατρί, ii. 21 Ἀβρααμ ὁ πατηρ ημων, iii. 9 εὐλογοῦμεν τον Κυριον καὶ Πατέρα.
 πείθω: iii. 3 εις το πειθεσθαι αυτους ημιν.
 πειραζω: i. 13 μηδεις πειραζόμενος λεγεται οτι ἀπο Θεοῦ πειράζομαι... (ο Θεος) πειραζει ουδενα, i. 14 εκαστος πειράζεται υπο τῆς ιδίας ἐπιθυμιας.
 e. πειρασμος: i. 2 οταν πειρασμοις περιπέσητε ποικιλοις, i. 12 μακαριος ἀνὴρ ος υπομενει πειρασμον.
 πενθέω: iv. 9 πενθησατε και κλαυσατε.
 πενθος: iv. 9 ὁ γελως υμων εις πενθος μετατραπήτω.
 περιπιπτω: i. 2 οταν πειρασμοις περιπεσητε ποικιλοις: cf. Epict. *Ench.* 2 ὀρεξέως επαγγελία ἐπιτυχία οὐ ορέγη, εκκλισεως επαγγελια το μὴ περιπεσεῖν ἐκείνω ο εκκλίνεταιαι.
 e. περισσειά: i. 21 πασαν ρυπαρίαν και περισσειαν κακιας.
 πετεινός: iii. 7 πασα φυσις θηριων τε και πετεινῶν δαμάζεται.
 πηγη: iii. 11 μήτι ἡ πηγὴ βρυνει το γλυκυ ;
 πηδάλιον: iii. 4 τα πλοια μεταγεται υπο ελαχιστου πηδαλιου.
 c. πικρος: iii. 11 το γλυκυ καὶ το πικρον, iii. 14 ζῆλον πικρον.
 πιπτω: v. 12 ινα μὴ υπο κρισιν πεσητε.
 πιστευω: ii. 19 συ πιστευεις οτι εις ἐστὶν ὁ Θεός... καὶ τα δαιμονια πιστευουσιν, ii. 23 ἐπιστευσεν δε Ἀβρααμ τῷ Θεω.
 πιστις: i. 3 το δοκιμιον τῆς πιστεως, i. 6 αιτειτω δε εν πιστει, ii. 1 μὴ εν προσωπολημψιας εχετε τὴν πιστιν, ii. 5 πλουσίους εν πιστει, ii. 14 εαν πίστιν λεγη τις ἔχει... μὴ δυναται η πιστις σώσαι αὐτον ; ii. 17 η πίστις νεκρά, ii. 18 συ πιστιν ἔχεις... δεῖξον τ. πιστιν χωρις τ. εργαυ καγὼ δεῖξω εκ τῶν εργαυ μου τ. πίστιν, ii. 20 π. αργη, ii. 22 η π. συνήργει τ. εργαυ... εκ τ. εργαυ η π. ἐτελειωθη, ii. 24 οὐκ εκ πιστεως μονον ἐδικαιωθη, ii. 26 η π. χωρις εργαυ νεκρά, v. 15 ἡ ευχή τῆς πιστεως.
 πλαναω: i. 16 μὴ πλανᾶσθε, v. 19 εαν τις πλανηθῆ απο τῆς ἀληθειας.
 πλάνη: v. 20 ο ἐπιστρεψας αμαρτωλον εκ πλάνης οδοῦ αὐτοῦ.

πλήθος : v. 20 καλύψει πλήθος ἁμαρτιῶν.

πληρώ : ii. 23 ἐπληρώθη ἡ γραφή.

πλησίον : ii. 8 ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτον, iv. 12 ὁ κρινων τον πλησίον.

πλοῖον : iii. 4 ἰδοὺ καὶ τὰ πλοῖα.

πλούσιος : i. 10 (καυχᾶσθω) ὁ πλούσιος ἐν τῇ ταπεινωσει, i. 11 ὁ πλουσιος ἐν ταῖς πορείαις μαρανθήσεται, ii. 5 ἐξελεξατο τους πτωχοὺς πλουσιους ἐν πίστει, ii. 6 οὐχ οἱ πλούσιοι καταδυναστεουσιν υμων ; v. 1 ἀγε νυν οἱ πλούσιοι κλαύσατε.

πλούτος : v. 2 ὁ πλούτος ὑμῶν σέσηπεν.

πνεῦμα : ii. 26 τὸ σῶμα χωρὶς πνεύματος νεκρον, iv. 5 το πνευμα ο κατωκισεν ἐν ἡμῖν.

πόθεν : iv. 1 πόθεν πόλεμοι καὶ πόθεν μαχαι ;

ποιέω : ii. 8 καλῶς ποιείτε, ii. 19 καλως ποιεις, ii. 12 ουτως λαλειτε και ουτως ποιείτε, ii. 13 τῷ μὴ ποιήσαντι ελεος, iii. 12 μὴ δυναται συκῆ ελαιας ποιῆσαι... γλυκὺ ποιῆσαι ὕδωρ, iii. 18 τοις ποιουσιν εἰρηνην, iv. 13 ποιησομεν ἐκεῖ ἐνιαυτόν, iv. 15 ποιήσομεν τουτο ἢ εκεινο, iv. 17 ειδοτι οὖν καλὸν ποιεῖν καὶ μὴ ποιούντι ἁμαρτια ἐστιν, v. 15 καν ἁμαρτίας η πεποιηκῶς. See p. ccxlviii.

c. ποιήσις : i. 25 μακαριος ἐν τῇ ποιήσει αυτου.

ποιητής : i. 22 ποιηται λογου, και μη ακροαται μονον, i. 23 ακροατης λόγου καὶ ου ποιητής, i. 25 ποιητής εργου, iv. 11 ποιητής νόμου.

ποικίλος : i. 2 οταν πειρασμοις περιπέσητε ποικιλοις.

ποιός : iv. 14 ποια γαρ η ζωὴ υμῶν ;

πολεμέω : iv. 2 μάχεσθε καὶ πολεμειτε.

πολεμος : iv. 1 ποθεν πολεμοι καὶ μαχαι ;

πολις : iv. 13 πορευσομεθα εις τήνδε τὴν πολιν.

πολύς : iii. 1 μὴ πολλοι διδάσκαλοι γίνεσθε, iii. 2 πολλα πταιομεν απαντες, v. 16 πολυ ισχυει δεησις.

a.c. πολυσπλαγχνος : v. 11 πολυσπλαγχνος εστιν ο Κυριος.

πονηρος : ii. 4 κριται διαλογισμῶν πονηρῶν, iv. 16 πασα καύχησις τοιαυτη πονηρά.

πορεία : i. 11 εν ταις πορειαις μαρανθήσεται.

πορευομαι : iv. 13 πορευσόμεθα εις τήνδε τὴν πολιν.

πορνη : ii. 25 Ρααβ ἡ πορνη.

πους : ii. 3 τῶν ποδων inserted after υποποδιον by some MSS.

πραγμα : iii. 16 πᾶν φαυλον πραγμα.

e. πραύτης : i. 21 εν πραύτητι δέξασθε τον λόγον, iii. 13 δειξατω τα εργα ἐν πραυτητι σοφιας.

πρεσβυτερος : v. 14 τους πρεσβυτερους τῆς ἐκκλησίας.

πρό : v. 9 προ τῶν θυρων εστηκεν, v. 12 προ παντων μὴ ομνυετε.

c. προῖμος (πρωιμος) : v. 7 νετον προῖμον καὶ οψιμον.

πρός : (with accusative) iv. 5 προς φθόνον ἐπιποθει, iv. 14 προς ολιγον φαινομενη. See pp. ccxxvii, ccxliii.

προσευχη : v. 17 προσευχή προσηυξάτο του μὴ βρέξαι.

προσευχομαι : v. 13 κακοποθει τις ; προσευχέσθω, v. 14 προσευξασθωσαν ἐπ' αυτον, v. 16 προσευχεσθε read by some MSS. for ευχεσθε, v. 17 προσευχή προσηυξάτο, v. 18 παλιν προσηυξάτο.

προσκαλεω : v. 14 προσκαλεσασθω τους πρεσβυτερους.

- α.σ. προσωπολημπτεω* : ii. 9 εἰ δε προσωπολημπτεετε, αμαρτίαν ἐργάζεσθε.
α. προσωπολημπσια : ii. 1 μὴ ἐν προσωπολημπσίαις ἔχετε τὴν πιστιν.
προσωπον : i. 11 ἡ ευπρέπεια του προσωπου αυτου, i. 23 το προσωπον τῆς γενεσεως αυτου.
προφήτης : v. 10 υπόδειγμα λαβετε τοὺς προφῆτας.
πρωιμος : see πρόιμος.
πρῶτον : iii. 17 ἡ ανωθεν σοφια πρῶτον μεν αγνη ἐστιν.
πρωτοτοκος : p. xiv.
πταίω : ii. 10 (οστις) πταιση εν ἐνι, iii. 2 πολλα πταιομεν απαντες...ει τις εν λόγω ου πταιει κ.τ.λ.
πτωχός : ii. 2 πτωχος εν ρυπαρα ἐσθῆτι, ii. 3 τω πτωχω ειπητε, ii. 5 τοὺς πτωχους τω κοσμω, ii. 6 ἡτιμασατε τον πτωχόν.
πῦρ : iii. 5 ἡλικον πῦρ ἡλικην ὕλην ἀναπτει, iii. 6 ἡ γλώσσα πῦρ, v. 3 φάγεται τας σαρκας ως πῦρ.

Ῥααβ : ii. 25 Ῥααβ ἡ πόρνη.
σ. ριπιζω : i. 6 κλυδωνι θαλασσης ριπιζομενω.
α.σ. ρυπαρια : i. 21 αποθέμενοι πασαν ρυπαρίαν.
ρυπαρος : ii. 2 εν ρυπαρᾷ ἐσθῆτι.

Σαβαωθ : v. 4 ὦτα Κυριου Σαβαωθ.
σάρξ : v. 3 ο ιος φαγεται τας σαρκας υμων.
σεαυτου : ii. 8 ἀγαπήσεις τον πλησίον σου ὡς σεαυτον.
σημερον : iv. 13 σημερον η αυριον.
σ. σηπω : v. 2 ὁ πλοῦτος υμων σεσηπεν.
σ.ε. σητοβρωτος : v. 2 τα ἱματια σητοβρωτα.
σκληρος : iii. 4 ὑπὸ σκληρῶν ανεμων.
σοφια : i. 5 ει τις λειπεται σοφιας, iii. 13 εν πραύτητι σοφιας, iii. 5 οὐκ ἐστιν αυτη η σοφια ανωθεν κατερχομενη, iii. 17 ἡ ἀνωθεν σοφια.
σοφος : iii. 13 σοφὸς καὶ επιστήμων.
σ. σπαταλάω : v. 5 ετρυφησατε και εσπαταλήσατε.
σπειρω : iii. 18 καρπος δε δικαιοσυνης εν εἰρήνῃ σπειρεται.
σπιλώω : iii. 6 (η γλώσσα) η σπιλούσα ολον το σώμα.
σπλάγχνα : see πολυσπλαγχνος.
σσ for ττ : pp. ccvi f.
στενάζω : v. 9 μη στεναζετε κατ' ἀλλήλων.
στεφανος : i. 12 τον στεφανον τῆς ζωῆς.
στηρίζω : v. 8 στηριζατε τας καρδίας υμων, see p. ccix.
στομα : iii. 3 τους χαλινους εις τα στοματα βαλλομεν, iii. 10 εκ του αυτου στοματος ἐξερχεται.
στρατεω : iv. 1 τῶν ἡδονῶν τῶν στρατεομένων εν τοις μελεσιν.
σύ : ii. 3, 18, 19, iv. 12 συ ; ii. 8, 18 σου ; ii. 18 σοι ; ii. 6, v. 8 υμεις ; ii. 6, 7, iv. 2, 10, 15 ὑμας ; i. 3, 5, 21, ii. 2, 6, 16, iii. 14, iv. 1, 3, 7, 9, 14, 16, v. 1, 2, 3, 4, 5, 8, 12 ὑμῶν ; iii. 13, iv. 1, 8, v. 3, 6, 13, 14, 19 ὑμῖν.
συκῆ : iii. 12 μὴ δυναται συκη ελαιας ποιησαι ;
συκον : iii. 12 η ἄμπελος συκα ;

συλλαμβάνω : i. 15 ἡ επιθυμία συλλαβούσα τικτεῖ αμαρτιαν.

σύν : i. 11 ὁ ἥλιος συν τῷ καυσῶνι.

συναγωγή : ii. 2 εἰσελθὴ εἰς συναγωγὴν υμῶν.

συνεργέω : ii. 22 ἡ πίστις συνηργεῖ τοῖς ἔργοις αὐτοῦ.

σφαγή : v. 5 ὡς ἐν ἡμέρᾳ σφαγῆς.

σῶζω : i. 21 τὸν δυνάμενον σῶσαι τὰς ψυχὰς υμῶν, ii. 14 μὴ δυνατὰ ἢ πίστις
σωσαι αὐτὸν ; iv. 12 ὁ δυνάμενος σῶσαι καὶ ἀπολεσάτω, v. 15 ἡ εὐχὴ τῆς
πίστεως σώσει τὸν κάμνοντα, v. 20 σώσει ψυχὴν ἐκ θανάτου.

σῶμα : ii. 16 τὰ ἐπιτήδεια τοῦ σώματος, ii. 26 τὸ σῶμα χωρὶς πνεύματος
νεκρὸν ἐστίν, iii. 2, 3, 6, ὅλον τὸ σῶμα.

σ. ταλαιπώρω : iv. 9 ταλαιπωρήσατε καὶ πενήθησατε.

ταλαιπωρία : v. 1 ὀλοολυζόντες ἐπὶ ταῖς ταλαιπωρίαις υμῶν.

ταπεινός : i. 9 καυχάσθω ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει, iv. 6 ταπεινοῖς
δίδωσιν χάριν.

ταπεινώω : iv. 10 ταπεινώθητε ἐνώπιον τοῦ Κυρίου.

ταπεινώσις : i. 10 ὁ δὲ πλουσιὸς ἐν τῇ ταπεινώσει αὐτοῦ.

σ. ταχύς : i. 19 ταχύς εἰς τὸ ἀκούσαι.

τε : iii. 7 θηρίων τε καὶ πετεινῶν, ἔρπετων τε καὶ ἐναλίω.

τέλειος : i. 4 ἐργὸν τέλειον ἔχέτω, ἵνα ᾦτε τέλειοι, i. 17 παν δωρημα τέλειον,
i. 25 νόμον τέλειον τὸν τῆς ἐλευθερίας, iii. 2 οὗτος τέλειος ἀνὴρ.

τελειόω : ii. 22 ἐκ τῶν ἐργῶν ἡ πίστις ἐτελειώθη.

τελέω : ii. 8 νόμον τελεῖτε βασιλικόν.

τέλος : v. 11 τὸ τέλος Κυρίου εἰδετέ.

τηλικούτος : iii. 4 τὰ πλοῖα τηλικαυτὰ ὄντα.

τηρέω : i. 27 ἀσπίλον ἑαυτὸν τηρεῖν, ii. 10 ὅστις ὅλον τὸν νόμον τηρήσῃ.

τικτώ : i. 15 ἡ ἐπιθυμία συλλαβούσα τικτεῖ αμαρτιαν.

τιμιός : v. 7 τὸν τιμιὸν καρπὸν τῆς γῆς.

τις : (*substantival*) εἴ τις i. 5, 23, 26, iii. 2 ; εἰ τις ii. 14, 16, v. 19 ; ερεῖ
τις etc. ii. 18, v. 13, 14 ; τι i. 7 : (*adjectival*) ἀπαρχὴν τινα i. 18,
ἄλλον τινα ὄρκον v. 12, see p. ccxli.

τίς : τι ὄφελος ; ii. 14, 16, τις σοφός ; δεῖξάτω iii. 13, σὺ τις εἶ ; iv. 12.
See pp. ccxxiii, ccxxxix.

τοιούτος : iv. 16 πᾶσα καυχῆσις τοιαυτή.

τρεῖς : v. 17 ἐνιαυτοὺς τρεῖς.

β. τρέφω : v. 5 ἐθρέψατε τὰς καρδίας.

σ. τροπή : i. 17 τροπῆς ἀποσκίασμα.

τροφή : ii. 15 λειπόμενοι τῆς ἐφημεροῦ τροφῆς.

σ. τροχός : iii. 6 φλογίζουσα τὸν τροχὸν τῆς γενεσεως.

σ. τρυφάω : v. 5 ἐτρυφήσατε ἐπὶ τῆς γῆς.

ὕδωρ : iii. 12 οὔτε ἄλυκον γλυκὺ ποιῆσαι ὕδωρ.

ὑέτος : v. 7 νετὸν προῖμον καὶ οψιμον, v. 18 ὁ οὐρανὸς νετὸν ἔδωκεν.

υἱός : ii. 21 ἀνεγκας Ἰσαακ τὸν υἱὸν αὐτοῦ.

c. ὕλη : iii. 5 ἡλίκον πῦρ ἡλίκην ὕλην ἀναπτει.

ὕμεις : see σύ.

ὑπάγω : ii. 16 ὑπάγετε ἐν εἰρήνῃ.

ὑπάρχω : ii. 15 ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσιν.

ὑπέρ : v. 16 εὐχέσθε ὑπὲρ ἀλλήλων.

ὑπερήφανος : iv. 6 ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται.

ὑπό : (*with acc.*) ii. 3, v. 12 ; (*with gen.*) i. 14, ii. 9, iii. 4, iii. 6. See pp. cexxvii, cexxviii.

ὑπόδειγμα : v. 10 ὑπόδειγμα λάβετε τῆς κακοπαθίας.

ὑποδέχομαι : ii. 25 ὑποδεξαμένη τοὺς ἀγγέλους.

ὑπομένω : i. 15 μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, v. 11 μακαρίζομεν τοὺς ὑπομείναντας.

ὑπομονή : i. 3 τὸ δοκίμιον τῆς πίστεως κατεργάζεται υπομονήν, i. 4 ἡ υπομονὴ ἔργον τέλειον ἐχέτω, v. 11 τὴν ὑπομονὴν Ἰωβ ἤκουσατε.

e. ὑποπόδιον : ii. 3 ὑπὸ τὸ ὑποπόδιόν μου.

ὑποτάσσω : iv. 7 ὑποτάγητε οὖν τῷ Θεῷ.

ὑψος : i. 9 ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ (καυχάσθω).

ὑψόω : iv. 10 (ὁ Κύριος) ὑψώσει υμᾶς.

φάγομαι : see ἐσθίω.

φαινώ : iv. 14 ἀτμὶς ἢ πρὸς ὀλίγον φαινομένη.

φauλος : iii. 16 παν φαυλον πρᾶγμα.

φευγῶ : iv. 7 ἀντίστητε τῷ διαβόλῳ, καὶ φευξεται ἀφ' υμῶν.

φθονέω (?) : iv. 2 φθονεῖτε καὶ ζηλοῦτε.

φθόνος : iv. 5 πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα.

c. φιλία : iv. 4 ἡ φιλία τοῦ κοσμοῦ.

φίλος : ii. 23 φίλος Θεοῦ ἐκλήθη, iv. 4 φίλος τοῦ κόσμου.

c. φλογίζω : iii. 6 ἡ γλῶσσα φλογίζουσα τὸν τροχὸν τῆς γενεσεως καὶ φλογιζομένη ὑπο τῆς γενενης.

φονεῶ : ii. 11 μὴ φονεῦσης..., φονεῦεις δέ, iv. 2 οὐκ ἐχετε φονεῦτε (?), v. 6 ἐφονευσάτε τὸν δικαίον.

φορέω : ii. 3 τὸν φοροῦντα τὴν ἐσθήτα τὴν λαμπράν.

c. φρισσω : ii. 19 καὶ τὰ δαιμόνια φρισσοῦσιν.

φυλή : i. 1 τὰς δωδεκα φυλαῖς.

φύσις : iii. 7 πᾶσα φύσις θηρίων δαμάζεται τῇ ἀνθρωπίνῃ.

φῶς : i. 17 ἀπὸ τοῦ πατρὸς τῶν φώτων.

χαιρῶ : i. 1 Ἰακωβὸς ταῖς δωδεκα φυλαῖς χαιρεῖν.

a.c. χαλιναγωγῶ : i. 26 μὴ χαλιναγωγῶν γλῶσσαν εαυτοῦ, iii. 2 δυνατὸς χαλιναγωγῆσαι τὸ σῶμα.

χαλινός : iii. 3 τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν.

χαρά : i. 2 πᾶσαν χαρὰν ἠγησασθε, iv. 9 ἡ χαρὰ εἰς κατήφειαν (μετατραπητῶ).

χαρὶς : iv. 6 (*bis*) δίδωσιν χαρὶν.

χειρ : ιν. 8 καθαρισατε χείρας αμαρτωλοί.

χηρα : ι. 27 ἐπισκεπτεσθαι ὀρφανους καὶ χήρας.

χοικος : see p. 128.

χορταζω : ιι. 16 θερμαίνεσθε καὶ χορτάζεσθε.

χορτος : ι. 10 ὡς ανθος χορτου, ι. 11 ἐξήρανε τον χορτον.

c. χρη : ιιι. 10 ου χρη ταυτα ουτως γίνεσθαι.

Χριστος : ι. 1 Κυριου Ἰησοῦ Χριστου δουλос, ιι. 1 του Κυριου ημών Ἰ. Χ.

a.c. χρυσοδακτυλιος : ιι. 2 ἀνὴρ χρυσοδακτυλιος.

χρυσος : ν. 3 ὁ χρυσος υμῶν κατιωται.

χωρα : ν. 4 τῶν ἀμησαντων τας χώρας υμῶν.

χωρις : ιι. 18, 20 ἢ πιστις χωρὶς τῶν εργαων, ιι. 26 χωρις πνευματος...χωρις εργαων.

b. ψαλλω : ν. 13 ευθυμει τις ; ψαλλετω.

ψευδω : ιιι. 14 μη ψευδισθε κατα τῆς αληθειας.

ψυχη : ι. 21 τον δυνάμενον σωσαι τας ψυχας υμῶν, ν. 20 σωσει ψυχὴν εκ θανάτου.

b. ψυχικος : ιιι. 15 σοφια επιγειος, ψυχική, δαιμονιώδης.

ω : ιι. 20 ὦ ανθρωπε κενε.

ῶδε : ιι. 3 σὺ καθου ὦδε καλῶς. See p. ccxxxvi.

ως : ι. 10 ὡς ανθος χορτου, ιι. 8 ἀγαπήσεις τον πλησιον σου ὡς σεαυτόν,

ιι. 9 ἐλεγχόμενοι ως παραβαται, ιι. 12 οὕτως ποιειτε ὡς μελλοντες κρίνεσθαι, ν. 3 φαγεται ως πῦρ.

ωσπερ : ιι. 26 ὥσπερ το σωμα νεκρον, οὕτως και ἡ πιστις.

ὥστε (ἴστε in better MSS.) : ι. 19 ὥστε, ἀδελφοι, ἔστω πᾶς κ.τ.λ.

INDEX OF SUBJECTS

- Abbott, E. A., cited xxxv, ccx, 33, 63, 64, 115, 161, 178, 184
- Abraham, the pattern of endurance, 36, type of Justification by Faith, xcvi foll., 102 foll., the Friend of God, 105.
- Abstract nouns, plural use of, 78, 152.
- Acta Johannis, lxxix.
- Acta Thomae, lxxix.
- Acts, resemblances with this Epistle, iii foll., xci.
- Adjectives of two terminations, ccviii, article with adj., ccxiv.
- Adverbs, ccxxxiv foll.
- Agrapha in this Epistle, lxiii, 49 *f.*
- Alliteration, cclii foll.
- Alphæus not the same as Clopas, xxxi.
- Animals, Jewish classification of, 119, man's dominion over, 119 foll.
- Aorist, ccx, ccxxx, 33
- Apocalypse, resemblances between it and our Epistle, cix.
- Apocrypha, resemblances between, and our Epistle, cxvi foll.
- Apocryphal Gospels the earliest authorities for the Epiphany view, xi, xxxv, foll., xxxviii *f.* Jerome's contempt for them xxiv, xxxiii.
- Apostle, a term used of others besides the Twelve, xxvii foll.
- Apparatus criticus, cclxxx foll., 2—27.
- Apposition, regular and irregular, ccxxiv *f.*, 121.
- Arnold quoted on Confession, 236 *f.*
- Article, use of, ccx to ccxxii, ccxli.
- Asceticism, growth of, xlv, xlvii, its influence on the apocryphal stories xlvi, extravagant expressions of ascetic feeling xlix, see 'James.'
- Asyndeton, ccliv, 95.
- Athanasius includes our Epistle in his Canon, lxviii, and often refers to it by name, lxxxiv.
- Athenagoras, lxviii.
- Attraction of gender, ccxxii, 77, of case of relative, 87, ccxxiii.
- Augustine includes our Epistle in his Canon, lxix; quoted on ii. 10, p. 93; on iii. 5, p. 112; on iii. 8, p. 120; on Swearing, 166; on Confession, 175.
- Authenticity, see 'Epistle.'
- Baptism and Regeneration, 200 foll.
- Barnabas, reference to our Epistle in, lxxii foll.
- Basil on the Perpetual Virginity xxxvi.
- Bassett cited, 81 *f.*
- Bede cited, 50, 96, 142, 169, 173, 175, 186.
- Bengel cited, 80 *f.*, 122.
- Bibliography, cclxix foll.
- Blasphemy, 88.
- Box, G. H. on Luke i. 31, p. ix.
- 'Brother of the Lord,' pp. v-lxv.
- 'Brother' never used for 'cousin' in the N.T. or in Classical Greek, xxiv.
- Brückner, W., his argument as to the date examined, clxi foll.
- Bull quoted on *ἐπεργεῖσθαι*, 178.
- Butler on Temptation, 190 foll.; on Passive Impressions, 205, on Resentment, 208.
- Cajetan cited, 142, 173, 175 *f.*
- Canon of the early Church, lxvi foll.
- Cases, use of the, ccxxiv foll., ccxlii.
- Catalogues, early, of the canonical books, lxvi-lxix.
- Catholic Epistles, ccxc *f.*
- Christ, slight references to, in our Epistle, i, ii, clxx foll., cxevi foll., 163.
- the Coming of, cliii foll., Resurrection of, clxi.
- Chrysostom, his references to the

- Epistle, and comments upon it, lxxxiv.
- Church organization, 82, 107, 169 foll., cxlvi; disorders in the, 219.
- Clement of Alexandria refers to our Epistle, lxxx foll., made use of the Protevangelium, xxxviii.
- Clement of Rome, Ep. i, his references to our Epistle, lxx; combines the teaching of James and Paul, lxxi. So called Ep. ii, lxxi *f*.
- Clementine Homilies, references in, lxxxiii.
- Clopas, according to Hegesippus, brother of Joseph and father of Symeon, the second bishop of Jerusalem, xxxix foll.
by later writers identified with Alphaeus, husband of Mary and father of James, xxiii foll.
- Codex Alexandrinus, cclxxxix, 2-27.
Amiatinus, cclxxxiv, 3-27.
Angelicus Romanus, cclxxxii.
Bobiensis, of James, cclxxxvii.
Corbeiensis, cclxxxiii, 3-27.
Ephraemi, cclxxxix.
Fuldensis, cclxxxiv, 3-27.
Mosquensis, cclxxxii.
Patriensis, cclxxxii, cclxxxvii.
Porphirianus, cclxxxii.
Sinaiticus, cclxxxix.
Vaticanus, cclxxx *f*.
- Coleridge on Helvidius, vi n.
- Commandments, order of the Ten, 93 foll.
- Conditional clause, less usual forms of, ccxxxiv.
- Confession auricular, not referred to by St. James, 175 foll., mutual, 235 foll.
- Conspectus of commentaries on iv. 5, pp. 142 foll.
- Constitutiones Apostolicæ*, references in, lxxxiii.
- Conversion, recognized by profane writers, 203, blessing upon, 237.
- Crisis, ccviii.
- Cursives, cclxxxii *f*.
- Date of the Epistle, cxliv-ccv, see Table of Contents of Ch. vii.
- Dative, see 'Case.'
- Davidson, Dr. S., his argument as to the date examined, cli-clvi.
- Deissmann cited, 35.
- Deo volente (D. V.)*, 151 foll., 229.
- Didaché, resemblances between it and our Epistle, lxxii.
- Didymus commented on our Epistle, lxxxiv.
- Diognetus, Ep. to, contains references to St. James, lxxviii.
- Dionysius refers to our Epistle, lxxxii.
- Dispersion (Diaspora), cxxxiv foll., 29 foll.
- Docetic views not inconsistent with the belief in the Perpetual Virginity, xxxvii *f*.
- Ebionite, our Epistle written by an anonymous, according to Davidson, cliv foll.
supposed leanings of St. Luke's Gospel, clvii n.
- Ebionitism, how regarded by Justin and Origen, xlvi.
- Elision of short vowel, p. ccvii.
- Ellipsis, ccxxxvi, of *δε* after *ἐπειτα*, 131, 151.
- Epiphonian theory as to the Brethren of the Lord, vi, xi, xxxviii foll., xliii, xlvi.
- Epiphanius included our Epistle in the Canon, lxviii, professes to follow the history and traditions of Mary, xxxviii *f*., does not mention Hegesippus, xliii; specimen of his arguments, li.
- Epistle of St. James, authenticity of, lxvi-lxxxiv.
its relation to earlier writings, cx-cxxvii.
its relation to the other books of the N. T., lxxxv-cix, lxii foll.
contents, cxxviii-cxxxiii, doctrine, cxxxii.
to whom addressed, cxxxiv-cxliii.
not a translation from an Aramaic original, cclx foll.
[See 'James' and 'Date.']
- Epistolary form used as a vehicle of instruction by pre-Christian writers, clxxxix.
- Easenes addressed by James, according to Brückner, clxvi.
supposed Easene leaning of James, 59n., 166.
- Eusebius on the Canon, lxvi, quotes our Epistle as Scripture lxvii, undecided as to the Brethren of the Lord, xlii.
- Ewald cited, 57.
- Faith, St. James' view of, xcix foll., clxxi *f*., 35, 216 foll.
and Works, a subject of Jewish controversy, 96, clxxxiii, clxxxvi foll.
- Fanaticism, 209.
- Farrar, his argument as to the date examined, cli.

- Field on itacism 108 foll.
 Future tense, ccix.
- Gadara, 'a Syrian Attica,' lx f., cclxiv.
 Gender, changed from masc. to neut. in later Greek, ccviii.
- Genitive of Quality, ccxxv, see 'Case.'
- Gibson, Mrs. Margaret, on the Palestinian Syriac rendering of Luke i. 31, ix.
- God, giver of wisdom, 38, and of all good, 56 foll., 199, tempts none, 51 foll., father of lights, 58 foll., His will the cause of our salvation, 62 foll., His righteousness, 65 f., His service, 75 foll., 210, imparts His Spirit, 140 f., in what sense jealous, 226.
- Gore, Bp. on the Virgin-Birth, x.
- Grafe, cciii.
- Gregory Thaumaturgus refers to our Epistle, lxxxii.
- Gwynn on the Peshitto, lxviii n.
- Hapax legomena*, ccxli.
- Harnack on the date of the Epistle, clxxxix-cxcii, on *συναγωγή*, 82.
- Hearing and Speaking, 205, 219 foll. and Doing, 69.
- Hebrews, Epistle to, resemblances between it and our Epistle, xcvi, cviii, Style of, ccliv.
 - Gospel according to, lv foll.
- Hegesippus, on the Brethren of the Lord, xxxix, his use of the term *κατὰ σάρκα*, xli, Zahn upon, xliii, his account of the death of James, lvii, lix, on Symeon, son of Clopas, xxxix.
- Hellenism in Syria, lx, cclxiv foll.
- Helvidian theory of the Brethren of the Lord, vi, xvi foll., xxi, xxix, xxxix, xlii foll.
- Hermas, borrowed from our Epistle, lxxiv-lxxviii. Compared with James, clxvii, clxxxix foll., clxxxix foll.
- Hexameter quoted by St. James, 57.
- Hiatus, ccvii.
- Hieronymian theory as to the Brethren of the Lord, vi, xxiv foll.
- Hort on Diaspora 30 f., quoted 34, 35, 52, 63, 73, 101, 118, 127, 130, 141 f., 145, 159, 177, 178.
- Hypothetical sentences, see 'Sentence.'
- Ignatius, references to our Epistle, lxxiii foll.
- Imperative, frequent use of, cclviii, see 'Moods.'
- Indicative, see 'Moods.'
- Infinitive, ccxv, see 'Moods.'
- Inflexions, less usual, ccviii foll., ccxl.
- Interpolation, Christian, in Hebrew writings, cxcv.
 of the name of Christ in this Epistle, cxcv.
- Interrogative, frequent use of, 133, cclviii; to express a condition, 125, ccxxxiv.
- Irenaeus, references to our Epistle, lxxix f.
- Irony, cclix.
- Itacism, cclxxx, 108 f.
- James, as he appears in this Epistle, i, ii.
 as he appears in other parts of the N.T., ii-v.
 in uncanonical writings, lv foll.
 an Apostle, but not one of the Twelve, xxv-xxviii.
 not a disciple till after the Resurrection, xxvi, lv, lxiv, his conversion, lxiv f.
 the son of Joseph and Mary, see Table of Contents of Ch. I.
 his knowledge of Greek, lx, cxxiv, cclxiv.
 character, lx foll. cclviii; asceticism, lvii foll.
 martyrdom, lvii foll. †
 sternness of, 230, cxxxiii.
 his doctrine, cxxxii, compared with that of other N.T. writers, cxvii.
 appearance of our Lord to, lv foll.
 grammar of, Ch. VIII.
 style of, Ch. IX.
 inexactness in logical opposition, on *πασα δόσις*, 56, on *απατων καρδιαν*, 76; in contrasting heterogeneous genitives, on *ποιητης έργου*, 74. Uses the same word in different senses, ccii, cclviii, 216.
 resemblances between his speeches and letters in the Acts and our Epistle, ii-v.
 [See 'Epistle,' 'Faith,' 'Paul.']
- Jealousy ascribed to God by Greeks, Jews, Christians, 226.
- Jerome, on the Brethren of the Lord, vi, xxiii-xxxii.
 on our Lord's appearance to James, lv.
 on the Canonicity of our Epistle, lxix.
- Job, 163, cxii, cxlviif., 163 f.
- John, resemblances between his Gospel and Epistles and our Epistle, lxxxviii-xci, reasons why he omits the miraculous birth, xxxv.
- Josephus, on the death of James, lviii, on the treatment of the rich in the siege of Jerusalem, 160.
- Judging, 228.

- Jude, resemblances between him and St. James, lxii, cviii.
- Jülicher on the date of the Epistle, clxxviii foll. ; his self-contradictions, clxxxiv.
- Justification, 104, xcvi foll, cv.
- Justin Martyr, his reference to our Epistle, lxxviii, on Ebionitism, xlvi.
- Kautzsch on Luke i. 31, p. ix.
- Kuhl, E. on St. James, cciv.
- Lactantius refers to our Epistle, lxxxiv.
- Law, perfect, of liberty, 73, 208, clx, clxxxii foll., clxxxii, cciv.
- Lewis, Mrs. on the Palestinian Syriac rendering of Luke i. 31, ix, cclxxxv *f.*
- Lightfoot on the Brethren of the Lord, vi, controverts Helvidius, xxi foll., and Jerome, xxiii foll.; on the apocryphal Gospels, 1; on Jewish ideas as to the duty of marriage, liii; on the traditions preserved in the Gospel of the Hebrews and in Hegesippus about St. James, xl, lv-lix; on Faith and Works, xcii, clxxxvii, 96, 106; on *προσωποληψία*, 78; on *ἐνεργεῖσθαι*, 177, the covering of sin, 185.
- Luke, resemblances between his Gospel and our Epistle, lxxxviii.
- Man created in the Divine image, 122.
- Marcus the Valentinian refers to our Epistle, lxxviii.
- Mark, resemblances between his Gospel and our Epistle, lxxxvii.
- Massebieau on the Date of the Epistle, xcii foll.
- Matthew, resemblances between his Gospel and our Epistle, lxii foll., lxxxv-lxxxvii.
- Metaphor, use of, in our Epistle, cclix *f.*, 112, see 'Parable.'
- Middle voices, 137, see 'Verb.'
- Mill, Dr., on the Brethren of the Lord, xii, on the perpetual Virginity, lii.
- Miracles, witnessed to by James, cxlvii, cci.
- Monotheism the boast of the Jews, 100, clx.
- Moods, ccxxx.
- Negatives, ccxxxiv.
- New Birth, see 'Regeneration.'
- Number, plural for singular, 97, 98, ccxiv, singular for plural, 123, 149.
- Oil used in healing the sick, 170 foll.
- Order of words in sentence, cxxxviii, ccxiv.
- Origen, his grounds for maintaining the Perpetual Virginity, xxxvi foll., lv *f.*, lvii foll., his witness as to the authenticity of our Epistle, lxxxii foll., clxx foll., on modes of propitiation, 170, on the covering of sin, 185.
- Orthodoxy no guarantee of Salvation, 216 foll., cf. clxxx.
- Orthography, ccvi foll.
- Palestinian Syriac Lectionary, ix, cclxxxv *f.*
- Parables, use of, lxi, see 'Metaphor.'
- Paronomasia a marked feature of St. James' style, ccl *f.*
- Participle, use of, cxxxii foll., in St. Paul, cclv, Syriac for finite verb, ix, cclxxxvi.
- Paul and James, their resemblances and differences, xci-cii, cxli, cxcvii, 37 *f.*, 218; the former borrowed from the latter, clxix, his complex style, cclv. Paul not the first to write a didactic letter, clxxviii *f.*
- Pauline trichotomy, 129.
- Pearson on the Brethren of the Lord, xii foll.
- Perfect, prophetic, 154, see 'Tense.'
- Person, use of first, by courtesy, 107.
- Personification of the Tongue, 112 foll., 220 *f.*, of the Law, ii, 91, of Scripture, 141.
- Peshitto version lxviii, cclxxxv, compared with Greek, cclxvi foll.
- Peter and James, resemblances between, cii foll., the former borrowed from the latter, clxi-clxv; Peter not 'slow to speak,' 207.
- Pfleiderer, his argument as to the date examined, clxvii foll.
- Philo, resemblances and contrasts between, and our Epistle, cxxi foll. cxcviii *f.*
in his use of words, e.g. *γένεσις* 117, *τροπή* 60 foll.
- Philosophers, Greek, their influence on St. James, lxi, cxxiv foll., cclxiv foll.
- Place from which the Epistle was written, cxliii.
- Plans, making of, 228.
- Plato, resemblances to our Epistle, cxxv, as to the comparison of God to the sun, 59, the royal law, 91, friendship of God, cxxv, the origin of war, cxxv, 133 *f.*
- Pleonasm, cxxxvii.
- Plummer cited, clxxx, 70, 88, 92.
- Plumptre cited, xcii.
- Polycarp alludes to our Epistle, lxxiv.

- Poor and rich, 44 foll., 211 foll. See 'Rich.'
- Positive statement repeated in negative form, 37.
- Prayer for external good, 226 *f.*
- Preaching 203.
- Predicaste, oblique, ccxvi, see 'Article.'
- Preposition, ccxxvi, cclxii foll.
- Priority of writing, how to be determined, clxix.
- Priscillian, cclxxxiv, his quotations from our Epistle, 3-27.
- Pronoun, ccxxii, position of, ccxvi, see 'Pleonasm.'
- Quarrels, cause of, 226.
- Question, double, 112 foll., see 'Interrogative' and 'Pronoun.'
- Quotations from the O.T., cx-cxvi, 140 foll., often inexact, ciii foll., clxv, 49, 73, 187.
from Apocrypha, cxvi-cxxi.
in James compared with those in Peter, ciii-cv, clxv.
- Rahab, why selected as example of faith, 105.
- Rain in answer to prayer, 181.
- Reduplication, intensive, 180.
- Regeneration, 200 foll.
- Repentance, externals of, 227.
- Repetition, see 'Paronomasia.'
- Resentment, 208 foll.
- Respect of Persons, 211.
- Rhetorical figures, cclxix foll.
- Rhythm, cclvi.
- Rich addressed in this Epistle were Jews or Christians, not heathen, cxxxvii foll., cxlii *f.*, cciii *f.*, 45, 87, 153.
- Riches, danger of, 213.
- Salmon on Doceticism, xxxvii.
- Salome, wife of Zebedee and aunt of Jesus, xxx.
- Salutation, forms of, 31, 32.
- Sanday on the Canon, lxvii, date of *Test. Patr.*, cxviii, Latin versions, cclxxxiii foll., cclxxxvii.
- Schneckenburger, 169 *f.*
- Self-deception, 210.
- Seneca, see 'Stoics.'
- Sentences, compound, cxxxiii, cclv.
- Sentiment, of later ages made the ground of the objection to the Helvidian view, lii, this sentiment not shared by contemporaries, liii foll.
- Sick, visitation of the, 232 foll.
- Sins which cry to heaven, 158,
covered by the conversion of the sinner, 183-187, 237.
- Slowness of speech commended, 206 foll.
- Soden, von, argument as to date examined, clvi foll.
- Solidarity of Duty, 214.
- Solomon, Psalms of, contrasted with James, cxcviii.
- Speculum, cclxxxiv, 3-27.
- Speech, use and abuse of, 219 foll.
- Spitta on the date of the Epistle, cxciii-cciii, cited 36, 40, 53, 55, 63, 113, 144.
- Stoics, resemblances between their writings and our Epistle, cxxiv foll., as to uses of adversity, 35, the mirror, 71, true freedom, 73, doing and knowing, 69, solidarity of virtues and vices, 93, true riches and true royalty, cxxv, friendship of God, 105 foll., man's likeness to God, and authority over animals, 120, 122, cxxvi, origin of war, 134, indwelling Spirit, cxxxv; terminology borrowed by St. James, see *ἐπιτυχεῖν*, 139, *περιπίπτειν*, 34 and *Greek Index*, *φύσις*, 119.
- Subject understood, cxxxvi *f.*, 145.
of infinitive pleonastically expressed, cxxxvii.
and predicate distinguished by use of the article, ccxvi.
- Swearing forbidden, 165 foll., 231, ccii.
- Symcon, name given to Peter in only one passage of the Acts, iii.
son of Clopas, cousin of James, xxv, xxxix.
- Synagogue of the Jews used by early Christians, 82, also a name for Christian assemblies, 83.
- Syntax, ccx foll., cclxi foll.
- Taylor, C. on Hermas, lxxiv.
- Teaching, responsibility of, not to be lightly assumed, 219 foll.
- Temptation, 189-198, comes from self, not from God, 50-56, stages of, 198.
- Tenses, ccix, cxxxix, ccxl.
- Tertullian acquainted with our Epistle, lxxxi foll., 176, quoted in reference to the Perpetual Virginity, xliv foll., on healing with oil, 170 *f.*, on Confession, 176
- Testament, Old, see 'Quotations.'
New, other books of, compared with our Epistle, lxxxv-cix.
- Testamenta XII Patriarcharum, resemblances between and our Epistle, cxviii-cxxi.
- Testamentum Jobi, lxxix.
- Theophilus acquainted with our Epistle, lxxx.

- Tongue, abuses of, 219.
 Tradition, evidential value of, xxxiii-iv.
 Trial, see 'Temptation.'
 Trichotomy of human nature, p. 129 *f.*
 Tübingen School, their theory, axioms
 and method, clvi-clxxvii *f.*, cxci *f.*
 Twelve Tribes, 30.
- Uncials, cclxxx foll., see 'Codex.'
 Unction, Extreme, history of, 170 foll.,
 232 foll.
- Vow, Mary's supposed, viii, St. Bernard
 upon, viii, her words explained by a
 misunderstanding of the Syriac
 present, ix.
- Verb, intransitive used as transitive
 and *v. v.*, ccxxix, 124, 177 foll., see
 'Voice,' 'Moods,' and 'Tenses.'
- Versions, ancient, cclxxxiii foll.
- Vocabulary of St. James, ccxlv-cclix,
 uses the same word in different
 senses, cxcii.
- Voice, ccxxix.
- Weiss, B. reply to Grafe, cciii.
 Westcott on the Brethren, xvii, xix,
 xxi, on the Canon, lxvi foll., on
 MSS., cclxxx foll., cited, 63, 83.
 Wisdom, two kinds of, 222.
 Word, the, what St. James meant
 by it, 203, 205, its influence on Con-
 duct, 218.
- Wordsworth, Bp. J., on the original
 language of the Epistle, cclx foll.
- World and worldliness, 224 foll.
- Wrath of man works not God's right-
 eousness, 208 foll.
- Zahn supports the Helvidian view, vi,
 thinks this was shared by Hegesippus
 xliii, makes the Romans prior to
 our Epistle, xcvi n. ; on the social
 surroundings of St. James, cxxxiii,
 cxlii, understands Twelve Tribes to
 signify the Church, 30, the rich in i.
 10 and ii. 7 to be members of the
 Church, 45, 88, 187.