

THE EPISTLE OF ST JAMES: GREEK TEXT WITH INTRODUCTION,

by Fenton John Anthony Hort

Fenton John Anthony Hort's collected correspondence containing practical wisdom and spiritual counsel.

7 Chapters

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The Epistle of St James: Greek Text with Introduction,

PREFACE

THE circumstances connected with the origin of this book have already been related by Dr Westcott in the preface to the companion edition of Dr Hort's Commentary on St Peter i.-ii. 17, published in 1898. It was designed to take its place in a Commentary on the whole N.T. planned by the three friends, Westcott, Lightfoot, and Hort in 1860.

Dr Hort's share included the Synoptic Gospels, the Acts, and the Epistles of St James, St Peter, and St Jude. After a brief period of work on the Gospels, of which only a few unimportant fragments remain, Dr Hort set to work on St James. If we may judge from the condition of the MS. the Commentary on Chapter I was complete when he came back to Cambridge, as a Fellow of Emmanuel College, in 1871. His notes were, however, worked over and written out afresh when he chose St James as the subject for his first three courses of Lectures as Hulsean Professor in 1880, 1881. It is idle now to regret that his attention was called away to lecture in 1882 on Tatian's Apology, leaving the Commentary incomplete, but within sight of the end. When at length he returned to the Epistle in the Summer Term of 1889, he dealt mainly with questions of Introduction. The introductory matter printed in this volume was prepared for that course of Lectures. It was supplemented by condensed notes on select passages from the earlier chapters of the Epistle. No further progress was made with the Commentary on the Text. The Introduction and Commentary have been printed substantially as they stand in the MS., except that for the sake of uniformity English renderings have in some cases been supplied at the head of the notes. This however has only been done in cases where the note itself gave clear indication of the rendering which Dr Hort would himself have

proposed.

No one who reads this book with the attention that it requires and deserves will feel that any apology is needed for its publication, in spite of its incompleteness. In the Introduction no doubt the scholarship appears to a certain extent in what Dr Sanday, in the Preface to Dr Hort's notes on Apoc. i.-iii. published last year, aptly describes as 'undress.' And some points would naturally have received fuller treatment, if the author himself had been spared to prepare his own work for publication. But there is no reason to suppose that his conclusions would have been seriously modified by anything that has been written on the Epistle since his death. His Introduction has, it will not be superfluous to point out, an advantage from the appended Commentary, inevitably but none the less unfortunately lacking in the still more compendious introduction provided, e.g. in such a recognized Text-book as Jülicher's. For after all the ultimate appeal on most of the vexed questions of Introduction lies to the Text itself. And on one point at least Dr Hort's patient and minute examination of the Text supplies a conclusive answer to the charge of incoherence [1] not uncommonly brought against the Epistle on the ground of the obvious abruptness of its style. No one can study these notes consecutively without becoming conscious of a subtle harmony underlying the whole Epistle, due partly to the consistent application of a few fundamental principles characteristic of the author [2] , and partly to the recurrence in different forms of the same fundamental failing in the people to whom his warnings are addressed [3] .

In regard to the evidence to be derived from the language in which the Epistle is written it is clear that Dr Hort worked habitually on an hypothesis, the possibility of which many modern critics either ignore or deny. Everything here turns on the extent to which a knowledge of

Greek may be presupposed among the Jewish inhabitants of Palestine in the First Century A.D. Jülicher, for example, regards the excellence of the Greek of the Epistle as in itself conclusive against the traditional attribution. This seems arbitrary in the case of a man whose father according to an early tradition (St Matth. ii.) spent some time in Egypt. Dr Hort on the other hand regarded a knowledge of Greek as anything but exceptional in Palestine. He thinks it possible to identify dialectic peculiarities of Palestinian Greek [4] . He is prepared to believe in the currency [5] of Greek paraphrases of the O.T. resembling the Hebrew Targums.' The influence that he everywhere ascribes to the LXX in moulding N.T. vocabulary presupposes a considerable familiarity with the Greek Version of the O.T. in Apostolic circles [6] . And he finds the Epistle of St James full of implied references to the words of the Lord in their Greek form [7] . This point is one of far-reaching importance, and if there are good reasons for supposing that a man in St James' position could not have had a thorough knowledge of Greek, it would be well that they should be produced.

The Commentary itself, as far as it goes, is finished work in every line. Each word and phrase and sentence has been examined in the light of the whole available evidence with characteristic freshness, and with a singularly delicate sense both of the meaning of words, and of subtle variations of grammatical structure. At times, no doubt, in Dr Hort's work as in Dr Westcott's, the investigation of a particular word or form of thought seems to be carried beyond the limits strictly necessary for the interpretation of the passage immediately, under discussion. It is however only fair to recal the fact that each separate Commentary was meant to form part of an inclusive scheme. Both scholars combined a keen sense of the variety of the several parts of

the N.T. with a deep conviction of the fundamental unity of the whole. Their field of view was never limited by the particular passage on which they might happen to be commenting. No single fragment, they felt, could be fully understood out of relation to the whole Revelation of which it formed a part. Conciseness and, as regards the rapid apprehension of the salient points in individual books, something of sharpness of focus were sacrificed in consequence. But for students of the N.T. as a whole, the result is pure gain. The labour entailed in following out the suggested lines of thought is amply repaid by a growing sense of depth beyond depth of Wisdom hidden under familiar and seemingly commonplace forms of expression. And even the several books stand out in the end in more clearly defined individuality.

This characteristic of Dr Hort's method minimizes the disadvantages arising from the fragmentariness of the finished work. The discussion of representative sections of different writers has given him wider scope for the treatment of the various departments of N.T. Theology than would have been afforded by a Commentary formally complete on a single Epistle. The First Epistle of St Peter occupies no doubt a peculiarly central position in N.T. The relation in which it stands to the Epistles to the Romans and to the Ephesians' led Dr Hort to treat many of the characteristic problems of the Pauline Gospel, and its relation to the Epistle of St James is remarkably illustrated by the fact that in commenting on St Peter Dr Hort not infrequently summarizes the results of investigations recorded in full in this volume. Yet even 1 St Peter would not have given him the scope afforded by these chapters of St James for treating of the fundamental problems of individual (as distinct from social) Ethics, and of Psychology. In spite therefore of its apparent fragmentariness Dr Hort's work is marked by a real unity, and possesses a permanent value for all serious

students of N.T. In details no doubt both of vocabulary and syntax his results will need to be carefully checked in the fresh light which is coming from the Papyri. But in work so broadly based, fresh evidence we may well believe will confirm far more than it will upset.

But, some one may say, granted all this, what is meant by the permanent value of a Commentary? Are not Commentaries like all scientific text-books, only written to be superseded? In every other department of study, however gifted a scholar may be, he must be content that his particular contribution to the advancement of knowledge shall be merged and lost in the general sum. Is there any reason to think that the case is different in Theology? Strangely enough there is.

The subject-matter of the science of Theology is provided by the Bible. That standard interpretation [8] ' of the primary Gospel was ordained to be for the guidance of the Church in all after ages, in combination with the living guidance of the Spirit.' Each age must go back for itself to the fountain head. Yet for the thinkers in each age there are abiding lessons to be learnt from the labours of their predecessors. It is not surprising, therefore, that all the outstanding leaders in Theological thought, the men of creative insight, who have moulded the minds of their fellows throughout the Christian centuries, e.g. Origen, Theodore, and Augustine, have been great primarily as interpreters of Scripture, content to sacrifice any glory of originality,' all licence of unfettered speculations, that they might be the servants of a Text. And the work to which they gave their lives is living work to-day. Their Theologies have still a message for us, in spite of antiquated method and defective intellectual equipment: full of light which we can ill afford to neglect. Though they must remain a dead letter to us, till they are interpreted by the thoughts and aspirations of our own time, as shone upon by the light of the Spirit who is the teacher of

Christ's disciples in every age [9] .'

The fact is that just as in the original communication of the Divine Revelation the personality of the writer is an integral part of the message which he was chosen to convey, so the personality of each interpreter of these living oracles' is a vital element in all the fresh light that he is able to perceive in them. Any contribution that he makes to their fuller understanding remains to the end of time recognisably his, for those who have eyes to see. Here, as in the case of all other builders on the one foundation, the fire tries, and the day will declare each man's work of what sort it is: though it is only the few here and there who are called out by, and exercise a dominant influence in, the successive crises in the development of Christian thought, whose names survive upon the mouths of men, and whose work is studied for its own sake in later generations.

Now Lightfoot, Westcott and Hort have not left behind them a body of systematic Theology. The treatise on Christian Doctrine which was to have been the crown of Dr Westcott's work was never completed. They founded no school marked by common adherence to any characteristic tenets. Their message to their age lay rather in the attitude and method than in any specific results of their work. The crisis in Christian thought which they were called to face affected primarily the Authority, the Inspiration, and the Interpretation of the Bible. And it is impossible to over-estimate the debt which English Christianity has owed in this perilous period of transition to the steadying influence exerted over the minds of their contemporaries by the simple fact of their lifelong devotion to the study of the sacred text, their fearless faith in Truth, their guileless workmanship,' and their reverent humility. At the same time it is hard not to believe that the actual results of work done in such a spirit will . be found to possess a

value in the eyes of other generations besides that which witnessed its production.

It only remains for me to express my heartiest thanks to my colleague, the Rev. P. H. L. Brereton, Fellow of St Augustine's College, without whose scholarly and ungrudging assistance I should have found it impossible in the pressure of multifarious distractions to see this book through the press and verify the references: to Professor Burkitt for his kind help in the note on the Latin renderings of erithia: and to the printers and proof-readers of the University Press for their patience and thoroughness.

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[1] On this point it is well worth while to compare A Discussion of the General Epistle of St James by R. St John Parry, published by the Cambridge University Press in 1903.

[2] See notes on i. 18, 21, iii. 9 for St James' doctrine of Creation: on the true Law i. 25, ii. 12: on his conception of the World i. 27, iii. 6, iv. 4.

[3] E.g. formalism i. 22, 26, 27, ii. 19: censoriousness i. 19, iii. 1, 9, 12.

[4] See p. 46 b, 84 a.

[5] See p. 94 b.

[6] See esp. p. 97 b.

[7] See p. 91 a, p. xxxiii. etc.

[8] p. ix.

[9] Hort on The Ante-Nicene Fathers, p. 138.

INTRODUCTION.

THE Epistle of St James is among the less read and less studied books of the N.T.; and this for obvious reasons. With one partial exception it has not supplied material for great theological controversies. But moreover it is a book that very few Christians on consideration would place among the most important books. No one wishing to refer to the written records which best set forth what Christian belief and even Christian practice is would turn to it as they would turn to the Gospels or to some, at least, of St Paul's Epistles. Nay, as we all know, even distinctively Christian language in one sense of the phrase, i.e. such language as no one but a Christian could use, is used in it very sparingly. Thus no wonder that it has been comparatively little valued by Christian readers, and comparatively little examined and illustrated by Christian commentators.

Yet on the other hand it has an important place and office of its own in the Scriptures of the N.T. Its very unlikeness to other books is of the greatest value to us, as shewing through Apostolic example the manysidedness of Christian truth. Our faith rests first on the Gospel itself, the revelation of God and His redemption in His Only begotten Son, and secondly on the interpretation of that primary Gospel by the Apostles and Apostolic men to whom was Divinely committed the task of applying the revelation of Christ to the thoughts and deeds of their own time. That standard interpretation of theirs was ordained to be for the guidance of the Church in all after ages, in combination with the living guidance of the Spirit. But it could not have discharged this office if it had been of one type only, moulded by the mental characteristics of a single man, though he were an inspired Apostle. It

was needed that various modes of apprehending the one Truth should be sanctioned for ever as contributing to the completeness of the faith.

And that mode of apprehending it which we find in St James stamped the comprehensiveness of Apostolic Christianity in a marked manner, being the furthest removed from that of the Apostle of largest influence, St Paul.

That special type of Christianity which is represented by St James had a high intrinsic value apart from its testimony to the various because partial character of Divine truth as apprehended by men. One of the most serious dangers to Christian faith in the early ages, perhaps we may say, in all ages, was the temptation to think of Christ as the founder of a new religion, to invert His words "I came not to destroy, but to fulfil." St Paul himself was entirely free from such a view of Christianity: but the part which he had to take in vindicating Gentile freedom against Jewish encroachments made him easily appear to be the herald of a new religion. The Divine judgement of the fall of Jerusalem and the Jewish State, and also the bitter hatred with which the Jews long pursued Christians, would all tend to produce the same impression. Thus many influences prepared the way for the influence of Marcion in the second century and long afterwards, and made him seem a true champion of the purity of the Gospel. When he cast off the worship of the Creator, of Jehovah the Lord of Israel, the merely just God of the O.T., as he said, and set up the God of the N.T. as a new God, alone in the strict sense good, alone to be worshipped by Christians, he could not but seem to many to be delivering the faith from an antiquated bondage. And so again and again the wild dream of a "Christianity without Judaism" has risen up with attractive power. But the Epistle of St James marks in the most decisive way the continuity of the two Testaments. In some obvious aspects it is like a piece of the O.T.

appearing in the midst of the N.T.; and yet not out of place, or out of date, for it is most truly of the N.T. too. It as it were carries on the line of intermediate testimony which starts from John the Baptist, and is taken up by the hymns in Lk. i., ii. (Magnificat, Benedictus, Nunc Dimittis). As they reach forward towards the Gospel, so the Epistle of St James looks upon the elder dispensation as having been in a manner itself brought to perfection by the Gospel.

This distinctive value of St James' Epistle is closely related to the distinctive value of the first three Gospels. The relation is not merely of affinity, but almost of direct descent. The Epistle is saturated with the matter of those Gospels (or narratives akin to them). No other book so uses them. And though the completeness of Christianity would be maimed if the teaching of the Gospel of St John were away, yet the three Gospels give in their own way a true picture. Many perversions of Christianity could not have arisen if they had in practice as well as theory been taken with the Gospel of St John; and so the combination of St James with St Paul is a safeguard against much error.

Besides this general value of the Epistle as a whole, its details are full of matter of high interest and importance, often by no means lying on the surface. It is also far from being an easy Epistle. Many verses of it are easy, but many are difficult enough, and even in the easier parts the train of thought is often difficult to catch. Much, though not all, of the difficulty comes from the energetic abruptness of style, reminding us of the older prophets. Thus for various reasons the Epistle is one that will repay close examination and illustration.

Authorship.

Two questions arise: (1) What James is intended by Iakobos in [1]j. 1. (2) Whether the James so intended did really write the Epistle: is it

authentic or supposititious?

There is no need to spend much time on this second question, which is almost entirely distinct from the general question of the date of important N.T. books. Some critics of ability still uphold a late date, but on very slight and intangible grounds. One has urged similarity to Hom. Clem., a late book: but such little similarity as there is proceeds from the fact that both are by Jewish Christians, though in quite different generations. Others refer to the judicial persecutions, or to the presbyters. Others, with less reference to date, say that though Jewish it is not Jewish enough for the James whom they rightly suppose to be intended: but then this image of James they have constructed out of problematical materials. Again it is said that it contains Orphic language, strange in a Palestinian Jew (ton trochon tes geneleos in [2]iii. 6): but this interpretation of the words cannot stand.

A somewhat more tangible ground is the supposed reference to Hebrews and Apocalypse, books apparently (Apoc. certainly) written after St James' death. In [3]ii. 25 there is a reference to Rhab he porne as with Abraham an example of justification by works. It is urged that as Abraham is taken from St Paul, so Rahab is taken from the Pauline Hebrews xi. 31 (cf. Bleek Heb. I. 89 f.). It is quite possible that Rahab may have been cited by St Paul or disciples of his as an example of faith: but the reference to Heb. is unlikely, for there is no question of justification there. She is merely one of a long series (ou sunapoletos). But at all events it is enough that she was celebrated by the Jews as a typical proselyte (Wünsche, Erläuterung der Evangelien, 3 f.). As Abraham was the type of Israelite faith, so Rahab was of Gentile faith. In [4]i. 12, ton stephanon tes zoes is referred to Rev. ii. 10; and ii. 5, kleronomos tes basileias to Rev. i. 6, 9; v. 10.

"Crown of life" is a striking phrase, not likely to arise independently in two places: but probably of Jewish origin, founded on O.T. (see further, in loc.). Kleron. t. basil. comes straight from our Lord's words Mt. v. 3, 10; Lk. xii. 32, etc. as regards basileia (the poor, as here) and both words Mt. xxv. 34; 1 Cor. vi. 9, etc. These supposed indications, practically all isolated, crumble into nothing.

A striking fact is that Kern, who initiated the more vigorous criticism of the Epistle in modern times by his essay of 1835, then placed it late: yet himself wrote a commentary in 1838 in which he retracted the former view, and acknowledged that he had been over hasty.

It is not necessary at present to say more on authenticity, which will come under notice incidentally. But how as to the James intended? Practically two only come into consideration: James the son of Zebedee and James the Lord's brother. Who James the Lord's brother was is another question.

Was it the son of Zebedee? For this there is hardly any external evidence [10]. Cod. Corbeiensis, an interesting ms with an Old Latin text, has Explicit epistola Jacobi filii Zebedaei. The date is cent. X (Holder ap. Gebhardt Barn.² xxiv f.) ; but the colophon is probably much more ancient. The Epistle is not part of a N.T. or of Epistles, but is in combination with three other Latin books all ancient, the four together forming the end (true end) of a vol. of which the first three-quarters (69-93) are lost (Bonnell ap. Hilgenf. in Zeitsch. 1871, 263). Philaster on Heresies (soon after the middle of cent. IV); Novatian (called Tert.) de cibis judaicis (cent. III); and an old translation of the Ep. of Barnabas, next to which (i.e. last) it stands. Thus it is highly probable that the Corb. Ms was copied from one written late in cent. IV, or not much later, i.e. at a time when the Epistle of St James was treated in the West as a venerable writing,

but not as part of the N.T. This could hardly have been the case after cent. IV, owing to the authority of Jerome, Augustine and the Council of Carthage (prob. 397).

Another probable trace of this tradition in the West is in Isid. Hisp. de ortu et obitu patrum 71: *Jacobus filius Zebedaei, frater Joannis, quartus in ordine, duodecim tribubus quae sunt in dispersion, gentium scripsit atque Hispaniae et occidentalium locorum gentibus evangelium praedicavit* etc. It has been suggested that "scripsit" is an interpolation. Apparently the only reason is because (in some MSS (?) not noticed by Vallarsi) Jerome de vir. illust. after Matthew has: *J. Zebedaei filius duodecim tribubus quae sunt in dispersione omnibus praedicavit evangelium Dni. nostri J.C. etc.* (Martianay, Vulgata, p. 191: cf. Sabat. III. 944). But this may just as easily be a shortened abbreviation of Isidore. This addition in Jerome is by Martianay referred to some Greeks (*a Graecis nescio quibus*); but what Greeks are meant? The motive probably was to make him an apostle, the identification with the son of Alphaeus not being known to those who gave the title; also the connexion of Peter, James and John. Practically the same motive still exists; but it is not an argument. Plumptre (pp. 7-10) quite sufficiently answers Mr Bassett's reasons. They all are merely points in which words said in the Epistle are such as might easily have been said by one who saw and heard what the son of Zebedee did, but suit equally the other James in question. Besides Apostleship the other motive is to obtain an early date, on which more hereafter. At all events it is obvious that the existence of recipients such as the Epistle presupposes would be inconsistent with all that we know of the few years before St James' death. Indeed if he had written, it is most strange that no better tradition should exist; most strange also that there should be no record of such a special position and

activity as would lead to his writing in this authoritative tone.

We come therefore as a matter of course to James the Lord's brother.

About him a large literature has been written: it is worth while here only to take the more important points. To take first what is clear and accepted on all hands, he was the James of all but the earliest years of the Apostolic age. Three times he appears in the Acts, all memorable occasions:--(i) xii. 17. When Peter is delivered from the imprisonment which accompanied the death of James the son of Zebedee, he bids his friends go tell the news to "James and the brethren," which shews that already he was prominent, to say the least. (2) xv. 13. At the conference or council at Jerusalem, arising out of the Judaizers' attempt to enforce circumcision at Antioch, when Peter has spoken in favour of liberty, and Barnabas and Paul have recounted their successful mission in Asia Minor, James likewise recognises Gentile Christianity, but proposes restrictions which were virtually a compromise; finally he refers to the Jews and their synagogues in different cities. (3) xxi. 18. When Paul comes to Jerusalem (for the last time, as it proved) and is welcomed by the brethren, he goes in next day to James, all the elders being present: he greets them and recounts his missionary successes. They (James and the elders) glorify God for what had happened, and then mentioning the great number of Christian Jews at Jerusalem, all zealots for the law, and ill-disposed towards St Paul, suggested his performance of a Jewish rite of purification in the temple to shew that he himself had not abandoned Jewish practice though it was not to be imposed on Gentiles. Thus, again, substantially accepting Gentile freedom, but urging subordinate concession to Jewish feelings.

Now as regards St Paul's Epistles:--(1) 1 Cor. xv. 7 (to which we must return). Christ was seen by James, then by all the Apostles. (2) Gal.

i. 19. Referring to the first visit to Jerusalem after the conversion, "other of the apostles saw I none, save James the Lord's brother." (3) Gal. ii. 9. The second visit to Jerusalem mentioned in Galatians, but apparently the third altogether, and probably identical with that of Acts xv. (see Lightft. Gal.¹⁰ pp. 123 ff., 303 ff.). Here James, Cephas, John, of hoi dokountes stuloi ei?nai, recognising the grace given him, give them the right hand of fellowship, that Paul and Barnabas should go to the Gentiles, they to the circumcision, with a proviso that they should remember the poor (brethren of Judaea), which, he says, for this very reason I made it a point to do. (4) Gal. ii. 12. Certain came from James (from Jerusalem to Antioch). [See Jud. Christ. pp. 79 ff.] Doubtless we must add Jude 1, adelphos de Iakobou: but this is of less consequence. Here then we have James as the leading person at Jerusalem from the time of Peter's imprisonment to Paul's last visit. Here the N.T. leaves him. More we learn from Hegesippus (Eus. ii. 23; cf. iv. 22) about his way of life ("the Just"), his reputation among the people, and his martyrdom. His death is also mentioned by Joseph. Ant. xx. 9. i, for there is no sufficient reason to suspect the passage to be interpolated.

We now come to matters of question and debate. Was he one of the Twelve? i.e. Was he the son of Alphaeus? Why was he called the Lord's brother? Without attempting to trace out all the intricacies of the scriptural argument [11] a word must be said on the cardinal points. First Gal. i. 19: heteron de ton apostolon ouk eidon, ei me Iakobon ton adelphon tou kuriou. Here, according to the most obvious sense, St Paul implies that James was one of the Apostles, while he directly calls him the brother of the Lord. Is this obvious sense right? i.e. Can heteron ei me reasonably bear another meaning? On the whole, I think not. For the very late exchange of ei me and alla in N.T. there is no

probability whatever. In three other books of the N.T. in less good Greek (Mt. xii. 4; Lk. iv. 25 f.; Rev. ix. 4) the meaning looks like this, but fallaciously. Either the *ei me* goes with the preceding clause as a general statement, dropping the particular reference, or (more probably) there is a colloquial ellipse of another negative (cf. Mt. xii. 4, *oude tini ei me t. hierousin monois*; Lk. iv. 26, *oude pros tina ei me eis Sarepta*; Rev. ix. 4, *oude ti ei me t. anthropous*). The force is thus not simply "but," but "but only." St Paul himself has some rather peculiar uses of *ei me*. Rom. xiii. 8, *ei me to allelous agapan*; 1 Cor. ii. 11, *tis gar oiden . . . ta t. anthropou ei me to pneuma k.t.l.*; (probably not Gal. ii. 16, *ou dikaioutai . . . ean me*). Again with an initial ellipse 1 Cor. vii. 17, *ei me hekasto k.t.l.* ("only"); Rom. xiv. 14, *ei me to logizomeno*; Gal. i. 7, *ei me tines eisin k.t.l.*. Thus it is not impossible that St Paul might mean "unless you choose to count" etc. But in a historical statement on a delicate matter he would probably with that meaning have hinted it by a particle, as by *ei me ara*, *ei me ge*. Thus it is much more probable that he did simply accept James as "an apostle," while yet his mentioning so important a person (see ii. 9) only as an after thought, not with Peter, does suggest some difference of authority or position between them.

Next what did he mean by an apostle? Was it necessarily one of the Twelve? Here we must walk cautiously, and observe carefully the limits of usage. The range of the term in the N.T. is very peculiar. In Mt. and Mk. it is confined to the first mission and return of the Twelve, and is so introduced as to suggest that the previous narratives had it not (Mt. x. i, 2, 5; Mk. iii. 14; vi. 30). In Jn. it is only used in its general sense of envoy (xiii. i6), *oude apostolos meizon t. pempantos auton*. In these three "the Twelve" or "the disciples" take its place. But in Lk. it comes in more freely, though still not so

commonly as "disciples."

In Acts (from i. 2) it is the frequent and almost (contrast vi. 2) exclusive designation of the Twelve and of them alone, with one remarkable exception. From xi. 20 Antioch begins to be a centre of Christian life and activity external to Jerusalem. Barnabas is sent (xi. 22) by the Church at Jerusalem to investigate what was going on. He approved it, fetched Paul from Tarsus, and they worked at Antioch together; and together they carried a contribution to the brethren in Judaea (xi. 28 ff.). Then (xiii. 1-4) in a very marked way they are described as set apart by a special command of the Holy Spirit, having hands laid on them and being formally sent forth. This was the first Missionary Journey: on the course of it they are twice (xiv. 4, 14) called "the apostles," but never after. This usage in xiv. is often urged to shew the latitude of usage. It seems to me to have quite the opposite meaning: it shews that the apostolate of the Twelve was not the only office that could bear the name: but the application is to one equally definite, though temporary, a special and specially sacred commission for a particular mission of vast importance for the history of the Church, being the first authoritative mission work to the heathen (in contrast to sporadic individuals), the first recorded extension of the Gospel beyond Syria, and by its results the occasion of bringing to a point the question of Gentile Christianity and the memorable decision of the Council or Conference of Jerusalem. 1 Pet. i. 1; 2 Pet. i. 1: "an apostle of Jesus Christ" (as in St Paul). 2 Pet. iii. 2; Jude 17: "the apostles" used in a way which neither requires nor excludes limitation. Rev. xxi. 14: twelve names of twelve apostles of the Lamb on the twelve foundations of the wall of New Jerusalem; xviii. 20 (more indeterminately). But ii. 2, the angel of the Church at Ephesus has "tried them that say they are apostles, and

are not, and found them false," which seems to imply both a legitimate and illegitimate use outside the Twelve. Heb. iii. 1, Christ Himself "apostle and high priest of our profession," equivalent to "envoy" as in Jn.

St Paul emphasizes his own apostleship in salutations etc., and the energy with which he asserts his own claim as connected with a special mission from Christ Himself on the way to Damascus is really incompatible with looseness of usage. The Twelve were confessedly apostles: so was he: but this was not worth saying if the title might be given to others not having as definite an authority. This comes out clearly when we consider the passages in which he acknowledges the priority of the Twelve in time (1 Cor. xv. 9; Gal. i. 17; cf. 2 Cor. xi. 5; xii. 11). How then about the apparent exceptions in his use? Among these we must not reckon Rom. xvi. 7 (hoitines episemoi en t. apostolois). The next clause speaks of them (Andronicus and Junius) as having become Christians earlier than himself, so that doubtless they had been at Jerusalem, and so would be, as the words would quite naturally mean [12], "men of mark in the eyes of the apostles," "favourably known to the apostles." The only real passages are 2 Cor. viii. 23 (Titus and others), apostoloi ekklesion between adelphoi hemon and doxa Christou; and Phil. ii. 25 (Epaphroditus), t. adelphon kai sunergon kai sustratioten mou, humon de apostolon; both marked by the added words as used in the limited sense of "envoys of churches," somewhat as in Acts xiv. This throws no light on "other of the apostles," apparently absolute and equivalent to apostles of God or of Christ.

Thus far we find St Paul's use not vague at all, but limited to (1) the Twelve, (2) himself, (3) envoys of churches, but in this case only with other words (defining genitives) added. Yet it does not follow that he

would refuse it to St James unless he were of the Twelve. Supposing he had some exceptional claim like his own, he might allow the name. 1 Cor. xv. 5-8 seems to shew that it really was so:

"seen of Cephas, then of the Twelve,
seen of James, then of all the apostles."

The use of all implies the Twelve and something more, and it is not unlikely that the relations correspond of single names and bodies. Whether St James was the only additional apostle, we cannot tell: but probably he was. His early and peculiar authority would be accounted for if he had some exceptional Divine authorisation analogous to St Paul's. Not to speak of confused traditions about this, St Paul's mention of Christ's appearance to him (1 Cor. xv. 7) points to a probable occasion, and the Gospel according to the Hebrews had a story referring to this event (Jerome, de vir. illustr. 2). Such an event as the conversion of a brother of the Lord by a special appearance after the Resurrection might easily single him out for a special apostleship. Thus Galatians i. 19 is compatible either with his being one of the Twelve, or an additional member of the apostolate by an exceptional title; and 1 Cor. xv. rather suggests the latter.

The details of the "brotherhood" question must be left to the books on the subject. Speaking generally there are four theories:

- (1) Helvidian: brothers strictly, sons of Joseph and Mary.
- (2) Palestinian or Epiphonian: brothers strictly in scriptural sense, though not the modern sense, sons of Joseph but not Mary.
- (3) Chrysostom (confusedly) and Theodoret: cousins, as children of Clopas.
- (q.) Hieronymian: cousins, as children of Alphaeus.

The third is of no great historical importance or intrinsic interest: it is apparently founded on a putting together of Mt. xxvii. 56 || Mk.

xv. 40 with Jn. xix. 25 (contrast Ltft. Gal.¹⁰ pp. 289 f.). But in modern times it is usually combined with the fourth by the (in itself probable) identification of Clopas with Alphaeus.

The Hieronymian, largely accepted in the Western Church, and with rare exceptions in England before Lightfoot, is probably, as Lightfoot shews, historically only an ingenious scholar's theory in century iv. Intrinsically it gives an unnatural and for any but patriarchal times unexampled sense to "brethren" [13]. It occurs in the Gospels, Acts, and St Paul: nay (Mt. xii. 46-50 || Mk. iii. 31-35 || Lk. viii. 19-21) the original narrative puts it into the mouth of those who told Him that His mother and His brethren sought to speak with Him. It makes the "unbelief" of the brethren unintelligible, and involves various petty difficulties in subordinate details. I mention only one of the details, as deserving more attention than it has received, Jn. xix. 25. The cousinhood theory turns on Mary wife of Clopas being sister to the Virgin, and this on there being only three persons here, not four. Both arrangements are possible: two pairs more natural, "mother" the common word of the first, "Mary" of the second. But more striking is the antithesis of soldiers and women. As Ewald pointed out, the soldiers would be four, or a combination of fours (see Wetst. on Acts xii. 4). Thus St John would evidently have had dwelling in his mind the two contrasted groups of four, the four indifferent Roman soldiers at sport and gain, the four faithful women, two kinswomen, two disciples. On the whole the biblical evidence, which alone is decisive, is definitely unfavourable to the cousinhood theory; and, as far as I can see, it leaves open the choice between the Helvidian and the Palestinian. Some might say that "brethren," if less inapplicable than to cousins, would still be unlikely on the Epiphonian view. But the language of Mt. and Lk. is decisive against this predisposition. Joseph

was our Lord's not genitor but pater. Lk. ii. 33, ho pater autou kai he meter; 48, ho pater sou kai ego; 27, 41, 43, hoi goneis [autou]]; and both Mt. and Lk. carry the genealogy to Joseph. Yet both assert the miraculous conception, and it is impossible on any rational criticism to separate the two modes of speech as belonging to different elements. The birth from the Virgin Mary exclusively and the (in some true sense) fatherhood of Joseph are asserted together; and if Joseph could rightly be called father, his children could rightly be called "brethren."

Still this leaves neutrality only.

On the other hand the traditional authority is by no means undecided. For the Helvidian we have only the guess of the erratic Tertullian and obscure Latin writers of century iv. For the Epiphonian we have in the earlier times some obscure writings probably connected with Palestine as the Protevangelium Jacobi, the Alexandrian Fathers, Clement and Origen (sic), and various important writers of the fourth century. It was of course possible that such a tradition should grow up, before Jerome's solution was thought of, by those who desired to maintain the perpetual virginity of Mary. But still the absence of any trace of the other, even among Ebionites, is remarkable, and the tradition itself has various and good attestation. The evidence is not such as one would like to rest anything important upon. But there is a decided preponderance of reason for thinking the Epiphonian view to be right. Hence the writer of the Epistle was James the Just, bishop or head of Jerusalem, brother of the Lord as being son of Joseph by a former wife, not one of the Twelve, a disbeliever in our Lord's Messiahship during His lifetime, but a believer in Him shortly afterwards, probably in connexion with a special appearance vouchsafed to him.

Before we leave the person of James, we must speak of his death and the time of it. According to Josephus (Ant. xx. 9. 1) the high priest

Ananus the younger, "a man of peculiarly bold and audacious character" (thrasus t. tropon kai tolmetes diapherontos), a Sadducee, and accordingly, Josephus says, specially given to judicial cruelty, took advantage of the interregnum between Festus and Albinus to gather a sunedrion kriton, at which "James the brother of Jesus, who is (or, was) called Christ, and some others" were condemned to be stoned to death as transgressors of the law. He adds that the best men of the city were indignant, some wrote to King Agrippa, others met Albinus on the way to point out the illegality of the act, and the result was that Ananus was deposed. An interpolation has been supposed here; but the whole story hangs together, and Lightfoot with good reason supports it, pointing out that in a real interpolation the language is by no means so neutral. The date of these events can be accurately fixed to 62, which must therefore be the date of St James' death if the passage about him is genuine.

Hegesippus' account is much more elaborate (see Ltft. Gal.¹⁰ 366 f.).

Dr Plumptre makes a good fight for some of the particulars, on the ground that St James was apparently a Nazarite. But on the whole Lightfoot seems right in suspecting that the picture is drawn from an Ebionite romantic glorification of him, the Anabathmoi Iakobou, part of which is probably preserved in the Clementine Recognitions. Hegesippus ends with the words kai euthus Ouespasianos poliorkei autous, which is commonly understood to mean that St James suffered only just before the siege, say in 68 or 69. If so, no doubt this must be taken as an error as compared with Josephus. But a writer of a century later might very well speak of the judgement as immediate even if eight years intervened. At all events we must hold to 62 as the date.

The Readers.

These are distinctly described as the Twelve Tribes in the Dispersion.

Nothing is apparently clearer. Some say to the Church at large, as referring to the true Israel. But this comes in very strangely at the head of a letter with no indication of a spiritual sense, and coupled with the diaspora; and especially so from St James. If Gentile Christians are intended at all, then they are considered as proselytes to Jewish Christians. This however is not likely. Gentile Christians were very numerous, and are not likely to be included in so artificial a way. Nor do the warnings of the Epistle contain anything applicable to them distinctively.

On the other hand with much more plausibility the Readers have been taken as either Jews alone, or Jews plus Jewish Christians. That Jewish Christians were at least chiefly meant seems proved by "the faith of our Lord Jesus Christ" ([5]ii. 1), probably also by "the good name" ([6]ii. 7), and perhaps "the coming of the Lord" ([7]v. 7); and it is confirmed by the circumstances of those addressed. It is neither unnatural nor wrong that St James should regard Jewish Christians positively as the true Israel, the true heirs of Abraham. With Gentile Christians he was not concerned. Jewish Christians were to him simply the only true and faithful Jews. His own position as head of the Jerusalem Church gave him a special right to address Jewish Christians, but no such special right to address others; though doubtless he would not refuse to speak to such as were associated with Christian Jewish communities.

The only question therefore is whether he meant to include unbelieving Jews. If the story in Hegesippus is true, he was honoured by all the people, and even Josephus' account shews that his death might cause offence to men who were not Christians. Still the Epistle contains no evidence that he had them in view (neither the dodeka phulais, nor the slightness of definitely Christian teaching prove anything), and it is

fairly certain that he wrote to Christian Jews and to them alone. [Yet see on iv. 4.]

Next to what Christian Jews? "Those in the dispersion." Cf. 1 Pet. i. 1; Jn. vii. 35. Certainly therefore not those of Palestine, nor including them. No others probably are excluded; but it does not follow that he sent copies of his Epistle broadcast over the world, to wherever Christian Jews might be found. The distribution might have been by means of returning visitors to feasts. Neither method is unlikely. Perhaps we may go further and say that he would naturally chiefly have in view those of Syria beyond Palestine, and possibly Babylonia. And in Syria especially those of Antioch. Josephus, B.J. vii. 3. 3, speaks of the Jews as sprinkled among the nations *kata pasan t. oikoumenen*, but especially mingled with Syria on account of the neighbourhood, and peculiarly numerous at Antioch on account of the size of the city. The Acts shew how important Antioch was in the early Church. In writing in the first instance to Antioch he would be writing to the chief centre of Hellenistic Judaism, from which what he wrote would go forth elsewhere. At the same time he might have a good deal in view the city itself and its circumstances, which he would know by the yearly visitors. This supposition (of course it is not more) agrees with the fact that the Epistle was read in the Syriac Canon at the time when 1 Pet. and 1 Jn. were the only other Catholic Epistles so received. Various explanations of this fact are possible [14], but a very natural one would be that Antioch was itself the primary recipient.

Circumstances and Date.

These must be inferred from the contents, and do not admit of certainty. The two points which have attracted most attention are the paucity of Christian language and the passage about justification.

The first seems to me to afford nothing tangible. The character and position of St James make it quite conceivable that a state of feeling and language, which with the other leaders of the Church would naturally belong only to an early stage of growth, would with him be comparatively permanent. The amplest recognition of St Paul's work and of Gentile Christianity would be consistent with a preservation of a less developed type of Christian doctrine than St Paul's. Hence the immature doctrine must be treated as affording no evidence one way or the other.

Next as to the justification passage. This has given rise to endless debate. (1) Was it written independently of St Paul? If so, probably before St Paul wrote on the subject, and therefore at a very early date. Or (2) was it written to correct St Paul? Or (3) to correct a perverse misunderstanding of St Paul? (2) and (3) of course imply a date subsequent to Galatians and Romans, i.e. after 58.

(2) may be set aside as highly improbable. Apart from the language of the Acts, the Epistle itself cannot be so understood. Laying side by side St Paul's Epistles on this matter and St James, in spite of resemblances and contrasts it is difficult to believe that one was aimed at the other. A real antagonist would have followed St Paul more closely, and come definitely into collision, which St James never does. For (i) there is much to be said (see Plumptre). Its great difficulty is to shew how language so similar in form about *dikaiousythai ek pisteos* could spring up independently in the two sources. It is not a question of a mere phrase, but a controversy. There is no substantial evidence as yet that it was a Jewish controversy, and St Paul's language does not look as if it was.

For (3) may be urged the facts which throw doubt on (1) and (2). There is a similarity of phrase such as makes indirect derivation of one from

the other probable, and the error which St James combats was not at all unlikely to arise from a misuse and misapplication of St Paul. More will be said when we come to the passage. If (3) be true then the Epistle must belong to the concluding years of St James' life, and this is probable for other reasons. The Epistle implies not only a spread of Christianity among the Diaspora, but its having taken root there some time. The faults marked are those of lukewarmness, of what would arise after a time in settled communities that were losing their early freshness and vigour. The persecutions to which it refers might doubtless have occurred early without our knowing anything about them. But the tone of St James on this head reminds us of 1 Pet. and Heb. No year can be fixed with any certainty: but 60 or a little after seems not far wrong. The essential point is not the year but the period, later than the more important part of St Paul's ministry and writings.

Reception.

Two things are to be distinguished, use and canonical authority. The earliest Bible of the Christian Church was the O.T. The books of the N.T. were only added by degrees, and variously in different places; sometimes also with various degrees of authority. The Catholic Epistles came more slowly to their position, 1 Pet. and 1 Jn. being the earliest. The first traces of St James, now recognised almost on all hands, are in 1 Clement about 95. He apparently combines Paul and James (Westcott, Canon N.T. p. 25). Next in Hermas, also Roman, probably a little before 150. In these two there is no distinctly authoritative use; but the whole way in which they use N.T. books leaves it uncertain how they regarded the Epistle.

Next Irenaeus, towards the end of the second century, representing partly Asia, partly Rome. His use of James has been often denied, and quite rightly as regards authoritative use; but I feel sure he knew the

book, though only as an ancient theological writing. He never cites it, but uses phrases from it, which taken singly are uncertain, but they confirm each other. Thus it is nothing in itself that he says (iv. 13. 4) that Abraham "amicus factus est Dei." But it is something that it occurs in a passage contrasting the Law of Moses and the Word of Christ as an enlargement and fulfilment of the Law, speaking of "superextendi decreta libertatis, et augeri subjectionem quae est ad regem," which looks very like the nomon teleite basilikon of [8]ii. 8 and nomon teleion ton t. eleutherias of [9]i. 25. And this becomes certainty when not long afterwards (iv. 16. 2) we get the consecutive words about Abraham "credidit Deo et reputatum est illi ad justitiam, et amicus Dei vocatus est"; i.e. the justification from Genesis is instantly followed by the "Friend" clause, exactly as in [10]Jam. ii. 23. There is no reason to suppose that the last words as well as the former were borrowed by St James from a traditional form of text. Subsequently (iv. 34. 4) he uses the peculiar phrase "libertatis lex," explaining it thus: "id est, verbum Dei ab apostolis . . . adnuntiatum." Again (v. 1. 1) we get within 7 lines "factores autem sermonum ejus facti" (cf. i. 22) and "facti autem initium facturae"(cf. i. 18); neither being likely to suggest the other except as being very near in the Epistle. These instances give some force to what would otherwise be problematical: (iii. 18. 5) "Verbum enim Dei . . . ipse hoc fecit in cruce," and shortly afterwards (19. 1) "non recipientes autem verbum incorruptionis" (cf. i. 21). As regards authoritative use, we have a definite statement from Cosmas (in cent. vi.), Topogr. Christ. vii. p. 292, that Irenaeus declared 1 Pet, and 1 Jn. alone to be by the apostles; and it is highly probable that, taking apostles in the Twelve sense, he would accordingly exclude St James. The Epistle is also absent from the Muratorian Canon, probably a Roman document of the age

of Irenaeus.

Crossing the Mediterranean to the Latin Church of North Africa, we find no trace of the Epistle in Tertullian or Cyprian. One allusion to "unde Abraham amicus Dei deputatus" (Tert., adv. Jud. 2) proves nothing. The early or African old Latin version omitted it.

Moving eastward to the learned Church of Alexandria, Clem. Alex. is difficult. Certainly he did not use the book as Scripture; but I feel sure that he knew it, though he does not name it. In Strom. vi. p. 825 (Potter): "except your righteousness multiply beyond the Scribes and Pharisees, who are justified by abstinence from evil, together with your being able along with perfection in these things to love and benefit your neighbour, ouk esesthe basilikoi, for intensification (epitasis) of the righteousness according to the Law shews the Gnostic." Here basilikos is coupled with love to neighbour just as in [11]ii. 8, and the tone of the passage is quite in St James' strain. In Strom. v. p. 650 we have the peculiar phrase ten pistin toinun ouk argen kai monen, agreeing with the true reading of [12]ii. 20. There are several allusions to Abraham as the "Friend." to nai occurs three times as in [13]v. 12, but perhaps from Evangelical tradition. Other passages may come from 1 Pet. Cassiodorus, late in cent. vi., says (de instit. div. litt. viii.) that Clement wrote notes on the Canonical (= Catholic) Epistles, i.e. 1 Pet., 1 and 2 Jn., Jam. What is certainly a form of these notes still exists in Latin, but there are none on Jam., while there are on Jude. So that evidently there is a slip of author or scribes, and practically this is additional evidence against Clement using Jam. as Scripture.

It is somewhat otherwise with his disciple Origen, who very rarely, but still occasionally, cites Jam., speaking of it as "the current Epistle of St James," and again referring to it as if some of his readers might

demur to its authority. In the Latin works there are more copious references, but these are uncertain. On the whole a vacillating and intermediate position. Origen's disciple Dionysius Alex. once cites [14]i. 13 apparently as Scripture. Another disciple, Gregory of Neocaesarea, if the fragment on Jeremiah (Ghislerius i. p. 831) be genuine, refers though hardly by way of authority to [15]i. 17.

These are all the strictly Antenicene references. But there is one weighty fact beside them: Jam, is present in the Syriac Version which excluded some others. The present state of this version comes from the end of cent. III or early IV, and Jam. may have been added then: but it is more likely that it had been in the Syriac from the first, i.e. in the Old Syriac. The early history of the Egyptian versions is too uncertain to shew anything.

Eusebius places it among the Antilegomena, practically accepted in some churches, not in others. In speaking of Jam. (ii. 23. 25), he says that "the first of what are named the Catholic Epistles is his. Now it should be known that it is treated [by some] as spurious (notheuetai men); and indeed not many of the old writers mentioned it, as neither did they what is called that of Jude, which itself also is one of what are called the seven Catholic Epistles; yet we know that these two with the rest have been in public use (dedemosieumenas) in very many churches." Thus Eusebius, cautious as always in letting nothing drop that had authority, is yet careful not to commit himself.

From this time forward the book had a firm place in the Greek Churches. It was used very freely by Didymus and Cyril Alex.; and the Antiochene Fathers (like Chrysostom), who kept to the Syrian Canon and did not use books omitted by it, did use Jam. The only exception is a peculiar one. Theodore of Mopsuestia was one of the greatest of all theologians and specially as a critic of the Bible, whence he became the chosen

interpreter of the Mesopotamian Churches. He was somewhat erratic and rash in his ways, and lies under a kind of ban more easily to be explained than justified. Most of his works have perished except fragments, so that we have to depend on the report of a bitter antagonist, Leontius, nearly two centuries later. After noticing his rejection of Job, and referring to the testimony to Job in Jam., Leontius proceeds (c. Nest. et Eut. iii. 14): "For which reason methinks he banishes both thisvery epistle of the great James and the succeeding Catholic Epistles by the other writers (ton allon)." This loose statement occurring in a violent passage needs sifting. It was not likely that he would use any Catholic Epistles but Jam., 1 Pet., and 1 Jn., and this absence of use of 2 Pet., 2 and 3 Jn., and Jude would account for Leontius language, while leaving it exaggerated. But Jam. is specially mentioned, and doubtless rightly. The *Instituta regularia* (commonly called *De partibus divinae legis*) of an African Latin writer Junilius, long believed to be connected with the Syrian school of Nisibis, have lately been shewn to be a more or less modified translation of an Introduction to Scripture by Paul of Nisibis, a devoted admirer of Theodore, and it is full of Theodorian ideas. Its account of the books of the O.T. corresponds with Theodore's, and in the N.T. it excludes Jam. but not 1 Pet., 1 Jn. This was doubtless Theodore's own view. What was the motive? It might have been knowledge of the imperfect early reception of Jam. But in the case of the O.T. omissions, Job, Canticles, inscriptions of Psalms, Chronicles, Ezra and Nehemiah (and Esther), there is direct evidence that in at least some cases be acted on internal evidence (Job, Canticles, Inscr. Ps.): and it is quite likely that it was the same here too as with Luther. Outside Theodore's own school we have no further omission of Jam. in the East. Late in cent. VI Cosmas, having had urged against him a

passage of 2 Pet., speaks disparagingly of the Catholic Epistles in general, and mentions various facts as to past partial rejections (Top. Christ. vii. p. 292). His language is altogether vague and confused: but he limits himself to urging that "the perfect Christian ought not to be established on the strength of questioned books (amphiballomena)."

In the West reception was not so rapid. Towards the end of cent. IV Jam. is cited by three or four Italian Latin writers, as the Ambrosiast (= Hi1. Rom.) on Gal. v. 10 (dicente Jacobo apostolo in epistola sua); perhaps from Jerome's influence. Also Chromatius of Aquileia and Gaudentius of Brixia, but without "apostolus"; Jerome himself, and abundantly Augustine, whose quotations equal all others put together; also the Corbey MS., which may have an even earlier original, the style being very rude. But not the earlier Latin writers of the century, as Hilary, Lucifer, Ambrose (though in one place a sentence of Jam. appears among the texts which he notices as cited by Arians).

The most striking fact is the language of Victorinus Afer, converted at Rome late in life, and seen there by Jerome and Augustine. His Comm. in Gal. i. 13 ff.: "From James Paul could not learn"; James "admixto Judaismo Christum evangelizabat, quod negat id faciendum." Elaborately on "Jacobum fratrem Dei": "The Symmachians make James as it were a twelfth apostle, and he is followed by those who to our Lord Jesus Christ add the observance of Judaism." "When Paul called him brother (of the Lord), he thereby denied him to be an apostle. He had to be seen with honour. Sed neque a Jacobo aliquid discere potuit, quippe cum alia sentiat; ut neque a Petro, vel quod paucis diebus cum Petro moratus est; vel quod Jacobus apostolus non est, et in haeresi sit." He goes on to account for the mention of the seeing of James. It was to shew that he did not reject the Galatian doctrine from ignorance. "Vidi ergo nominatim quid Jacobus tractet et evangelizet: et tamen quoniam

cognita mihi est ista blasphemia, repudiata a me est, sicut et a vobis, o Galatae, repudianda"; and more in the same strain. Something here is probably due to the writer's late and imperfect Christian education. It is not likely, in the absence of all other evidence, that such language would have been used by ordinary well-instructed Christians anywhere. But neither could it have been possible if the Epistle had in Victorinus' neighbourhood been received as canonical. It attests a feeling about the book very unlike that after Jerome and Augustine. To resume, the Epistle of St James was known and used from a very early time, at least at Rome, but without authority, It was used also, but with rather indefinite authority, at Alexandria by Clement and Origen and Dionysius. It formed part of the Syriac Canon, and was probably used in Syrian Churches. There is no trace of it in North Africa. It is placed among the antilegomena in Eusebius. In the west it was neglected till late in cent. IV, and then adopted through Jerome and Augustine. In the East from Eusebius onwards in all Greek writers except Theod. Mops. and his disciples, who probably rejected it on internal grounds. Purpose and Contents.

The purpose is practical not controversial, mainly to revive a languishing religious state, a lukewarm formality, and correct the corruptions into which it had fallen. Persecution had evidently fallen, and was not being met with courage, patience and faith. This last word Faith occurs at the beginning, near the end, and throughout chap. 2, and expresses much of the purport of the whole. In various forms St James deals with the manner of life proceeding from a trustful sense of God's presence, founded on a knowledge of His character and purpose.

There are three main divisions:

- I. (i.) Introduction, on Religion.
- II. (ii. 1-v. 6.) Against (1) Social sins, (2) Presumption before God.

III. (v. 7-end.) Conclusion, on Religion at once personal and social.

(I.)

The Epistle begins with the greeting, which closes with the word chairein.

The next paragraph, [16]i. 2-18, may be called "Religion in feeling: experience (trial--temptation), God's character, and the Divine aspects of human life." It takes up chara from chairein, and deals with peirasmoi, the special trials (cf. 1 Pet. i. 6; iv. 12; also Heb. ii. 18 etc.) which serve as examples of all peirasmoi.

First [17]2-4, on patience (cf. Lk. xxi. 19 = Mt. x. 22; xxiv. 13 || Mk. xiii. 13). But in this section there are digressions, the chief being [18]5-11; first [19]5-8, on asking without doubting (Mt. xxi. 21 || Mk. xi. 23), and then [20]9-11, on the humble and the rich (cf. Sermon on the Mount). [21]12, The crown of life, the result of patience (sothesetai Mt., Mk. = ktesesthe t. psuchas humon Lk.; cf. Heb. x. 34). [22]13, Trial not a temptation by God, but ([23]14 f.) by a man's own desire. [24]16-18, Digression on God's character, as altogether good, and perfect, and the Author of man's high dignity. These verses are implied in the rest of the epistle.

[25]i. 19-27. Religion in action. The moral results of this faith are ([26]19-21) quickness to hear, slowness to passionate speech.

[27]22-25, Hearing, not however as against doing. [28]26 f., Freedom from defilement not ceremonial, but temperance of speech, beneficence to others, guilelessness of self.

(II.)

ii. Insolence of wealth (towards fellow men). [29]1-4, The miscalled Christian faith which dishonours the poor in synagogue. This is a violation of the principle which follows. [30]5-9, The poor as blessed (cf. Sermon on the Mount), and human respect of persons. [31]10-13, The

integrity or unity of the law as a law of liberty, and its import mercy. What follows is the positive side of [32]1-13. [33]14-26, The miscalled faith which dispenses with works.

iii. License of tongue, springing from pride. [34]1, Not "many teachers." [35]2-6, The great power of the tongue, though a small member. [36]7 f., Its lawlessness and wildness. [37]9-12, Its capacities of good and evil, [38]13-14 (in contrast to bitter teaching), Wisdom to be shewn in works (cf. [39]17 f.) of gentleness. [40]15-18, The difference of the two wisdoms exhibited in bitterness and peace.

[41]iv. 1-12. Strife springing from love of pleasure (polemoi contrast to eirene [42]iii. 18). [43]1-3, Wars due to evil desire. [44]4-6, God and the world as objects of love. [45]7-10 (digression), Subjection to God. [46]11 f., Evil-speaking of others a breach of a law (cf. 1 Pet. ii. 1. Probably "love thy neighbour as thyself").

[47]iv. 13-[48]v. 6. Presumption of wealth (towards God). Prophetic warnings to the confident merchants ([49]iv. 13-17) as to stability of the future; to the rich ([50]v. 1-3) as to impunity, specially ([51]4-6) as oppressors of the poor. This leads back to persecution as at the beginning.

(III.)

[52]v. 7-end. Trustful patience towards God and towards man (one aspect of the inseparableness of the two commandments. Cf. Mt. xxii. 37 ff.).

[53]7-11, Patience before God (as [54]i. 1-4, [55]12) now with patience towards men. [56]12, Reverence towards God, probably as part of patience. (Negative.) [57]13-20, The same, positive. The true resource Prayer, itself to be social, i.e. intercessory, whether ([58]14 f.) in physical or ([59]16) moral evil. ([60]17 f., Digression on prayer in general.) [61]19 f. resumes [62]16.

[St James is full of unities, e.g. the unity of the O.T. and N.T.:

(a) The logos aletheias ([63]i. 18) is at once the original gift of reason, and the voice of God in the Christian conscience enlightened by the Gospel, doubtless with the intermediate stages of instruction (cf. Ps. cxix.).

(b) The Law is at once the Mosaic ([64]ii. 11), the Deuteronomic ([65]ii. 8, actually Leviticus, but in spirit Deuteronomic; [66]i. 12; [67]ii. 5), and the Evangelic ([68]ii. 5).

(c) The principle of mercy as against judgement ([69]ii. 13).]
Style.

The Greek is generally good; the style very short and epigrammatic, using questions much. There is great suppressed energy, taking shape in vigorous images. Much of the old prophetic spirit (Deuteronomic and later Psalms, esp. cxix.), but uniting with it the Greek Judaism found in the Apocryphal Sapiential Books and to a certain extent in Philo. But the style is especially remarkable for constant hidden allusions to our Lord's sayings, such as we find in the first three Gospels.

[10] Syr. often cited, on account of a Syriac note common to the three Epistles: Of the Holy Apostles

James Peter John

Spectators of the Resurrection of Jesus Christ

The several Epistles

printed in the Syriac tongue and characters. But this is now understood to be due to Widmanstadt.

[11] Excellently given in Ltft., and summarised (rather too shortly) by Plumptre pp. 10 ff.

[12] For this use of episemos en, and the opposite asemos en, there is good classical analogy. It is analogous to 1 Cor. vi. 2, ei en humin krinetai ho kosmos.

[13] See Additional Note, p. 102.

[14] It is possible that the language of the Epistle reflects in great measure the circumstances of the Church at Jerusalem.

IAKOBOU

^1IAKOBOU theou kai kuriou Iesou Christou doulos tais dodeka phulais
tais en te diaspora chairein.

I. 1. Iakobos] For the person intended see Introd., pp. xi ff. The name is Iakob in LXX., but has been doubtless Graecised as a modern name, as so many names in Josephus. Probably it was common at this time: three are mentioned by Josephus, and curiously one the brother of a Simon (Ant. xx. 5, 2), another coupled with a John (B. J. iv. 4, 2). The third is an Idumaeon (B. J. iv. 9, 6). [James brother of Jesus Christ is also mentioned (Ant. xx. 9, 1) (if the passage be genuine). See pp. xv, xxi f.]

theou kai kuriou I. Ch. doulos] The combination theou kai kuriou I. Ch., though grammatically possible, is against Scriptural analogy, and would involve a very improbable want of balance. The absence of the article is due to abbreviation and compression of phrase. See note on 1 Peter i. i (p. 15 b). An unique phrase as a whole, it unites the O.T. theou doulos (-oi) (Acts iv. 29; 1 Pet. ii. 16; Apoc. saepe and esp. i. 1; and, in greeting, Tit. i. 1 Paulos doulos theou, apostolos de I. Ch.) with St Paul's doulos I. Ch. (I. Ch.) (fully in Rom. i. 1; later Phil. i. 1, douloi Ch. I.; as also Jude 1; cf. 2 Pet. i. 1).

This coupling of God and Christ in a single phrase covered by doulos is significant as to St James' belief. Without attempting to say how much is meant by it, we can see that it involves at least some Divineness of nature in our Lord, something other than glorified manhood. This is peculiarly true as regards a man with Jewish feelings, unable to admit lower states of deity. It thus shews that he cannot have been an Ebionite. Even St Paul's salutations contain no such combination except

in their concluding prayers for grace and peace. An analogous phrase is in Eph. v. 5, *en te basileia tou Christou kai theou*?.

The conception is not of two distinct and co-ordinate powers, so to speak; as though he were a servant of two lords. But the service of the one at once involves and is contained in the service of the other.

Christ being what He is as the Son of the Father, to be His servant is impossible without being God's servant; and the converse is also true.

kuriou I. Ch. is the full phrase illustrated by the early chapters of Acts; esp. ii. 36: God had made Jesus both Lord and Christ. This true sense of *christos* is never lost in N.T.; it is never a mere proper name like *Iesous*, which though a significant name is still a proper name like any other. "*Christos*" has indeed, as a title, a little of the defining power of a proper name, because it represents not merely its etymology "*Anointed*" but *msych. I Ch.* is not merely "*Jesus the Anointed*" but "*Jesus, He who has been looked for under the name the Anointed,*" having therefore the characteristics already associated with the name, and more." Accordingly, though we often find *Ch. I.* where *Ch.* is intended to have special prominence, we never have *k. Ch. I.* but only *k. I. Ch.*, as here, *I.* standing between *k.* and *Ch.* and thereby declared to have the character of both, but specially linked with *Ch.*, *k.* being prefixed to both together.

doulos, servant] Probably in the widest sense, answering to *Kurios*, equivalent to "doing His work in His kingdom, in obedience to His will" (cf. Acts iv. 29). It is misleading to call *doulos* "slave," as many do, for it lays the whole stress on a subordinate point. It expresses in the widest way the personal relation of servant to master, not the mere absence of wages or of right to depart. But St John in Apoc. (x. 7) uses the O.T. phrase "His own servants the prophets," from Amos iii. 7; Dan. ix. 6, 10; Zech. i. 6, and probably has this in mind in calling

himself "the servant of God" ([70]i. 1). And it is not unlikely that St James also has it in view, not necessarily as implying himself to be a prophet, as Jn probably does, but. as standing in an analogous relation to God and His kingdom.

tais dodeka phulais] . Equivalent to Israel in its fulness and completeness. It has nothing to do with the return or non-return of the different tribes from captivity. Josephus believed the ten tribes to have remained in great numbers beyond the Euphrates, and in 4 Esdras xiii. 45 they are said to be in Arzareth, which Dr Schiller-Szinessy (Journ. of Philology, 1870, pp. 113 f.) has shewn to be only the 'rts 'chrt ("another land") of Deut. xxix. 28, referring to Sanhed., shewing that that verse was referred to the ten tribes. They are also the subject of later traditions. But whatever may have been thought about the actual descendants of the twelve tribes, and their fate, the people was thought of as having returned as a whole.

After the return, when Judah and Benjamin apparently alone returned to any very considerable extent, the reference to tribes, as a practically existing entity, seems to have come to an end, except as regards the descent of individuals through recorded genealogies, and the people that had returned was treated as representing the continuity of the whole nation, Judah and Israel together. (See Ezek. xlvii. 13; Ezra vi. 17; viii. 35.) This would have been unnatural if the tribes had been previously the primary thing, and the people only an agglomeration of tribes: but in reality the true primary unit was the people, and the tribes were merely the constituent parts, the union of which expressed its unity.

Accordingly our Lord Himself chose twelve Apostles, and spoke of them as to sit on twelve thrones, judging the twelve tribes of Israel. And in the Apocalypse 12,000 are sealed from each of twelve tribes. Cf.

xxi. 12-14.

Hence t. d. ph. is equivalent to to dodekaphulon (hemon), Acts xxvi. 7, which occurs also Clement i. 55 (cf. 31, to dodekaskeptron tou Israel, answering to Test. xii. Patriarch. Napht. 5, ta dodeka skepra t. Israel from 1 Kings xi. 31 ff.; see LXX.), and Joseph. Hypomnesticum (Fabricius Cod. Pseud. V.T. ii. p. 3) tous dodeka phularchous ex hon to dodekaphulon tou Israel sunistatai. Both forms of speech in Lib. Jacobi i. (1, 3).

By keeping up this phrase St James marked that to him the designation of the Israel which believed in Christ as the only true Israel was no mere metaphor. To him a Jew who had refused the true Messiah had ceased to have a portion in Israel.

en te diaspora] The term comes from Deut. xxviii. 25 (LXX.), and also sparingly from later books; also from the more frequent use of the word diaspeiro, which in this connexion is freely used, as well as diaskorpizo, for zrh, to scatter, or blow abroad. The cognate zr, to sow, is used in this sense only, Zech. x. 9 (LXX. kai spero autous en laois). Even here the notion is merely of scattering, not of sowing seed destined to germinate, and probably this was all that the LXX. anywhere meant. The idea of the Jews among the nations being a blessing to them and spreading light is found in the prophets, but not, I think, in connexion with the image of seed. The corresponding Hebrew word is simply gvlh, exile (lit. stripping), and hence the exiles collectively.

From the original seat at Babylon, which still continued a main home of the Dispersion, it spread under Alexander and his successors westward into the Greek world, Syria, Egypt (Alexandria and Cyrene), Armenia, Asia Minor, and at last Rome. It was like a network of tracks along which the Gospel could travel and find soil ready prepared for it in the worship of the true God, and the knowledge and veneration of the

ancient Scripture.

chairein] See Otto in Jahrb. f. deutsche Theol., 1867, pp. 678 ff. The common greeting in Greek letters. The Semitic was of course slvm or (Chald.) slm. In letters in the Apocrypha chairein often occurs, as also eirenen or eirene (together, ch. and eirenen agathen, 2 Macc. i. 1). Hence it must have been freely used by Jews as well as heathens. In N.T. it occurs three times: Acts xxiii. 26, Claudius Lysias to Felix (heathen); xv. 23, Jerusalem letter to Gentile Christians at Antioch, etc.; and here. It has been pointed out that the Jerusalem letter was also not improbably written by St James, but nothing can be built on a coincidence in itself so natural. Here, the Greek form is probably preferred to eirene, etc. for the sake of the next verse.

^2Pasan charan hegesasthe, adelphoi mou, hotan peirasmois peripesete poikilois,

2. pasan charan, all joy] Not "every (kind of) joy," as from the variety of trials; nor yet "joy and nothing but joy" negatively, but simply "all" as expressing completeness and unreservedness. Hence it includes "very great," but is not quantitative, rather expressing the full abandonment of mind to this one thought. Thus Aristides i. 478 (224), to de med' ex hon heorakamen axioun pempaideusthai pasa an eie snmphora; also Epictetus (ap. Gebser Ep. of James p. 8) 3, 22 eirene pasa; 2, 2 pasa soi asphaleia, pasa soi eumareia; 26 pasa euroia; and Phil. ii. 29; 2 Cor. xii. 12; Eph. iv. 2.

charan] Joy, from ground of joy, by a natural figure. The charan catches up chairein. "I bid you rejoice. And this I say in the most exact sense, though I know how much you have to bear that seems anything but matter of rejoicing. Just circumstances like these should you account occasions of unreserved joy."

On the sense, see 1 Peter i. 8 with v. 7. But virtually it comes from

Lk. vi. 23, and the Beatitudes altogether.

hotan with aor. subj.] Although suggested by present circumstances, the exhortation does not take its form from them. It is not "now that you are encountering," but "when ye shall," and probably also, by the common frequentative force of hotan, "whenever ye shall." peripesete] Not "fall into" but "fall in with," "light upon," "come across." First used of ordinary casual meetings, as of persons in the street or ships at sea; then very commonly of misfortunes of all kinds, sickness, wounds, a storm, slavery, disgrace, etc. So the two other N.T. places: Lk. x. 30; Acts xxvii. 41. The idea then is that, as they go steadily on their own way, they must expect to be jostled, as it were, by various trials.

peirasmois, trials] An important and difficult word, entirely confined to O.T., Apocr., N.T., and literature founded on them; except Diosc. p. 3 B, tous epi t. pathon teirasmous, experiments, trials made, with drugs in the case of diseases, i.e. to see what their effect will be. But the word goes back to peirazo, which is not so closely limited in range of authors. First, "tempt" is at the utmost an accessory and subordinate sense, on which see on [71]v. 13. It is simply to "try," "make trial of," and peirasmos "trial."

Nor on the other hand does it, except by the circumstances of context, mean "trial" in the vague modern religious and hence popular sense, as when we say that a person has had great trials, meaning misfortunes or anxieties. Nothing in Greek is said peirazein or called a peirasmos except with distinct reference to some kind of probation.

Young birds are said peirazein t. pterugas (Schol. Aristoph. Plutus 575). But more to the point, Plutarch (Cleom. 7 p. 808 a) says that Cleomenes when a dream was told him was at first troubled and suspicious, peirazesthai dokon, supposing himself to be the subject of

an experiment to find out what he would say or do. And still more to the point Plutarch *Moralia* 15 p. 230 a, Namertes being congratulated on the multitude of his friends asked the spokesman *ei dokimion echei tini tropo peirazetai ho poluphilos*; and when a desire was expressed to know he said *Atuchia*.

The biblical use is substantially the same. In O.T. *peirazo* stands almost always for *nsh* (also *ekpeirazo*) and *peirasmos* for the derivative *msh*. *nsh* is used for various kinds of trying, including that of one human being by another, as Solomon by the Queen of Sheba, but especially of man by God and God by man. Of man by God for probation, under the form of God exploring; of God by man always in an evil sense, "tempting" God, trying as it were how far it is possible to go into disobeying Him without provoking His anger; with this last sense we are not concerned. The trying or "proving" (A.V.) of man by God is sometimes, but not always, by suffering. In one chapter (*Deut. viii. 2*) it is coupled with *nh*, *kakoo*, "humble" or "afflict"; but the context shews that "proving" is meant, as it is also in *Judg. ii. 22; iii. 1, 4*. The cardinal instance is Abraham (*Gen. xxii. 1*). *Peirasmos* chiefly refers to temptations of God by men, also probations of Pharaoh (*Deut. iv. 34; vii. 19; xxix. 3*). There only remains *Job ix. 23*, very hard and probably corrupt (*LXX. altogether different, Vulg. poenis*), where "probations" may possibly be said in bitter irony, but "sufferings" is most improbable, considering the derivation.

In *Judith*, *Wisdom* and *Ecclus.* *peirazo* similarly has both uses, viz. of God by man, and man by God; also *peirasmos* in *Ecclus.*, not only of Abraham (*xliv. 20*; as also *1 Macc. ii. 52*), but more generally; but in *ii. 1; xxxvi. 1*, on the one hand the context implies affliction, on the other the stress lies on probations. These two are interesting passages as preparing the way for *St James. (1) xxxvi. 1*, to *phoboumeno Kurion*

ouk apantesei kakon; all' en peirasmo (whatever comes will come by way of trial), kai `alin exeleitai. Still more (2) ii. 1, Son, if thou settest thyself to serve the Lord God, prepare thy soul eis peirasmon etc. Cf. ii. 5, en puri dokimazetai chrusos k.tl.

In the N.T. other shades of meaning appear. Besides the ordinary neutral making trial, and God's trial of man, and man's evil trial or tempting of God, we have men's evil making trial of one whom they regarded as only a man, the Scribes and Pharisees "trying" or tempting our Lord, not tempting Him to do evil, but trying to get Him to say something on which they could lay hold.

But further a peculiar sense comes in at what we call our Lord's temptation (Mk i. 13, peirazomenos hupo tou Satana; Mk. iv. 1, peirasthenai hupo t. diabolou; Lk. iv. 2, peirazomenos hu. t. d.). In Mt. (iv. 3) the devil is then called ho teirazon.

For poikilois, divers, see note on 1 Pet. i. 6 (p. 41).

^3gnoskontes hoti to dokimion humon tes pisteos katergazetai hupomonen; 3. gnoskontes, taking knowledge, recognising] Not necessarily a new piece of knowledge, but new apprehension of it.

dokimion, test] In N.T. only here and, in similar connexion, 1 Pet. i. 7, a very hard verse. In LXX. only in two places, both rather peculiar.

(1) Prov. xxvii. 21, representing mtsrph, a "melting-pot"; but the change of order shews that "test" was meant by LXX., "there is a dokimion for silver and a purosion for gold." (2) Ps. xii. 7, tsyl, probably a "furnace," a difficult and perhaps corrupt passage.

Similarly the cognate words dokimos, dokimazo in LXX. mostly refer to silver or gold tried and found pure, to a trial by fire. [See Deissmann Bib. Stud. sub voc., and Expositor 1908 p. 566.]

The rather rare word is always the instrument of probation, never the process. Similar places are Herodian ii. 10. 6, dokimion de stratioton

kamatos: lamblichus Vita Pythag. 30 p. 185 fin., tauten (t. lethen) de moi theon tis eneke, dokimion esomenen tes ses peri sunthekas eustatheias.

katergazetai, worketh] A favourite word with St Paul.

hupomonen, endurance] The word hupomone (A.V. patience) is hardly used by classical writers (an apophthegm in Plutarch Moralia 208 c, and an interpolated clause in his Crassus 3) to describe a virtue, though frequently for the patient bearing of any particular hardships. It stands for $\kappa\upsilon\eta$ and its derivatives in the sense of the object of hope or expectation (as Ps. xxxviii. 8, *kaii nun tis he hupomone mou; ouchi ho kurios;*), and perhaps hope itself in the LXX. and Ecclus. (Fritzsche on xvi. 13). But late Jewish and Christian writers use it freely for the virtue shewn chiefly by martyrs: thus 4 Macc. i. 11, *te andreia kai te hupomone*, and often; Psalt. Solom. ii. 40; Test. xii. Patriarch. Jos. 10; in the N.T., Lk. xxi. 19 (cf. Mt. xxiv. 13); St Paul often; Hebrews; 2 Peter; and Apoc.; later Clement 1. 5; Ignatius ad Polyc. 6; etc.

No English word is quite strong enough to express the active courage and resolution implied in hupomone (cf. Ellicott on 1 Thess. i. 3).

"Constancy" or "endurance" comes nearest, and the latter has the advantage of preserving the parallelism of the verb hupomeno. The resemblance of this verse to Rom. v. 3 f. should be noticed, though probably accidental.

^4he de hupomone ergon teleion echeto, hina ete teleioi kai holokleroi, en medeni leipomenoi.

4. ergon teleion echeto, have a perfect work or result] The sense, obscure in the Greek, is fixed almost certainly by the context. The phrase is suggested by, and must include the meaning of, katergazetai in [72]v. 3. Endurance is represented as having a work to do, a result

to accomplish, which must not be suffered to cease prematurely. Endurance itself is the first and a necessary step; but it is not to be rested in, being chiefly a means to higher ends. Here the Stoic constancy is at once justified, and implicitly pronounced inadequate, because it endeavours to be self-sufficing and leads the way to no diviner virtue. The work of the Christian endurance is manifold (elicited by divers trials, [73]v. 2) and continuous, not easily exhausted; it remains imperfect (so the connexion of the two clauses teaches) while we are imperfect. This use of *ergon* is illustrated by the common negative formula *ouden ergon*, generally translated "no use," as in Plutarch Lysander 11, *en de ouden ergon autou tes spoudes eskedasmenon ton anthropon*: Publicola 13, *ouden en ergon autou (tou heniochou) katateinontos oude paregorountos*. The combination of *teleion* with *to ergon* occurs Ignat. Smyrn. but it is not a true parallel. *teleioi*, perfect] This word in St James, as applied to man, has apparently no reference, as in St Paul, to maturity, and still less to initiation. It expresses the simplest idea of complete goodness, disconnected from the philosophical idea of a *telos*. In the LXX. it chiefly represents *tmym*, a variously translated word, originally expressing completeness, and occurring in several leading passages as Gen. vi. 9 (*teleios*); xvii. 1 (*amemptos*); Deut. xviii. 13 (*teleios*); Job i. 1 (*amemptos*); Ps. cxix. 1 (*amomos*). The Greek *teleios* in a moral sense, rare in the LXX. and virtually wanting in the Apocrypha, recurs with additional meanings in Philo, e.g. *Legum Allegoriae* iii. 45--49 (in contrast with *ho prokopton*. *ho asketes*). It regains its full force and simplicity in Christ's own teaching, Mt. v. 48 ("Be ye therefore perfect, even as your Father which is in heaven is perfect"); xix. 21 ("If thou wilt be perfect" contrasted with "What lack I yet?"). These passages are probably the chief sources of St

James' usage.

holokleroi, entire] The principal word teleios is reinforced by the almost synonymous holokleros, the primary sense of which seems to be freedom from bodily defect either in a victim for sacrifice or in a priest; that is, it is a technical term of Greek ritual. In extant literature we do not find it before Plato, and he may well have introduced it into literature. It soon was applied in a wider manner to all freedom from defect (cf. e.g. the Stoic use in Diogenes Laert. vii. 107) being opposed to peros, kolobos, cholos. But the original sense was not forgotten, and can be traced in the usage of Josephus and Philo, though not in the LXX.

Thus teleios and holokleros (which are used together somewhat vaguely at least once by Philo, Quis rerum div. heres? 23 p. 489) denote respectively positive and negative perfection, excellence and complete absence of defect (cf. Trench N.T. Synon. § 22). It is quite probable however that St James uses holokleros with a recollection of its original force in Greek religion, and wished his readers to think of perfection and entireness not; merely in the abstract but as the necessary aim of men consecrated to God.!

en medeni leipomenoi, coming behind in nothing] Leipomai with the dative means not mere deficiency but falling short whether of a standard or of other persons, the latter when expressed being in the genitive. Essentially it is to be left behind, as in a race, and it comes to be used for the defeat of an army, strictly for its ceasing to resist the enemy and throwing up the struggle. There is thus a suggestion of acquiescence in shortcoming as a thing to be striven against (cf. Gal. vi. 9; Heb. xii. 3; 2 Thess. iii. 13). Compare the use of hustero and husteroumai in St Paul and Hebrews (e.g. 1 Cor. i. 5, 7, en panti eploutisthete en auto, en panti logo kai pase

gnosei. . . . hoste humas me hustereisthai en medeni charismati).

The object of comparison is usually expressed, rarely implied (as Diodorus Sic. iii. 39; Plutarch Nicias 3); but leipomai is also used quite absolutely, as here, in Plutarch Brutus 39 (erromenous chremasin hoplon de kai somaton plethei leipomenous); cf. Sophocles Oed. Col. 495 f. En, commonly omitted, occurs Herodotus vii. 8; Sophocles I.c.; and Polybius xxiv. 7 (legat. 50); see also Herod. vii 168.

This final clause, added in apposition (cf. [74]i. 6, [75]8, [76]14, [77]17, [78]22, [79]25; [80]ii. 9; [81]iii. 2, [82]8, [83]17), not only reaffirms negatively what has been already said positively, but suggests once more the idea of continual progress (a "race" in St Paul's language, as Phil. iii. 14; cf. "the crown of life" in [84]v. 12) implied in the earlier clauses.

The spiritual force of this and similar verses cannot be reduced within the limits of "common sense." An "ideal" interpretation can be excluded only by "frittering away a pure and necessary word of Christ Himself. The perfection in all good, after which every Christian should strive simply as a Christian, is infinite in its nature, like a heavenly ladder the steps of which constantly increase the higher we climb: but woe to him who would make landings in it out of his own invention and on his own behalf" (Ewald, Jahrbücher iii. 259).

^5Ei de tis humon leipetai sophias, aiteito para tou didontos theou pasin haplos kai me oneidizontos, kai dothesetai auto;

5. ei de tis humon leipetai sophias, But if any of you lacketh wisdom] If any, i.e. whoever. The preceding leipomenoi suggests leipetai with a somewhat different sense and construction. Leipomai with the genitive meaning to "be wanting in" is rare, this sense being an extension of the commoner to "be bereaved of"; it occurs Sophocles Elect. 474 (gnomas leipomena sophas); Plato Menex. 19, 246 E; Pseud: Plato

Axiochus 366 D (repeating amoiron); Libanius Progymn. p. 31 A (l. tes ton poieton entheou manias); besides Jam. ii. 15.

sophias] The context fixes, without altogether restricting, the sense of wisdom. "True perfectness cannot be where wisdom still is wanting; and wisdom, the inward power to seize and profit by outward trials, cannot be supplied by the trials themselves: but it may be had of God for the asking; He will send it direct into the heart." It is that endowment of heart and mind which is needed for the right conduct of life. "All salutary wisdom is indeed to be asked of the Lord; for, as the wise man says (Ecclus. i. 1), All wisdom is from the Lord God, and hath been with Him for ever.' . . . But here there seems to be a special reference to that wisdom which we need for use in our trials, etc." (Bede).

This human and practical idea of wisdom is inherited from the meditative books of the O.T. and the later works written on their model. Compare "the fear of the Lord that is wisdom" (Job xxviii. 28), where wisdom is the knowledge of the most essential facts and the power to walk instinctively by their light. It is remarkable to find wisdom holding this position in the forefront of the epistle, quite in the spirit of the elder theology. See further the notes on [85]iii. 13-18.

haplos, graciously] The combination with giveth early led to the assumption that haplos requires here the sense of "abundantly," but without authority (cf. Fritzsche Rom. iii. 62 ff.) and against the true context. On the other hand, a large body of evidence forbids us to admit only the meanings "simply" or "with singleness of heart," and establishes a nearer approach to "bounteously" than most good critics have been willing to allow (see below).

In the best Greek authors the guidance of etymology is strictly followed, and haplous as a moral epithet denotes only the absence of

guile or duplicity. Later writers comprehend under the one word the whole magnanimous and honourable type of character in which this singleness of mind is the central feature. Kindred and associated epithets are *gennaios* (cf. Plato *Repub.* i. 361 B, *andra haploun kai gennaion . . . ou dokein all' einai agathon ethelonta*), *eleutherios*. (Aeschines, p. 135, Reiske), and *megalopsuchos*. Truthfulness, liberality, and gentleness variously appear as manifesting the same high sense of honour.

The transition may be seen in Xenophon *Cyropaed.* viii. 4, 32 ff., where Cyrus blames alike those who magnify their own fortune (so thinking to appear *eleutherioteroi*) and those who depreciate it, and adds, *haploustatou de moi dokei einai to ten dunamin phaneran poiesanta ek tantes agonizesthai peri kalokagathias*. But the usage became clearer subsequently. Scipio (Polybius, xxxii. 13, 14) resolved *pros men tous allotrious ten ek ton nomon akribeian* (i.e. his strict legal rights) *terein, tois de sungenesi kai philois haplos chresthai kai gennaios kata dunamin*. One of Timon's friends (Lucian *Tim.* 56) professed that he was not one of the flatterers, greedy of gold and banquets, who paid their court *pros andra hoion se haploikon kai ton onton koinonikon*. David is said by Josephus (*Ant.* vii. 13, 4) to have admired Araunah *tes haplotetos kai tes megalopsuchias*, when he offered his threshing-floor and oxen. M. Antony's popularity is attributed by Plutarch (c. 43) to his *eugeneia, logou dunamis, haplotes, to philodoron kai megalodoron, he peri tas paidias kai tas homilias eutrapelia*. Brutus, having tempered his character by education and philosophy, seemed to Plutarch (c. 1) *emmelestata krathenai pros to kalon*, so that after Caesar's death the friends of the latter attributed to Brutus *ei ti gennaion he praxis enenke*, considering Cassius *haploun to tropo kai katharon ouch homoios* (cf. Philopoem. 13). The Persians desired Ariaspes for their

king, as being *praos kai haplous kai philanthropos* (Plutarch Artaxerx. 30). Ho men *haplousteros*, though opposed to ho *panourgotos*, is the high-minded friend who, when admitted indiscreetly to a knowledge of private affairs owing to his too complaisant manners, *ouk oietai dein oud' axioi sumboulos einai pragmaton telikouton all' hupourgos kai diakonos* (Plutarch *Moralia* 63 B). Wine is said to quench *polla ton allon pathon* (besides fear) *aphilotima kai agenne*), and *ainos aei methe kai skuthrope tais ton apaideuton enoikei psuchais, epitarattomene hupo orges tinos e dusemneias e philoneikias e aneleutherias*; hon ho *oinos amblunon ta polla mallon e paroxunon oik aphronas oude helithious all' haplous peoei kai apanourgous, oude paroritikous tou sumpherontos alla tou kalou proairetikous* (ib. 716 A, B). We are reminded of this passage of St James by the following: "So I think that the gods confer their benefits in secret, it being their nature to delight in the mere practice of bounty and beneficence (*auto to charizesthai kai eu poiein*). Whereas the flatterer's work *ouden echei dilaion oud' alethinon oud' haploun oud' eleutherion*" (ib. 63 F). There are traces of a similar extension of meaning in Latin, as Horace *Ep. ii. 2, 193, "quantum simplex hilarisque nepoti Discrepet, et quantum discordet parcus avaro"* (cf. "the cheerful giver" of *Prov. xxii. 8, LXX.*, and *2 Cor. ix. 7*); Tacitus, *Hist. iii. 86, "inerat tamen (Vitellio) simplicitas et liberalitas, quae, ni adsit modus, in vitium vertuntur"*; and perhaps *Vell. Paterc. ii. 125, 5, "vir simplicitatis generosissimae."*

Himerius (*Ecl. v. 19*) affords the nearest verbal parallel to St James: *ei de haplos didontos labein ouk eulogon, tos ou pleon, hote mede proika k.t.l.* Here however *haplos* is not ethical at all, but retains its common classical meaning "absolutely," that is (in this connexion) "without a substantial equivalent." In St James the need for adopting

this meaning is removed by the sufficient evidence for "graciously"; and it is excluded by the contrast with "upbraideth."

In Jewish writings haplous is generalised in a different direction to denote one who carries piety and openness of heart before God into all his dealings. So the LXX.: 1 Chron. xxix. 17 for yrs; Prov. xix. 1 (cf. x. 9; 2 Sam. xv. 11); Aq.: Gen. xxv. 27; Job iv. 6; Prov. x. 29; Sym.: Job xxvii. 5 for tm ,tm, and tmh; Wisd. i. 1; 1 Macc. ii. 37, 60; 3 Macc. iii. 21; and the whole Test. vii. Patriarch., esp. the Test. of Issachar (e.g. 3), not without reference to the original meanings, as in opposition to periergos.

In St James (as in Rom. xii. 8; 2 Cor. viii. 2; ix. 11, 13) the late Greek usage and the context certainly determine the chief shade of meaning, but with clear reference to singleness. "Liberally" (A.V.) would be the best translation, if we could preserve exclusively its proper ethical sense; but by "liberally" we now usually mean "abundantly," and that is not the particular aspect of God's bounty indicated here by the following words, whatever may be the case in the passages of St Paul. On the whole graciously, coupled as it is with giveth, seems the nearest equivalent.

kai me oneidizontos, and upbraideth not] The opposition is clearly to graciously, not to giveth: to upbraid is not to refuse, or even to vouchsafe "a stone for bread," but to accompany a gift with ungenerous words or deeds. Oneidizo often has this sense in classical writers from Aristotle (Rhet. ii. 6. 10; cf. Demosth. de Coron. § 269) onwards (see exx. in Wetstein). In Ecclus. it is a favourite word (with oneidismos), and occurs more than once in strictly parallel passages: "My son, give not reproach with thy good deeds, neither painful words with every gift. Will not dew assuage the hot wind? So is a word better than a gift. Lo, is not a word more than a good gift? And both are with a

gracious man (kecharitomeno). A fool will upbraid ungraciously (acharistos oneidiei), and a gift of the envious dissolveth the eyes" (xviii. 15-18). "The gift of a fool will profit thee not, for his eyes are many, instead of one. He will give little and upbraid much, and open his mouth as a crier: to-day he will lend, and to-morrow ask back; hated is such a man" (xx. 14, 15). "Have respect . . . unto thy friends concerning words of upbraiding, and upbraid not after thou hast given" (xli. 17, 22).

By this contrast of mean and ignoble benefactors, St James leads on from the naked idea of God as a giver to the more vital idea of His character and mind in giving (cf. [86]i. 13, [87]17 f.; [88]iv. 6; [89]v. 7), answering by anticipation a superstitious thought which springs up as naturally in the decay of an established faith as in the confused hopes and fears of primitive heathenism. The subject is partly resumed in [90]v. 17.

didontos . . . dothesetai] Giveth what? Wisdom doubtless in the first instance; but, as the immediate occasion of prayer becomes here the text for a universal lesson, St James' meaning is best expressed by leaving the object undefined. In like manner the "holy spirit," promised in Lk. xi. 13 to them that ask, is replaced in the parallel Mt. vii. 11 by "good things" without restriction.

This verse has much in common with some of Philo's most cherished and at the same time most purely biblical thoughts on God as a free giver and on wisdom as specially the gift of God. But his language, beautiful and genuine as it often is, suffers much from being overlaid with a philosophical contrast between this wisdom (virtually "intuition") and the knowledge and discernment which come by processes of education. The wisdom of St James, for all its immediate descent from heaven, excludes no lesson of experience in thought or life.

ἄαἰτεῖτο δὲ ἐν πίστει, μεδὲν διακρινόμενος, ἢ ὅτι διακρινόμενος
εὐκρινόμενος ὅτι ἄαἰτεῖτο, μεδὲν διακρινόμενος, ἢ ὅτι διακρινόμενος;

6. αἰτεῖτο δὲ ἐν πίστει, μεδὲν διακρινόμενος, but let him ask in faith,
nothing wavering] Taken from our Lord's words in Mt. xxi. 21, Mk xi.
23; cf. Jam. v. 15. Not the mere petition avails, but the mind of the
asker, the trust in God as One who delights to give. Wavering is no
doubt the right translation of διακρινόμενος in this verse (as Mt. Mk,
ll. cc.; Acts x. 20; Rom. iv. 20; xiv. 23), though singularly enough
this sense occurs in no Greek writing, except where the influence of
the N.T. might have led to its use. It is supported by the versions,
the Greek commentators on the N.T. from Chrysostom and Hesychius, as
well as by the context of all the passages. It is probably derived from
the common meaning to "dispute" (Jer. xv. 10; Acts xi. 2; Jude 9; cf.
Ezek. xvii. 20 codd.; xx. 35 f.; Joel iii. 2), of which there is a
trace in the passages of Romans. Compare the use of διαλογίζομαι, to
"dispute with oneself," in the Gospels.

εὐκρινόμενος ὅτι ἄαἰτεῖτο, ἢ ὅτι ἄαἰτεῖτο, ἢ ὅτι ἄαἰτεῖτο, ἢ ὅτι ἄαἰτεῖτο,
is like a rough sea] Kludon appears never
(not even Polyb. x. 10. 3) to mean a "wave," but always "rough water"
("the rough sea" A.V. Wisd. xiv. 5) or "roughness of water"; it is
frequently coupled with salos.

ἄαἰτεῖτο δὲ ἐν πίστει, μεδὲν διακρινόμενος, ἢ ὅτι διακρινόμενος, ἢ ὅτι διακρινόμενος,
blown and raised with the wind] This
appears to be the nearest approach to the meaning of the Greek allowed
by the English idiom. Anemizo, occurs nowhere else in Greek literature,
and might by its etymology express any kind of action of the wind. The
equally rare analogous verb pneumatizo is used where fanning is
intended (Antigonus Caryst. ap. Wetst.). The compound exanemizo is
preserved only in the Scholia on Homer Il. xx. 440 (ἑκα μάλ᾽ ἀνεμίζουσα,
interpreted τὴν κινήσει τῆς χειρὸς ἕρμα ἀνεμισάσα: Steph. s.v.),
where likewise it denotes the gentle air made by a wave of the hand.

The cognate *anemoumai* is to "be breathed through (or, swelled out) by the wind" (whence a singular derivative use peculiar to writers on Zoology), except in one passage; and its compound *exanemoumai* has the same range, with the further meaning to "be dissolved into wind." An epigram in the Anthology (A. P. xiii. 12) applies *henemomenos* to the sea, described as roaring (*bromos deinos*) and causing a shipwreck. With this exception the evidence, such as it is, implies a restriction of *anemizo* to gentler motions of the air: and in St James the improbability of an anticlimax forbids it being taken as a stronger word than *rhizo*.

Still more definitely, *rhizo* means strictly to fan either a fire or a person. It is formed not from *rhipe*, a "rushing motion" (as applied to air, a "blast"), but from the derivative *rhizo*, a fire-fan; and consequently expresses only the kind of blast proper to a fan. This restriction appears to be observed in a few passages of a rather wider range. Thus *rhizomai* is applied to dead bodies allowed to sway freely (?) in the air (Galen. x. 745 ed. Kahn); to sea foam carried inland (Dion Cass. lxx. 4); to spacious and airy chambers (*huperoa rhizota*, Jerem. xxii. 14); to water preserved by motion from the "death" that would follow stagnation (Philo, *de incor. mundi* 24). Lastly an unknown comic poet (Meineke iv. 615) calls the people an unstable evil thing (*demos astaton kakon*), which altogether like the sea is blown by the wind (*hup' anemou rhizetai*) and from being calm raises its crest at a trifling breeze (*kai galenos . . . pneuma brachu korussetai*. These leading words are clear, though the line is corrupt). The compound *anarrhizo* always means to "fan a flame" literally or figuratively. The *prima facie* notion of billows lashed by a storm is therefore supported by hardly any evidence; and indeed the restless swaying to and fro of the surface of the water, blown upon by shifting breezes, is

a truer image of a waverer (cf. Dion Cass. lxxv. 16, Vitellius emplektos ano kai kato ephereto, hospes en kludoni). In the tideless Mediterranean even a slight ruffling would be noticed in contrast with the usually level calm, and the direct influences of disturbing winds are seen free from the cross effects of other agencies.

^7me gar oiestho ho anthropos ekeinos hoti lepsetai ti para tou kuriou [15] ^8 aner dipsuchos, akatastatos en pasais tais hodois autou.

7, 8. We have to choose here between three constructions, each marked by a different way of punctuating between the verses. (a) With a colon, making two separate sentences (A.V.); "let not that man think that he shall receive anything from the Lord: a man of two minds is unstable in all his ways." (b) With a comma making [91]v. 7 a complete sentence, with [92]v. 8 added in apposition (R.V. text); "let not that man think that he shall receive anything from the Lord, a man of two minds, unstable in all his ways." (c) Without a stop, making [93]v. 7 incomplete without part of [94]v. 8 (R.V. marg.); "let not that man think that a man of two minds, unstable in all his ways, shall receive anything from the Lord."

In (a) and (b) it is "that man" that is said not to receive from the Lord, and so that is blamed. Now who is "that man" -- "he that wavereth" or "if any of you etc."? The whole context excludes him that merely "lacketh wisdom" from blame: blame here attaches not to the absence of wisdom, but to the failure to ask for it, or to the asking without faith. Therefore the constructions (a) and (b) require "that man" to mean the waverer. As an independent proof that he is meant, it is urged that "that man" is itself a reproachful designation.

Undoubtedly it might be so employed; but St James' usage does not favour the supposition. He has the same word for man (anthropos) in six other places, but nowhere with a trace of reproach and apparently

always in emphatic opposition to other beings. Thus the opposition is to God's other "creatures" in [95]i. 19; to "the devils" in [96]ii. 20 and probably [97]24; to "every kind of beasts etc." in [98]iii. 8 f.; to beings not "of like passions" [99]v. 17; and so here to "the Lord." Likewise there is no force in a cumbrous reproachful description (ho anthropos ekeinos) thus closely preceding an explicit rebuke: in Mt. xii. 45; xxvi. 24 the weight of the words is in harmony with the peculiar solemnity of the subjects. If no reproach is implied, the phrase is still more inexplicable by Greek usage as applied to the person last mentioned.

On the other hand, if he that "lacketh wisdom" be intended, all difficulty vanishes. The obvious way of setting aside the last person and pointing back to the person mentioned before him would be in Greek the use of the pronoun "that" (ekeinos); and the insertion of "man" we have already seen to be explained by the opposition to "the Lord." Since then "that man" must naturally mean him that merely "lacketh wisdom," and so cannot be identified with the subject of rebuke, the constructions (a) and (b) (of which (b) is certainly the more natural) are excluded, and the two verses become one unbroken sentence. I am not aware of any intrinsic advantage of the constructions (a) or (b) that would lead us to set aside this conclusion, though habit makes us assume a pause at the end of [100]v. 7. Perhaps a feeling that the words "unstable in all his ways" must denote a punishment, not a sin, may have introduced the construction (a) into late MSS. of the Vulgate (inconstans est), and so into A.V.: in reality this instability is strictly neither sin nor punishment, but in some sense the transition from the one to the other. The position of the verb (in the Greek) at the beginning of the clause is explained by the length and elaborateness of its subject.

Although the man deficient in wisdom is not directly rebuked, the form of the sentence implies that he is concerned in the words spoken of others. Though not assumed to be a waverer, he is virtually warned that he may easily become liable to the reproach, and reminded of the nature of his relation as a "man" to "the Lord" of men.

8. aner, man] A different word from that used in [101]v. 7, and wholly without emphasis.

dipsuchos, of two minds] The image of dipsuchos (lit. "two-souled") represents either dissimulation (suggested to modern ears by "double-minded" in A.V.), or various kinds of distraction and doubt. Here faithless wavering is obviously meant, the description in [102]verse 6 being made more vivid by an additional figure. Perhaps, as Calvin suggests, there is an intentional contrast with the manner of God's giving; "graciously" (aplos) being according to the primitive meaning of the Greek "simply": *Ita erit tacita antithesis inter Dei simplicitatem, cujus meminit prius, et duplicem hominis animum. Sicut enim exporrecta manu nobis Deus largitur, ita vicissim sinum cordis nostri expansum esse decet. Incredulos ergo, qui recessus habent, dicit esse instabiles etc.* There may also be an allusion to "loving God with all the soul" or "the whole soul," *en hole te psuche sou* (Deut. vi. 5; Mt xxii. 37). The idea was familiar to the Greeks (*dicha thumon* or *noon echein* etc.) from Homer and Theognis (910 Bergk); cf. Xenoph. *Cyropaed.* vi. 1. 41. It appears less distinctly in 1 Kings xviii. 21, and perhaps 1 Chr. xii. 33 (Heb. "a heart and a heart," not LXX.). We are reminded of St James by *Ecclus. i. 28*, "Disobey not the fear of the Lord, and approach Him not with a double heart" (*en kardia disse*).

The word itself *dipsuchos dipsuchia, dipsuchoe*) occurs here and [103]v. 8 for the first time. It is sprinkled over the early Fathers rather freely, and is found occasionally in later times in the novelist

Eustathius (viii. 7; xi. 17 f.), as well as in ecclesiastical writers.

Probably all drew directly or indirectly from St James (Philo, Fragm. ii. 663 Mangey, uses dichonous epamphoteris, where St John Damascene has the heading peri deilon kai dipsuchon). The early references are Clem. I. 11, 23; in both cases distazontes is added as if to explain an unfamiliar word: the latter passage (talaiporoi eisin hoi dipsuchoi, hoi distazontes te psuche k.t.l.) seems quoted from an earlier writing (as it is likewise in Ps.-Clem. II. 11); the reference in this passage is conjectured by Lightfoot to be to the prophecies of Eldad and Medad referred to in Hermas, Vis. ii. 3, and therefore current early at Rome: they are said to have prophesied to the people in the wilderness, so that it is probably a Jewish, though possibly a Christian, book; Ep. Barnab. 19 (cf. dignomos, diglossos ib.; diplokardia 20); Const. Ap. vii. 11 ("Be not of two minds in thy prayer (doubting) whether it shall be or not (cf. Herm. Vis. iii. 4. 3); for the Lord saith to me Peter upon the sea, O thou of little faith, wherefore didst thou doubt?"); Ps.-Ignat. ad Heron. 7; Hermas passim; and Didache Ap. iv. 4 ou dipsucheseis poteron estai e ou (whence the usage in Barnabas, Hermas, and Const. Ap.). The reproof to Peter literally "on the sea" (oligopiste, eis ti edistasas; Mt. xiv. 31) may have been present to St James' mind, as he had just drawn a comparison from the sea, ak. en pasais t. hodois autou] As "a man of two minds" is a slightly varied repetition of "he that wavereth," in like manner "unstable in all his ways" answers to "like a rough sea etc." This parallelism is in itself enough to prove that the absence of the conjunction after "two minds" is expressive, and denotes not simple co-ordination but sequence: "a man of two minds and so unstable in all his ways." akatastatos, unstable] Things properly are called akatastata, when they do not follow an established order of any kind (kathestekota: cf.

Aristot. Probl. xxvi. 13). The word is rarely applied to persons. Polybius (cf. Demosth. de fals. legat. p. 383) seems to mean by it "fickle" or "easily persuaded" (vii. 4. 6); he couples the substantive with madness (mania) a few lines further on. Other examples are Epictetus (Diss. ii. 1. 12: phobesetai, akatastatesei, tarachthesetai) "in a state of trepidation"; Pollux "fickle" (vi. 121), and also "disorderly," i.e. "stirring up disorder" (vi. 129); the translators of the O.T. "staggering" or "reeling": Gen. iv. 12 (Sym.) anastatos kai akatastatos with varr., saleuomenos kai akatastaton (stenon kai tremon LXX.), Lam. iv. 14 (Sym.), akatastatoi egenonto LXX.) tuphloi en tais exodois, Isa. liv. 11 (LXX.), "tossed with tempest" (A.V.), of Zion compared to a ship, and apparently Hos. viii. 6 (Sym.) where the "Quinta Editio" has rhembeuon; Plut. II. 714 E, says that wine makes t. gnomen episphale kai akatastaton; cf. Skotomaina nux estin en he mainetai kai akatastatei ta ourania in Etym. Magn. 719, 34. The verbal resemblance of Tob. i. 15 (ebasileusen Sennacherim ho huiois ant' autou, kai hai hodoi autou [al. hai hod. tes Medias] hekatastatesan [so B; A katestesa, 'apestesan], kai ouketi hedunasthen poreuthenai eis ten Median) is curious but hardly more: the meaning seems to be "his roads" (possibly "his ways of government") "were full of disorder and therefore unsafe."

On the whole it can scarcely be doubted that St James intended, or at all events had in view, the physical meaning of akatastatos employed by the translators of the O.T.; so that the two leading words of the phrase make up a vigorous metaphor, "staggering in all his ways." But the English word "staggering" hardly suits the tone of the verse; and "unsteady" has other disturbing associations. "Unstable" (A. V.), though somewhat feebler than the Greek, must therefore be retained, and has the advantage of covering the alternative meaning "fickle." Compare

Ecclus. ii. 12, "Woe to cowardly hearts and faint hands, and a sinner that walketh upon two paths."

en pasais tais hodois autou, in all his ways] Hodois retains its original force as "roads" or "journeys" more distinctly than the English equivalent. "In all his ways" is perhaps, as Bede says, in prosperity and adversity alike; whether suffering trial or not, he has no firm footing. The formula occurs Ps. xci. 11 and elsewhere.

The last two sentences may be thus paraphrased: "A prayer for wisdom, to be successful, must be full of trust and without wavering. Wisdom comes not to him that asks God for it only as a desperate chance, without firm belief in His power and cheerful willingness to give. Such a one is always tossed to and fro by vague hopes and fears; he is at the mercy of every blast and counterblast of outward things. While he allows them to hide from him the inner vision of God's works and ways, he cannot go straight forward with one aim and one mind, and therefore lacks the one condition of finding wisdom; he is a stranger to that converse with God, in which alone the mutual act of giving and receiving can be said to exist."

A passage of Philo deserves to be appended; much of the context is necessarily omitted. "Whatsoever things nature gives to the soul need a long time to gain strength; as it is with the communication of arts and the rules of arts by other men to their pupils. But when God, the fountain of wisdom, communicates various kinds of knowledge (tas epistemias) to mankind, He communicates them without lapse of time (achronos); and they, inasmuch as they have become disciples of the Only Wise, are quick at discovering the things which they sought. Now one of the first virtues thus introduced is the eager desire of imitating a perfect teacher, so far as it is possible for an imperfect being to imitate a perfect. When Moses said (to Pharaoh, Ex. viii. 9)

Command me a time that I may pray for thee and thy servants etc.,' he being in sore need ought to have said, Pray thou at once.' But he delayed, saying, To-morrow,' that so he might maintain his godless feebleness (ten hapaloteta tes atheotetos) to the end. This conduct is like that of almost all waverers (epamphoteristais), even though they may not acknowledge it in express words. For, when any undesired event befalls them, inasmuch as they have had no previous firm trust in the Saviour God, they fly to such help as nature can give, to physicians, to herbs, to compound drugs, to strict regimen, in short to every resource of perishable things. And if a man say to them, Flee, O ye wretched ones, to the only Physician of the maladies of the soul, and forsake the help which mutable (pathetes) nature can give,' they laugh and mock with cries of To-morrow,' as though in no case would they supplicate the Deity to remove present misfortunes" (De Sacrif. Ab. et Caini, 17-19).

⁹Kauchastho de [ho] adelphos ho tapeinos en to hupsei autou, ¹⁰ho de plousios en te tapeinosei autou, hoti hos anthos chortou pareleusetai.

¹¹aneteilen gar ho helios sun to kausoni kai exeranen ton chorton, kai to anthos autou exepesen kai he euprepeia tou prosopou autou apoletō; houtos kai ho plousios en tais poreiais autou maranthesetai.

9-11. A return to the original theme of [104]v. 2, bringing in the characteristic contrast of rich and poor as a special application of the principle of rejoicing in trials. There is probably a reference to the Beatitudes such as they appear in St Luke (vi. 20, 24). An indirect opposition (marked by But and also by the brother) to the waverer of [105]v. 8 is doubtless also intended. Poverty, riches, and the change from one to the other may be among the "ways," in all of which the waverer is found unstable.

9. The order in the Greek is important. ho adelphos belongs equally to

ho tapeinos and ho plousios, so that "let the brother boast" is common to both verses. As St James bids his "brethren" count it all joy when they fell in with trials, so he here points out the appropriate grounds of boasting to each member of the brotherhood, the body who might be expected to take a truer view of life than the outer world.

kauchastho, glory] In the O.T. and Ecclus. "glorying" or "boasting" drops altogether its strict sense, and signifies any proud and exulting joy: so hthll (epainoumai) Ps. xxxiv. 3; lxiv. 11 etc.; and kauchomai Ps. v. 11; cxlix. 5; Ecclus. xxxix. 8 etc. In the N.T. the word is confined to the Epp. and common there; but rarely loses its original force, probably out of St James only in the parallel Rom. v. 2, 3, 11 and in Heb. iii. 6; in other apparently similar cases the effect is produced merely by obvious paradox. Possibly the extension had its origin in Jerem. ix. 23 f., quoted 2 Cor. x. 17. Here kauchastho repeats the charan of [106]v. 2 with a slight change, meaning joy accompanied with pride.

tapeinos, of low estate] Poverty is intended, but poverty in relation to "glorying" and contempt, a state despised by the mass of mankind. Tapeinos means indifferently "poor" and "poor in spirit" i.e. "meek," two notions which the later Jews loved to combine: it is often used in both senses in Ecclus.

to hupsei autou, his height] Not any future elevation in this or the other world, but the present spiritual height conferred by his outward lowness, the blessing pronounced upon the poor, the possession of the Kingdom of God. Continued poverty is one of the "trials" to be rejoiced in.

10. te tapeinosei autou, his being brought low] Suffering the loss not of wealth only, but of the consideration which wealth brings.

Tapeinosis might mean "low estate," as in the LXX.(and Lk. i. 48 from 1

Sam. i. 11); but St James' language is not usually thus incorrect, and the classical sense is borne out by the context. The correlation with [107]v. 9 is not meant to be exact. The rich brother is to glory in his being brought low whenever that may be, now or at any future day (see [108]v. 1). If the "trials" of the times included persecution, the rich would be its first victims. This is a marked feature in the persecution of the Jews by the mob of Alexandria under the Emperor Gaius (Philo, Leg. ad Gai. 18; e.g. *penetas ek plousion kai aporous ex euporon gegenesthai meden adikountas exaiphnes kai anoikous kai anestious, exeosmenous kai pephugadeumenous ton idion oikion k.t.l.*).
 hoti, since) This introduces not an explanation of being brought low, but one reason why the rich brother should glory in it, or more strictly why he should not be startled at the command to glory in it. Perfection ([109]v. 4) is assumed to be his aim: our Lord taught that riches are a hindrance in the way of perfection (Mt. xix. 21 ff.): and this doctrine loses no little of its strangeness, when the separable, and so to speak accidental, nature of riches is remembered.
 hos anthos chortou, as the bloom of grass] Taken from the LXX. rendering of Isa. xl. 6: *pasa sarx chortos pasa doxa anthro'pou hos anthos chortou*. *chortos*, properly "fodder," means in the LXX. such grass, or rather herbage, as makes fodder. It stands rightly for *chotsyr* (cf. Job xl. 15), in the first place here as in the two following verses. But *anthos chortou* is put for *tsyts hsdh*, which is rightly translated *anthos tou agrou*, "the flower of the field," in the parallel Ps. ciii. 15. The LXX. nowhere else translate *sdh* by *chortos*, nor will it bear that meaning: hence *chortou* is merely an erroneous repetition. The unique image taken from the flower of grass had therefore an accidental origin, though it yields a sufficient sense.
 Grass is frequently used in the poetical books of the O.T. to

illustrate the shortness of life, or the swift fall of the wicked. To understand the force of the image we must forget the perpetual verdure of our meadows and pastures under a cool and damp climate, and recall only the blades of thin herbage which rapidly spring up and as rapidly vanish before the Palestine summer has well begun. By "the flower of the field" the prophet (and the LXX. translator) doubtless meant the blaze of gorgeous blossoms which accompanies the first shooting of the grass in spring, alike in the Holy Land and on the Babylonian plain (Stanley Sin. and Pal. 138 f.; Layard Nineveh i. p. 78).

pareleusetai, pass away] Parerchomai and "pass" answer strictly to each other in their primary and their metaphorical senses: the Greek word here, as often in classical writers, means to "pass away," i.e. pass by and so go out of sight; it is employed in precisely similar comparison, Wisd. ii. 4; v. 9.

Which passes away, the rich man or his riches? Notwithstanding the form of the sentence, we might be tempted by the apparent connexion with [110]v. 9 to say his riches (ho ploutos included in ho plousios). But in that case the only way to avoid unmeaning tautology is to take the comparison as justifying the mention of impoverishment rather than the exhortation to glorying in impoverishment; "let the rich man glory in his being brought low, for brought low he assuredly will be, sooner or later." This gives an intelligible sense; but no one having this in his mind would have clothed it in the language of vv. [111]10, [112]11. St James must therefore mean to say not that riches leave the rich man but that he leaves his riches. This is the interpretation suggested by the natural grammar of [113]v. 10, and no other will suit the last clause of [114]v. 11.

But a difficulty remains. St James would hardly say that the rich man is more liable to death than the poor, and the shortness of life common

to both is in itself no reason why the rich should glory in being brought to poverty. Probably the answer is that St James has in view not death absolutely but death as separating riches from their possessor, and shewing them to have no essential connexion with him. "Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away: his glory shall not descend after him" (Ps. xlix. 16, 17). "Whose shall those things be which thou hast provided?" (Lk. xii. 20). The perishableness was familiar to heathens of all nations: cf. Horace Od. ii. 14 "Linquenda tellus et domus et placens Uxor; neque harum, quas colis, arborum" etc. The argument goes no further than to lower the relative value set upon wealth, and cannot by itself sustain the exhortation of [115]v. 10. But the exaggerated estimate of wealth here combated involved much more than exaggeration. It set up riches as the supreme object of trust and aspiration, and fostered the vague instinct that there was a difference of nature corresponding to the distinction of rich and poor. Thus in effect it substituted another god for Jehovah, and denied the brotherhood of men. To a rich man in this state of mind the lesson of the prophet was a necessary preparation for receiving the teaching of Christ.

11. aneteilēn, riseth] This is the common classical (gnomic) aorist of general statements founded on repeated experience. There is no clear instance of this use in the N.T. except here and [116]v. 24. Rapid succession is perhaps also indicated by the series of aorists, though too strongly expressed in A.V. Not unlike is Ps. civ. 22, aneteilēn ho helios, kai sunechthesan (so all MSS. except B). sun to kausōni, with the scorching wind] A rare word in ordinary Greek, and there chiefly used for some very inflammatory kind of fever (kausōnos, thetmes -- Suid. where Bernhardt refers to Herod. Epim. p.

196); in Athen. iii. p. 73 A it denotes noontide heat. This seems also to be the meaning in Gen. xxxi. 40 (A all.; kaumati E) and Song of 3 Child. 44 (A Compl. al.³; kauma B all., kausos all.); also in Mt. xx. 12; Lk. xii. 55 (aestas latt.); and perhaps Isa. xlix. 10, where the Hebrew has nothing to do with wind.

On the other hand in the O.T. kauson is a frequent translation of qdym (often also rendered notos) the east wind of Palestine (the Simoom) destructive alike by its violence and its dry heat acquired in passing over the desert. This sense alone occurs in all the chief Greek translations of the O.T., and again apparently in Ecclus. and Judith. The only trace of it out of the Bible is in the Schol. to Aristoph. Lysist. 974, where a whirlwind is probably intended. St Jerome on Hos. xii. 1 recognises both senses ("sequique kausona, hoc eat aestum," and further on "sequuntur kausona, id est ariditatem sive ventum urentem"), describing the wind as "injurious to the flowers and destroying every budding thing." Again on Ezek. xxvii. 26 he notices willowy, "which we may translate burning wind," as an appropriate rendering of qdym ("Auster"), and then goes on to refer to Mt. xx. 12 with apparently only the heat in view ("totius diei calorem et aestum"). On the whole there can be little doubt that the O.T. sense is that intended here ("the sun with the scorching wind"). In Jonah iv. 8 the east wind (kauson) that beat upon Jonah rose with the sun. For its effects on vegetation see Gen. xli. 6, 23, 27; Ezek. xvii. 10; xix. 12. It is said to blow from February to June [v. Enc. Bib. pp. 5304 f.].

exepesen, fadeth away] This is one of the words in this verse derived from Isa. xl. 7, where (as in xxviii. 1, 4) it stands for nvl, to fade or droop away. The notion of dropping off is not distinctly contained in the Hebrew, as it is in Job xiv. 2; xv. 33, where ekpipto is equally applied to flowers. The strictest parallel is Job xv. 30 in the LXX.,

but the Hebrew is different. Possibly various metaphors combined (cf. Fritzsche Rom. ii. 281) to give ekpipto its genuine Greek sense of ending in failure or nothingness; so Ecclus. xxxi. 7; Rom. ix. 6; and the "received" reading of 1 Cor. xiii. 8. But the same force belongs to the root prior to all special applications. pipto itself has a hardly distinguishable sense (to "fail" as well as to "fall"), which is associated with parerchomai [117]v. 10) in Lk. xvi. 17. Hence exepesen was probably intended to convey, and will certainly bear, the sense of withering away rather than falling off.

7) he euprepeia tou prosopou autou, the glory of its pride] Each of the principal words will bear two renderings. Euprepeia might mean "comeliness," "grace," "beauty." Prosopon might be simply the face' of the grass or flower, by a common metaphor for its outward appearance or fashion.' Euprepeia, however (used in O.T. for various Hebrew words), usually includes a notion of stateliness, or majesty. So Ps. xciii. 1, ho kurios ebasileusen, euprepeian enedusato; Ps. civ. 1, exomologesin kai euprepeian eneduso (' , B); Jerem. xciii. 9, egenethen hos aner suntetrimmenos . . . apo prosopou Kuriou kai apo prosopou heuprepeias doxes autou: Bar. v. 1 endusai (Ierousalem) ten euprepeian tes para tou theou doxes eis ton aiona: Wisd. v. 16, to basileion tes euprepeias: Wisd. vii. 29, estin gar haute (sophia) euprepestera heliou: etc.

The varied figurative use of pnyon ("face") in the O.T. was closely followed in the LXX. by prosopon, which brought in with it from prior, though late, Greek usages the secondary notion of a person in a drama, or a representative. In late Jewish Greek the old Hebrew idiom to "accept the face" (i.e. "receive with favour") obtained fresh extensions, and thus in various ways the associations of the word prosopon became more complex. It seems to mean a "person" ("personage"), as the possessor of dignity or honour, in Ecclus. xxxii.

(xxxv.) 15 (12), me epeche thusia adiko, hoti kurios krites estin kai ouk estin par' auto doxa prosopou, i.e. "the glory which distinguishes one person from another has no existence in His sight." Compare Wisd. vi. 7, ou gar huposteleitai prosopon ho panton despotes, oude entrapesetai megethos Not unlike is Ecclus. xxix. 27, exelthe, paroike, apo prosopou doxes: cf. 2 Macc. xiv. 24, kai eichen ton loudan dia pantos en prosopo, psuchikos to andri prosekeklito. "Person" in this rather loose sense would accordingly seem to be the most exact translation here, but would involve too harsh a figure in English; and "pride" nearly expresses what is meant.

On the whole clause cf. Isa. xxviii. 1-5. The rendering here given has the advantage of recalling [118]v. 9 ("glorying," "low estate," "height").

maranthesetai, wither away] Marainomai denoted originally the dying out of a fire (cf. Aristot. de vita et morte, 5), but came to be used of many kinds of gradual enfeeblement or decay. In classical Greek there are but slight traces of its application to plants (Plutarch, Dion, 24; Lucian, de Domo, 9; Themistius, Or. xiii. p. 164 C, anthos amudron aretes marainesthai). But this is the exact sense in Wisd. ii. 8; and Job xxiv. 24, emaranthe hosper moloche (al. chloe) en kaumati e hosper stachus apo kalames automatos apopeson, which curiously resembles the text. Hence probably also the meaning "scorch" in the only remaining instance in the O.T. and Apocrypha, Wisd. xix. 20.

The idea of gradual passing away, which is characteristic of the classical use, is out of place here, where the rapid disappearance of the grass is dwelt upon. The fitness of the word comes solely from its association with the image just employed: it can mean no more than "die or vanish as the grass does."

poreiais, goings] The known evidence for the reading poreiais is

insufficient; but in any case it is merely a variation of spelling.

There is no authority for the existence of a word *poria* signifying "gain" (*porismos*), which is a blunder of Erasmus founded on a false analogy of *aporia* and *euporia*. *Poreia* means a "journey," and is very rarely used in any secondary sense, unless by a conscious metaphor indicated in the context. The only clear cases discoverable are Ps. lxxviii. 24; (Isa. viii. 11;) and Hab. iii. 6 (whence the interpolation in Ecclus. i. 5). This is the more remarkable as *triboi* and *hodoi* are abundantly so used in the LXX. Herder's ingenious suggestion that there is an allusion to travelling merchants (as undoubtedly [119]iv. 13 f.) has great probability. At all events the common interpretation of "goings" as a mere trope for "doings" seems too weak here. The force probably lies in the idea that the rich man perishes while he is still on the move, before he has attained the state of restful enjoyment which is always expected and never arrives. Without some such hint of prematurity the parallel with the grass is lost.

The addition of the elaborate description in [120]v. 11 to the simple comparison in [121]v. 10 seems to shew how vividly St James' mind had been impressed by the image when himself looking at the grass: what had kindled his own imagination he uses to breathe life into the moral lesson. In the last clause of the verse he returns, as it were, from the contemplation to his proper subject, and ends with an echo of the last words of [122]v. 8.

"Let God alone be thy boast and thy greatest praise (Deut. x. 21), and pride not thyself upon riches, neither upon honour, neither etc., considering that these things . . . are swift to change, withering away (*marainomena*) as it were before they have fully bloomed." Philo, de vict. off. 10 (ii. 258).

^12 Makarios aner hos hupomenei peirasmon, hoti dokimos genomenos

lepsetai ton stephanon tes zoes, hon epengeilato tois agaposin auton.

12. The parenthesis (vv. [123]5-[124]11) ended, St James returns to his first theme, trials. He has dealt with them (vv. [125]3, [126]4) as to their intended effects on human character, as instruments for training men to varied perfection. He has spoken (vv. [127]5-8) of the process as one carried on through a wisdom received from God in answer to trustful prayer, depending therefore on a genuine faith, which in its turn depends on a true knowledge of God's character. He has spoken (vv. [128]9-11) of the true estimate of poverty and riches, or rather of the contempt and honour which they confer, as characteristic of the right mind towards men, which should accompany and express the right mind towards God. Now he returns to trials, once more in relation to God, but from quite a new point of view, not as to their effects on character, but as to the thoughts which they at the time suggest to one who has no worthy faith in God.

makarios, happy] Not "blessed," but as we say "a happy man." Cf. its use in the Psalms (e.g. i. 1) and in the Beatitudes. St James drops the paradoxical form of the original theme in [129]v. 2. Not now trial, but the patient endurance of trial is pronounced "happy." Thus the explanations in vv. [130]3, [131]4 are incorporated with the primary exhortation in [132]v. 2.

hupomenei, endureth] Not "has to bear," but "bears with endurance," the verb recalling hupomonen ([133]v. 3). So Mt. xxiv. 13; Mk xiii. 13 compared with Lk. xxi. 19. In 1 Pet. ii. 20 the force is very apparent. The phrase Makarios ho hupomenon (B: hupomeinas A, etc.) occurs Dan. xii. 12 (Thdn). Compare [134]v. 11.

dokimos, approved] Again this word recalls the dokimion of [135]v. 3. It means one who has been tested, as gold or silver is tested (Zech. xi. 13, LXX.; cf. Ps. lxi. 10), and not found wanting. "Approved" is

not quite a satisfactory rendering in modern English, though it is the best available here. "Proved" or "tried" in their adjectival sense would be less ambiguous, if the form of the sentence did not render them liable to be taken for pure participles, expressing not the result but the process of trial.

ton stephanon tes zoes, the crown of life] The precise force of this phrase is not easy to ascertain. One of the most ancient and widely spread of symbols is a circlet round the head; expressing chiefly joy or honour or sanctity. There are two principal types, the garland of leaves or flowers (stephanos) and the linen fillet (diadema, mitra). From one or other of these two, or from combinations of both, are probably derived all the various "crowns" in more durable or precious materials, sometimes enriched with additional ornaments or symbols. Each type is represented by a familiar instance. The chaplet with which the victor was crowned at the Greek games is a well-known illustration as used by St Paul. A fillet under the name of "diadem" was one of the insignia of royalty among the Persians, and was adopted by the Greek and Graeco-Asiatic kingdoms after Alexander. This ancient original of the modern kingly crown is never called stephanos in classical Greek; but the same Hebrew word *trh*, which is always rendered stephanos by the LXX., denotes some royal headdress of gold (shape unknown) in 2 Sam. xii. 30 (the golden crown of the Ammonite king taken at Rabbah) || 1 Chr. xx. 2; (Ps. xxi. 3;) Esth. viii. 15; as well as the symbol of glory, pride, or beauty (cf. Lam. v. 16), stephanos sometimes standing alone, sometimes being followed by a defining word (stephanos, doxes, truphes, kaucheseos, tes hubreos, kallous, chariton; Eccclus. vi. 31; xv. 6). This idiom clearly comes from the general popular use of chaplets, not from any appropriation to particular offices.

Which then of the various uses of crowns or chaplets has supplied St

James with his image? In such a context we should naturally think first of the victor's crown in the games, of which St Paul speaks. On the other hand, the O.T. contains no instance of that use (it would be impossible to rely on the LXX. mistranslation of Zech. vi. 14, *ho de stephanos estai tois hupomenousin*, really the proper name Helem); and apparently the Apocrypha has no other instance than the description of virtue, in Wisd. iv. 2, which *en to aioni stephanephorousa pompeuei, ton ton amianton athlon agona nikesasa*. In any case we must take St James' use with that of St John in Apoc. ii. 10, where again we have the crown of life. The phrase probably came from Jewish usage not now recorded. But when the two contexts are compared it is difficult to doubt that the Greek victor's crown is an element in the image. Even in Palestine Greek games were not unknown; and at all events St James writing to the Dispersion, and St John to the Churches of Proconsular Asia, could have no misgiving about such an allusion being misunderstood. There is of course no thought of a competitive contest; all alike might receive the crown. It is simply the outward token of glad recognition from the Heavenly Lord above, who sits watching the conflict, and giving timely help in it. It expresses in symbol what is expressed in words in the greeting, "Well done, good and faithful servant!" The martyrs of Vienna and Lugdunum are said in the well-known epistle (Euseb. H. E. v. 1. 36) to receive "the great crown of incorruption" as "athletes." "The crown of incorruption" is also spoken of in the Mart. Polyc. 17, 19. (So also Orac. Sibyll. ii. pp. 193, 201, quoted by Schneckenburger.)

Life is itself the crown, the genitive being that of apposition. There is no earlier or contemporary instance of this genitive with stephanos, except 1 Pet. v. 4: but the form of expression recalls Ps. ciii. 4.

"Life" is probably selected here in contrast to the earthly

perishableness dwelt on in vv. 10 f. But it does not follow that perpetuity is the only characteristic in view. Fulness and vividness of life are as much implied. The life is an imparting of God's life: "enter thou into the joy of thy Lord [16] " The idea cannot be made definite without destroying it. The time when the reception of the crown of life begins is likewise not defined, except that it follows a period of trial. Its fulness comes when the trials are wholly passed.

hon epengeilato, which He promised] "The Lord" is a natural interpolation. The subject of the verb is to be inferred from the sense rather than fetched from [136]v. 5 or [137]7; it is doubtless God. The analogy of [138]ii. 5 shews that words of Christ would be to St James as promises of God; and such sayings as that in Mt. xix. 29; Lk. xviii. 29 f. may be intended here. But equally pertinent language may be found in the O.T., as Ps. xvi. 8-11, where the comprehensive idea of "life" well illustrates that of St James: see also Prov. xiv. 27; xix. 23.

Zeller (Hilgenfeld, J. B. 1863, 93 ff.) tries to shew that the reference here is to the Apocalypse passage. Probably the promise comes from Deut. xxx. 15, 16, 19, 20.

tois agaposin auton, them that love Him] This phrase is common in the O.T., usually joined with "keeping of God's commandments"; but singularly absent from the prophets (exc. Dan. ix. 4), who speak much of God's love to men. Here see Ps. xxxi. 23; cxlv. 20; also Eccclus. xxxi. 19; Bel and Drag. 38. As St James describes endurance as leading to the crown promised to those who love God, he must have regarded it as at least one form, or one mark, of the love of Him. But then all the preceding verses shew that he considered endurance when perfected to involve trust in Him, unwavering conviction of His ungrudging goodness, and boasting in that low estate which Christ had de-dared to be height in His Kingdom. Probably, specially chosen, the words sum up in the

Deuteronomic phrase adopted by Christ the Law as towards God (Deut. vi. 5, ap. Matt. xxii. 37 || Mk. xii. 30 || Lk. x. 27), just as we have the second part of the Law in [139]ii. 8, conforming with St James' treatment of the Law as spiritualised in the Gospel.

Agapōsin in 1 Cor. ii. 9 is substituted for hupomenōin eleon in Isa. lxiv. 4. Compare Jam. ii. 5 (on which see Exod. xix. 5, 6); Rom. viii. 28 (t. ag. ton theon); 2 Tim. iv. 8 (t. hegap. t. epiphaneian autou); also the use of 'hv itself in Ps. xl. 17 || lxx. 5 (hoi ag. to soterion sou).

^13medeis peirazomenos legeto hoti Apo theou peirazomai; ho gar theos apeirastos estin kakon, peirazei de autos oudena.

13. In contrast to him who endures trial, bears it with hupomōne, and thereby receives life, the opposite way of meeting trial, yet accompanied with a certain recognition of God, is to yield and play a cowardly and selfish part, and to excuse oneself by throwing the blames on God as the Author of the trial. Of course this, like most of the ways rebuked by St James, is a vice of men whose religion has become corrupt, not of men who have none at all.

As far as the first clause is concerned, the use of language is easy.

The peirazomenos of [140]v. 13 takes up the peirasmon; of [141]12, and that the peirasmois of [142]2. Peirasmos is still simply "trial,"

"trying," the sense of suffering being, as we saw, probably latent, as in Eccus., but quite subordinate.

apo theou, from God] Not a confusion of apo and hupo, which would be unlike St James' exactness of language; the idea is origin not agency: "from God comes my being tried." The words in themselves are ambiguous as to their spirit. They might be used as the justification of faithful endurance: the sense that God was the Author of the trial and probation would be just what would most sustain him, as the Psalms shew. But here

the true phrase has been corrupted into an expression of falsehood. The sense of probation, which implies a personal faith in the Divine Prover, has passed out of the word *peirazomai*: just as God's giving was; thought of nakedly, without reference to His gracious ungrudging mind in giving, so here His proving is thought of nakedly, without reference to His wise and gracious purpose in proving. Somewhat similar language occurs in *Ecclus. xv. 11, 12.*

peirazomai, tempted or tempted by trial] Now comes the difficulty: we have passed unawares from the idea of trial to that of temptation, by giving what is apparently a neutral, practically an evil, sense to "trial." Trial manifestly may have either result: if it succeeds in its Divinely appointed effect, it results in perfectness: but it may fail, and the failure is moral evil. If we think of it only in relation to this evil when referring it to God, we mentally make Him the Author of the moral evil, in other words a tempter.

We are so accustomed to associate the idea of temptation with *peirasmos*, that we forget how secondary the sense is. It is worth while to see what evidence it has from usage. We saw that the only O.T. and Apocryphal senses are: (1) trying of men by God (good); (2) trying of God by men (evil); (3) trying of men by man, which may be either neutral as in the case of the Queen of Sheba, or with evil purpose, but not properly a "temptational" purpose, as those who tried to entangle our Lord in His words. But the N.T. has another use. Three times in the Gospels the idea of tempting comes in, not as the sole sense but still perceptibly; viz. in the Temptation, the Lord's Prayer, and "Watch and pray, that ye enter not into temptation" (*Mt. xxvi. 41* and parallels).

To see the exact force and connexion we must go back to the O.T. In Genesis God stands face to face with Abraham; He alone is visible as trying him. But not so later. The Book of Job does not apply the words

"try," "trial" (Heb. or Gk) to Job: but it is a record of a typical trial, recognised as such in Jam. v. 11; and while the result of the trial is perfectly good, the agency of Satan is interposed: the same process is carried on for his evil purpose and for God's good purpose, so that he is an unconscious tool in God's hand.

Exactly similar is the passage in Lk. xxii. 31, on Satan desiring to have the apostles to sift them as wheat: his evil purpose there stands in subordination to the Divine purpose for perfecting Apostleship.

Probably so also in the Temptation: Mt. iv. 1 *peirasthenai* (*peirazomenos* Mk i. 13, Lk. iv. 2) *hupo tou diabolou* (*Satana* Mk i. 13), i.e. the appointed probation of the Messiah takes place through the adversary who strives to tempt Him with the ways of false Messiahship. But in Mt. we have further *ho peirazon*, and this in connexion with 1 Thess. iii. 5, *me epeirasen humas ho teirazon*, probably means not the Divinely ordained agent of probation, but he who tries with evil intent, i.e. the Tempter, "lest it prove that ye have been tried by the Tempter" (by him and not by God only). Cf. 1 Cor. vii. 5 (1 Cor. x. 13; Gal. vi. 1 are not certain); also *peirasmos* 1 Tim. vi. 9; 2 Pet. ii. 9; Apoc. iii. 10.

So also in the Lord's Prayer *peirasmon* doubtless starts from trial, but trial considered as a source of danger rather than of effectual probation, as seems to be implied by the antithesis of (masc.) *tou ponerou*. The Lord's Prayer virtually rules the sense of *me eiselthete* (Mt. xxvi. 41 and parallels). This implication of evil in the idea of trial apparently came from this idea of Satan's part in Divine trials. Thus the notion is not so much tempt in the sense of "allure," "seduce," as "try with evil intent."

It is difficult to find traces of Jewish influence going as far as the N.T. goes, but we do find "trial" with an evil sense attached, as the

Evening Prayer in Berachoth 60 B, where sin, transgression, trial, disgrace stand in a line (cf. Taylor 141 f.).

apeirastos . . . kakon, untried in evil] The meaning of apeirastos has been much discussed. It appears in this shape in St James for the first time in Greek literature, though Boeckh has recognised it in the shortened apeiratos (as thaumastos, thaumatos, etc.) of Pindar, Olymp. vi. 54. The preceding words at first sight suggest an active force "incapable of tempting to evil" (so Origen on Exod. xv. 25). A few cases of verbals in -tos in an active sense governing cases occur, but only in the tragedians. Aprosdoketos (Thuc.) and apraktos with two or three other doubtful instances are used actively by prose writers, but without governing a case. Considerable internal evidence would therefore be required before such a sense could be accepted here, while in fact it would reduce the next clause to an unmeaning repetition. Apeirastos therefore, being from peirazo, ought in strictness to be only a true passive, "not tried or tempted," "unattempted" (so Joseph. B. J. vii. 8. 1, met' ergon apeiraston paraleipontes; Galen, in Hip. Aph. i. 1 [xvii. B 354 ed. Kühn] peirasthai ton apeiraston ouk asphales, or "incapable of being tried or tempted": and ap. kakon might well be "incapable of being tempted by evil things," i.e. virtually "to evil," though the phrase would in this sense be singular; so apparently Ps.-Ignat. ad Philip. 11 pos peirazeis ton apeiraston; (? Leuc.) Act. Joh. 190, Zahn [c. 57* Bonnet] ho gar se (John) peirazon ton apeiraston peirazei; and a scholium in Oecumenius. In this way we gain a forcible antithesis to the following clause, but with the loss of causal connexion with the preceding.

The active and passive senses being then excluded by the context, the neuter remains, if only it can be sustained philologically. Now while peirazo belongs to Epic and to late Greek, and has no middle except

once in Hippoc. de Morb. iv. 327 T. ii. (Lob. ap. Buttm. ii. 267) [17]
, the Attics used *peirao* and also the middle *peiromai*, whence they had
the verbal *apeiratos* in both passive and neuter senses, which cannot
always be distinguished. The phrase *apeiratos kakon*, meaning "having
had no experience of evils," "free from evils," seems to have been
almost proverbial: it occurs in Diod. Sic. i. 1; Plut. Moral. 119 F;
Joseph. B. J. ii. 21, 4 (cf. iii. 4, 4): Athenag. de resur. 18 (where
the Strasburg MS. has *apeirastos*); Themist. vii. p. 92 B (Wetst.). It
is quite possible that the two forms, having the strict passive sense
in common, were at length used indiscriminately, *apeirastos* borrowing
from *apeiratos* its wider range: and so we find in Theodoret de Prov. v.
(iv. 560 Schulze), *oude gar an edeisamen, ei pantelos apeirastos auton*
(sc. venomous serpents) *he hemetera physis memenekei*. But, even without
supposing St James to have lost the distinction, we can readily
understand that he may have seized the familiar *apeiratos kakon*, and by
a permissible license substituted the kindred *apeirastos* in conformity
with the *peirazo* and *peirasmoi* of his context.

Similarly his *kaka* are not, as usual in this phrase, misfortunes, but
moral evils. In English the force is best given by the abstract
singular, "untried in evil," i.e. without experience of anything that
is evil. The argument doubtless is: -- God's own nature is incapable of
contact with evil, and therefore He cannot be thought of as tempting
men, and so being to them the cause of evil. Compare M. Aurel. vi. 1 *ho*
de tauten (ten ton holon ousian) dioikon logos oudemian en heauto
aitian echei tou kakopoiein, kakian gar ouk echei.

autos, Himself] That is, He for His part (not so others). This the
proper sense of *autos* is compatible with a neuter as well as with a
passive rendering of *apeirastos*: the order is not *autos de peirazei*.
peirazei de autos oudena] This statement cannot possibly be taken in

the original sense of peirazei. The whole passage rests on the assumption that peirasmos as trial does come from God. The word has therefore in this place acquired a tinge partly from the misuse of it in the mouth of the man excusing himself, partly from the kakon of the following clause; it means "tries" in the sense that the man talks of "trying," tries for evil, i.e. tempts.

At first sight it looks strange, taking this verse with the next, that St James in denying that God tempts is silent about Satan as the tempter, while yet he does in antithesis speak of a man's own desire as tempting him. The silence cannot possibly arise from any hesitation to refer to Satan or to his temptations: that supposition is historically excluded by the general language of the N.T. St James as a Jew of this time would be more, not less, ready than others to use such language; and it lies on the surface of the early Gospel records on which his belief was mainly founded.

It is striking that the Clementine Homilies, representing a form of Ebionism, i.e. the exaggeration of St James' point of view, lean so greatly on the idea of Satan as the tempter that they say absolutely, what St James here says only with a qualification, that God does not peirazein at all. In contrasting sayings of Christ with false teaching, it says (iii. 55) *tois de oiomenois hoti ho theos peirazei, hos hai graphai legousin, ephe, Ho poneros estin ho peirazon; ho kai auton peirasas*, probably from an apocryphal Gospel. And so on the theory that any doctrine of the O.T. which the writer thought false must be an interpolation, he calls it a falsehood (iii. 43) to say that the Lord tried Abraham, *hina gno hei hupomenei*; and (xvi. 13) with reference to Deut. xiii. 3 he boldly substitutes *ho peirazon epeirazen* for the LXX. *peirazei Kurios ho theos sou humas eidenai ei k.t.l.*

This illustrates St James' caution. He was as anxious as Hom. Clem. to

maintain at all hazards the absolute goodness of God, but he entirely believed and upheld the O.T. language. Meanwhile to have spoken here of Satan would have been only substituting one excuse for another. It was as practical unbelief to say, I sin because Satan tempts me, as to say, I sin because God tempts me. In each case it was an external power. What was needed to bring forward was the third factor, that within the man himself, and subject to his own mastery. The whole subject involved two mysteries, that of God as good in relation to evil, that of God as Providence in relation to human responsibility. Explicitly and implicitly St James recognises both sides of each antinomy: he refuses to cut either knot by the sacrifice of a fundamental truth.

^14hekastos de peirazetai hupo tes idias epithumias exelkomenos kai deleazomenos;

14. hekastos de peirazetai hupo tes idias epithumias, but each man is tempted by his own desire] Here the particular temptation belonging to the peirasmoi of persecution is expanded into temptation generally, to doing evil acts, not merely not persisting in good. It is violent to connect hupo tes idias epithumias exclusively with the following participles: hupo goes naturally with a passive transitive verb immediately preceding, unless the sense forbids. There is no need to take either verb or participles quite absolutely: as often happens hupo k.t.l., standing between both, belongs to both, but especially to the verb as standing first.

epithumias, desire] This must be taken in its widest sense (cf. [143]iv. 1) without special reference to sensuality: such desires as would lead to unfaithfulness under the peirasmoi of of persecution, to which the Epistle refers at the outset, are not likely to be excluded. It is not abstract desire, but a man's own desire, not merely because the responsibility is his, not God's, but also because it substitutes

some private and individual end for the will of God: kata tas idias epithumias occurs 2 Pet iii. 3 (cf. Jude 16, 18); 2 Tim. iv. 3.

The meaning of the Greek words needs nothing beyond themselves to explain them. But it is likely enough that St James had in mind, when he was writing, hysr hr, or "the evil impulse," often spoken of in Jewish literature, starting from Gen. vi. 5; viii. 21 ("imagination"), properly the set or frame (plasma) of the heart or of its thoughts, occasionally identified with Satan, but oftener not. Cf. Weber, Syst. der alt-synagog. Pal. Theol. 204 ff., 223 ff.

The representation of the desire as a personal tempter, probably implied in this verse and clearly expressed in the next, may contain the idea that, not being evil intrinsically, it becomes evil when the man concedes to it a separate voice and will instead of keeping it merged in his own personality, and thus subject to his authority. The story of Eve, with the Jewish allegories on the same subject, can hardly have been absent from St James' mind: but it does not meet his purpose sufficiently to affect his language. On the other hand he probably pictured to himself the tempter desire as a harlot. Here too a Christian distinction may be latent in the image: the desire tempts not by evil but by misused good (cf. [144]v. 17).

exelkomenos kai delezomenos, being enticed and allured (by it)] Deleazo, to allure by a bait (delear), is frequently used metaphorically, as here. Exelko, a rather rare word, is not known to occur in any similar passage. The sense of Aristotle's plegas labon kai para tes gunaikos exelkustheis (Pol. V. 10, p. 1311 b 29) is too obscure to supply illustration. Several commentators cite as from Plut. De sera num. vind. (no ref.), to gluku tes epithumias hoper delear exelkein: Plutarch's real words are (p. 554 F), to gluku tes adikias hoper delear euthus exededoke. The combination with deleazo, has

naturally suggested here the image of fish drawn out of the water by a line (hoi de elkousi; epean de exelkusthe es gen -- Herod. ii. 70, of the crocodile), in spite of the obvious difficulty that the bait ought to precede the line: but the whole conception is unsuitable to the passage. The simple helko is used for the drawing or attracting operation of a love-charm (iunx: so Pind. Nem. iv. 56; Xen. Mem. iii. 11, 18; Theocrit. ii. 17 ff.; as duco Verg. Ecl. viii. 68); and soon came to be applied to any pleasurable attraction (Xen. Symp. i. 7; Plat. Rep. v. p. 458 D with peithein, but erotikais anankais; vii 538 D, epitedeumata hedonas echonta, ha kolakeuei men hemon ten psuchen kai helkei eph' heauta, peithein de ou tous kai hopeoun metrioths; Philostr. Ep. 39, kalos ei, kan me theles, kai pantas helkeis to ameloumeno, hosper hoi botrues kai ta mela kai ei ti allo automaton kalon; Athan. Or. cont. Gentes 30 on men leaving the way of truth, on which they have been set dia tas exoiein autous helkousas hedonas tou biou; Ael. N. A. vi. 31). It is associated with delear, deleazo, in Plut. Moral. 1093 D, hai d' apo geometrias kai astrologias kai harmonikes drimu kai poikilon echousai to delear [hedonai] oudenos ton agogimon apodeousin, helkousai kathaper iunxi tois diagrammasin. Philo says (i. 512), epithumia men gar, holkon echousa dunamin, kai an pheuge to pothoumenon diokein anankazei. Such seems to be the sense here, ek being prefixed to denote the drawing out of the right place or relation or the drawing aside out of the right way: cf. ekklineo, ekpipto, ekstrephomai, ektrepomai, and especially (though not in N.T.) exago. The present tense of the participles expresses only the enticing and alluring action of the desire, antecedently to its being obeyed or resisted. Renderings of exelkomenos like "drawn astray," though in themselves more expressive than "enticed," would therefore involve an erroneous anticipation of the next verse. Cf. on this use of helko Creuzer in Plotin. de pulchr.

pp. 249 ff.

^15eita he epithumia sullabousa tiktei hamartian, he de hamartia apotelestheisa apokuei thanaton.

15. eita, next] Eita, when historical (in Heb. xii. 9 it is logical), marks a fresh and distinct incident, whether immediate or, as in the parable of the Sower (Mk iv. 17; Lk. viii. 12), after an interval. Thus here it separates the temptation from the yielding to temptation implied in sullabousa.

he epithumia, the desire] That is, either his desire generally, as the article in [145]v. 14 suggests, or that particular desire of his which tempted him; not desire in the abstract.

sullabousa tiktei, conceiveth and bringeth forth] The double image distinguishes the consent of the will (the man) to the desire from the resulting sinful act, which may follow either instantly or at a future time. On the other hand the compact phrase adopted from the O.T. (Gen. iv. 1, 17 etc.) participle and verb brings thought and act together as a single stage between the temptations on the one hand and the death on the other: the sin dates its existence from the moment of consent, though it is by act that it is born into the world.

hamartian, a sin] This might of course be "sin": but the individual sense suits the passage better; each special desire has a special sin for its illegitimate offspring. The personified sin of this verse is neither momentary thoughts nor momentary deeds, but has a continuous existence and growth, a parasitical life: it is what we call a sinful state, a moral disease which once generated runs its course unless arrested by the physician.

he de hamartia apotelestheisa, and the sin, when it is fully formed] Apotelestheisa is not exactly "full-grown," a sense for which there is no authority, but denotes completeness of parts and functions either

accompanying full growth as opposed to a rudimentary or otherwise incomplete state, e.g. of the winged insect in contrast to the chrysalis and the grub (Plato Tim. 73 n; Pseud.-Plato Epinom. 981 C; Aristot. H. A. v. 19, p. 552 a 28; Generat. Animal. ii. 1, p. 732 a 32; iii/ 11. p. 762 b 4), or possessed by beings of high organisation (Aristot. H. A. ix. 1, p. 608 b 7, man as compared with other animals *echei ten phusin apotetelesmenen*). Similarly it is used of mental or moral accomplishment (gen. Hipparch. vii. 4; Oecon. xiii. 3; Lucian Hermot. 8, *hos an apotelesthe pros areten*). In virtue of its morbid life the sin goes on acquiring new members and faculties (cf. Rom. vi. 6; Col. iii. 5) till it reaches the perfection of destructiveness. It may be safely assumed that *apoteleisthai* does not mean, as some suppose, the carrying out of a sinful thought into act, though purposes, desires, hopes, prayers are said *apotelestheisa*. The image requires in this place a sense applicable to a living being.

apokuei thanaton, giveth birth to death] The precise force of *apokueo*, here and in [146]v. 18, is not altogether certain. *Tikto*, which St James has just employed, is the usual literary word for the bearing of a son or daughter by the mother (only poets employ it of the father): it has reference to parentage, the relation of mother to child.

Apokueo, as most commonly used, is the medical or physical word denoting the same fact, but chiefly as the close of pregnancy (*kueo*): thus a person named is very rarely said *apokueisthai*; while this verb is often applied to the young of animals, and in the case of human births the accompanying substantive is usually *brephos* or some other neuter form. Perhaps in consequence of this neuter and so to speak impersonal reference, *apokueo* seems further (though the evidence is scanty) to have been specially applied to cases of births abnormal in themselves or in their antecedents; as of Athene from the brain of Zeus

(Et. Mag. 371, 35) of misshapen animals (Herodian i. 14, 1); or of one species from another (Phlegon passim) etc. Here there is no father. The birth of death follows of necessity when once sin is fully formed, for sin from its first beginnings carried death within.

For other images of the relation of sin to death see Gen. ii. 17; Ezek. xviii. 4; Rom. v. 12; vi. 21 (the nearest in sense to St James' language), 23; vii. 11, 13; 1 Cor. xv. 56; cf. 1 Jn v. 16.

^16Me planasthe, adelphoi mou agapetoi.

16. me planasthe, be not deceived] Occurs similarly 1 Cor. vi. 9; xv 33; Gal. vi. 7: in each case the danger lies in some easy self-deception, either springing up naturally within or prompted by indulgent acceptance of evil examples without. The "wandering" forbidden is not wandering from right action, but from a right habit of mind concerning action. The middle sense "go not astray" is possible here, but the passive "be not led astray" is preferable (2 Tim. iii. 13; cf. 1 Jn iii. 7). Delusions like these, St James means to say, would not be possible to men fully embracing the fundamental truth "Every gift" etc.

adelphoi mou agapetoi, my beloved brethren] So [147]v. 19; [148]ii. 5.

The simple adelphoi or adelphoi mou recurs often in the Epistle.

^17pasa dosis agathe kai pan dorema teleion anothern estin, katabainon apo tou patros ton photon, par' ho ouk eni parallage e tropes aposkiasma.

17. The first part of this verse admits several constructions. The commonest makes another the predicate, and katabainon k.t.l. epexegetic, "every good gift (or, giving) etc. is from above, descending etc.": another estin is however a weak and unlikely phrase; contrast ek ton ano eimi (Jn viii. 23) with another erchomenos (iii. 31); en dedomenon soi another (xix. 11). This difficulty is removed by

making another dependent on *katabainon* etc., which is thus taken into the predicate: but the substitution of *esti*, *katabainon* for *katabainei* either is unmeaning or enfeebles the sense; in [149]iii. 15, *ouk estin haute he sophia another katerchomene*, the participle is adjectival or qualitative, as the next clause shews, while here a statement of fact is required. Both constructions are liable to a more fatal objection, incongruity with the context. The doctrine contained in them is clearly enunciated in the Apocrypha and still more by Philo, being an obvious inference from O. T. language; and little if at all less clearly by heathen writers; but it is out of place here. Though every good gift were from above, yet evil gifts might proceed from the same source; and if so, the good God might remain the tempter. A perception of the difficulty has led Bengel and others into forcing an impossible meaning upon *pasa dosis agathe*, "a gift (giving) altogether good," and then extorting from this translation the sense "nothing but good gifts." The true construction was pointed out by Mr Thomas Erskine (*The unconditional freeness of the Gospel*, Edinburgh, 1829 [ed. 3] pp. 239 ff.). The predicate is *agathe* and *teleion* another, "every giving is good and every gift perfect from above (or, from its first source), descending etc."; paraphrased by Mr Erskine, "there are no bad gifts, no bad events; every appointment is gracious in its design, and divinely fitted for that design." Another is more completely appropriate to *teleios* than to *agathos* (cf. *Symb. Antioch. Macrost. ap. Athan. de Synod. 26, p. 740 D [732 B Migne]*, *ouden gar prosphaton ho christos proseilephen axioma, all' another teleion auton kai to Patri kata panta homoion einai pepisteukamen*): but had its force been intentionally limited to *teleion* (as Mr Erskine apparently assumes), it would hardly have been placed at the end; and it makes excellent sense with both adjectives. On this view St James must mean by "every gift"

every gift of God: the limitation is supplied by the context, and is further justified by the absolute use of *he orge*, [to] *thelema* (see Lightfoot, *On Revision of the N.T.*, 105 f.), and by the converse use of *doron* absolute for an offering of man to God (Mt. xv. 5; Mk vii. 11; Lk. xxi. 4 [true text]). Thus [150]i. 5 and this verse complete each other: God's giving is gracious and ungrudging in respect of His own mind; it is good and perfect in respect of its work and destination: *dosis* and *agathe* form the intermediate link.

dosis . . . *dorema*, giving . . . gift] These cannot possibly be synonyms: rhetorical repetition of identical sense in other diction is incompatible with the carefully economised language of all writers of the N.T., and here the words are emphatically distinguished by means of *pasa*, *pan*, and the separate adjectives. The difference is probably double. Since *dosis* is often not less concrete than *doma*, and *dorea* (as always in Acts) than *dorema*, the variety of termination might have had no significance. But it was easy to use either *dosis* and *dorea* or *doma* and *dorema*; so that the contrast of *forma* and genders would be singularly clumsy if it was not intentional. *Aoalr* occurs elsewhere in the N.T. only in Phil. iv. 15, where it is verbal, *doseos kai lempseos*: so *Ecclus.* xli. 19; xlii. 7. It is also verbal in Philo (*Leg. Alleg.* iii. 20, p. 100; *de Cherub.* 25, p. 154), being in the second place treated, like *dorea*, as a species of *charis*. In one passage (*Rom.* v. 15 f.) St Paul distinctly employs *dorea* in the same relation to *dorema* as *charis* to *charisma* (cf. *Mart. Polyc.* xx. 2); and the other places where he uses *dorea* gain force if it is taken as qualitative or semi-verbal (*Rom.* v. 17; *2 Cor.* ix. 15; *Eph.* iii. 7; iv. 7: so probably also *Jn* iv. 10; *Heb.* vi. 4). On this evidence, direct and indirect, the relation of "giving" (so the Geneva and "Bishops" Bibles) to "gift" must be accepted as distinguishing *dosis* from *dorema*.

Another difference, probably here subordinate, is independent of the termination. In the second passage cited above, and also Leg. Alleg. iii. 70, p. 126, Philo distinguishes the *dora* and *domata* of the LXX. in Numb. xxviii. 2 by value, calling *dora* "perfect good things," and stating that *dosis* is a "moderate grace" (*charis mose*), *dorea* a "better" grace: but this conception is otherwise unsupported. On the other hand *doroumai*, *dorea*, *dorema* usually imply free giving, sometimes with anticipation of a return but still not as matter of barter; and Aristotle (Top. iv. 4, p. 125 a 17) chooses *dosis* as an illustration of a "genus," *dorea* of a "species"; "for *dorea*," he says, "is a *dosis* without repayment" (*anapodotos*). This secondary difference cannot be rendered concisely in English without exaggeration: and indeed *dorema* merely gives prominence to what in this context is already latent in *dosis*. Moreover in good Attic writers *dosis* when not used technically is chiefly applied to Divine benefits, e.g. several times in Plato: so Plutarch (C. Mar. 46, p. 433 A) represents Antipater of Tarsus as counting up the happinesses (*makarion*) of his life at its end, *katharer philochrestou tes tuches hapasan dosin eis megalen charin tithemenon*. *agathe*, good] *Agathos* denotes properly what is good in operation and result to things outside itself, utility in the utmost generality (Mt. vii. 17 *pan dendron agathon karpous kalous poiei*), and hence beneficence where there is a personal agent. So Ecclus. xxxix. 33, "All the works of Jehovah are good (*agatha*), and he (or, they) will supply every need in its season." "Good" gifts in particular (not deceptive gifts of evil effect), and that as given by God, are the subject of a saying by our Lord (Mt. vii. 11; Lk. xi. 13) which St James may have had in view: but the conception is widely spread. *teleion*, perfect] As *agathos* expresses the character of the gifts, derived from the Giver, so *teleios* expresses the completeness of their

operation when they are not misused. Philo says themis de ouden ateles auto charizesthai, hosth' halokleroi kai panteleis hai tou agennetou doreai pasai (i. 173); charizetai de ho theos tois hupekoois ateles ouden, plere de kai teleia panta (i. 447).

another, from the beginning or from their source] The commonest sense "from above," found in various similar passages, is harsh here in combination with the adjectives, though the etymology may have dictated the choice of the word, as specially appropriate to the subject of the verse. It is rather, as often, "from the beginning" (so Lk. i. 3; Acts xxvi. 5; Gal. iv. 9); or, with a slight modification, "from their source," origin suggesting the ground antecedent to origin. Nearly similar is the use in Dion Cass. xlv. 37: hosois de another ("from their ancestry," as the context shews) ek pollou sperma andragathias huparchei; Ps.-Demosth. p. 1125, poneros houtos another ek tou Anakeiou kadikos; Athenag. de Res. 17, haute gar ton anthropon he phusis, another kai kata gnomen tou toiesantos sunkekleromenen echousa ten anomalian; Clem. Alex. Protrept. iv. p. 50, chrusos esti to agalma sou, . . . lithos estin, ge estin ean another noeses. God's gifts are inherently good and perfect in virtue of His nature.

katabainon, descending] Sc. "as they do." This clause is explanatory of another. They are good and perfect, because their source is good and perfect.

tou patros ton photon, the Father of lights] In Greek literature and in Philo pater is sometimes hardly more than a rhetorical synonym for "Maker," usually coupled with a more exact word such as poietai or demiourgos: but this lax use finds no precedent in Scripture, and leaves the sense imperfect here. God's relation to finite things must include authorship; but the authorship required by St James' argument must be combined with likeness, and a higher perfection in the

likeness. Every light is an offspring of the perfect and primal Light, and in some sense bears His image: its character as a light fits it to set forth that character of God to which St James makes appeal. Philo calls God "an archetypal Splendour (auge), sending forth numberless beams" (i. 156); "not only Light, but also [a light] archetypal of every other light, nay rather elder and more original (anoteron) than an archetype" (i. 632); and "the primary most perfect Good, the perpetual fountain of wisdom and righteousness and every virtue," "an archetypal exemplar of laws and Sun [? archetypal] of sun, intellectual [Sun] of material [sun], supplying from His invisible fountains streams of visible light to all that we see" (horata phenge to blepomeno) (ii. 254).

The plural phota has various applications, to lamps or torches, to windows, and to days. In the O.T. 'vr, "light," and m'vr, "a light" or "a luminary," are distinguished (markedly in Gen. i. 3 ff., 18.; contrast 14 ff.). But the phrase 'vrym occurs once (Ps. cxxxvi. 7), the subject being the heavenly luminaries, and there the LXX. also has phota (in place of the usual phosteres), as it has again in Jer. iv. 23 with the same sense, but apparently not reading the Massoretic text. The next clause suggests that the luminaries of the sky were present to St James' mind, nor indeed could he have forgotten the chief of visible lights: it does not however follow that they alone were meant to be denoted by ton photon, which would more naturally include all lights, and that invisible as well as visible (see next verse and [151]iii. 15, [152]17). The words "Father" and "lights" taken in their proper sense illustrate each other. Plutarch (ii. 930) uses the phrase polla ton photon quite generally, so far as appears, while his immediate subject is the moon.

par' ho, with whom] This peculiar use of para, too lightly treated by

commentators, occurs in two other phrases of the N.T., both repeated more than once; para anthropois adunaton all' ou para theo, panta gar dunata para [to] theo (Mk x. 27; with Mt. xix. 26; Lk. xviii. 27); ou gar estin prosopolepsia para to theo (Rom. ii. 11; and virtually Eph. vi. 9). In the Gospel saying para anthropois is probably formed only in antithesis to para to theo, itself taken from the common or Alexandrine text of Gen. xviii. 14, me adunatei para to theo rhema, where the original reading (Dov, Hil. a deo, B being deficient here) seems to be para tou theou, as the Hebrew suggests, followed by the best MSS. of Lk. i. 37. The usage probably comes from the Hebrew instinct of reverence which preferred "in the presence of God," "with God" (m) to "in God" (b); so Ps. xxxvi. 10, para soi pege zoes; cxxx. 7, para to kurio to eleos kai polle par' auto lutrosis; Job xxvii. 11, anangelo humin ti estin en cheiri Kuriou, ha estin para Pantokratori ou pseusomai. Winer's reference (p. 492 Moulton) to the "metaphysical" conception of possession, power etc. (penes) is forced; and the frequent meaning "in the sight of" (v. 27) is still less applicable. In the only classical passage cited (Matthiae, Winer) Demosthenes uses para with depreciative circumlocution analogous to but not identical with the biblical diction, ei d' oun esti kai par' emoi tis empeiria toiaute (De Cor., p. 318), "if indeed any such skill does reside with me."

ouk eni, can be no or there is no room for] Eni is not a contraction of enesti, eneisi, but simply eni, the Ionic form of en, retained in this Attic idiom like para without the substantive verb: so P. Buttmann Gr. Gr. ii. 375; Winer-Moulton, p. 96; Lightfoot on Gal. iii. 28, where as in Col. iii. 11 the use is identical. The same force adds indignant irony to St Paul's question in 1 Cor. vi. 5, houtos houk eni en humin oudeis sophos hos k.t.l.; "is it impossible that there should be among

you etc.?", as it adds playful irony to the suggestion in Plato's Phaedo (77 E), *mallon de me hos hemon dedioton, all' isos eni tis kai en hemin pais hostis ta toiauta phobeitai*, "perhaps it is not impossible that even among us etc.": there is no reason to think that eni ever becomes a bare equivalent of *estin*.

[parallage, variation] Parallax, parallaxis, parallaxe, are words of wide range, perhaps starting from the notion of alternation or succession attached to the adverb *parallax*, but in common use applied to all kinds of variations (different states of a single thing), and then all differences as between one thing and another; not to speak of several derivative senses. The various periodic changes of the heavenly bodies are doubtless chiefly intended here. In the North of Scotland the emperor Severus, says Dion Cassius (lxxvi.13), *ten te tou helion parallaxin kai to ton hemeron, ton te nukton kai ton therinon kai ton cheimerinon megethos akribestata katephorasen*. There is of course no reference to parallax in the modern sense, though it was known (*parallaxis*) to at least the later Greek astronomy. For the doctrine cf. Mal. iii. 6; Ps. cii. 25 ff.

[tropes, change] Though *trope* often means a solstice and sometimes also an equinox, this sense is excluded by the combination with "shadow," which must be intelligible through obvious phenomena without astronomical lore. *Trope* is a favourite word with Philo, usually coupled with *metabole*, denoting any change undergone by any object. Some passages approach this verse, as i. 80, "When the mind has sinned and removed itself far from virtue, it lays the blame on things divine (*ta theia*), attributing to God its own change (*trope*)"; i. 82, "How shall a man believe God? If he learn that all other things change (*trepetai*), but He alone is unchangeable (*atreptos*)"; ii. 322, "It is unlawful that he [the high priest, Num. xxxv. 25] should have any

defilement whatever attaching to him, either owing to deliberate act or in virtue of a change in the soul without purpose (kata propen tes psuches abouleton: cf. bouletheis in v. 18)."

St James may have had chiefly in view either night and day (cf. Bas. Hex. Hom. ii. p. 20 B, kai nux skiasma ges apokruptomenou heliou ginomenon), or the monthly obscurations of the moon, or even the casual vicissitudes of light due to clouds.

apokruptomenon, shadow] Either the shadow cast by an object (more commonly skiasma, as several times in Plutarch, to skiasma tes ges, the shadow cast by the earth on the moon in an eclipse), or a faint image or copy of an object. On the strength of this second sense some late writers supposed St James to mean "not a trace (ichnos) of change": but usage gives them no support, and shadow no less than change must form part of the primary image. The genitive doubtless expresses "belonging to change," "due to change" ("shadowing by turning," Geneva).

The whole verse may be compared with 1 Jn i. 5 ff.: here temptation to evil, there indifference to evil, is declared impossible for the Perfect Light. But here the name Father introduces an additional conception, illustrated in the next verse.

A few lines may be quoted from a striking Whitsun Day sermon of Andrewes on the present verse (p.752, ed. 1635). "Yet are there varyings and changes, it cannot be denied; we see them daily. True: but the point is per quem, on whom to lay them. Not on God. Seems there any recess? it is we forsake Him, not He us: it is the ship that moves; though they that be in it think the land goes from them, not they from it. Seems there any variation, as that of the night? it is umbra terrae makes it: the light makes it not. Is there anything resembling a shadow? a vapour rises from us, makes the cloud, which is as a penthouse between, and takes Him from our sight: that vapour is our

lust; there is the apud quem. Is any tempted? it is his own lust doth it: that entices him to sin, that brings us to the shadow of death: it is not God; no more than He can be tempted, no more can He tempt any. If we find any change the apud is with us, not Him: we change; He is unchanged. Man walks in a vain shadow: His ways are the truth; He cannot deny Himself." [iii. p. 374.]

^18bouletheis apekuesen hemas logo aletheias, eis to einai hemas aparchen tina ton autou [18] ktismaton

18. The details of this verse are best approached by asking to whom it refers. Does St James mean by hemas "us" men, the recipients of God's word of reason; or "us" sons of Israel (Jew and Christian not distinguished), the recipients of God's word of revelation generally; or "us" Christians, the recipients of God's word of the Gospel? Several considerations appear to shew decisively that he meant mankind generally. First, the natural sense of ktismaton: a chosen race or Church would surely have been called a firstfruit of "men" (as Apoc. xiv. 4: cf. Jam. iii. 9), not of God's "creatures"; the force of ktismaton is pointed by apekuesen ("gave . . . birth"). Second, the connexion with vv. [153]12-[154]17, which evidently refer to God's dealings with men generally: a statement applicable only to Christians, or Jews and Christians, could not have been affixed to them with such close structure of language, or without at least some word of clear distinction. Third, the absence of articles with logo aletheias: a Jew, much more a Christian, could not fail to call the revelation made to him "the word of [the] truth"; St James never indulges in lax omission of articles; and the sense excludes explanation of the omission by a specially predicative emphasis. Fourth, a comparison with [155]v. 21: if, as we shall find, ton emphuton logon can mean only "the inborn word," not any word proclaimed from without, there is a strong

presumption that the "word of truth" of the earlier verse is the same. This conclusion is free from difficulty except on the assumption that St James could not call an inward voice of God "a word of truth," which will be examined below; and no other words of the verse favour, even in appearance, a more restricted reference.

bouletheis, of set purpose] Boulomai and thelo, though largely coincident in sense, and often capable of being interchanged, never really lose the distinction indicated by Ammonius, *De diff. verb.* p. 31, boulesthai men epi monou lekton tou logikou, to de thelein kai epu alogou zoou, and again (p. 70), thelein kai boulesthai ean lege tis, delousei hoti akousios te kai eulogos oregetai tinos (quoted though not accepted by W. Dindorf in *Steph. Thes.*). Thelo expresses the mere fact of volition or desire, neither affirming nor denying an accompanying mental process: boulomai expresses volition as guided by choice and purpose. Hence boule, "counsel," agrees exactly in sense with boulomai, and the derivative bouleuomai differs only by accentuating deliberation of purpose still further: accordingly bouleuomai is substituted for boulomai in inferior MSS. of Acts, v. 33; xv. 37; 2 Cor. i. 17.

A distinction the inverse of this has been for many years traditional, founded on a part of Buttmann's acute but not quite successful exposition of Homeric usage in the *Lexilogus* (194 ff. E.T.). He observed that thelo is applied to "a desire of something the execution of which is, or at least appears to be, in one's own power"; while boulomai expresses "that kind of willingness or wishing in which the wish and the inclination toward a thing are either the only thing contained in the expression, or are at least intended to be particularly marked": and he assumed purpose or design to be involved in the former kind of desire. But the observation does not sustain the inference. The cases in which we naturally speak simply of volition are

just those in which action either follows instantly or is suspended only by another volition of the same agent: while the separation of wish and inclination from fulfilment exactly corresponds with the separation of the mental process leading to a volition from the volition itself, which is not in strictness formed till action becomes possible. This view is in like manner illustrated by two accessory observations. In Homer the gods are said *boulesthai*, not *thelein*, although their action is unimpeded. Buttmann explains this peculiarity by a respectful intention to emphasize "the inclination, the favour, the concession"; but it seems rather due to a feeling that the volitions of gods are always due to some provident counsel (*Dios d'eteleieto boule*). On the other hand the antithesis *an hoi te theoi thelosi kai humeis boulesthe* (Demosth. Olynth. ii. 20, p. 24, cited by Dindorf) probably rests on the contrast between the absoluteness of the Divine volitions and the human need of deliberation before decision. Again the meaning of inclination latent in *boulomai* is often extended so as to include preference or relative inclination: but as a rule preference implies comparison, and comparison belongs to the mental antecedents of volition, not to volition itself. *Bouletheis*, like *boulomenos*, might doubtless mean "of His own will," i.e. spontaneously, without compulsion or suggestion from without: but such a sense is feeble in this context. On the other hand it cannot by itself express graciousness of will, as some have supposed. If we give *boulomai* its proper force, an adequate sense is at once obtained. Man's evil thoughts of God are inconsistent with a true sense of his own nature and destiny, as determined for him from the beginning by God's counsel. Thus the words "that we might be a kind of firstfruits of his creatures" would by themselves shew why St James might place the Divine counsel or purpose in the forefront. But there is much reason for

thinking that *bouletheis* further refers to the peculiarity of man's creation in the Mosaic narrative, as having been preceded by the deliberative words "Let us make man," etc. It is morally certain that the rest of the verse is a paraphrase of what had been said about the creation in God's image: and if so, St James, in recalling God's purpose concerning man, might naturally point to the mysterious language of Genesis which seemed to invest man's creation with special glory on this very ground as well as on the other. It is at least certain that the same interpretation was placed on these words of Genesis by several of the fathers (Philo's explanation is quite different), and that without any apparent dependence on St James. It is probably implied in Tertullian's remarkable fifth chapter against Praxeas (e.g. *Nam etsi Deus nondum Sermonem suum miserat, proinde eum cum ipsa et in ipsa Ratione intra semetipsum habebat tacite cogitando et disponendo secum quae per Sermonem mox erat dicturus; cum Ratione enim sua cogitans atque disponens Sermonem eam efficiebat quam sermone tractabat*). The language of others is quite explicit. Macarius Magnes (*Fragm. Ham. in Gen., Duchesne De Macario Magne, p. 39*): *kai ta men alla ktismata rhemati mono parektai. ho de anthropos eschen exaireton ti kata ten poiesin para tauta. Boules gar proegoumenes ektisthe, hina ek toutou deichthe hotiper ktisma timion uparchei; to gar Poiesomen anthropon kat' eikona hemeteran kai kath' homiosin ouden heteron deiknusin e hoti sumboulo echresato ho pater to monogenei autou to huio epi te toutou kataskeue k.t.l. ... boules gar energiea to pan* [p. 1397 B-D, Migne].

apekuesen hemas, gave us birth] i.e. at the outset, antecedently to growth. We are His children, made in His likeness. See note on v. 15. *logo aletheias, by a word of truth*] This phrase is evidently capable of various senses, according to context. In O.T. (Ps. cxix. 43; Prov.

xxii. 21 bis; Eccl. xii. 10) it is a word of truth uttered by men in the common ethical sense, words of veracity or of faithfulsteadfastness. In 2 Cor. vi. 7, en logo aletheias, it means "utterance of truth" in speaking such things as are true and recognised as true; the matter of it having been previously called ho logos tou theou (ii. 17; and esp. iv. 2, te phanerosei t. aletheias). This message of truth as a whole is called ho logos tes aletheias Eph. i. 13; 2 Tim. ii. 15. In this last sense St James is understood by those who assume him to refer here directly to the Gospel. As seen above, this agrees neither with the absence of articles nor with the context. We must at least see whether the words cannot naturally bear a meaning which connects them with the original creation of man.

It is at first sight tempting to have recourse to the Jewish conception of the Creation as accomplished by ten Words of God ("And God said"). So Aboth v. 1, "By ten Sayings the world was created," and refit in Taylor; Aristob. ap. Euseb. Pr. Ev. xiii. p.664 says that "Moses has spoken of the whole creation (genesin) of the world as theou logous." In this case log. al. would be the actual words described as spoken. But it is not easy to see how they could be called log. al., and moreover this sense, while it would suit well with ektisen or epoiesen, does not harmonise with epekuesen.

We must therefore seek the explanation rather in the distinctive feature of man's creation in Gen. ii. 7, the special imbreathing from God Himself, by which man became, in a higher sense than the animals, "a living soul." But how was this a word, a word of truth? The answer is given by looking back from the word of truth in the special Christian sense. St Peter (i. 23) speaks of Christians as anagegnemenoi not by (ek) a corruptible seed but an incorruptible, dia logou zontos theou kai menontos: he goes on to quote Is. xl. 6-8 on

the abidingness of the word of the Lord, and adds that this rhema is to euangelisthen eis humas: in other words, the essence of the Gospel was an utterance (rhema) of God's Word or speech to mankind. Here the abiding word of God stands to the new birth, or renewal, in the same position as log. al. in St James to the original Divine birth, and the word is called a seed. This large view of God's revelation is, next, what we find in e.g. Ps. cxix., where the spiritual conception of God's law, which pervades the psalm (and of which we shall find much in St James), is exchanged occasionally for a similar conception of His "word" or utterance (v. 142 compared with 160), the word which abideth for ever in heaven. And now thirdly St James looks back beyond the Law to the original implanting of a Divine seed in man by God. By this Divine spark or seed God speaks to man, and speaks truth. This is the conception of Eph. iv. 24, ton kata theon ktisthenta . . . tes aletheias, and Col. iii. 10, eis epignosin kat' eikona tou ktisantos autou. And so Aug. De Gen. ad lit. iii. 30 enquiring wherein consists the image of God says "Id autem est ipsa ratio vel mens vel intelligentia, vel si quo alio vocabulo commodius appellatur. Unde et Apostolus dicit, Renovamini etc."; and again (32) "Sicut enim post lapsum peccati homo in agnitione Dei renovatur secundum imaginem ejus qui creavit eum, ita in ipsa agnitione creatus est, ante quam delicto veterasceret, unde rursus in eadem agnitione renovaretur." Here the human agnitio is correlative to the Divine logos. Philo (De opif. 28, p. 20) says gennesas auton (Adam) ho pater hegemonikon phusei zoon ouk ergo monon alla kai te dia logou cheirotonia kathistes ti ton upo selenen hapanton basilea. Thus the distinctly perceived word of truth of the Gospel enables St James to look back to the creation, and regard that too not only as a Divine birth, but as a Divine birth in virtue of a Divine seed which was also a Word of truth, the means by which all

other words of truth were to enter man. [See on 1 Pet. I.c.]

eis to, in order that] It is needless here to consider the debated question whether eis to with infinitive following a verb denotes always purpose, or sometimes only result ("so that"). Here Divine purpose is clearly meant (cf. [156]iii. 3): the relation of man to the world is part of God's plan, and cannot indeed be separated from His purpose respecting man himself.

aparchen tina ton autou (v. eautou) ktismaton, a kind of firstfruits of his creatures] Here again the phrase has force at all three stages of revelation. It is manifestly true of Christians (cf. Rom. xi. 16): true also of Israel, as Jer. ii. 3 hagios Israel. to kurio, arche (r'syt) genematon autou; and again Philo de const. princ. 6 (ii. 366) to sumpan loudaion ethnos . . . tou sumpantos anthropon genous apeoemethe hoia tis aparche to poiete kai patri; and lastly of the human race (cf. Rom. viii.)

ktismaton] Wisdom ix. 2, kai te sophia sou kataskeua'sas [kataskeusas] anthropon hina despoze ton hupo sou genomenon ktismaton. Amb. Hex. vi. 75, Sed jam finis sermoni nostro sit, quoniam completus est dies sextus et mundani operis summa conclusa est, perfecto videlicet homine in quo principatus est animantium universorum, et summa quaedam universitatis, et omnis mundanae gratia creaturae. . . . Fecerat enim hominem, rationis capacem, imitorem sui, virtutum aemulatorem, cupidum caelestium gratiarum.

^19Iste, adelphoi mou agapetoi. esto de pas anthropos tachus eis to akousai, bradus eis to lalesai, bradus eis orgen,

19. Iste and esto de] So read for Hoste and esto without de, which is Syrian only, the connexion between the clauses not being perceived. Iste may be either indicative or imperative. But St James ([157]iv. 4) has the other form oidate in indicative; and probably used this shorter

and sharper form for distinction, to mark the imperative; this being also the best sense. The N.T. writers commonly use *oidate*; but *iste* occurs in two other places (Eph. v. 5; Heb. xii. 17), both of which gain by being taken imperatively, the former in particular.

Here St James repeats positively what he has said negatively in [158]v. 16. In vv. [159]13-[160]15 he was combating error; and then he finally says *Me planasthe* as introductory to his fundamental doctrine of [161]17, [162]18. That doctrine being now set forth, he a second time calls attention to it on the positive side, as the basis of what he is going to say. "Know it well, my beloved: brethren (the old address repeated). And on the other hand" (*de*, with tacit reference to the acquiescence in evil hinted at in [163]v. 13).

pas anthropos] There is force in *ianthropos* with reference to [164]v.

18. The expression is not equivalent to *pas*, but everyone of the human race, that race which is God's offspring and endowed by Him with a portion of His own light.

tachus eis to akousai] There are two grounds for this admonition: (1) suggested by *logo aletheias* (see [165]v. 21); (2) the love of violent and disputatious speech was to be a special object of attack in the Epistle (c. iii.).

The admonition itself is common enough among moralists (Greek *exx.* in Wetstein, Theile, etc.), and especially in Ecclus. as v. 11-13; iv. 29 (reading *tachus* with A¹*, not *trachus*); xx. 5 ff. etc., and indeed in O.T. (Prov. xiii. 3 etc.). But in this connexion the sense must be more special, as also [166]v. 20 shews; and the reference must be to speaking in God's name or on God's behalf. What is desired is a quick and attentive ear to catch what God has spoken or is speaking, to be alive to any *logos aletheias* of His, rather than to be eager to dictate to others about His truth and will in a spirit of self-confidence and

arrogance.

Then he goes on in a secondary way to *bradus eis orgen*, because this arrogance of magisterial speech was closely mixed up with violence of speech, zeal for God being made a cloak for personal animosities.

²⁰*orge gar andros dikaiosunen theou ouk ergazetai.*

20. *orge gar andros*, for a man's wrath] Not "the wrath of man." It is not exactly the broad distinction of human as against Divine wrath, which would require *anthropou* or *ton anthropon*; but a single man's anger, the petty passion, of an individual soul (cf. *t. idias epithumias*, [167]v. 14). Contrast Rom. xii. 19, *te orge*, the one central universal anger, which is only a particular form of the universal righteousness.

dikaiosunen theou ouk ergazetai, worketh no righteousness of God] Not "the righteousness of God," but no righteousness which is a true part and vindication of God's righteousness. The late text has *ou katergazetai* by a natural correction: this would more distinctly express result. Result is of course included in *ergazetai*, but the main point is that a man's anger is not a putting in force, a giving operation to, any true righteousness of God, as it professed to be.

²¹*dio apothemenoi pasan rhuparian kai perisseian kakias en prauteti dexasthe ton emphuton logon ton dunamenon sosai tas psuchas humon.*

21. *dio* clearly marks the connexion of the verses, shewing that [168]19 f. must be so understood as to prepare for *dexasthe* and the accompanying words.

rhuparian kai perisseian, defilement and excrescence] These illustrate each other, being cognate though not identical images. *perisseia* is by no means to be confounded with the semi-medical *perissoma*, as it were the refuse of the body. The proper or usual sense of *perisseia* is simply abundance, superfluity; usually in a good sense as overflow;

sometimes in a bad sense, as beyond measure.

The special image here is evidently rank and excessive growth. So Philo interprets peritemnesthe t. sklerokardias as t. perittas phuseis tou hegemonikoi which are sown and increased by the unmeasured impulses of the passions (De vict. offer. ii. 258); also blastai perittai . . . t. blaberan epiphurin (De somn. i. 667); and other passages have the idea without the word. For the contrast to the original proper growth see Ps.-Just. De Monarch. i.: tes anthropines phuseos to kat' archen suzugian suneseos kai soterias labouses eis epignosin aletheias threskeias te tes eis ton hena kai panton despoten, pareisdusa eis eidolopoiias exetrepse baskania to hyperballon tes ton anthropon megaleiotetos, kai pollo chrono meinan to perisson ethos hos oikeian kai alethe ten planen tois pollois paradidosi.

Whether St James has trees particularly in view may be doubted, but he probably means simply "excrecence." The violent speech was not, as it was supposed to be, a sign of healthy life: it was a mere defilement and excrecence on a man considered in his true character as made in God's image.

kakias, malice] It might be quite general, "evil"; but it seems here to have the proper sense of "malice": what was called "holy anger" was nothing better than spite.

prauteti, meekness] The word is contrasted with kakias: the temper full of harshness and pride towards men destroyed the faculty of perceiving whatever God spoke.

ton emphuton logon, the inborn word] A simple phrase, made difficult by the context. Heisen has 120 pages on it. Its proper meaning is "inborn," or rather "ingrown," "congenital," "natural" (often coupled with phusikos). It is used in opposition (Heisen 671) to didaktos, epiktetos, epeisaktos, etc. This agrees with the derivation. Phuo or

phuomai is to grow, or causatively, to make to grow, as of a living being putting forth fresh growths (growing teeth, beard, etc.), or a higher being creating that which grows, or a parent producing offspring. So emphuoai almost always is to be inborn in, to grow as part of. Where the causative use occurs (with one peculiar figurative exception Ael. N. A. xiv. 8 of eels fixing their teeth in a bait), it is always said of a higher power (God, nature, fate) who causes some power or impulse to grow up in a man or other living being from birth. Occasionally there is a secondary ingrowth, a "second nature," as we say; and both verb and adjective have this sense too. Thus Clem. Str. vi. 799, lambanei toinun trophen men pleiona he enkentristheisa elaia dia to agria emphuesthai, i.e. "grows into" a wild olive, not "is grafted into," which would be mere tautology after enkentristheisa. Also emphutos Herod. ix. 94 of Evenius, kai meta tauta autika emphuton mantiken eichen, i.e. he had a Divine gift of prophecy, not as a receiver of prophecies, but as the possessor of a power within himself. Such passages as these are useless for shewing that the word can mean implanted. So also passages in which God's bestowal of the gift is spoken of in the context. Thus Ps-Ign. Eph. 17, dia ti logikoi ontes ou ginometha phronimoi; dia ti emphuton to peri theou para christou labontes kriterion eis agnoian katapiptomen, ex ameleias agnoountes to charisma ho eilephamen anoetos apollumetha; Similarly Barn. ix. 9, oiden ho ten emphuton dorean tes didaches autou themenos en hemin: where t. didaches cannot be doctrine or revelation imparted to us, but an inward Divine teaching to interpret allegory, as is shewn by the parallel vi. 10, eulogetos ho kurios hemon, adelphoi, ho sophian kai noun themenos en hemin t. kruphion autou: and still more the corrupt passage i. 2, houtos (or, hou to) emphuton tes doreas pneumatikes charin eilephate (<tes before dor. C).

It is therefore impossible to take *ton emphuton logon* as the outward message of the Gospel. He could never have used in that sense a word which every one who knew Greek would of necessity understand in the opposite sense. It may be that the idea of reception (*dexasthe*) is transferred from the external word: but in any case it has an intelligible meaning. The word is there, always sounding there; but it may be nevertheless received or rejected. This notion of the reception of a word already within is like *ktesasthe tas psuchas* (Lk. xxi. 19), or *ktasthai to skeuos* (1 Th. iv. 4). There is special force in *emphuton* contrasted with *rhuparian kai periss.*: these are unnatural, accidental; the voice of the word within is original and goes back to creation. This sense (Schulthess and as against the wrong sense Heinsius in loc.) has ancient authority. Oecum. (? e Did. Al.) has *emphuton logon kalei ton diakritikon tou beltionos kai tou cheironos, kath' ho kai logikoi esmen kai kaloumetha*. Cf. Athan. Or. c. Gent. 34, *epistrepesai de dunantao ean hon enedusanto rhupon pases epithumias apothontai kai tosouton aponipsontai heos an apothontai pan to sumbebekos allotrion te psuche, kai monen auten hosper gegonen apodeixosin, hin' houtos en aute theoresai ton tou patros logon, kath' hon kai gegonasin ex arches dunethosin. kat' eikona gar theou pepoietai kai kath' homiosin gegonen . . . hothen kai hote panta ton epichuthenta rhupon tes hamartias aph' eautes apotithetai, kai monon to kat' eikona katharon phulattei, eikotos dialamprunthentos toutou hos en katoptro theorei ten eikona tou patros ton logon, kai en auto ton patera, hou kai estin eikon ho soter, logizetai k.t.l.* See also 33 fin., *dia touto goun kai tes peri theou theorias echei ten ennoian, kai aute heautes ginetai hodos, ouk exothen, all' ex heautes lambanousa ten tou theou logou gnosin kai katalepsin*. Also Vit. Anton. 20 (812 AB).

ton dunamenon sosai tas psuchas humon] The simplest sense is right. The

contrast is between life and death, the "soul" being the living principle; as Mt. xvi. 25 etc., but esp. Lk. vi. 9. [See note on 1 Peter i. 9.]

This life-giving power as ascribed to the inborn word becomes intelligible if we consider it as differing at different ages of the world according to the stages of experience and of revelation. It is always the *testimonium animae naturaliter Christianae* (cf. Rom. i. 19 ff.), but the testimony becomes enlightened and enriched as time goes by. To Christians the inborn word speaks with the increased force and range derived from the Gospel: but what St James is referring to here is not the original reception of the Gospel as a word from without, but the renewed reception of the word within whatever its message may be: it is the original capacity involved in the Creation in God's image which makes it possible for man to apprehend a revelation at all. Cf. also Deut. xxx. 14 and St Paul's comment on it in Rom. x. 6 ff.

^22Ginesthe de poietai logou kai me akroatai monon paralogizomenoi eautous

22. Thus far we have had the relation of hearing to speaking, and hearing has been commended before speaking. But the formalistic spirit of the Jewish Christians could give this too a wrong turn, as though hearing were all that were needed. There remained another antithesis, hearing and doing, and to this St James turns by way of precaution. *ginesthe, shew yourselves*] i.e. in hearing, to prove that you hear rightly.

poietai, doers] Cf. Rom. ii. 13; and Jam. himself vv. [169]23, [170]25; [171]iv. 11. So with *t. nomou* 1 Macc. ii. 67. It is founded on our Lord's sayings Mt. vii. 24 etc., the close of the Sermon on the Mount, just as *teleioi* in [172]v. 4 expresses the close of its first chapter (v. 48) on the Old and New Law.

poietai logou] Not the Word whether external or internal, but any word that has authority. It is almost adjectival, "word-doers," as we say "law-abiding," "law-breakers."

akroatai] used in N.T. only in the same passages, Rom. ii. 13 and Jam. i. 23, 25. It expresses listening, but is specially used of the disciples or hearers of philosophers; and probably also in Judea, where the attendance on the rabbinical schools was strongly inculcated. Cf. R. Shimeon son of Gamaliel in Aboth i. 18, "All my days I have grown up amongst the wise, and have not found aught good for a man but silence: not learning but doing is the groundwork, and whose multiplies words occasions sin." So also v. 20, "There are four characters in college-goers. He that goes and does not practise, the reward of going is in his hand. He that practises and does not go, the reward of practice is in his hand. He that goes and practises is pious. He that goes not and does not practise is wicked." And again v. 18, "There are four characters in scholars. Quick to hear and quick to forget, his gain is cancelled by his loss. Slow to hear and slow to forget, his loss is cancelled by his gain. Quick to hear and slow to forget is wise. Slow to hear and quick to forget; this is an evil lot." But St James uses the common language in a wider sense.

paralogizomenoi] The word occurs Col. ii. 4, where the context rather suggests "delude by false reasoning." But it is very doubtful whether the word has that force. It has two chief meanings, not to be confused, from two meanings of logizomai, to misreckon, cheat in reckoning, and so cheat in any way; and to misinfer, draw a wrong conclusion from the premises, but without implication of evil intent. It is used several times in LXX. for simple beguiling, though by words. Lightfoot refers to Dan. xiv. [Bel and D.] 7. Cf. Ps. Salom. iv. 12, 14 (parelogisato en logois hoti ouk estin honor kai krinon), 25.

^23hoti ei tis akroates logou estin kai ou poietai, houtos eoiken andri
katanounti to prosopon tes geneseos autou en esoptro,

23. katanounti, taking note of] Not merely to see passively, but to
perceive: as Plato (Soph. 233 A) gar po katanoo to nun erotomenon, "I
do not catch the question." Cf. Mt. vii. 3; Acts vii. 31, etc.

to prosopon tes geneseos autou, the face of his creation] Not
altogether easy. The phrase must be taken with t. trochon t. geneseos
([173]iii. 6), but I speak only of the simpler case here presented.

Here it is often understood as "his natural face" (A.V.), lit the face
of his birth, with which he was born, i.e. his bodily face. But if such
a meaning were intended, no such circuitous and obscure phrase would
have been used; t. prosopon autou, would have been enough, no other
face being mentioned. Also the image so presented has no force: if it
is merely a case of hasty looking or intent looking, all that is said
in [174]v. 24 is otiose.

The genesis is his birth strictly, in antithesis to later degeneracy;
but the face is the invisible face, the reflexion of God's image in
humanity. St James is still consistently referring to Gen. i. The face
which a man beholds when he receives the Divine word is the
representation of what God made him to be, though now defaced by his
own wrong doings. So Eustathius in Od. xix. 178, kai houto men he
Penelope oknei diorthousthai ten phusin, kai perittotera phainesthai
hautes, kai t. eikona tou ek geneseos prosopou diagraphein eite
metagraphein, where the contrast is between Penelope's natural face and
its disfigurement by artificial cosmetics.

There is special fitness in the word because it is used in LXX. for
tvldvt and mvldt, and has thus (from Gen. ii. 4; v. 1) given Genesis
its Greek name. In itself the word is neuter in force, and in Greek
philosophy it rather represents natural processes as governed by

necessity, not by Divine will. But to a Christian Jew the only genesis could be that of the Pentateuch, Psalms and Prophets, the beginnings of things as coming from the hand of God; so that it virtually carries with it the association of our word "creation"; and it is to be observed that ktisis, though found in Apocr. for "creation," is never so used in LXX. proper, though ktizo (as well as poieo) is; there being no Hebrew substantive meaning "creation." Cf. 2 Macc. vii. 23, ho t. kosmou ktistes, ho plasas anthropou genesin kai panton exeuron genesin. ^24katenoesen gar heauton kai apeleluthen kai eutheos epelatheto hopoios en.

24. katenoesen, he takes note of] The verb as before: he sees himself and knows that it is himself that he sees, the new man kata theon ktisthenta. The aorist denotes the instantaneous and quickly passing character of the seeing.

apeleluthen, is gone away] He went away and remains away: a contrast to parameinas. It was a passing glance, not taken up into his life, but relinquished.

eutheos epelatheto, straightway forgetteth] Again the aorist because the forgetting was a single and immediate act.

hopoios en, what manner of man he was] I.e. his original image antecedent to change and becoming. Cf. Apoc. iv. 11, dia to thelema sou esan (not eisin) kai ektisthesan, where esan perhaps expresses the Divine idea, realised visibly in ktisis.

On the whole thought of the verse cf. Origen Hom. in Gen. i. § 13, "Semper ergo intueamur istam imaginem Dei, ut possimus ad ejus similitudinem reformari. Si enim ad imaginem Dei factus homo, contra naturam intuens imaginem diaboli, per peccatum similis ejus effectus est; multo magis intuens imaginem Dei, ad cujus similitudinem factus est a Deo, per verbum et virtutem ejus recipiet formam illam quae data

ei fuerat per naturam." Also Athan. (Or. cont. Gent. ii. p. 3) speaks of man as having nothing to hinder him from attaining to the knowledge concerning the Divinity, for by his own purity (katharotetos) he always contemplates the image of the Father, the God-Word, in whose image also he is made, . . . hikane de he t. psuches katharotes esti ton theon di heautes katoptrizesthai, as the Lord also says, Blessed are the pure, etc." See also the passage cited above on [175]v. 21.

So also virtually (though confusedly) Oecum., but supposing the word to be the Mosaic Law (dia t. nomou manthanontes hoioi gegonamen) and again speaking of a spiritual (noeton) mirror.

^25ho de parakupsas eis nomon teleion ton tes eleutherias kai parameinas, ouk akroates epilesmones genomenos alla poietai ergou, houtos makarios en te poiesei autou estai.

25. parakupsas, looketh into] The notion of a steady gaze has been imported into the word from the context, and prematurely. It seems never to have any such meaning. Kupto and all its compounds express literally some kind of stretching or straining of the body, as up, down, or forward. Parakuptois the stretching forward the head to catch a glimpse, as especially through a window or door, sometimes inwards, oftener outwards. When used figuratively, as here, it seems always to imply a rapid, hasty, and cursory glance. So Luc. Pisc. 30, kapeide monon parekupsa eis ta humetera, the speaker says to the philosophers: "As soon as ever I had merely looked into your world, I began to admire you, etc."; Bas. Ep. lxxi. § 1, ei de ho deina arti parakupsai philotimoumenos pros t. bion t. Christianon: "If so and so making it his ambition just now to cast a glance at the life of Christians, and then thinking that his sojourn with us confers on him some dignity, invents what he has not heard, and expounds what he has not understood" : where all turns on the slightness and superficiality of the

acquaintance; Philo, Leg. ad Gai. 8, p. 554, pou gar tois idiotais pro mikrou themis eis hegemonikes (imperial) psuches parakupsai bouleumata; Ach. Tat. ii. 35 [cf. Jacobs, p. 593] of beauty that parakupsan monon oichetai; D. Cass. lxii. 3, Boadicea of the Romans, ex houper es ten Britannian houtoi parekupsan, "from the time that these men put their heads into Britain"; lxvi. 17, of emperors who partly reigned together, each of them believed himself to be emperor aph' hou ge kai es touto parekupsen, "from the time that he put his head into this," i.e. began at all to reign (lii. to is not quite so clear); Demosth. Phil. i. 24 (p. 46 fin.) auxiliary troops parakupsanta epi ton t. poleos polemon, pros Artabazon kai pantachoi mallon oichetai pleonta; they just shew themselves for the war, and then sail off.

St James could not have used such a word to contain within itself steady looking, and it must therefore have a meaning analogous to Lk. ix. 62, putting hand to the plough, the stress being on parameinas. It answers to katenoesen heauton. [See on 1 Pet. i. 12.]

nomon teleion ton tes eleutherias, a perfect law, even that of liberty] Here the word has become a law, but a perfect law, just as they are interchanged in Ps. cxix. The starting point is language such as we find in that Psalm, also Ps. xix. 7: but Christ's word in the Sermon on the Mount (Mt. v. 48), itself founded on Deut. xviii. 13, is the main source, that being the sum and climax of Mt. v., the subject of the new or rather subjacent Law. (On the recognition of the heathen as having a law and covenant see Isa. xxiv. 5 and Delitzsch and Cheyne.) Thus St James refers at once to the Gospel and to what was before the Law (cf. Rom. ii. 14 as to the heathen): his "perfect Law" unites both. It is perfect, as expounded by our Lord, because it deals not with single acts but with universal principles.

ton tes eleutherias] In what sense? Irenaeus thinks of free-will: but

that is not in the context. In LXX. eleutheria is never used in any such figurative or ethical sense. The nearest approach in sense is in Ps. cxix. 32, 44 f., 96 (rchv ,rchv, "broad," platuno, platusmos, plateia, where the reception of God's law is represented as giving spacious room in which to walk, removing the narrowing bondage of petty personal desires (cf. Wordsworth's Ode to Duty). The idea of the Law as a source of freedom was not strange to the later Jews: so Aboth iii. 8 (R. Nechoniah Ben Ha-Kanah), "Whoso receives upon him the yoke of Torah, they remove from him the yoke of royalty and the yoke of worldly care," etc. (p. 60); also Perek R. Meir (=Aboth vi.) 2 (R. Joshua Ben Levi), "It (the Bath Kol) saith, And the tables were the work of God, and the writing was the writing of God, graven upon the tables (Ex. xxxii. 16); read not charuth graven' but cheruth freedom,' for thou wilt find no freeman but him who is occupied in learning of Torah" (p. 114, with Taylor's note); and also Philo, Q. omn. prob. lib. 7 (ii. 452), hosoi de meta nomou zosin eleutheroi: but he has also the Stoic language about the freedom of the wise man: cf. Sacr. Ab. et Cain, 37 (i. 188). But St James seems to mean more than ethical result; rather the character of the law, as positive not negative ("Thou shalt love . . .") and depending on expansive outflow, not on restraint and negation.

kai parameinas, and there continueth] The first meaning is to "stay where one is": then to "stay with a person loyally": also absolutely to "persevere," esp. in contrast to others who fall away. Diod. Sic. (ii. 29), contrasting the Greeks with the Chaldaeans and their hereditary lore says: para de tois Hellesin ho polus aparaskeuos prosion opse pote tes philosophias haptetai, kai mechri tinos philoponesas apelthe, perispastheis hupo biotikes chreias, oligoi de pantelos epi philosophian apoduntes ergolabias heneken paramenousin en to mathemati.

The idea then probably is "perseveres in" the law, not perseveres looking at it, nor abides beside it. So Ps. i. 2, kai en t. nomo autou meletesi hemeras kai nuktos.

genomenos, shewing himself] As ginesthe in [176]v. 22.

akroates epilesmones . . . poietai ergou, a hearer that forgetteth...a doer that worketh] The first genitive must be adjectival: not exactly an adjective "a forgetful hearer," but a hearer in contrast to a doer, and so characterised by forgetting. This sense of a characteristic, or even something stronger, is always to be traced in these Hebraistic genitives in Greek. In like manner ergou is quasi adjectival, and so without the article: with the article it would have to be in the plural.

makarios] not eulogetos. "Happy" in the sense "to be envied." He may have delight in it or he may not: the state itself is good and desirable: if he is in a right mind, he cannot but delight in it. This makarios hardly goes back to the Sermon on the Mount (it comes nearer Jn xiii. 17): rather it is to be referred, if any whither, to the Psalms, not least to Ps. i.

en te poietai, in his doing] Not dia ten p. Not a reward, but a life.

His action is the action that is right and therefore makaria. It refers back to poietai.

^26Ei tis dokei threskos einai me chalinagogon glossan heautou [19] alla apaton kardian heautou, toutou mataios he threskeia.

26. dokei, seemeth] Sc. to himself, as often.

threskos, religious] An interesting but extremely rare word. Not known except here and in Lexicographers; Latt. religiosus. The derivation is probably directly from treo, and it seems to mean one who stands in awe of the gods, and is tremulously scrupulous in what regards them. The actual renderings in Lexx. are strange: Hesych. heterodoxos, eugenes

(?); Et. Nag. and Suid. heterodoxos; Et. Gud. ho heterodoxos, hairetikos. Oecum. (Did.), having previously said that threskeia denotes something more than faith, a knowledge of secret things (kruphion, interprets threskos as "one who knows and exactly keeps the things hidden (aporreton) in the Law." We get more help from other glosses in Hesych. threxato ephulaxato, esebasthe; threske hagne, panta eulaboumeen; threskos perittos, deisidaimon. None can come from this passage: so that they attest other lost passages, all having the idea of cautious observance of religious restrictions, sometimes spoken of with praise, sometimes with blame. This exactly answers to the proper meaning of religiosus, as of religio which is properly the gathering up of oneself in awe, and consequent scrupulousness. It thus belongs to an early stage of what we now call religion, containing indeed elements which are and must be permanent, but still as a whole narrow and immature, not including faith in God or love of God. Now this was just the; spirit of much of the later Judaism, notwithstanding its opposition to the spirit of the prophets and of much else in the O.T., and it was apparently getting the better of the Jewish Christians. Men prided themselves on a special religiousness because (as in the Gospels) they made clean the outside of the cup and of the platter and tithed mint and cummin. Thus the word, though not here used in an evil sense, is used probably in a limited sense, in the sense which these persons would use for themselves. threskos would be the word which they would choose to express their ideal man.

These two concluding verses of c. i. bring together the two points of Christian conduct, which he has been dwelling on since [177]v. 19. From [178]19 to [179]21 he taught slowness to speak and so here he teaches the bridling of the tongue. From [180]22 to [181]25 he taught doing as against barren hearing: and; so here and in [182]v. 27 he gives

illustrations of rightful doing.

chalinagogon glossan heautou, bridling his tongue] A very common figure, worked out more fully in [183]iii. 2 ff.

apaton kardian heautou, deceiving his heart] This answers to paralogizomenoi heautous in [184]v. 22. He again, as in [185]20, implies that the unbridledness of tongue aimed at was one which was defended as the speech of uncompromising zeal.

mataios, vain, to no purpose] At once unreal in itself and ineffectual. Cf. mataia he pisti humon (1 Cor. xv. 17). It is much used in the O.T.

for the futility of idols and idolatry (and hence in N.T., Acts xiv. 15; cf. 1 Pet. i. 18), and so Jer. x. 3, ta nomima t. ethnon mataia.

But still more Isa. xxix. 13 (repeated by our Lord Mt. xv. 8 f.; Mk vii. 6 f.), maten de sebontai me, etc. (LXX. not Heb.); especially applicable here to a depravation of the true religion.

threskeia, religion] A far commoner word than threskos, and probably of wider sense, but still a word of very limited history. It occurs twice

in Herod. ii. 18, 37, both times with reference to the Egyptians, first about an abstinence from certain flesh, and the second time (allas te threskias epiteleousi) about white robes, circumcision, shaving,

frequent washings, etc., all cases of personal ceremonial (so also threskeuo ii. 64). It is apparently absent, as also threskeuo, from

Attic literature: but like many words found in Herod. came into use in late days. It is doubtful whether there is any earlier instance than

this, except Wisd. xiv. 18, 27 (-euo xi. 16; xiv. 16), all of worship of idols or lower creatures. In N.T. in a good sense, t. hemet.

threskeias, Acts xxvi. 5, which illustrates the use of ei tis . . .

threskos: and in St Paul (Col. ii. 18) thr. t. angelon (also 23,

ethelothreskeia). It has a more positively bad sense in Philo, Quod deter. pot. 7 (i. 195), where a man who uses purifications or lavishes

wealth on temples and hecatombs and votive offerings is called threskeian anti hosiotetos hegoumenos. But shortly afterwards Clem. Rom. uses it freely in a good sense (xlv. 7), ton threskeuonton t. megaloprepe kai endoxon threskeian t. hupsistou, and lxii.1, peri men ton anakonton te threskeia hemon, the virtuous life "suitable to our worship" of God, as just expounded by a prayer. And still more strongly Melito, p. 413 Otto, ouk esmen lithon therapeutai, alla monon theou tou pro panton . . . kai t. christou autou . . . esmen threskeutai: where therapeutai is equal to or better than threskeutai. And so often in the Fathers and other later writers. What is commonly said that threskeia means only ritual is not exact. threskeia is simply reverence of the gods or worship of the gods, two sides of the same feeling. The reverence gives rise to ceremonial rites, not of worship but of abstention, which are often called threskeia. The worship was expressed in ritual acts, which sometimes are called threskeia, esp. in the plural threskeiai. But the fundamental idea is still what underlies both. Besides, however, the exx. already cited, there are others which especially connect it with Jewish ceremonial religion, as 4 Macc. v. 6, of refusal to eat pork or things offered to idols. Thus St James is still using the word preferred by the Jewish Christians, not that which he would have chosen independently.

^27threskeia kathara kai hamiantos para to theo kai patri haute estin, episkeptesthai orphanous kai cheras en to thlipsei auton, aspilon eauton terein apo tou kosmou.

27. threskeia kathara kai hamiantos, a pure and undefiled religion] It is not he kath. kai am. thr. He does not say or mean that what follows includes all that can be called pure and undefiled religion.

Why these particular words, kathara and hamiantos, rather than alethineor some such word? Because he is still keeping in view the

pretension made on behalf of the vain religion, viz. that it was pure and free from pollution. This alone would suffice to shew that St James had chiefly in view ceremonial threskeia, the washings and purifications of late Judaism, multiplying Levitical ordinances. These terms which you claim, he means, for your vain threskeia do really belong to something very different (Lk. xi. 41).

para] In His sight, in His presence, and so in His eyes.

to theo kai patri] The two names are probably combined with reference both to what has preceded and to what is going to follow. The false religion spoke much of God, but forgot that He was also Father. A true sense of being His children would lead to a different conception of Him and of the kind of service acceptable to Him. And again, to think of Him as Father was to think of men as brethren; a point of view forgotten in this threskeia which set no store on such brotherliness as is involved in the visiting of orphans and widows.

episkeptesthai, to visit] The word is often used in O.T. of God visiting individual persons or His people: but no case like this. Eccus. vii. 35 has it of visiting the sick, and so Test. Sim. i; Mt. xxv. 36, 43 (the latter en phulaae as well as asthenounta): and it seems an ordinary Greek usage as Xen. Cyr. v. 4. 10; Mem. iii. 11. 10; Plut. Mor. (ii. 129 C, t. philous asthenountas; Luc. Philops. 6.

The word must doubtless then be taken literally: not the mere bestowal of alms, but the personal service. The Bible represents God as specially taking thought for the fatherless and widow, as their "father," Ps. lxxviii. 5 (cf. Deut. xxvii. 19; Isa. i. 17; Eccus. iv. 10). In contrast Mk xii. 40 (|| Lk. xx. 47), the devouring widows' houses is a mark of the scribes.

aspilon, unstained] Quite a late word, apparently not extant before N.T. The force of the word here is that after St James has noticed the acts

of brotherly care towards orphans and widows, he returns to the claim of purity, as though to point out that there was indeed a purity and undefiledness in the strictest sense to be pursued, not from fictitious and artificial pollutions, but from a power able to infect and pollute the inward self.

apo tou kosmou, from the world] The use of kosmos here is remarkable. The word can hardly be used neutrally here, as though St James meant only that the kosmos contained things that might bring moral defilement. The kosmos is evidently thought of as itself defiling. The same comes out yet more strongly in [186]iv. 4, and probably also in the difficult [187]iii. 6. We are used to this language as conventional. But it needs investigation as to its strict meaning and origin. There is nothing of the kind in the first three Gospels or in the Acts or (strange to say) the Apocalypse or Hebrews: very abundant in St John's Gospel and first Epistle; and 1 Jn. ii. 15 furnishes a remarkable parallel to [188]iv. 4. It is not very clear in St Paul (2 Cor. vii. 10), ho k. houtow [1 Cor. iii. 19; v. 10; vii. 31; Eph. ii. 2] being, at least partly, a different conception; but it is found in 2 Peter, distinctly in ii. 20, ta miasmata t. kosmou (ct. aspilon), and indirectly i. 4; ii. 5 (bis); iii. 6. Thus it is clear in St John's Gospel and Epistle, 2 Peter, and St James. There is nothing to be made of the common Greek sense as the visible universe, or the order of it. This physical sense seems to belong to some places where the word is used, but not to those where the kosmos is in any sense evil. The conception must be Jewish: can it be traced back to the O.T.? Certainly not the Greek word from the LXX., for there it has only the "order" or "ornament" meanings. In the Apocr. it is the world, but not in an evil sense. In the LXX. its place is apparently taken by oikoumene, which represents the Heb. tvl, a curious ancient word,

always used without the article, meaning apparently at first the fruitful soil of the earth, and then as a virtual synonym of "earth," but esp. earth as the habitation of men. Sometimes, like "world," it is naturally transferred to the collective races of men. Hence we get an intermediate sense in Ps. ix. 8, where God appears as judging tvl in righteousness, and the phrase is repeated in the later psalms, xcvi. 13; xcvi. 9. But it acquires a more distinctly bad sense in the early chapters of Isaiah, xiii. 11; xiv. 17 (21); xviii. 3; xxiv. 4 (see foll. vv. for sense); xxvi. 9, 18. In these passages it means the sum of the fierce surrounding heathen nations, the powers of the heathen world at once destructive and corruptive (xxvi. 9), and see Cheyne's note, who calls attention to two points: "(1) the Jews are in constant inter-course with the heathen; (2) they suffer, not merely by their political subjugation, but by the moral gulf between themselves and the heathen." Thus tvl is virtually the ideal Babylon of the prophets and still more of the Apocalypse. Delitzsch (Isa. xxvi. 18) rightly calls it a kosmos: and conversely we may say that the N.T. kosmos probably came from this source.

To Jewish Christians scattered through the Empire, to the Christians of Ephesus (1 Jn), the contact with the heathen world would be a perpetual source of moral danger, and they would be tempted to all sorts of risks from trying to avoid collisions with it. Its injurious effects would be many; but their prevailing characteristic would be defilement. In St John, and perhaps to some extent here, we have the paradox of the holy people itself becoming the world, by putting on in other forms the maxims and practice of an outer world. At all events the evil is conceived of as residing not in anything physical, but in a corrupt and perverted society of men. This is probably always the true ethical sense of "world." Thus the two clauses answer to each other in respect

of the outward objects of the two forms of pure religion: the one is a duty of communication with men for good, the other a duty of avoiding such evil as comes from communication with men.

The whole verse has doubtless a paradoxical shape, though this is explained by the latent antithesis to the spurious threskeia. But in any case the conception is that of Isa. lviii. 3-7 (esp. 6); Zech. vii. 4-10.

It closes the paragraph [189]19-[190]27 with a general statement as to religion, corresponding to vv. [191]17, [192]18, which form a general statement as to theology concluding the first section.

II. ¹Adelphoi mou, me en prosopolepsiais echete ten pistin tou kuriou hemon Iesou Christou [20] tes doxes;

II. 1. adelphoi mou] The preface being ended St James turns to the special points of practice which he had directly in view. He makes no further exordium, but breaks at once in medias res with this personal appeal, putting ad. mou in the forefront. It does not occur again at the beginning of a sentence till the close ([193]v. 19).

In what follows in this verse three points of construction require consideration: the mood and general force of en . . . echete; the nature of the genitive tou kuriou in connexion with ten pistin; and the construction and consequent interpretation of tes doxes.

e en prosopolepsiais echete] This is often, naturally enough, taken as an imperative: but this gives a rather tame sense, and gives no exact sense to en pr. echete, and especially to the position of en pr. as coming before echete. It is more natural to take it as an interrogative appeal to their consciences: " Can you really think en prosopolepsiais that you are having or holding the faith etc."

The plural -ais probably expresses "in (doing) acts of:" When words having an abstract sense are in the plural, the meaning is either

different kinds (as "ambitions" = different kinds of ambition) or different concrete acts or examples. The abstract has no number strictly speaking: but a plural at once implies a number of singulars to make it up, and (apart from kinds) things concrete can alone be numbered.

prosopolepsiais, acts of partiality] This group of words has a Hebrew origin. ns' phny, "to receive the face of," is much used in different books of the O.T. for receiving with favour an applicant, whether in a good or bad sense. The exact force of the phrase is not clear. ns' has not the strong sense "accept," "welcome," but rather either simply "take" or "lift up," and some accordingly adopt "lift up." Against this Gesen. Thes. 915 f. (cf. Hupfeld on Ps. lxxxii. 2) has argued with much force: but he has not succeeded in explaining the precise manner in which "taking the face of" comes to have the required meaning. From the sense of receiving a particular person with favour would naturally come the perversion, the receiving with undue favour, i.e. favouritism, partiality. In some of the passages the partiality is spoken of as due to bribes: but this is an accident: the partiality itself is what the phrase denotes. It is variously rendered by the LXX. as lambano prosopon, prosdechomai pr., thaumazo pr. etc. The N.T. has lamb., thaum., blepo eis. From the commonest rendering were formed a group of compound words, prosopolemptes Acts x. 34; aprosopolemptos 1 Pet. i. 17; prosopolempteo, Jam. ii. 9; and prosopolempsia here and three times in St Paul. They are doubtless words of Palestinian Greek.

echete ten pistin tou kuriou hemon k.t.l.] The two most obvious senses of the genitive here are the subjective, the faith which our Lord Himself had, and the objective, the faith in Him. The former is not a likely sense to be meant without some special indication of it: the latter is not supported by any clear parallels, and (taken thus

nakedly) gives a not very relevant turn to the sentence. The true sense is doubtless more comprehensive, and answers to an idea widely spread in the N.T.; "which comes from Him, and depends on Him," "the faith which He taught, and makes possible, and bestows": it is a faith in God, enlarged and strengthened by the revelation of His Son; the faith in God which specially arises out of the Gospel and rests on Him of whom the Gospel speaks. It thus includes a faith in Christ: but this is only the first step on the way to a surer and better faith in God. "He that hath seen me hath seen the Father." This is the probable sense always where pistis is followed by Iesou or similar words. Even Mk xi. 22, echete pistin theou, is not so much "Have faith in God" as "Have faith from God. Trust on, as men should do to whom God is a reality." tou kuriou hemon] It is impossible to determine precisely how much meaning St James put into these words. But they do not differ from St Paul's formula, and probably to say the least go much beyond what the disciples meant by kurios in the days of the ministry. They must be taken with [194]i. 1.

tes doxes, who is the Glory] Doxes is very difficult in this position. Some take it with pistin, changing the meaning of pistin: Have ye the faith in respect of glory? equivalent to, Do ye take the same view of true glory and dignity? This gives a fair sense; but imports an unnatural force into pistin, and leaves the transposition of t. doxes inexplicable, besides disturbing the connexion between t. pistin and t. kuriou etc. The other interpretations, "faith in the glory," "glorious faith," are evidently impossible.

Another favourite way is to take it with t. kuriou (so A.V.). The possibility of two genitives, hemon and t. doxes, cannot be denied: so in 1 Tim. iv. 2 daimonion and pseudologon are probably independent genitives governed by didaskaliais: also Acts v. 32 (T.R.); 2 Cor. v.

1; Phil. ii. 30; Mt. xxvi. 28: (Winer-Moulton 239). But t. kuriou t. doxes is itself a phrase at once so compact and so nearly unique (1 Cor. ii. 8; cf. ho theos t. doxes Ps. xxix. 3, and probably thence Acts vii. 2) that the division of it into two distant parts is not probable, and can only be taken as a possible interpretation.

It is needless to examine the combination with Christou, or with the whole phrase t. kuriou hemon I. Ch.

There remains the possibility of not taking it as directly dependent on any preceding words, but in apposition to I. Ch., "our Lord Jesus Christ, who is the Glory": so Bengel. Several passages of the Epistles give a partial confirmation. Rom. ix. 4, he doxa seems to be the glory of the Divine presence (O.T.); 1 Cor. xi. 7, a man is said to be eikon kai doxa theou, which may be taken with v. 3, kephale de gunaikos ho aner, kephale de tou christou ho theos; Eph. i. 17, ho theos tou kuriou hemon I. Ch. ho pater tes doxes, where the two clauses seem to stand in precise parallelism and it seems impossible to give the second an intelligible sense except it means that the Son was Himself the Glory; Tit. ii. 13, ten makarian elpida kai epiphaneian tes doxes tou megalou theou kai soteris hemon Ch. I., where it is on the whole easiest to take Ch. I. as in apposition to t. doxes t. megalou theou k. soteris hemon. Illustrative passages are 2 Cor. iv. 6; Heb. i. 3 (apaugasma t. doxes, He who is an effulgence of the Father's glory being thereby Himself the Glory); possibly 1 Pet. iv. 14; also Apoc. xxi. 11, 23, where note the parallelism to kai ho luchnos autis to arnion. [See Add. Note.]

But was there anything to lead to such a representation? The O. T. speaks much of the kvvd of the Lord. From this and from the late dread of connecting God too closely with lower things arose the Jewish conceptions of the Glory yqr', and the Shechinah. See Weber 160 on the

Glory as in Heaven; 179 ff. on the Glory and the Shechinah, and the relation of the Shechinah to the Word in the Targums (cf. Westcott, Introd.⁶ 152); and 182 ff. the combination of both conceptions (Word and Shechinah) in the Shechinah in Talmud and Midrash. Now the Word of the Targums is the true antecedent of the Logos in St John, much more so than the Logos of Philo; and it would be only natural that the other great conception which linked God to men, that of the Glory, should be transferred to Christ as the true fulfiller of it.

The force then of the title here would probably be that the faith of Christ as the Glory was peculiarly at variance with this favouritism shewn to the rich: since He who represented the very majesty of heaven was distinguished by His lowliness and poverty: cf. Phil. ii. 5 ff.; 2 Cor. viii. 9. As St James ([195]iii. 9) rebukes the cursing of men who are made in the likeness of God, so here he rebukes the contemptuous usage of poor men, even such as the Incarnate Glory of God Himself became.

²ean gar eiselthe eis sunagogen humon aner chrusodaktulios en estheti lampra, eiselthe de kai ptochos en rhupara estheti,

2. eis sunagogen humon, into your (place of) assembly] The word means either the assembly or the building which held the assembly, and either makes sense: in Jn vi. 59, xviii. 20 it is the assembly clearly.

Two subjects of historical interest, the thing and the word, demand notice. As regards the thing synagogue see Plumptre in Smith's Dict.; Schürer ii. § 27. The date when the synagogue-system arose is unknown. It is remarkable that there are no clear traces of it in the Apocrypha; yet probably there is a reference in Ps. lxxiv. 8 (Maccabaeon). But it was widely spread in the first century in all places where Jews were to be found.

The name "synagogue." The origin is doubtless the LXX., but in a

confused way. There are two chief words in O.T. (cf. Schürer l.c. [and Hort, Christian Ecclesia]) for kindred meanings, qhl, "congregation," and dh, "assembly": in this sense dh is almost always rendered sunagoge, qhl ekklesia about 70 times, sunagoge about half as many, other words very rarely. Probably ekklesia was, chosen for qhl, because both words express the calling or summoning of a public assembly (convocation) by a herald. Both dh and sunagoge are somewhat more general words. But the difference in usage was very slight. They stand side by side in Prov. v. 14 (where see Delitzsch), also (Heb.) Exod. xii. 6; and [ex]ekklēsiazein sunagogen occurs several times; also sunechthesan . . . ekklesia (sic) 2 Ezra x. 1, and episunechthe ekklesia 1 Macc. v. 16. This O.T. double use recurs in Apocrypha, especially Ecclus. and 1 Macc. The late traces of ekklesia is shew that it must have survived, apparently as the body of men making up a congregation, the religious community so to speak; and also as the community of the whole nation (Mt. xvi. 18), as in the O.T. (For the Hebrew words used see Schürer l.c.) The late use of sunagoge was apparently limited to the individual buildings, or to the congregation as assembled in them. There is some evidence of its being employed to denote some religious associations among the Greeks (see Harnack cited below), but probably this had nothing to do with the selection. It is very common for Jewish synagogues in N.T.; three times in Josephus; also Philo, Q. omn. prob. lib. 12 (ii. 458), "The seventh day is reckoned holy, on which abstaining from other works, kai eis hierous aphiknoumenoi popous, hoi kalountai sunagogai, they sit in ranks according to age, the younger below the older, placed for listening with the fitting order."

Now, as far as evidence goes, the Christian usage was to adopt ekklesia both for single congregations and for a whole community. For the

building it is not used in the apostolic age, though it was afterwards.

On the other hand the Christian use of sunagoge is very limited: see a long note in Harnack *Hermas Mand.* xi. 9. He shews how rarely and as it were etymologically only it was used by ordinary Christian writers, and it at last became definitely the *synagoga* contrasted with *ecclesia* as in Augustine; and in earlier writers it some-times is used in a depreciatory sense like our "conventicle." What however especially concerns us here is the evidence for its use among Jewish Christians, see Lightfoot, *Phil.* 190: *Epiph.* (xxx. 18) states that the Ebionites call their church *sunagogen* and not *ekklesian*; and *Jer. Ep.* 112. 13 says of the Ebionites, "To the present day through all the *synagogues* of the E. among the Jews there is a heresy called of the *Minaei*" etc. This makes it very likely that Jewish Ebionites inherited the name from the purer days of Jewish Christianity, and that St James does here distinctly mean "synagogue": and since he elsewhere ([196]v. 14) speaks of *t. presbuteros tes ekklesias*, i.e. the living congregation, the difference of word suggests that here the building is meant.

chrusodaktulios] Not known elsewhere. The adjective was doubtless chosen to express that the wearing of gold rings, probably a multitude of them (*ton daktulion plethos echon*, *Luc. Nigr.* xiii.), was characteristic of the kind of man.

estheti lampra contrasted with *rhubara estheti*] The two words are strictly opposed, as often; practically new glossy clothes and old shabby clothes. *Lampros* has nothing to do with brilliance of colour, being in fact often used of white robes. *Artemidorus* (ii. 3 s. fin.), after enumerating the omens from garments of all sorts of colours, concludes *aei de ameinon kathara kai lampra himatia echein kai peplumena kalos e rhupara kai apluta, plen ton tas rhupodeis ergasias ergazomenon.*

^3epiblepsete de epi ton phorounta ten estheta ten lampran kai eipete
Su kathou hode kalos, kai to ptocho eipete Su stethi e kathou ekei [21]
hupo to hupopodion mou,

3. epiblepsete de epi, and ye look with favour on] Epiblepo epi is
often used in LXX. of God looking with favour on men; not apparently of
men on men. But Aristotle (Eth. Nic. iv. 2, p. 1120 b 6) says (in
giving) to gar me epiblepein eph' heauton eleutheriou, to pay no regard
to oneself and one's own interest.

kalos, in a good place] Ael. V. H. ii. 13, kai de kai en kalo t.
theatrou ekatheto; xiii. 22, Ptolemy having built a temple for Homer
auton men kalon kalos ekathise, kuklo de tas poleis periestese t.
agalmatos.

stethi e kathou] It is uncertain whether to read stethi e kathou ekei
hupo to hupopodion (B ff), or stethi ekei e kathou hypo to hupopodion.
Probably the former, notwithstanding the want of verbal balance. Stand
anywhere contrasted with sit in a particular humble place.

hupo to hupopodion mou, below my foot-stool] Hupo might be "down
against," i.e. close up to, with the accessory sense of lowness. But
more probably "below" in the sense of in a lower place, as Plutarch
Artax. v. (i. 1013 E) kathezomenon tes men hup' auton, tes de metros
huper auton.

^4ou diekriethete en heautois kai egenesthe kritai dialogismon poneron
[22] ;

4. No kai before ou; perhaps omit ou (B* ff) which gives the same
sense, substituting affirmation for question.

diekriethete en heautois, divided in your own minds] As [197]i. 6;
explained by Mt. xxi. 21, ean echete pistin kai me diakriethete,
appearing in Mk xi. 23 as kai me diakrithe en te kardia autou alla
pisteue hoti k.t.l.; cf. Acts x. 20; Rom. iv. 20; xiv. 23 (hoti ouk ek

pisteos): cf. Jude 22. The idea is that the singleness and strength of faith is split up and shattered by the divided mind, professing devotion to God yet reaching away to a petty and low standard. En heautois is in antithesis to what follows: the wrong-doing to others is traced back to its root within, just as in [198]iv. 1.

kritai dialogismon poneron, judges swayed by evil deliberations] The genitive is not unlike [199]j. 25. The idea seems to be "judges swayed by evil deliberations or thinkings": contrast Prov. xii. 5, logismoi dikaion krimata. dialogismos is a very elastic word. In Mt. xv. 19 dialogismoi poneroi (|| Mk. vii. 21, hoi dialogismoi hoi kakoi) stand at the head of the evil things that come forth from the heart, and probably mean malicious evil plottings (cf. 1 Tim. ii. 8, choris orges kai dialogismou), answering apparently to the single Hebrew word mzmh, properly only a thought, device, but usually an evil device. In various places of St Luke it is used of the plotting of the Pharisees and the imperfect faith of the disciples. Probably the mere suggestion that they made themselves kritai contained a reproach: cf. [200]iv. 11: they broke the command of the Sermon on the Mount (Mt. vii. 1). But further the office of a true judge is to divide, to sever right from wrong: but here the division was dictated not by justice according to the facts, but by evil divisions within their own minds (cf. Rom. xiv. 10, 13), by evil calculations, as we might say. Contrast Lk. xiv. 12 ff. Such moral distraction is a form of dipsuchia, and opposed to the singleness of faith.

^5Akousate, adelphoi mou agapetoi. ouch ho theos exelexato tous ptochous to kosmo plousious en pistei kai kleronomous tes basileias hes epengeilato tois agaposin auton;

5. akousate, hearken] An imperative like iste in [201]j. 19, but with a sharper tone, as of a warning prophet: cf. especially Isa. li. 1, 4, 7.

It introduces an appeal to a truth that could not be denied by any who accepted Christ's Gospel. It is softened at once by adelphoi mou agapetoi, of which agap. here occurs for the last time (previously in [202]i. 16; [203]i. 19, where likewise there are appeals to accepted but practically belied truths).

ouch ho theos exelexato, did not God choose] What choice by God is meant here? In our Lord's apocalyptic discourse Mt. xxiv. 22 (with ||^8) He spoke of the shortening of the days of tribulation for the elect's sake, and Mk adds ohus exelexato, which is virtually implied in the verbal eklektous. The conception doubtless is that the infant church or congregation of Christians owed their hearing and reception of the Gospel to God's choice. Here as elsewhere it is not a simple question of benefit bestowed on some and refused to others: those on whom it is bestowed receive it for the sake of the rest: they are God's instruments for the diffusion of His truth and salvation. This choice of Christians by God from among heathenism or unbelieving Judaism is spoken of by St Paul 1 Cor. i. 27 f. (a passage much resembling this) and Eph. i. 4. It is implied in various places where eklektos or ekloge is spoken of. Both words occur often in St Paul, ekloge in 2 Pet. i. 10, and eklektos especially in 1 Pet. viz. i. 1; ii. 4, 6, 9, where St Peter carries it back to two passages of Isaiah, one xxviii. 16 LXX. only (cf. Prov. xvii. 3 LXX.) properly "well-trying"; the other xliii. 20, where as in neighbouring chapters and some Psalms it refers to Israel as the object of God's choice. But exelexato itself stands in a still more fundamental passage, Deut. xiv. 1, 2. [See further on 1 Peter II. cc.]

St James does not however refer directly to Christians but to the poor. The reference is doubtless to the special manner in which Christ's own preaching was addressed to the poor. The Gospel was not intended to be

confined to them; but they were to be its first and its strictly primary recipients, the recipients who would best shew its true character. "Blessed are ye poor" are the first words of the Sermon on the Mount: *ptochoi euangelizontai* is the culminating mark of Christ's true Messiahship, founded about Isa. lxi. 1, which is quoted in full in the words spoken in the synagogue at Nazareth which head the ministry in St Luke (iv. 18), as the Sermon on the Mount does in St Matthew. *tous ptouchous to kosmo*, the poor in the eyes of the world] To *kosmo* might be taken as "in relation to the world": but more probably in the eyes of "the world" (cf. 1 Cor. i. 18, *t. apollumenois k.t.l.*; 2 Cor. x. 4 *dunata to theo*; Acts vii. 20 *asteios t. theo*). Cf. Lk. xvi. 15 *to en anthropois hupselon*, said to the *philarguroi* Pharisees. "The world" is used in the same sense as before, here as judging by an external and superficial standard.

plousious en pistei, to be rich in virtue of faith] Not "as being," but "to be" expressed more explicitly in Eph. i. 4 by *einai hemas agious kai amomous k.t.l.*

The meaning is not "abounding in faith," which would weaken the force of *plousious* in this connexion, but "rich in virtue of faith": their faith of itself constituted them not only powerful, able to move mountains, but rich: see 2 Cor. vi. 10; viii. 9; Apoc. ii. 9; iii. 18; and esp. 1 Pet. i. 7. The explanation is that the use and enjoyment of riches contain two elements, the thing used and enjoyed, and the inward power of using and enjoying it; and this inward power is so intensified and multiplied by a strong and simple faith in God that it so to speak extracts more out of external poverty than can without it be extracted out of external riches. Cf. Ps. xxxvii. 16 and in spirit the whole Psalm; Test. Gad 7, *ho gar penes kai aphthonos, epi pasi Kurio eucharisoton, autos para pasi ploutei, hoti ouk echei ton poneron*

perispasmon ton anthropon.

kleronomous tes basileias, heirs of the kingdom] The kingdom of heaven is what in the Sermon on the Mount is especially pronounced to belong to the poor. The Gospel preached to them is the Gospel of the kingdom. In Lk. xii. 32 we have "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom"; and less distinct passages abound. The combination kleron. tes basil. occurs in Mt. xxv. 34 and in St Paul (I Cor. vi. 9 f.; xv. 50; Gal. v. 21: cf. Eph. v. 5), but not in connexion with the poor. The conception of inheritance is common however in similar contexts, and especially in the O. T. It is involved in the conception of sonship, as Gal. iv. 7.

hes epengeilato tois agaposin auton, which He promised to them that love Him] This corresponds exactly to the use of the same phrase with ton stephanon t. zoes in [204]i. 12. Even with that peculiar phrase derivation from the Apocalypse was seen to be unlikely: much more this commoner phrase from Apoc. i. 6; v. 10. The promise referred to is probably Dan. vii. 18, 27, though our Lord's language may possibly be meant, or may at least give definiteness to the older language. Tois agaposin is, as before, the general Deuteronomic term expressing fulfilment of the new and perfect Law.

^6humeis de hetimasate ton ptochon. ouch hoi plousioi katadunasteuousin humon, kai autoi helkousin humas eis kriteria;

6. humeis de] in the strongest contrast.

hetimasate] Sc. in that act. Not merely failed to give him honour, but treated him with dishonour. So Prov. xiv. 21; xxii. 22; and cf. 1 Cor. xi. 22.

ouch hoi plousioi, do not the rich] What follows shews that rich men not Christians are meant. But this does not force us to take the rich and poor of [205]v. 2 as other than Christians. Within the Christian

body there were both classes: but further the whole body was bound to regard itself emphatically as a band of poor men in the face of the wealth and power of the encompassing heathen or even Jewish world. The whole passage reminds us that the name Ebionites for the Jewish Christians of Palestine has nothing to do with an imaginary Ebion, but is simply the Ebionim, the Poor Men.

katadunasteuousin humon, oppress you] Dunasteuo is to "be a potentate," "have" or "exercise mastery," either absolutely or over some one in particular: sometimes in a neutral sense, sometimes with a bad sense "lord it over." Katadunasteuo expresses the same more strongly, violent exercise of mastery, tyranny. It occurs in Xen. and often in late Greek: much in LXX., chiefly for ynh, to oppress; as the poor Ezek. xviii. 12; xxii. 29; (LXX. Amos viii. 4); also Wisd. ii. 10. The case is usually (always in LXX.) the accusative, but the genitive occurs Diod. Sic. xiii. 73 fin. and Symm. apparently (Ps. lxiv. 4), cf. Wyttenb., as often happens with compounds into which kata enters. kai autoi helkousin humas, and are not they the men that drag you] Not "drag you in person," as is shewn by [206]v. 7. The pretext of law covered violent usage: cf. suro Acts viii. 3; xvii. 6. [Swete on Ps.-Pet. iii.]

eis kriteria, into courts of justice] Here the meaning can hardly be "suits," though kriteria may mean this. Better, as sometimes, courts of justice, though we should have expected epi rather than eis. It can hardly be doubted that this means judicial persecutions, whether formally on the ground of being Christians, we cannot tell for that time. No definite law against Christians is likely to have then existed. But if they had become objects of dislike, it was easy to find legal pretexts.

^7ouk autoi blasphemousin to kalon onoma to epiklethen eph' humas;

7. ouk autoi blasphemousin, are not they the men who abuse] Blaspheo carries with it nothing of our sense of "blaspheme" as containing some extreme irreverence towards God. It is simply abusive and scurrilous language whether directed against God or men. Very rare in LXX. It comes here from Isai. lii. 5 where the word is n'ts, properly expressive of contempt, usually rendered paroxuno (even with to onoma) or some such word (one derivative is once blasphemia, Ezek. xxxv. 12). to kalon onoma, the honourable name] Worthy of admiration, not contempt and contumely. Kalos is what is good as seen, as making a direct impression on those who come in contact with it; contrast agathos which is good in result.

to epiklethen eph' humas, by the which ye are called] From the LXX. of Amos ix. 12 (quoted Acts xv. 17) literally following the Hebrew, but also Jer. xiv. 9. The phrase is adopted for its vividness. The name was as it were laid upon them, stamping them with a special allegiance. What name does he mean? Probably Christos or Christianos, as 1 Pet. iv. 14, 16; cf. Acts xxvi. 28. That is, the watchword, as seen in the Acts, was "Jesus is Christ": and so in the more important and significant name of the two the whole sense became concentrated. If the Epistle was indeed addressed first to Antioch, it is an interesting fact that there the disciples were first called Christians. It matters little for St James' meaning whether the name was chosen by Christians themselves or given by others in reproach (Tac. Ann. xv. 44, quos per flagitia invisos vulgus Christianos appellabat). It would soon be willingly accepted: and if this had not taken place when St James wrote, it would at least contain the kalon onoma Christos. [See Lightfoot, Ignatius vol. I. p. 400.]

^8ei mentoi nomon teleite basilikon kata ten graphen Agapeseis ton plesion sou hos seauton, kalos poieite;

8. mentoi, indeed, really] Not an easy use of this particle, which occurs Jn five times; 2 Tim. ii. 19; Jud. 8. In St John and St Paul it clearly has its commonest (adversative) sense "however," "howbeit," and perhaps also in St Jude. Hence commentators naturally try to find the same sense here. A sharp and intelligible adversativeness is obtained by supposing St James to be replying to an imagined plea of the Jewish Christians that they were shewing their love to their neighbours by their civility to the man with the gold rings. It is hardly credible however that so absurd a plea, of which there is not the least hint in the text, should be contemplated by St James; and it is difficult to find any other way of satisfactorily justifying an adversative sense. It seems more likely that mentoi retains its original force of a strong affirmation, which is not confined to answers to questions, though they furnish the commonest examples. It is virtually little more than a strengthened *men*, and a *de* naturally follows. It thus becomes equal to "if you indeed," "if you really." This kind of sense is common in Xen. especially the *Memorabilia* (as i. 3. 10 with *ei*; i. 4. 18 with *en*; see Kühner: also his Gr. ii. 694 f.: of. Sturz Lex. Xen. iii. 114 f.). The force of the particle seems to lie in an implied reference to a contradiction between the respect of persons and a virtue specially claimed, namely fulfilment of the Law. Thus just as St James had rebuked the unreal *akroasis*, the unreal *threskeia*, the unreal *pistis*, so here he rebukes an unreal keeping of the law.

teleite, fulfil] As Rom. ii. 27. In both places the peculiar word was probably chosen to express that it is not a direct performance, but a virtual fulfilment: cf. Rom. ii. 14 f.

nomon . . . basilikon, a royal law] The order shews that either basilikon is accessory ("a law, a royal law"), or has a special force, a law which well deserves to be called "royal." But in what sense

royal? Probably not in the vague figurative sense common in Greek to denote anything specially high or worthy (sometimes basilikos kai theios); nor again in the Greek application to laws, perhaps starting from Pindar's famous nomos panton basileus (on which see Thompson Gorg. 484 B), of which the most interesting for our purpose are in Xen. Oec. xiv. 6 f. and Ps.-Plat. 317 C. Probably one of two senses, either fit to guide a king, a law such as a true king would take for his own government as Ps. lxxii., Zech. ix. 9, and the Gospels in so far as they set forth our Lord as a king; -- or, more probably perhaps, a law which governs other laws, and so has a specially regal character. This sense gains in probability if taken with the context. St James does not deny that there was an obedience to a law of some rank or other. When our Lord rebuked the Pharisees (Mt. xxiii. 23), it was for tithing herbs on the one hand and leaving ta barutera t. nomou, judgment, mercy, and faith, on the other, adding "these ought ye to have done etc."; thereby implying the existence of less weighty parts of the law. So here the law, fulfilling which was made a boast, was not denied, but with it was contrasted by implication the neglect of the higher and more fundamental law of love. One of the two commandments, of which our Lord had said that on them hung all the Law and the Prophets, might well be called royal.

There is no difficulty in thus applying so wide a term as nomos to a single precept, since the precept itself was so comprehensive. Thus in Rom. xiii. 8 ff. the separate commandments are called entolai, but this the sum of them is called a nomos, and by one not improbable interpretation ton heteron nomon.

kata ten graphen, according to the Scripture] Doubtless the O.T. (Lev. xix. 18) : the saying had a double sanction, Scripture, and the Lord's ratification of it.

kalos poieite, ye do well] This has no sarcasm, as some suppose: simply "ye do well" (cf. [207]v. 19; Mk vii. 37; Acts x. 33; 1 Cor. vii. 37 f.; 2 Pet. i. 19; 3 Jn 6). "I do not complain of you for seeking to fulfil a law, but for neglecting the true value of one law as compared with another: if you are fulfilling a law of the high kind, you are indeed doing well."

^9ei de prosopolepteite, hamartian ergazesthe, elenchomenoi hupo tou nomou hos parabatai.

9. prosopolepteite, ye have respect of persons] Apparently hapax legomenon.

hamartian ergazesthe] A strong phrase, which must mean more than "ye commit sin." Probably a reminiscence of Mt. vii. 23 (Sermon on the Mount), where those who say "Lord, Lord" are at last addressed, "I never knew you, depart from me of ergazomenoi ten anomian" (from Ps. vi. 8). St James never uses anomos, anomia; and hamartia is often used as virtually a synonym, though the conceptions are different. Moreover (see [208]v. 10) it is quite possible that he refers to a willingness to treat this conduct as no sin at all.

elenchomenoi, convicted, shewn to be guilty.

tou nomou] The definite concrete law of Moses.

parabatai, transgressors] Cf. Rom. ii. 25, 27; Gal. ii. 18. Parabates is not used in LXX.; though parabaino much (and parabasis once), chiefly of covenants but also of laws and commandments, just as in classical usage: the strict sense is to "over-step." The point is that the sticklers for law are marked as essentially "law-breakers," and that on the chewing of legality itself. Probably there is no reference to such places in the Law itself as Exod. xxiii. 2; Deut. xvi. 19: otherwise the following yelp would lose force.

^10Hostis gar holon ton nomon terese, ptaise de en heni, gegonen panton

enochos.

10. holon ton nomon terese, keep the whole law] The subjunctives terese

. . . ptaise are certainly right according to the best MSS. It is the

only quite certain N. T. example of hostis or hos with subjunctive

without an, though it has some good authority in Mt. x. 33 (not xviii.

4). But it certainly occurs occasionally in good Greek authors. There

is no real difference of sense, though a"v marks the indefiniteness

more explicitly. See Kühner ii. 205 f., better than Winer-Moulton 386.

This is probably said with reference to the plea that the whole Law had

been observed. The verse seems to be a reminiscence of our Lord's

answer, Mk x. 21, hen se husterei; Lk. xviii. 22, eti en soi leitei

(cf. Mt. xix. 21, ei th?leis teleios einai), said after an enumeration

of the commandments of the second table, and the profession that they

had been kept. The selling of goods and giving to the poor there

corresponds antithetically to the neglect of the poor here.

terese] No longer telese. The more formal word is appropriate here.

ptaise, trip or stumble] As [209]iii. 2 bis. It is incipient falling

(Romans xi. 11): cf. Deut. vii. 25. Common in Philo.

gegonen panton, is become (makes himself) guilty of all] Enochos is

used with genitive or dative of crimes, or punishments, or, as here,

precepts. Properly speaking it means simply "bound by," "subject to,"

"coming under."

The force of panton is determined by heni: it is all separate points or

items that make up the Law.

Various Jewish writings contain sayings like this verse (Schöttg. 1016

ff.); as Shabbath (R. Jochanan): "If a man do all (of the 39 works

prescribed by Moses), but omit one, he is guilty for all and each."

There is nothing in the O. T. exactly answering to this: but Deut.

xxvii. 26, after the various specific curses on Mt Ebal, ends with

"Cursed be he that confirmeth not (all) the words of this law to do them," where the LXX. and Samar. insert pasin, and St Paul (Gal. iii. 10) so quotes the passage. The insertion is partially supported by Deut. xi. 32 (taken with vv. 26, 28) as Delitzsch points out. The same principle of the Law being one whole is implied in Mt v. 18 f., *iota hen e mia keraia . . . mian t. entolon touton t. elachiston.*

^11 *ho gar eipon me moicheuses eipen kai me phoneuseis; ei de ou moicheuseis phoneuseis de, gegonas parabates nomou.*

11. *ho gar eipon k.t.l.*] It is very unlikely that the two commandments are chosen at random, as though both were unconnected with *prosopolempsia*. If this were the case, there would be no clear and coherent course of thought. It is quite possible that *Me moicheuses* implies that such sins as adultery were really avoided and condemned by those who dishonoured the poor; and that they made their condemnation of fleshly sins an excuse for indulgence towards spiritual sins. At all events *Me phoneuseis* is directly connected with the matter in hand, because murder is only the extreme outcome of want of love to neighbours or brethren. Our Lord (Mt. v. 21-26) had carried back murder to the expression of anger (cf. Jam. i. 19 f.), and though St Paul (Rom. xiii. 8, 9) had carried back all commandments of the second table alike to love of the neighbours, the 6th was evidently the most direct expression of the principle common to all, for ([210]v. 10) "love worketh no ill to a neighbour."

^12 *houtos laleite kai houtos poieite hos dia nomou eleutherias mellontes krinesthai.*

12. *houtos laleite kai houtos poieite, so speak ye, and so do*] The two chief spheres of shewing forth love or its absence. We have had them paired already in [211]i. 19-[212]21 contrasted with [213]22-[214]25, [215]i. 26 contrasted with [216]27; and are now going to have them on a

larger scale, in inverted order, [217]ii. 14-[218]26 contrasted with [219]iii. 1-[220]12. Both are exemplified in the treatment of the poor in the synagogues, the contemptuous language accompanying the loveless acts.

hos dia nomou eleutherias, as by a law of liberty] This use of dia with krinesthai is singular, though disguised by the ambiguity of "by," which denotes kata with acc., or hupo with gen. (cf. Jn vii. 51, "Doth our law judge a man?"), as well as dia with gen. Apparently it comes from Rom. ii. 12, hosoi en nomo hemarton dia nomou krithesontai, where it apparently means "on terms of," "in a state depending on," and corresponds to some other peculiar uses of dia by St Paul, as dia grammatos kai peritomes (Rom. ii. 27); di' akrobustias (iv. 11); dia proskommatos (xiv. 20); (?) dia doxes (2 Cor. iii. 11); (?) di' epangelias (Gal. iii. 18). Thus the sense would seem to be not that the law of liberty is the standard or the instrument by which they are to be judged, but that they are to be judged as men who have lived in an atmosphere, as it were, of a law of liberty, and subject to its conditions. The two conceptions are closely related, but dia seems to lay stress chiefly on the present state rather than on the future judgment. It is probably for this reason that dia nomou el. stands before mellontes.

A law of liberty, exactly as [221]i. 25: viz. Christ's Law, as distinguished from the Mosaic. The transition from the Mosaic Law in vv. [222]10, [223]11 to the Christian Law here corresponds precisely to the transition in the Sermon on the Mount from the one jot or tittle, one of these least commandments of Mt. v. 18 f., to "Except your righteousness etc." of Mt. v. 20, where the exceeding righteousness of the Christian disciple consists not in the performance of a greater number of positive precepts than the Scribes and Pharisees, but in the

inner subjection of the spirit to the law of love, taking possession not of individual acts or abstinences, but of the whole life.

The whole passage implies that under the unity of the external law there lies a much deeper unity of the spiritual law. If the whole external law was broken by the murderous conduct of a man who kept himself clean from adultery, much more was wrong done to the whole spiritual and free law of love by the attempt to keep any part of conduct exempt from it.

^13he gar krisis aneleos to me poiesanti eleos; katakauchatai eleon kriseos.

13. he gar krisis] To be interpreted by krinsthai: the Divine judgment: cf. [224]v. 9.

aneleos to me poiesanti eleos, without mercy to him that hath shewed no mercy] The requital is in kind, cf. Mt. vii. 1, 2, and the parable of the Two Debtors, Mt. xviii. 21-35, esp. 33. Here not love but mercy or pity is named. It is quite possible that St James is not thinking exclusively of the treatment of the poor in the synagogue, but going on to a wider range of kindred conduct (cf. [225]i. 27), and the absence of tenderness which is a common mark of the Pharisaical or perverted religious spirit. But in any case the word is in place, for while love is the universal fundamental attitude between man and man according to the Divine plan of the world, the characteristic form which love takes when directed to the poor is pity. To suffer with their suffering is the test of its reality.

katakauchatai, glorieth against] This is the true as well as the common reading: another ancient reading is katakauchastho, and another, less attested, katakauchasthe. The abrupt introduction of this apophthegm gave rise to various conjunctions, de the best attested, also (T. R.) kai, also quoniam or "for."

The verb itself recurs [226]iii. 14, and is found Rom. xi. 18; also three times in LXX., scarcely at all elsewhere. The sense of the image will depend on the interpretation of eleos and kriseos. The opposition of the two words is singular, because they are coupled in the O. T., Ps. ci. (c.) 1; (LXX. xxxiii. (xxxii.) 5); virtually Hos. xii. 6; Mic. vi. 8; Zech. vii. 9. In these places krisis, mspt, means the quality by which justice is done, as by an actual or virtual judge. eleos is in like manner coupled with righteousness, and with truth. The same combination with near appears Mt. xxiii. 23 (with faith added), these being the weightier matters of the law neglected by the Scribes and Pharisees. This cannot however be St James' sense. Except as applied to God's judgment, he never uses krino, krisis, krites in a good sense; but always as governed by "Judge not that ye be not judged." Here, as the previous he krisis suggests, there must be at least some reference to the Divine judgment on its condemnatory side, as krima [227]iii. 1, and krithete [228]v. 9. The image then probably is that krisis comes so to speak as the accuser before the tribunal of God, and eleos stands up fearlessly and as it were defiantly to resist the claim. Is it then human or Divine eleos, the plea of the mercy that has been shewn in life or the Divine mercy resisting the Divine condemnation? Probably neither without the other: the two mercies are coupled as in Mt. v. 7, in the Lord's Prayer, and the Two Debtors.

There is a somewhat similar use of kauchomai (not katakauch.) in Ecclus. xxiv. 1, 2. Schneckenburger well refers for a similar virtual kauchesis to 1 Cor. xv. 55. On the general sense cf. Or. Sib. ii. 81, Rhuetai ek thanatou eleos, krisis hoppot' an elthe.

It is however probable that in so far as St James contemplates this sense of the defying of judgment by mercy, it is only as a particular case of a universal truth. That is, he may mean that this final triumph

of mercy proceeds from the previous and inherent superiority of mercy to krisis, human as well as Divine, answering to the superiority of mercy to sacrifice (Mt. ix. 13; xii. 7). Mercy is greater and better than human krisis in this narrower sense (an echo of kritai dialogismon poneron in [229]v. 4), just as the Gospel is greater and better than the Law: and they who recognise and act on this truth become recipients of the Divine mercy, and have passed beyond condemnation by the Divine judgment in so far as it is embodied in the Law.

Unless this sense is present, it is difficult to account for the absence of *de*. Since there is no conjunction, this clause can hardly be merely antithetical to the preceding, but must supply its foundation: the *quoniam* gives the truer connexion, though not the whole of it.

^14Ti ophelos, adelphoi mou, ean pistin lege tis echein erga de me eche; me dunatai he pistis sosai auton;

14. We now come to the section on faith and works.

adelphoi mou] Marking a fresh appeal, though closely connected with what precedes.

ean pistin lege tis echein, if a man say he hath faith] We have already had ([230]i. 22 ff.) hearing without doing: here we have believing without doing. We have also had a spurious *threskeia*: here we have a spurious *pistis*. The profession of a *pistis* has been already presumed in [231]ii. 1, where St James implies that the true faith of Jesus Christ was absent or defective. Our Lord in St Luke's account of the explanation of the Parable of the Sower (viii. 13) had spoken of a temporary believing, which fell away in time of *peirasmos*. The expression of it is "Lord, Lord"; and the *ferga me eche* here exactly answers to Lk. vi. 46 (*kai ou poieite ha lego*), just as the listening to words without doing in [232]i. 22 f. answers to Mt. vii. 24, 26. The hearing the word, which is also spoken of in the Parable of the Sower,

is the first step of reception; and belief marks another step: the failure may take place at either stage.

It is to be observed that here at least St James does not say *ean pistin eche tis but e. p. lege tis echein*: it is not faith without works but the profession of faith without works that thus far is pronounced unprofitable.

There is no reason for referring this spurious claim to faith to a Jewish origin. There is no clear evidence for anything answering to it among the Jews. It would on the other hand be a natural accompaniment of a slackening Christian devotion. "Faith" or "believing" was emphatically the Christian watchword, hardly less prominent in the first three Gospels than in St Paul or St John. And the corruption of the Christian type of religion would need reprobation by the authority of one in St James' position quite as much as the corruption of so much of the Jewish type of religion as the Jewish Christians retained. The question of justification introduces a fresh element; but we do not reach that till [233]v. 21.

he pistis] Naturally "the faith," "that faith," the faith which is compatible with the absence of works. The phrase doubtless implies that there was something to which the name might in some sense be given; though it is not what St James recognises as genuine faith.

sosai] As [234]i. 21.

^15*ean adelphos e adelphe gumnoi huparchosin kai leipomenoi tes ephemerou trophes,*

15. This verse shews the connexion with what precedes. The examples of deficient works to which St James at once alludes are taken from the treatment of the poor, quite as much as all that has been said about places in the synagogues.

adelphos e adelphe] The explicit notice of both sexes brings out two

degrees, as it were, in the helplessness which craved the sympathy and support of Christians. The women, as in the special example of the widows in [235]i. 27, would have all the needs and difficulties of the men, and the additional needs and difficulties falling naturally to their sex, especially in ancient times.

The term "brother" "sister," repeated from [236]i. 9, calls attention to the special ties between those who by believing in the Son had acquired a closer and deeper tie of brotherhood as alike children of the Father. There was a true sense in which it was applied to all mankind: but in those days when the little community was surrounded by a more or less hostile population, the specially Christian sense had peculiar force. Christ too had in this connexion spoken of His own brethren, Mt. xxv. 35 f., 40, 42 f.

gumnoi, naked] In the conventional sense of Scripture, as needing clothing, corresponding to the next phrase on the need of food.

huparchosin] Huparcho denotes not simple being, but being in a state or condition as distinguished from what is temporary or accidental: it is used properly with reference to antecedent states. Often it means what one is by nature: but that specially strong force comes from the context. The prior continuity is the main thing. Hence what is implied here is that not some casual poverty but habitual poverty is meant.

leipomenoi, in lack of] With the gen. just as in [237]i. 5. In this sense of outward destitution Just. Mart. uses it absolutely. Ap. i. 67, hoi echontes tois leipomenois pasin epikouroumen; and again, kai autos epikourei orphanois te kai cherais, kai tois dia noson e di' allen aitian leipomenois.

Omit osin after leipomenoi; the participle instead of leipontai continues the indication of huparchosin, expressing a habitual condition, not an accidental want of food.

tes ephemerou trophes] Simply the food needed day by day, daily food.

^16eipe de tis autois ex humon Hupagete en eirene, thermainesthe kai chortazesthe, me dote de autois ta epitedeia tou somatos, ti ophelos;

16. eipe de tis autois ex humon] He first begins indefinitely, "if a man say to them," and then after autois adds ex humon, implying that such a speech would really be the speech expressive of the temper of their own minds, though only one here or there might have the boldness to put it into these words.

Hupagete en eirene, Go in peace] A common Jewish farewell (Judg. xviii. 6 etc.: and used by our Lord Lk. vii. 50 etc.): here a dismissal, a sending away, in euphemistic and seemly form.

thermainesthe kai chortazesthe, be ye warmed and filled] These words are usually taken as imperatives. Plumptre ingeniously suggests that they are indicatives; the unreal assertion that the poor are warmed and fed being a repetition of the unreal assertion that they had faith when they shewed such a lack of love. But it is difficult to get this sense out of the words as actually put into the mouth of the speaker, not as another's description of his act. We must therefore keep to the imperative sense. It is not a mere substitution for the optative, "I hope you may somehow get warmed and fed," but an exhortation to go and get for themselves the means of doing this. It reminds us to a certain extent of "Send the multitude away that they may buy for themselves victuals" (Mt. xiv. 15 and parallels). Not that there is any clear reflexive force in the middle, which is probably rather a passive, or at least not distinguish-able from such: but it does lie in the use of the imperative. The use of the present tenses, not aorists, goes with huparchosin and leipomenoi, as marking the reference to a continuous state, "get your food and clothing now and always."

thermaino, chortazo. Two strong words seem to be purposely chosen.

"Warming" (Heb. and LXX.) is spoken of as an effect of clothes: Job xxxi. 20; Hag. i. 6 (cf. 1 Kin. i. i). Plut. Symp. 691 D speaks of the same garment as warming in winter, cooling in summer. Galen, V. M. S. ii. (ap. Wetst.) speaks of it as a common incorrect custom to speak of a thing as warming, because it hinders chilling.

chortazo, originally of pasturing cattle, is used in late Greek of feeding men: but usually, perhaps always, with the sense of feeding to the full, satisfying.

Thus the warm garments and satisfying food correspond to en eirene. me dote de, and yet ye give not] Transition to the full plural. Though one alone might be ready to speak the words, the general line of conduct was common to a large number.

ta epitedeia tou somatos, the things needful to the body] Epitedeios is properly what is convenient or fitting, useful. But ta epited. by usage are ordinary necessities, sometimes called ta anankaia epitedeia. tou somatos has force in relation to the following comparison (houtos kai). It is an appeal to an example from the obvious realm "of the body."

^17houtos kai he pistis, ean me eche erga, nekra estin kath' heauten.

17. houtos kai, even so] What is the precise comparison? i.e. what is it that in vv. [238]15, [239]16 is compared to faith as being liable to be dead? The result spoken of is that the body is, as a matter of fact, chilled and starved if it has not necessities. Presently, in [240]v.

26, St James says, in a similar comparison about the deadness of faith without works, that the body without spirit is dead. One is tempted to assume that he meant the love or beneficence is dead if it contents itself with words. But there would be no real image there, merely a repetition of the dead faith in a particular application. Moreover ti ophelos points not to the unreality of the beneficence but to the

absence of result in the way of starvation prevented. Apparently the comparison is to the words spoken: they are dead words inasmuch as they produce no effect on the supposed need. This is Grotius' explanation, and although not altogether satisfactory, it seems to be the best. Most commentators overlook the need of explanation altogether. Wetstein quotes from Plaut. Epidic. i. 2. 13 f. A man asks another for money: the reply is "If I had it, I certainly would not refuse it"; and then comes the rejoinder, Nam quid to igitur rettulit Beneficum ease oratione, si ad rem auxilium emortuum est?

eche erga, have works] A remarkable phrase, but very expressive of St James' true meaning. The works are not something added on to the faith, but elements of it, parts of itself.

nekra estin, is dead] Again the same, not merely "useless" or "unacceptable" but "dead." It is no question of faith v. works, but whether faith is faith if it has no works.

kath' heauten, in itself] This brings out the same yet more emphatically, "in and by itself," not merely in relation to other things, not merely in its utility, so to speak; but in its own very and inherent nature.

^18all' erei tis Su pistin echeis; [23] khago erga echo. deixon moi ten pistin sou choris ton ergon, kago soi deixo ek ton ergon mou ten pistin.

18. all' erei tis, But some one will say] An extremely difficult verse, The natural way of taking all' erei tis is as the words of an objector, and then it is difficult to see how the next words could be put into an objector's mouth. It is then suggested that the tis is virtually St James himself, like "so that a man shall say etc." (Ps. lviii. 11) as often wrongly interpreted (the true meaning being "men shall say"); but this is very unnatural from every point of view. Accordingly it is

often now supposed that a third person is introduced, mainly on St James' side. This however only lessens, by no means removes, the difficulty. (1) It is very unlike St James to favour the broad positive statement addressed to those whom he is rebuking, "Thou hast faith, and I have works"; (2) all' erei tis is a most unlikely phrase for introducing one who is more for than against the writer; and (3) the supposed speaker disappears thenceforward, and it is difficult to see what good purpose would be served by this momentary introduction. Not only the most natural but the only natural way to understand all' erei tis is as introducing an objector, one of the persons rebuked (tis . . . ex humon), as in 1 Cor. xv. 35 (cf. Rom. ix. 19; xi. 19). Indeed it is difficult otherwise to understand the su, of [241]v. 19, o anth. kene of [242]20, and blepeis of [243]22, but especially [244]20. In [245]24 there is a return to the plural in horate, but the intermediate singular 2nd person singles out someone for rebuke, who can be no other than the tis of [246]18, for the tis of [247]16 belongs exclusively to the illustration.

A very fair and, to say the least, not improbable sense may then be obtained by taking Su to echo alone as put into the objector's mouth, the rest of the verse being taken as St James' own reply; and further by taking Su pistin echeis by itself as a question. Questions of this kind are very common in St James, and [248]19 is best so interpreted. The sense will then be "Thou, James, hast thou faith, that thing which thou slightest in me? I for my part as well as thou (kago) have works"; that is, "I do not allow that I have no works, I have works (sc. works of the law) in addition to my faith: can you conversely say that you have faith in addition to your works?" St James' reply then attacks the notion that faith and works are two separate things. All turns on choris, which does not mean simply "without," but "apart from,"

"separated from." "Shew me," he says, "thy faith apart from the works, the works that properly belong to it and should characterise it"; implying that this is an impossibility; "and I will shew thee by my works the faith, the faith belonging to them and inspiring them." That is, he turns the tables, and pleads that it is he alone, not the antagonist, who can shew both. The form *deixon moi . . . kago soi deixo* occurs Theoph. Ant. i. 2, *Alla kai ean phes Deixon moi ton theon sou, kago soi eipomi an Deixon moi ton anthropon sou kago soi deixo ton theon mou*; where two impossibilities are set against each other: but in St James the *kago soi* is positive, not merely contingent on the other shewing. The whole is little more than a paraphrase of "By their fruits ye shall know them."

¹⁹su pisteueis hoti eis theos estin [24] ; kalos poieis; kai ta daimonia pisteuousin kai phrissousin

19. su pisteueis, thou believest, dost thou not?] The sense is not very different whether we take it as indicative or interrogative: but interrogative is more forcible.

hoti eis theos estin, that there is (exists) one God] MSS. much divided. The best attested readings are *eis theos estin* and *eis ho theos estin* (or, inverted, in the common form, *eis estin ho theos*). The second (and third) would mean "that God is one." Cf. Deut. vi. 4 etc. On the whole it is more probable that St James is not singling out the detached affirmation of unity, but taking all together the first article in the creed of Jew and Christian alike, an article not first only but fundamental. The meaning apparently is "you claim to have a belief detached from works, though you claim likewise to have works independently: well, what is that belief? Take it in its simplest and most fundamental form, the belief that there is One God. A belief without works necessarily consists in belief in a proposition; belief

not in One God, but that there is One God. Well, so far so good: thou doest well."

kai ta daimonia pisteuousin, the devils also believe this] Kai is of course not "and" but "also," they as well as thou.

pisteuousin] Sc. this, believe that this is true.

ta daimonia] Here as in the Gospels we must not think simply of "powers of evil," as such, but of the pneumata ponera or akatharta by which those called demoniacs were possessed. The reference is probably to the Gospel narratives, "What have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? We know thee who thou art, the Holy One of God" (Mk i. 24 etc.).

phrissousin, shudder] Properly the same as the Latin horror, the standing of hair on end with fear. Specially used of awe of a mysterious Divine power, as often of the adepts in the Greek mysteries.

Cf. Plat. Phaedr. 251 A, proton men ephrixē kai ti ton tote hupelthen auton deimatōn, eita prosōron hos theon sebetai. It is something at once more distant and more prostrate than worship. Cf. Ast on the above p. 449 and Wytt. on Plut. ii. 26B. An Orphic fragment quoted by Clem. Alex. Str. v. 724 and Euseb. P.E. xiii. 13 (Hermann pp. 453 f.) on God: Daimones hon phrissousi, theon de dedoiken homilos; an oracle ap. Lact. de ira Dei xxiii. (and in Latin Aug. Civ. Dei xix. 23), Wolff Proph.

Orac. p. 143:

Es de theon basilea kai eis genetera propanton,

Hon tromēei kai gaia kai ouranos hede thalassa

Tartarioi te muchoi kai daimones ekphrissousin;

and a magical invocation (Oneiropompos Agathokleus (sic) in A.

Dieterich Papyrus magica Mus. Lugd. Bat. p. 800: Lips. 1888), Thoth,

hon pas theos proskunei kai pas daimon phrissei. There is thus no force of "and yet" in kai before phr.: it is rather "their belief" is so

strong and undeniable that it ends in a kind of strong homage. It is a proof that they believe, not something done in spite of it.

Thus the force of the clause lies on the word *daimonia* (cf. *daimoniodes* [249]iii. 15). A belief such as this, even though its contents are so true and important as a belief in One God, cannot be a very Divine thing when it can be shared by the *daimonia*.

The whole then turns on the real nature of the belief or faith supposed, and Bede seems to have understood it rightly, when, taking up language of Augustine, he says: "Sed nec Deum credere et contremiscere magnum est, si non et in eum credatur, hoc est si non ejus in corde amor teneatur. Aliud est enim 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 noverere qui diligunt Deum, qui non solo nomine sunt Christiani sed et factis et vita." (For reff. to Aug. see Pearson Creed p. 16.)

^20theleis de gnonai, o anthrope kene, hoti he pistis choris ton ergon arge estin;

20. theleis de gnonai, but wilt thou gain the knowledge] He is now going to prove his point by reference to Scripture. The words are equivalent to "Do you ask me what proof I have that . . ."

o anthrope kene, O vain man] Anthrope probably in contrast to *daimonia*, a being who shouldst have such a much better faith than *daimonia*.

Kenos (by itself) is not at all common as applied to men: it denotes pretentiousness, hollowness accompanying display. Thus Epictet. ii. 19.

8, "But if I am kenos, especially at a banquet, I astonish the visitors

by enumerating the writers (on a particular subject)"; iv. 4. 35, kenon, eph' hois hou dei epairomenon. Plutarch Sertor. xxvi. (581 F), "to despise Mallius hos kenou kai alazonos; Moral. 81 B, agriculturalists like to see ears of corn bending down, but those that are lifted by lightness kenous hegountai kai alazonas; and so of youths intending to philosophise, those who are most kenoi and deficient in baros thrasos echousi, and a gait and walk and countenance full of scorn and contempt. The use of andras kenous (lit. empty) in Judg. ix. 4 does not help. Probably the sense is rather analogous to the Greek sense than identical. It is doubtful whether personal arrogance is intended here. Rather the unreality of the kind of faith professed, a faith which had no inner core to it.

hoti he pistis choris ton ergon] Probably as before ([250]v. 18) this faith separated from the works belonging to it.

arge, worthless] So best MSS., not nekra, which comes from [251]v. 26; argos is worthless, i.e. either not working, idle, lazy, or producing no works in the sense of results, hence useless, fruitless, ineffectual, as 2 Peter i. 8, ouk argous oude akarpous; and perhaps Mt. xii. 36, pan rhema argon. This sense would suit the context: but as there is an apparent contrast to sunergei in [252]v. 22, it is better to refer it rather to the act of working than to the result. Ton ergon are the concrete works capable of being spoken of separately; so that there is no tautology, the working being thought of with reference to the agent, and arge here meaning "inactive," putting forth no powers.

^21Abraam ho pater hemon ouk ex ergon edikαιοthe, anenenkas Isaak ton huion autou epi to thusiasterion;

21. St James comes now to his examples to prove his point.

Abraam ho pater hemon] These words stand first, before ouk, in the sense "Take Abraham our father for instance, was not he," etc. "Abraham

our father" in a combination of senses, as the father of the old Israel (Mt. iii. 9, etc.), as the father of the new Israel which had arisen out of the old Israel (claimed by Stephen, Acts vii. 2), and above all as the father of those who have shewn faith (Rom. iv. ii, 12, 16; Gal. iii. 7 ff.). The context seems to shew that this last is chiefly meant.

Abraham's example is important for this purpose just because he was the typical instance of faith.

ouk ex ergon] The words do not express whether he means that works had a share in it, or that works alone were concerned: but the former sense alone can be reconciled either with the general argument or with the quotation in [253]v. 23.

edikaiothe] This word is manifestly to be interpreted in the first instance by its O.T. usages. The active voice dikaioo represents the Piel and Hiphil of tsdq both causative, to cause to be tsdyq (dikaios), just as dikaioo) as applied ethically to persons is properly to make dikaios. The passive voice dekaiousthai is one of the representatives of the Kal of the same verb, to be tsdyq or dikaios, a word chiefly though not exclusively used in Job (see especially Isa. xliii. 9, 26; xlv. 25), and sometimes rendered dikaios eimi, or in English "to be righteous." So far all is etymologically clear: the active is to make righteous, the passive to be made righteous. But then comes the question, does tsdyq or dikaios or righteous mean always simply a quality in a man without reference to the recognition of it? Certainly not. Various passages (e.g. Ps. cxliii. 2) express or imply the sense of being righteous in God's sight, and this is almost the only sense of the active, chiefly with the force "defending the cause of," "pleading for the righteousness" or "innocence of." The same senses reappear freely in Eccles. So in N.T.: Mt. xii. 37; Lk. vii. 29; x. 29; xvi. 15; xviii. 14 (not to count edikaiothe he sophia etc., Mt. xi. 19; Lk. vii

35); besides all the passages in St Paul, and also Acts xiii. 39 where St Paul is the speaker.

Leaving then for the present St Paul out of sight, that we may not disturb St James' argument, we have naturally here the sense "Did not Abraham appear righteous in God's sight on the ground of works?" anenenkas k.t.l.] From a combination of Gen. xxii. 2 (enenenkon) and 9, epetheken auton epi to thusiasterion. There is sometimes doubt when epi stands before to thusiaster. whether it means "to" or "upon": but here doubtless, as the Hebrew suggests, it is "upon," as Mt. v. 23; 1 Pet. ii. 24. The meaning is that this act was distinctly a work. The faith in God which Abraham felt was carried out in a piece of conduct which tried it to the utmost.

^22blepeis hoti he pistis sunergei tois ergois autou kai ek ton ergon he pistis eteleiothe,

22. blepeis, thou perceivest] It is so obvious, when looked at, that there is no room for doubt.

he pistis, the faith] Sc. in this case: the faith in antithesis to the works was not separate from them but wrought with them.

sunergei, worked with] A bold image. The faith not only was followed or accompanied by works -- that is expressed in tois ergois autou -- but itself worked with his works. Not for faith plus works does St James plead, but for faith at work, living, acting in itself, apart from any value in its results; sunergeo is properly to be a sunergos: not used in LXX., but twice in Apocr. and in four other places of the N.T.

kai ek ton ergon, and by the works] Ek as before, in consequence of, by effects proceeding from.

he pistis eteleiothe, the faith was made perfect] So long as the faith was not exercised, it was in a manner imperfect. It gained maturity and completeness by being thoroughly acted out. This is the only place

where St James uses this verb (common in N.T., especially Jn, 1 Jn, Heb.), but teleios, as we have seen, he has five times, and this nearly answers to ergon teleion echeto in [254]j. 4. It is to be observed that the two clauses are exactly complementary to each other. The works received the co-operation of a living power from the faith: the faith received perfecting and consummation from the works into which it grew. ^23kai eplerothe he graphe he legousa Episteusen de Abraam to theo. kai elogisthe auto eis dikaiosunen, kai philos theou eklethe.

23. kai eplerothe he graphe he legousa, and there was a fulfilment of the Scripture which saith] The usual phrase, as Lk. iv. 21, etc. The Divine word spoken is conceived of as receiving a completion so to speak in acts or events which are done or come to pass in accordance with it. This idea of filling, or giving fullness to, is always contained in the biblical use of fulfilling, though not always in precisely the same sense. he graphe probably the individual saying of Scripture (he graphe haute in Lk.).

The passage Gen. xv. 6 was the one which most clearly expressed the faith of Abraham and which at the same time connected it with the accounting it on the part of God as righteousness. The words elogisthe auto eis dik. are equivalent to saying edikαιοthe (he, not the faith). Philo, Leg. All. iii. 81 (p. 132) paraphrases them, Abraam ge toi episteuse to theo, kai dikaios enomisthe. The two passages are brought together also in 1 Macc. ii. 52, Abraam ouchi en peirasmo heurethe pistos, kai elogisthe auto eis dikaiosunen; for the peirasmos doubtless refers to Gen. xxii. 1, ho theos epeirazen ton Abraam.

kai philos theou eklethe, and (so) he was called the friend of God] Probably the meaning is that this was another result of the faith which he shewed in the sacrifice of Isaac, the first result being the fulfilling of the words spoken of him with reference to an earlier

exhibition of faith. The reference itself is doubtless mainly, if not wholly, to Isa. xli. 8 (Heb. Sym., not LXX. hon hegapesa) "who loved me," not "whom I loved" (see Cheyne); 2 Chr. xx. 7 (Heb. not LXX. to hegapemeno sou); but v.l. to philo apud Field), and eklethe means not "acquired the human title," but "was Divinely stamped" with that unique name. At the same time the name, though doubtless originating in Isaiah if not earlier, was widely spread, and St James may have had Greek authority for it. See the authorities in Lightfoot on Clem. Rom. 10 (Clement refers to it 17 also); and Rönsch in Hilg. Z. S. 1873 iv. 583 ff., and Wetst. Philo uses it, even substituting it once for tou paidos mou in Gen. xviii. 17. Judith viii. 26=22 in lat. vg., "quomodo pater noster Abraham tentatus est, et per multas tribulationes probatus Dei amicus factus est." Cf. Wisd. vii. 27; Clem. Hom. xviii. 13; Recog. i. 32. So also Lib. Jubil. 19, Ber. R. on Gen. xiii. 8, etc.; and the name is still in use among the Arabs, El Khalil. Weil, cited by Rönsch 585, quotes "When Abraham by Nimrod's command was to be thrown into the fire, the heaven with its angels and the earth with all the creatures therein cried out with one voice, God of Abraham, Thy friend, who alone on earth adores Thee, is thrown into the fire' etc." This various use shews by the way that the occurrence of the phrase in a Christian author is no sufficient proof that he employed the Epistle of St James. It is very doubtful whether the name is etymological, though a writer against the Jews called Molon, cited by Alex. Polyhistor ap. Euseb. P. E. 9. 19, p. 420, says, hon de methermeneuesthai Patros philon; and Rönsch argues that ch being changed into h, rchm represents philos, though more properly "one on whom God had mercy."

^24horate hoti ex ergon dikaioutai anthropos kai ouk ek pisteos monon.

24. horate, ye see] St James now turns from the "empty man" to the brethren whom he was previously addressing. Toinun is spurious.

Elsewhere in the N.T. *horate* is always imperative, but in the sense "see to it," "beware," which will not do here. It is not likely to be used in the sense "take note," "observe," so that the indic. is the most natural. The sense must be "ye see by this example of Abraham": otherwise *homoios de kai* has no force.

ex ergon dikaioutai] The same phrase as in [255]v. 21: but here the important explanatory clause is added, *kai ouk ek pisteos monon*; shewing that with him it was no question of faith contrasted with works, but of faith without works contrasted with faith with works: the faith as a ground of justification is assumed as a starting point.

^25*homoios de kai Rhaab he porne ouk ex ergon edikαιοthe, hupodexamene tous angelous kai hetera hodo ekbalousa*;

25. *homoios de kai*] This introduces another example, not needing such full exposition. Abraham the father of the Jewish people was the first; now St James cites a heathen, a Canaanitess, as a type of the other branch of Israelites and of Christians, the proselyte Jews, the Gentile Christians; nay the first of all proselytes, for her act took place at the very entrance into the Promised Land. In doing this, St James doubtless was building on a Jewish traditional view. Setting aside Heb. xi. 31, the remarkable introduction of Rahab's name in Mt. i. 5 (as also Tamar, Ruth, Bathsheba) implies a tradition as to her marriage to Salmon which marks her out in a signal manner. See Wetst. (i. 226) and better Wunsche Erl. der Ev. 3 f. Thus Megilla 14 b, "Eight prophets who were also priests are descended from the harlot Rahab, etc." (ten prophets and prophetesses according to Midrash, Ruth i.): another Midrash says priests. Midr. Cant. "As long as the Israelites do the will of God, He brings every righteous man whom He sees among the other peoples, and joins him to Israel, as came to pass with Jethro and Rahab.

The precise purpose of adding he porne (added also in Heb.) is not clear. Perhaps her occupation is meant to point to her heathen origin, and as marking the extreme form of a faith which was due to a change or conversion, not part of an orderly and continuous growth, as in Abraham or Samuel.

ouk ex ergon edikαιοthe] The force of this lies in what is implied, that she was justified in virtue of her faith in that she embraced the belief in the one true God, and risked all on the belief. This very faith, he says, was not one barren of works: it shewed its strength by her willingness to risk her life to save the servants of the true God.

hupodexamene, hospitably entertained.

tous angelous] Called kataskopous in Heb., and tous kataskopeusantas Josh. vi. 25. The more favourable word is perhaps chosen to suggest that in receiving them she was as it were receiving angels.

hetera hodo] Probably no more than "different different from the way by which they came."

ekbalousa, dismissed them] So probably. The word is a stronger one than we should expect to find used, but the same thing happens in other places of the N.T., as Mt. ix. 38, Lk. x. 2, ergatas; Jn x. 4, probata; Mt. xii. 35, xiii. 52, ek t. agathou thesaurou ta agatha, etc.

^26hosper [25] to soma choris pneumatou nekron estin, houtos kai he pistis choris ergon nekra estin.

26. gar is very doubtful: some authority for de: but no conjunction most likely. It is a general summing up, not standing in very near relation to [256]v. 25, but referring alike to the whole passage from [257]v. 14.

choris pneumatou, separated from (the) spirit] Not spirit in the higher sense, but simply the breath of life. The body with the breath in it has all the difference from the body out of which the breath has

departed that life has from death, although externally the body is nearly the same. So too the same contents of faith, that there is one God, or to go on to all that is contained in [258]ii. 1, the faith of the Lord Jesus Christ the Glory, is a dead thing if it is separated from works, in other words, from active energy. The paradox must be intentional. The opposite is what most would be tempted to say: but it would be only superficially true. True faith is a faith that aims at work and motion; false faith is virtually a corpse. He uses nekra here where he had said arge before. The idea is much the same, but nekra expresses it by a strong image.

Now as regards the relation of this section to St Paul, the examples cited are certainly not enough to imply that St Paul had already written. St Paul mentions Abraham: but who could do otherwise in speaking of faith? St Paul does not mention Rahab; and though the Pauline author of Heb. does, it is not in connexion with justification or with any controversial purpose but simply as one of a series of examples of faith. It is remarkable that Philo, de nobil. 5 (ii. 442), first speaks strongly of Abraham (dio kai pisteusai legetai to theo protos, epeide kai protos akline kai bebaian eschen hupolepsin, hos estin hen aition to anotato kai pronoei tou te kosmou kai ton en auto), and then proceeds Tauten ten eugeneian ou monon theophileis andres alla kai gunaikes ezelosan, and then gives as an instance Tamar, who appears in Mt. with Rahab, using language that might be applied at once to Rahab, how she was an inhabitant of Palestine, a woman brought up in a city full of many gods, full of images etc.: and then how out of deep darkness she was able to see a little dawn of light, and how she waxed strong unto piety, little heeding life if she were not to live nobly. Thus both examples might come quite naturally to St James simply from his Jewish education.

But the phrase *ex ergo edikatio*, taken in its juxtaposition to faith, is very hard to explain without reference to St Paul. There is no real evidence for any similar Jewish language. Justification is not part of St James' original argument: but he brings it in from vv. [259]21-[260]24 in a way which implies that he is arguing against some actual plea. If he had been intending to argue against St Paul he would have used language which struck at St Paul's doctrine. But this he avoids. His language is indeed formally inconsistent with St Paul's, since St Paul altogether declined to speak of any justification by works. But this language of St Paul may easily have been used, even by men opposed to him, in a manner at variance with his true purpose. Such verbal contradictions are sometimes inevitable for the expression of the fulness of the truth: and laying aside the insoluble question whether St James personally would have accepted every word that St Paul used, or St Paul every word that St James used, we are justified in considering both, not merely to have been needful as leaders of the Church in the Apostolic age, but as having contributed two forms of teaching, each of which is permanently necessary for the completeness of truth.

III. ¹Με πολλοὶ διδασκαλοὶ γίνεσθε, ἀδελφοὶ μου, εἰδότες ὅτι μεζὸν κρίμα ἰεσόμεθα;

III. 1. St James takes up now a fresh point: wrong speech after wrong action.

me polloi didaskaloi, not many teachers] There is no need to correct to *poludidaskaloi* or otherwise. The phrase is peculiar, but forcible and clear enough as interpreted by the context and by vv. [261]13 ff. It is assumed that for the good of the community there should be teachers, discharging a special function for the rest (1 Cor. xii. 29, *me pantas didaskaloi*; cf. 28, *triton didaskalous*), and then implied that many set

up as teachers not from a sense of responsibility but from a vain or censorious spirit. Thus the single notion "many teachers" practically involves the idea that the teaching arose from low personal motives. The context would allow didaskaloi to be used vaguely, as if ordinary social censoriousness were intended. But it is hardly likely that this word would have been chosen except with reference to actual public teaching. The sense is illustrated by the whole of 1 Cor. xii.-xiv., but especially by xiv. 26; though it is true that we cannot conclude too rapidly from the ways of Corinthian Greeks to the Jews of the Dispersion. Still what follows in the rest of the chapter is strikingly analogous to much that St Paul says in 1 Cor. about sophia and logos, and to the manner in which he connects together the misuse of both. The disputatiousness of Greeks may well have had much in common with the disputatiousness of Jewish Christians, more especially as many of them were of Greek race.

This precise tendency has no distinct echo in the Gospels, except the warning against idle words. Mt. xxiii. 8-10 refers rather to the honour of rabbiship than to the pride of the exercise of the office of teacher,

adelphoi mou] This again introduces a fresh point, softening off at the outset the sharpness of what St James had to say.

eidotes] Not "taking note," "observing," but "knowing as ye already do."

meizon krima leptometha, shall receive greater judgment] The word of Christ on idle words (Mt. xii. 36 f.) pronounced that account should be given en hemera kriseos; "for by thy words . . . thou shalt be condemned (katadikasthese)."

krima leptometha] This phrase occurs in a different context Mk xii. 40 || Lk. xx. 47, with perissoteron for meizon. There perissoteron seems

to mean that those who combined the pretensions of scribeship with these faults and vices should be condemned yet more than ordinary offenders. Here *meizon* must have much the same force, but perhaps also a special reference to the just retribution involved in "Judge not that ye be not judged": that is, it seems to be implied that wrong judging was a characteristic of the much teaching. This seems to follow from *gar* in [262]v. 2, which cannot be otiose. We all stumble and therefore come under judgment: but the judgment is greater if we have been taking on ourselves to judge others.

^2polla gar ptaiomen apantes. ei tis en logo ou ptaiei, houtos teleios aner dunatos chalinagogesai kai holon to soma.

2. polla gar ptaiomen apantes, For in many things we all stumble] Ptaio as before ([263]ii. 10).

polla] Lies between *polu* and *pollakis*: it is "much" with the idea of plurality and repetition introduced: so Mt. ix. 14 v.1. (*nesteuomen*); Mk iii. 12 (*epetima*); v. 10 (*parekalei*), 38 (*alalazontas*), 43 (*diesteilato*), etc.

apantes] "one and all."

ei tis en logo ou ptaiei, If any stumbleth not in speech] Not me but *ou*, = "succeeds in escaping stumbling," the two words being taken together. For the phrase cf. Ps. xxxix. 1, *tou me amartanein en glosse mou*; Ecclus. xix. 16, *kai tis ouch hemarten en te glosse autou*; (Cf. Philo de nom. mut. 1082 C; de Abr. 352 C.) The image was applied to the tongue by Zeno ap. Diog. Laert. vii. 26 (Wetst.), *kreitton einai t. posin olisthein e te glotte*: cf. Eustathius in Od. viii. 171.

The previous sentence spoke of moral stumbling of any kind. Here it becomes narrowed to speech: stumbling in speech is peculiarly easy and common: but the misuse of speech in pride and bitterness of teachership is something much worse than ordinary stumbling in speech. Here then St

James drops for a while the subject begun in [264]v. 1, to be taken up again in [265]13-[266]18. The vicious teachership suggested to him the vicious use of the tongue in general, and so he launches out into this wider subject.

teleios aner, a perfect man] The adjective as before, consecrated by Mt. v. 48. Aner cannot have the sense that anthropos would have, "one shewing the perfection of humanity": it is simply "one that is perfect."

dunatos chalinagogesai kai holon to soma, able to bridle the whole body also] The force of kai is that his stumbling not in speech arises from his bridling his tongue; and that a man who can bridle his tongue can also bridle his whole body. This may be in two senses, that the tongue is so difficult to bridle that it is an easier thing to bridle the whole body, and that in the bridling of the tongue the bridling of the body is virtually accomplished at the same time. The comparison to the horses' bridle in [267]v. 3 and to the rudder in [268]v. 4 and the whole language of [269]6 prevent the exclusion of the second sense, while the form of this sentence rather suggests the first. Probably St James meant both senses to be included.

The bridling of the tongue (already named [270]i. 26) is naturally one of the commonest of images in various languages: but it is especially associated with me hamartanein en glosse in Ps. xxxix. 1 (Heb. not LXX.).

^3ei de ton hippon tous chalinous eis ta stomata ballomen eis to peithesthai autous hemin, kai holon to soma auton metagomen;
3. ei de] True reading, not ide (or as T.R. with a few idou) derived from supposed parallelism to idou in [271]v. 4. The de is equivalent to the logical "now": the verse is really an inference from the force of the word chalinagogesai. St James has used it completely metaphorically

of the whole body, when he might have said in general terms "keep in order": but it occurs to him that the word has a special force for his purpose because it is just through the mouth, the source of speech, that the process of bridling takes place.

ton hippon] Put first because horses are the direct subjects of comparison with teleios aner: it thus is equivalent to "in the case of horses" though of course governed not only by ta stomata but also by tous chalinous: the mouths are the part of the horses into which we put the bits by which we mean to restrain them. This accounts for the two articles.

eis to peithesthai (not pros), to make them obey us] St James doubtless means to express not merely result but purpose. The reason why the phrase is introduced is probably because St James is thinking how far control of the tongue goes towards producing control of the whole body. metagomen, we turn about] Metago as commonly used means to "transfer" or "transport" in a strong sense, as prisoners to a strange land, or the power of government from one class to another. It is also used of turning men to a better mind (still transference) Plut. ii. 225 F; Epict. Ench. xxxiii. 3. Apparently here simply in the sense of leading not from one place to another but from one direction to another, though it is not satisfactory to have no clear authority for it. Lexicons and commentaries pass the point over.

^4idou kai ta ploia, telikauta onta kai hupo anemon skleron elaunomena, metagetai hupo elachistou pedaliou hopou he hormone tou euthunontos bouletai;

4. The example of the ships and rudders comes in by way of addition, apparently as suggested by the last words of [272]v. 3.

telikauta onta kai hupo anemon skleron elaunomena, though they are so great, and though they are driven by rough winds] This is the most

natural construction according to the form of the sentence. On the other hand it is somewhat singular that the size and the driving by winds, which would not be always rough, are coupled together; and it is possible that kai means not "and" but "even," "the ships, great as they are, even when they are being driven by rough winds, are turned about," etc.

pedaliou, rudder] From the Odyssey onwards.

horme, impulse] This might be either the impulse in the mind of the steersman or the impulse which his hand communicates to the helm: but the whole phrase would be rather feeble if referred to the mind only: moreover there would be almost a contradiction between the "impulsiveness" and the purpose (boule).

tou euthunontos, the steersman] Euthuno, first to make straight, is then used of any kind of guidance, shepherd of sheep, charioteer of chariot, steersman of ship (Plato etc.); and of the rudder itself (Luc. Dial. Mort. x. 10, euthune, o porthmeu, to pedalion; Eur. Cyc. 15, en prumne d' akra autos labon euthunon ampheres doru).

bouletai, willeth] By a bold figure the deliberation and decision is transferred to the last point at which the steersman's action passes into that of the rudder by the movement of his hand. Boulomai as before implies not mere will but intention: the steersman turns the helm this way or that because he knows which way his course lies. Rudders and steersmen have furnished many images. This combination of the horse's bridle and the ship's rudder as illustrative of the government of the tongue is found in Ps.-Plat. Axioch. [? ap. Theoph. Simoc. Ep. 70] and in Plutarch and Philo [see Wetst. and Mayor].

^5outos kai he glossa mikron melos estin kai megala auchei. idou helikon pur heliken hulen anapte;

5. Apparently a direct comparison with [273]v. 4. What is not easy is *megala auchei* (so better than *megalauchei*).

megala auchei, hath great things whereof to boast] *Auchoe* is properly to stretch the neck and hold up the head in pride, and hence to speak with proud confidence. *Megalaucheo* seems always to be used in a disparaging sense, to denote "boastfulness." The difficulty is that the comparison seems to require not great pretension but great performance to be ascribed to the tongue. *Oecumenius* has *megala ergazetai* by way of paraphrase, and something like this is doubtless what we should expect. It does not help much to say that the pretension comes first, the performance next, viz. in the following verses. The true solution lies probably in the wider use of *auchoe* than of *megalaucheo*. Though *auchoe* never loses the sense of boast, it frequently, both in early and late Greek, is used without sense of unreality in the boast, and virtually as equivalent to "having cause to boast." The only question then is as to the use of *megala*, which *prima facie* has an adverbial force, "greatly." Now *auchei* used absolutely without reference to any object could refer only to boastfulness, pretence; and *megala* as an adverb would only accentuate this force, by the association with *megalaucheo*. But in late Greek *auchoe* is not infrequently used with the accusative of things boasted of, where the classical usage would be with dative with or without *epi*. Thus *Aristid.* i. 103, *monois d' humin huparchei katharan eugeneian te kai politeian auchesai*: just as we use the verb "boast" transitively: "that country boasts many great cities." So here *m. auchei* doubtless means "hath great things whereof to boast," or shortly "great are its boasts" (i.e. the concrete subjects for boasting, *auchemata*, not the boastings, *aucheseis*). This sense is supported by the analogy of *katakauchatai* in [274]ii. 13, where the glorying of mercy against judgment is no mere vain boasting, but a true

position proudly held. It is thus quite doubtful whether there is even an indirect reference to arrogance of tongue. What follows gives examples of the "great things."

idou helikon (not olegon) pur heliken hulen anaptei, Behold how much wood is kindled by how small a fire] Helikos expresses magnitude in either direction, quantus or quantillus (Luc. Hermet. 5): the antithesis explains that with pur it means "how little," with hulen "how great." This is a good example of St James' pregnant enigmatic style, leaving much to the reader's intelligence.

hulen] Etymologically = silva, and answers fairly to both the English words "wood" and "timber." It is used either of dead wood or living, and either will make sense here. But it never means a wood, a forest. As applied to living wood it is either woodland as opposed to mountains and cultivated plains, specially the rough bushy skirts of the hills, or brushwood. Thus Plat. Polit. 272 A says, karpous te aphthonous eichon apo te dendron kai polles hules akkes. A spark setting fire to the brush might suggest the image, or it may be (as often) simply a great mass of cut timber ready for the carpenter. The word is interesting on account of Plato's use, answering to materia, materies. [See Additional Note.]

The image was probably taken from the Hebrew Proverbs of Ben Sira (trans]. in Drusius ap. Crit. Sacr. viii. p. 1899) cf. Eccles. xi. 32.

"A burning fire kindles many heaps of corn." On which the Scholiast has "There is nothing which more devastates the world than an evil tongue: for a tongue of this kind, though it be not very evil, is the ruin of many just and pious men. (Example of Doeg.) Wherefore the wise Hebrews declare that in an evil tongue lurks deadly poison, and that because of it the world suffers chastisement," etc.

^6 kai he glossa pur, ho kosmos tes adikias he glossa kathistatai en

tois melesin hemon, he spilousa holon to soma kai phlogizousa ton trochon tes geneseos kai phlogizomene hupo tes geennes.

6. A very difficult verse. Houtos is spurious before he glossa kathistatai, and misleading also. It is impossible Greek to take he spilousa as predicate to the sentence he glossa kathist. as though it were to spiloun. The best punctuation is to take kai he glossa pur as a separate clause, "the tongue also is a fire," introductory to what follows. Then ho k. t. ad. he gl. kathist. en t. mel. hem.; then he spilousa . . . geennes, in which last clause references to fire appear again. Hence he glossa (the 2nd) must be the subject, ho kosmos t. ad. the predicate; and the reason why ho kosmos t. ad. is put first is because he glossa must be put last in order to connect it distinctly with the following participles. Thus the arrangement of words is exactly analogous to that of [275]i. 7, [276]8.

kai he glossa pur, [The tongue also is a fire] Cf. Prov. xvi. 27; Ps. cxx. 4; Eccclus. xxviii. 21-23; also Ps. Sol. xii. 2.

ho kosmos tes adikias, the unrighteous world] Certainly a difficult phrase. The article must of course have its full force, "a world of iniquity" cannot be right. Some take kosmos as "ornament": understanding it to mean that the tongue gives a specious and seductive colour or gloss to what is evil by means of plausible words. But though words might by a rather bold figure be called the adornment of iniquity, the tongue that utters them could not: nor has that sense any special force here. The commonest interpretation is to take it as "world" in the sense of universe, "that world of iniquity." The article here acquires a possible sense with the other construction, in apposition with pur; but not as the predicate after kathistatai. The sense itself too is at once exaggerated and vague. It is not the comprehensiveness of the tongue within itself that the context refers

to, but its power of acting upon what is without it.

There remains the "evil" sense of kosmos, found already [277]i. 27, and recurring [278]iv. 4. To repeat very briefly. This sense of something called the kosmos as not only containing evil elements but itself in some sense evil is chiefly found in Jn and 1 Jn, also 2 Pet.; perhaps not elsewhere (2 Cor. vii. 10 doubtful). It is not derived from the physical universe, but a Jewish image taken from the tvl of the early chapters of Isaiah (cf. Ps. ix. 8 etc.), rendered oikoumene in LXX., denoting the heathen nations around, the heathen world at once as destructive and as corruptive: hence it is human society in a corrupt and perverted state. As applied to the tongue then, the meaning is that the tongue is to the rest of the body what the corrupt society is to mankind, and especially to the Church as the representative of mankind in its true state. Thus t. adikias may be compared to its use in Lk. xvi. 8, ton oikonomon tes adikias and 9, mamona t. ad. and xviii. 6, ho krites t. ad.: the world which gives itself up to unrighteousness, which takes its form from unrighteousness and obeys it: somewhat similar are the genitives in [279]i. 25. Much the same ultimate sense would be obtained by taking kosmos as the sphere or region, the domain as it were in which unrighteousness obtains a footing. But this is not a natural sense of the word, which is more easily interpreted by the other passages of this Epistle referred to.

kathistatai, is constituted, shews itself, makes itself, acts the part of] The exact force is shewn by [280]iv. 4. Kathistasthai eis is to come into a certain state, or kath. with nominative to become (contrast kathesteka to have become, to be). Thus Plut. ii. 2 E, trees if neglected strebla phuetai kai akarpa kathistatai, tuchonta de orthes paidagogias enkarpa ginetai kai telesphora (cf. 6 F).

en tois melesin hemon, among our members] Apparently not merely with

reference to its action on the other members; but as being that one among the members which has this special power.

he spilousa, that stainer of] The article has the effect of giving a substantive force to the participle, as it were, the tongue that stainer of the body. The use of this word agrees with the interpretation just given of kosmos, when compared with aspilos . . . apo t. kosmou in [281]i. 27. The image however is difficult: in what sense can the tongue be said to stain the body? Apparently with reference to the idea that runs through chap. i. that there is a Divine image received by man at creation, a true ideal form derived from likeness to God, and that all moral evil is to be regarded in relation to this as ([282]i. 21) a rhuvaria or defilement and a perisseia or excrescence (unnatural growth). Still why "the body," for St James certainly regarded the Divine image as (at least in the first instance) inward and spiritual? Probably because he regarded the body as the outward expression of the inward mind; and the, external deformities of passion as true types as well as results of the invisible deformities from which they spring. Moreover the action of the tongue might be regarded as staining the action of the whole body, the total conduct of which the body is the organ. Cf. also Eccles. v. 5.

kai phlogizousa ton trochon tes geneseos, and it setteth on fire the wheel of man's creation] Here we reach one of the hardest phrases in the Bible. To discuss it fully would take too long. We must be content to deal with the leading points. At the outset Grotius' suggestion that trochon should be read trochon, a running or course, must be set aside. The word, chiefly poetic, is never used figuratively; and at all events phlogizousa points to some physical image. The suggestion comes from too prosaic a dealing with the imagery of a prophet. Phl. t. trochoe must mean "setting on fire the wheel."

But then what is t. geneseos, and what wheel is meant? Attention was called eight years ago by Hilgenfeld (ZWT. 1873. 20; cf. Einl. 539 f.) to the certainly curious fact that Simplicius on Arist. de caelo ii. p. 91 B in allegorising Ixion's wheel says, "and he hath been bound by God to tes moiras trocho kai tes geneseos, hon adunaton metallaxai kat' Orphea (what follows is hopelessly corrupt, but ends with tas anthropinas psuchas), clearly referring to an Orphic doctrine. The sense comes out more clearly, but with kuklos for trochos, in Procl. Tim. v. 330 A (on Plato's words te tautou kai homoiou periodo, "This is the one salvation of the soul which is held forth by the Creator, delivering it tou kuklou t. geneseos and from the great error and from the ineffectual life, namely the ascent of the soul to the spiritual region (to noeron eidos) and its flight from all things which cleave to us ek tes geneseos; and lower down (B) . . . apo tes peri ten genesin planes, hes kai hoi par' Orphei to Dionuso kai te Kore teloumenoi tuchein euchontai

Kuklou t' au lexai kai anapneusai kakotetos.

There is somewhat similar language in Procl. Tim. i. 32 E and Theol. Pl. vi. 3 p. 351; cf. Verg. Aen. vi. 748, Hos omnes ubi mille rotam volvere per annos. For geneseos we have anankes in the statement of Diog. Laert. viii. 14, Vit. Pyth., "They say that he was the first to declare the soul kuklon anankes ameibousan allote allois endeisthai zois. So more vaguely, without reference to any one in particular, Chrys. Mt. lxxv. 728 C, periphoran kai genesin legontes. Also Philo de Somn. ii. 6, p. 664 of Pharaoh's gold chain round Joseph's neck, anchonen epiphane, kuklon kai trochon anankes ateleutetou, . . . ouk akolouthian kai to hexes en bio kai ton heirmon ton tes phuseos pragmaton, hos he Thamar, ou gar kloios, all' hormiskos autes ho kosmos (cf. de mut. nom. 23 p. 598). In the first places cited the reference

is certainly to the Orphic or Pythagorean doctrine of a cycle of metempsychosis: Chrys. and Philo are ambiguous. Another passage of Simplicius (Comm. in Epict. Ench. p. 177 C) gives it a distinctly wider sense, "The dissolution of compounds and the change of simples one into another is good for the whole; since the destruction of one is the origin (genesis) of another; and this is the cause why ton tes geneseos kuklon remains imperishable (anekleipton).

But it is most improbable that St James should use a phrase of this origin to convey a doctrine with which he can have had no sympathy. The Orphic doctrine would be entirely alien to him (notwithstanding Hilgenfeld's references to threskos), and the vaguer doctrine hardly less. Genesis in this connexion was the word used in late Greek philosophy to express natural necessity; the necessary chain of causation; and it was especially opposed to any religious view of the world.

An equal improbability lies in the mode of use: this setting on fire of the trochon t. geneseos is evidently spoken of as an evil thing; but to a believer in God this interruption of the wheel of earthbound destiny would be no subject for regret. The interpretation thus just inverts the purport of the sentence.

Moreover it is difficult to think that tes geneseos should recur in two places of the Epistle (here and [283]i. 23) in very peculiar phrases, yet be entirely different in sense: for whatever sense we give to geneseos with to prosopon, it cannot possibly be destiny.

Another simpler image occurs in various classical writers, partly again in connexion with Ixion, that of human life as a wheel rolling down hill over all sorts of inequalities: thus Sil. Ital. vi. 120. But here too there is no special force in the setting fire, and t. geneseos remains inexplicable. The same may be said of the vaguer senses "course

of life," "course of nature."

The true clue is doubtless to be found in the *geneseos* which we saw (on [284]i. 23) to refer to the original creation of man. It is not in classical but in biblical language that we should naturally expect to find the explanation. Not the heathen godless *genesis* but the *genesis* of revelation, the origin of the world in the will and purpose of God, is denoted by the word for *St James*. It is the *tltd* or *mltd* (see Gen. ii. 4; v. 1), whence *Genesis* has its Greek name. *Ktisis* is not used in LXX. (though *ktizo* is): see 2 Macc. vii. 23, *ho tou kosmou ktistes*, *ho plasas anthropou genesin kai panton exeuron genesin*. It thus is equivalent to what in modern language we call *Creation*. The phrase "the wheel of creation" is limited by the sense of the rest of the sentence to "the wheel of man's creation," i.e. the wheel of man's nature according to its original Divine purpose, just as *ti prosopon t. geneseos autou* is "the face of his creation," the face reflecting the Divine image in which he was created.

What then is meant by the wheel? It can hardly be the detached wheel rolling uselessly along, as in the classical image. It must be the chariot wheel of man as he advances on the way of life, fulfilling his appointed course. Probably, I do not say more, but probably there is an allusion to the wheel in the vision of *Ezekiel* (i. 15, 16b, 19-21).

This may sound fanciful till we remember that this vision of *Ezekiel*, called the *Chariot* by the later Jews, was in Jewish thought associated with the *Creation*. According to the imagery of the vision, the wheel might be the body and all its activities, by means of which the spirit moves upon the earth. This is represented as set on fire by the tongue, because its orderly Divinely-appointed motion is made violent and irregular by the passions which the tongue excites: it catches fire, and loses its power to fulfil its proper course. [See Additional Note.]

kai phlogizomene hupo tes geennes, and is set on fire by hell] The fire is not a fire from above but from beneath. This seems to be the true force of the reference to Gehenna, which usually in the N.T. appears simply as the place of punishment for evil (whether we mean by punishment retribution only, or retribution combined with purification), not excepting perhaps Mt. xxiii. 15, huion geennes, as itself so to speak a realm of evil. The fire lighted at the nether fires is a simpler and broader image, answering in some degree to the lower wisdom of [285]v. 15. Wetstein quotes the Targum on Ps. cxx. 2 (where the hot burning coals may be taken as describing either the operation of the tongue or its punishment, or indeed both, i.e. its appropriate punishment) *Lingua dolosa . . . cum carbonibus juniperi, qui incensi sunt in gehenna inferne.*

^7 pasa gar phusis therion te kai peteinon herpeton te kai enalion damazetai kai dedamastai phusei te anthropine;

7. gar, For] The purpose of gar seems to be to introduce an explanation and justification of the strong language just used. From the word "bridle" in [286]v. 2 St James has been led to the idea of a small agency exercising great power, and especially to the image of fire as representing the tongue: and now he proceeds to explain this, pointing first to its unbridledness, and then to its strange inconsistency of action.

pasa gar phusis, every nature] Phusis is often used periphrastically with the genitive, so that this might mean simply "all beasts and birds," etc. And it is also sometimes used for "kind." Thus Diod. Sic. i. 10, he ge palin ex arches kainas enenke ton zoon phuseis; Plut. ii. 636 E, zoon de pollas phuseis tou kosmou periechontos, ouden, hos eipein, genos amoiron esti tes ex oou geneleos. But even in such places the original sense is latent, "many kinds" as dependent on "many

natures." Here, at all events, the strict sense is required by the phrase *te anthropine*; for although *anthropine phusis* is occasionally, though very rarely, equivalent to "mankind," the periphrasis would have a rhetorical unnaturalness here, especially in the resolved form *te ph. te anth.* (not *te anth. ph.*). The meaning doubtless is that the inherent nature of man, that nature which proceeds from the Divine image, has proved its kingship over the natures of different classes of animals, probably with reference to Gen. i. 28; ix.2. The meaning cannot be that every kind, or the nature of every kind, of animals has been tamed; which would be manifestly untrue: but each of these four great classes is considered as having a special nature. An exact parallel is 1 Cor. xv. 39, *alle de sarx ktenon k.t.l.* What is there said of the outward flesh is here implied as to the inward nature.

therion te kai peteinon herpeton te kai enalion, of beasts and birds, of creeping things and things in the sea] These classes are exactly and almost verbally taken from Gen. ix. 2, which is a modification of [287]i. 28. *Theria* probably includes both *theria* and *ktene* of [288]i. 28, the fiercest and least tameable of quadrupeds being taken as representatives of the whole class: *peteina* and *erpeta* are taken as they stand.

In the second pair *erpeton* answers to *therion* in the first, and doubtless was intended especially to include serpents, with especial reference to the tongue (see [289]v. 8). The allusion may be to the sacred tame serpents which were kept in different temples, for instance in those of Asclepius. Tame fish, sacred and other, were also known to the ancients (see Ael. Nat. An. viii. 4; xii. 30). *Enalia* answer to *ichthues*. A poetic word, used in prose in this general manner in late writers only, as Ps.-Arist. de mundo 5, *houtos enalion zoon kai pezon kai aerion phuseis echorisen*; Plut. ii. 911 D, *to ton enalion genos*

contrasted with *ta chersaia*; also 729 E, *epheidonto malista ton enalion*.

damazetai kai dedamazetai te phusei te anthropine, is tamed and hath been tamed into subjection to the nature that is human] First comes the general statement that they are tamed: then the thought occurs that there are domestic races which have been tamed long ago; and so the present acquires a more precise sense.

There is a long-established conquest by the human race transmitted by hereditary instinct, and it is being perpetually renewed. *Damazo* is sometimes applied to the mere crushing of a foe: its proper sense is taming, subduing not for destruction but for orderly use, as with horses and oxen. There is no clear indication that use is contemplated here: but rather the general notion of taming, involving obedience and restraint. There is probably a reminiscence of what has been said above of the bridling of horses.

The taming is part of the lordship of the earth bestowed in Gen. i. 28, and corresponds to the government (*archete* LXX.) over the lower animals which there follows: cf. Ps. viii. 6 ff. This is brought out by the emphatic form *te phusei te anth.*; lit. "the nature that is human," i.e. the conquest is connected with the characteristic prerogative of the living soul which God breathed into man. The dative is probably not the simple dative of agency with a passive verb, of which (except with passive participles) there is no clear case in the N.T. All the instances seem to fall under one of two heads, including the idea either of appearing to (as a *heuretho humin* 2 Cor. xii. 20; *auto heurethenai* 2 Pet. iii. 14; *egnosthe* Lk. xxiv. 35; Phil. iv. 5) or of being subjected to (here, and *ho tis hettetai* 2 Pet. ii. 19). Thus the sense is not simply tamed by the human nature, but tamed into subjection to it. See the chorus in the *Antigone* 332 ff., esp. 342-351.

^8ten de glossan oudeis damasai dunatai anthropon; akatastaton kakon, meste iou thanatephorou.

8. ten de glossan oudeis damasai dunatai anthropon, but the tongue can no one, even of men, tame] By a vivid image the tongue is projected, as it were, out of human nature and spoken of as though it had a separate life of its own, over which no one can gain complete mastery. And though in strictness the tongue is nothing more than the organ by which what is in the heart and mind is expressed, yet experience shews that speech or utterance, as such, has what may well be called a magic power which acts reflexly on the mind within: so that St James' language does express a true fact, though it does not attempt to explain all the grounds of it. There may be, that is, a kind of conflict between a man and his own tongue, or his own impulse of utterance, in which his true self gets worsted.

The position of anthropon is at once secondary and emphatic; it might be "the tongue no one can tame, -- no one, that is, of men"; but is rather "no one, even of men," even of those beings so highly endowed, of whom he has been just speaking.

akatastaton kakon, a disorderly evil] This is the true reading, not akatascheton, which would be merely a feeble repetition of oudeis damasai dunatai. St James has used the word already in [290]i. 8, and akatastasia in [291]iii. 16, where it is coupled with pan phaulon pragma. To his mind it expressed the utmost evil, the disorder which is the entire opposite of God's perfect purpose and man's single-minded surrender to God's purpose. Cf. 1 Cor. xiv. 33.

Not akatastaton only, but ak. kakon. It is startling to hear the tongue called "an evil," rather than its misuse. But (1) the adjective explains how it becomes an evil; and (2) its evil arises from the very fact of its independence, i.e. from its isolation from the integrity of

humanity. There is just the same abnormal and morbid independence as in the case of a desire which in like manner can be conceived of as something distinct from the man in whom it arises ([292]i. 14 f.).
meste, full of] Not meston: it cannot therefore agree with kakon, but goes back to he glossa. The tongue not merely contains deadly venom, it is charged with it: cf. Ps. lviii. 4; cxi. 3. There must be an indirect reference to a poisonous serpent, as in these Psalms; the image probably being derived in the first instance from the flexibility and mobility of the actual tongue.

^9en aute eulogoumen ton kurion kai patera, kai en aute katarometha tous anthropous tous kath' homoiosin theou gegonotas;

9. en aute (bis), therein] The phrase is remarkable. The purely instrumental use of en is Hebraistic, and found only in such writers of the N.T. as admit a certain (not very large) amount of Hebraism. It does not agree with the general colour of St James' language. Nor does this passage come well under the rather vague "causal" use of en (Jelf 246 f.; Kühner ii. 403 f.). But St James' purpose is probably to identify ourselves with the tongue. If he had said di' autes, it would have expressed a pure instrumentality: we should have appeared solely as the speakers, the tongue as our organ merely. Now the whole passage implies a kind of independent power over us exerted by the faculty of utterance; so that St James intentionally makes the tongue an actual speaker as well as an organ of speech: in the tongue we bless God, almost in the sense "in the person of the tongue." The nearest parallel is in Rom. xv. 6, en heni stomati doxazete k.t.l.: cf. also Mt. ix. 34, en to archonti ton daimonion; and Acts xvii. 31, krinein t. oikoumenen . . . en andri ho horisen.

eulogoumen, we bless] This is the highest function of speech. As man's relation to God is the supreme fact of his nature which alone puts all

others into their right place, so blessing God for His goodness and His benefits is the supreme use of the powers of utterance. Thus (Lk. i. 64) this is the first use which Zacharias makes of the recovered power, *aneochthe de to stoma . . . kai he glossa autou, kai elalei eulogon ton theon*. Cf. Ps. li. 15.

ton kurion (not theon) kai patera, the Lord and Father] The less common phrase is the true reading. The *kurion* expresses God's majesty and His rule over all His creatures, and especially over men who have the privilege of being able to render conscious obedience. *Patera* expresses both rule and love, and also all the associations connected with the human word, in reference ([293]i. 18) to the first origin of man as not merely owing his existence to God's fiat but a partaker of the Divine nature as being made in God's image.

katarometha, we curse] *Kataromai* originally took the accusative of the thing, the dative of the person: "imprecate this or that against a man," the thing imprecated being sometimes omitted. But in late writers (Plutarch, Lucian) it succumbs to the general tendency to pure transitivity. The first person *katarometha* (as well as *eulogoumen*) is singular, because St James does not seem to be speaking directly of a universal human shortcoming (*polla ptaiomn hapantes* [294]v. 2).

As far as this verse goes, the meaning might be only that blessing and cursing are both utterances of the tongue: but [295]v. 10 shews that St James meant to say that they come from the very same tongue, and that he is in fact attacking not merely a vice of the tongue but a false kind of religion. He is dealing with a tendency, close akin to that which he combated at the end of chapter i., to a loveless religiosity, the combination of professed devotion to God with indifference and even hatred to men. He implies that the utterance of blessing must be spurious if it does not include men as its objects as well as God: cf.

1 Pet. iii. 9; Rom. xii. 14; 1 Cor. iv. 12; and their source, the use of the word in Lk. vi. 28, where it has a stronger force than appears at first sight.

It is to be observed that *ton kurion kai patera* here repeats the *theo kai patriof* [296]i. 27.

tous anthropous, men] Not simply individual men, but mankind: the curse uttered against the hated or despised individual persons was in effect a wrong done to mankind, and sprang from an evil spirit as towards mankind, a disregard of the second law, the law of love to neighbours. It was the temper of the Pharisees in Jn vii. 49, "This people which knoweth not the law are accursed."

tous kath' homoiosin theou gegonotas, which are made after the likeness of God] Here the latent doctrine of the Epistle breaks out into plain words. The connexion between the two supreme forms of love which together make up the sum of human duty is not accidental: the love of man is founded on the love of God. The tenderness and mercy shewn to the lower animals form but a small part in that true love of men which attaches itself to the Godlike in them, hidden as the image may often be; so that the cursing of them is a cursing of that which bears the stamp of the Creator's own nature.

St James chooses not the *kat' eikona*, but the second phrase *kath' homoiosin*, not elsewhere found in the N.T. On these words it is worth while to refer to Delitzsch New Comm. on Genes. E.T. i. pp. 99 f., on the words *tslm eikon*, and *dmvt homoiosis*. In image, he says, the representation of the primitive form or model predominates, in likeness the representation of the pattern or ideal. He accordingly treats the difference as justifying the interpretation common in the Fathers, by which likeness is the gradual process of assimilation to the archetypal image; image belonging to fundamental nature, likeness to progressive

character. The distinction is an important one, whether it was intended in Genesis or not; a point very hard to determine. There does not appear, however, to be any trace of it here, where the reference is rather to what God originally made men to be than to what they have grown to be under His fatherly nurture.

Gegonotas with kath' homoiosin expresses at once the primitive origin and the present continuance of the state which it introduced: in St James' eyes mankind are still in the likeness of God for all their sin and evil. Beresh. Rabb. 24 fin. (on Gen. v. i), "According to R. Akiba the words Lev. xix. 18, Thou shalt love thy neighbour as thyself,' are a comprehensive principle of the Law. Thou shouldest not say Because I have been despised, may my neighbour be despised with me; and because I have been cursed, may my neighbour be cursed with me.' If thou attest so, said R. Tanchuma, know that he whom thou despisest is made after the image of God." On the image cf. Eccclus. xvii. 3 (and context).

^10ek tou autou stomatos exerchetai eulogia kai katara. ou chre, adelphoi mou, tauta houtos ginesthai.

10. ek tou autou stomatos, from the same mouth] This merely states clearly and emphatically what was implied in [297]v. 9. It excludes the notion of different tongues blessing and cursing: it is not "from the same source," but definitely "from the same mouth."

Cf. Testam. Benj. 6, he agathe dianoiā ouk echei duo glossas eulogias kai kataras.

ou chre, adelphoi mou, tauta houtos ginesthai, It is not fitting, my brethren, that these things should so be] Here St James turns from his statement to direct exhortation, intermitted since [298]v. 1; so that the division of verses is very awkward, though modern editions of the A.V. have partially mended it by putting a full stop in the middle.

Adelphoi mou marks the sudden turn of language, kept up by the

repetition in [299]v. 12.

chre occurs here alone in the N.T., not at all in the LXX. or Apocrypha. Though St James does not use dei, chre is not a synonym. It is a somewhat vague word, apparently starting from the sense "there is need." In ethical applications it comes nearer to prepei or kathekei than to dei, meaning rather "fitting," "congruous to a law or rather standard." Hence St James probably does not mean "this conduct of yours is wrong," but "this doubleness in the use of the tongue is an unnatural monstrous thing." Then tauta has probably the definite sense, the blessing on the one hand and the cursing on the other: it is a monstrous state to be in that this blessing and this cursing should be constantly arising on this footing of identical origin, from the same tongue, the organ of the same mind. Thus, there is no redundance in the two words tauta houtos; and the present ginesthai has also its force, for he is speaking not of casual sins but of a settled and deliberate habit.

^11meti he pege ek tes autes opes bruei to glukou kai to pikrou;
11. meti, Can it be that] The ti added to me strengthens it, suggesting impossibility. Two similar uses of it in the N.T. are Mk iv. 21 and Lk. vi. 39. In other places it is used where the possibility is recognised by the side of the unexpectedness.

he pege, the fountain] The force of the article is not obvious: suke has none, and a fountain, as such, has no particular title to be spoken of generically. The true reason probably is that St James is thinking of what the fountain stands for, the heart. The reference to he pege in itself proves that the tongue was to him merely the organ of a power within. Doubtless he remembered (Mt. xii. 34) ek gar tou perisseumatou tes kardias to stoma lalei, the overflow. And so he pege = he kardia (cf. ho ophthalmos, to soma).

opes, crevice] Ope is properly a chink in a wall for looking through. It then comes to be applied to holes and burrows in the ground, as those of ants and of hibernating animals, or somewhat larger clefts in the rock (Heb. xi. 38, etc.). Here too it is probably the crevice in a face of rock through which a stream bursts forth. The pege is not to be confounded with the well. On the springs of Palestine see Stanley Sinai and Palestine pp. 123, 146, and Grove's App. 500 ff.

bruei, sends forth] Bruo is chiefly used of the fresh and vigorous putting forth of herbage by the earth, or of leaves, flowers, or fruits by plants and trees; but also sometimes of the shooting forth of water by a source (cf. Clem. Alex. Paed. i. 6. 45; iii. 7. 39). Usually also it occurs with a dative, but occasionally in late writers, as here, with an accusative.

to glukū kai to pikron, that which is sweet and that which is bitter] The articles are not easy. If we supply nothing, and understand merely "that which is sweet," etc., the articles are quite justified, and on the whole this is best, the most general abstract opposites being used here in the first instance, and then halukon afterwards substituted.

The mere omission of hudor would create no difficulty: but a generalisation of water "the sweet water," "the bitter water" does not seem natural here.

St James would be familiar with bitter springs from those of Tiberias (see Reland Palest. 301 ff., 1039 f.; Robinson Bibl. Res. ii. 384).

^12me dunatai, adelphoi mou, suke elaias poiesai e ampelos suka; oute halukon glukū poiesai hudor.

12. Not only a new image comes in here, but a new point of view, prepared for by part of [300]v. 11. In [301]9-[302]11 St James has dwelt on the inconsistency of the two kinds of speech as coming forth from the same tongue, as though bitter and sweet came alike from the

same spring. But he pege has carried us back from the springs to the inner reservoirs, from the mouth to the heart; and so now a comparison between the heart and its utterance, rather than between two utterances, comes into view. The image is formed by examples of our Lord's words, Lk. vi. 44, "Each tree is known by its own fruit."

Wishing to treat them gently, he keeps within the limits of that single sentence of Christ, as though it were only one kind of fruit tree as against another, all three being good and useful. But doubtless he intended them to apply the associated words, which spoke of "corrupt trees" and of "thorns" and "thistles" (Lk. vi. 43 f. || Mt. vii.

16-20). In so doing he was indirectly implying that the curses uttered by their tongues expressed the contents of their hearts more truly than the blessings, which he assumes to be unreal words. The same comes out more clearly in the next image.

oute halukon glukou poiesai hudor, neither can salt water yield sweet] So we must read for houtos and oudemia pege al. kai glukou, a vapid repetition of [303]v. 11. Oute is hard and some good MSS. naturally substitute oude, but by a manifest grammatical correction. In late Greek the original difference of oute and oude, mete and mede, became to a great extent broken down. This may be seen in the N.T. (as Acts xxiii. 8), and still more in later MSS. of the N.T. See Win.-Moult. 614 if. Probably the best way to explain this oute, which Lachmann thought corrupt, and which seems to have no exact parallel, is to treat the previous questions as equivalent to negative assertions: "the fountain does not, the fig tree cannot, nor can," etc.

halukon] Simply "salt" as an adjective: doubtless hudor, kept to the end, goes with both al. and glukou. Poiesai is borrowed from above, being used of natural producing. As applied to hudor it means to rain, and this is a rare use. Doubtless St James purposely retained the same

word as an image in the sense, out of a reservoir of salt water springs forth no fountain of sweet water. Thus he distinctly implies, though he still leaves the rebuke to implication, that not the verbal blessing of God but the cursing of men was a true index to what lay within. It is no longer merely a difference of kinds placed on a level, but one is evil, the other good. Thus this sentence is no mere repetition of [304]v. 11, but goes far beyond it.

^13Tis sophos kai epistemon en humin; deixato ek tes kales anastrophes ta erga autou en prauteti sophias.

13. Here the long digression on the tongue ends, and St James returns with full recollection of what he has said in the interval, to the interrupted warning of [305]v. 1 against being "many teachers." The excuse for this ambitious teachership was the possession of wisdom, and so he goes on now to consider the true and the false wisdom. Speech and wisdom, as good things liable to grievous abuse, appear in like manner in 1 Corinthians (i. 5, 17, and thence on through ii.; also iii. 18 f., etc.).

Tis is by no means equivalent to hos. The only passage in the N.T. where this can be, and this at best is doubtful, is Acts xiii. 25. But it shews how the one sense can pass over into the other. St James rather calls upon anyone who makes this claim to come forward, and hear what the true demand upon him is. Cf. Ps. xxxiv. 12, LXX.

sophos kai epistemon, wise and understanding] As Deut. i. 13; iv. 6. Epistemon especially expresses personal acquaintance with things, conversance with them: it thus includes experience.

deixato, let him shew] Cf. [306]ii. 18 bis; ek also as there.

kales, good] As directly beheld and contemplated, as distinguished from agathos good in fruit or result. Thus here it manifestly refers to a goodness which can be seen and recognised. This comes out strongly in

the parallel but more limited passage 1 Pet. ii. 12, where conduct which even the heathen must honour and admire is expressed by kalos (also anastrophe): on this application of letting the light shine before men cf. Rom. xii. 17; 2 Cor. viii. 21.

anastrophes, behaviour] Anastrophe is "manner of life." Perhaps "behaviour" is the most exact rendering. Anastrephesthai (=versari) is first used of externals, to have your employment in a place, be going to and fro in it. Then in later Greek as Polybius it is used ethically: the verb, not the substantive, occurs once or twice in this sense in LXX., but the substantive in Apocr. In the N.T. in the Epistles generally (not Evv., Act., Apoc.), and doubtless widely used at that time. Chiefly, and perhaps wholly, it means in the N.T. acts performed towards others, social conduct, whether as towards fellow Christians or towards the world at large.

ta erga autou, his works] This is no tautology: his works are not simply his acts, but the utterance and outcome of his wisdom and understanding. It is assumed that the use of wisdom and understanding is practical (so [307]i. 5 in connexion with [308]i. 4); so that ta erga autou are equivalent to "the works of the wise man." Just as works in chap. ii. were the manifestation of faith, so they are here of wisdom. The works are to be shewn forth in contrast to the words to which vv. [309]1-[310]12 refer.

en prauteti sophias, in meekness of wisdom] Here comes in the controlling spirit, the mention of which indicates what it was that vitiated the supposed wisdom. It was pride and bitterness, exaltation of self and not contempt only but hatred of others. Both of these characteristics are negated together by "meekness," including at once humility towards self, and gentleness and forbearance towards others (contrast with [311]v. 14). The word itself stands twice in the Gospels

as spoken by Christ, Mt. v. 5, "Blessed are the meek"; xi. 29, "for I am meek"; and in Zech. ix. 9, quoted by Mt. xxi. 5, it is a characteristic of King Messiah as He comes to Jerusalem. It occurs a few times in LXX. (chiefly for *nv*), and is the word applied to Moses (Numb. xii. 3). In [312]i. 21 St James had dwelt on meekness as a condition of receptivity in hearing: here conversely he speaks of it as a condition of the true shewing forth to others for their instruction. At first sight *en prauteti sophias* is a paradox. The arrogant disputer is ready to praise meekness as a fitting virtue for the weak and foolish; but thinks it out of place for himself St James lays down on the other hand that it is a fruit and mark of wisdom. He who is wise in a true sense of the word, he means, cannot but be meek. By meekness of behaviour wisdom will be displayed rather than disguised. St James leaves untouched the question whether the possession of wisdom is a sufficient ground for assuming the responsibilities of teaching. He implies that the *kale anastrophe* must come first, and then much at least of the ostentatious teaching will disappear.

^14ei de zelon pikron echete kai erithian en te kardia humon, me katakauchasthe kai pseudesthe kata tes aletheias.

14. zelon, jealousy] A word that oscillates between a good and an evil sense, both occurring in the N.T. Arist. (Rhet. ii. 11. 1) distinguishes it from *phthonos*, as emulation from envy; he says, *kai epieikes estin ho zelos kai epieikon, to de phthonein phaulon kai phaulon, etc.*; and classical writers generally incline to an at least not distinctly evil sense, which they express rather by *phthonos* or *zelotupia*. But in the Acts *zelos* is distinctly evil, and so in at least St Paul and St James. St James, however, though in [313]v. 16 he uses *zelos* absolutely as St Paul does, here precludes mistake by adding *pikron*.

erithian, ambition, rivalry] Combined with *zelos* likewise in Gal. v.

20. A curious word with an obscure history: see Fritzsche Rom. 143-8, the best account, but very imperfect. *Erithos* (derivation doubtful) in Homer's time is a hired labourer, apparently an agricultural labourer (Etym. Mag. *kurios de ho ten gen ergazomenos ergates epi mistho*): and a gloss of Hesychius (*eritheuei, eike, ergaze maten*) seems to shew that labour or work was the main idea. The same is always the force of the somewhat commoner compound *sunerithos*. The fundamental passage is *Odyss. vi. 32*, where Athene tells Nausicaa that she will accompany her *kai toi ego sunerithos ham' hepsomai*, when she goes with the housemaidens to wash the linen. This one passage apparently gave rise to many others, one in *Aristoph. Pax 785* and many in late poets; also *Plat. Rep. vii. 533 D; Leg. x. 889 D* of the arts cooperative, coancillary with, philosophy, whence also *Orig. Ep. ad Greg. i.*

Afterwards, probably from wrong etymology, it was used of women servants spinning wool. But in *Arist. Polit. v. 2, 3* we find *eritheia, -euomai* in a quite different sense. Speaking of changes of political constitution, some he says take place from arrogance, some from fear; some from preeminence, some from contempt and so on: and then some di' *eritheian*. The term is explained by the next chapter: "Constitutions change without sedition also *dia tas eritheias*, as at *Heraea*, *ex haireton gar dia touto epoiesan klerotas, hoti hepounto tous eritheuomenous*" i.e. apparently they changed the mode of appointment to offices from election to lot, because they chose *tous eritheuomenous*: this may mean either candidates who bribed, or who courted and gained a following in other ways. *Suidas* says, *erithia; he dia logon philoneikia, legetai de kai he mistharnia*. More definitely speaking of *dekazesthai* (bribery) he says, *homoion kai to eritheuesthai to dekazesthai estin, kai he eritheia eiretai apo tes tou misthou doseos*

(cf. Etym. Mag. 254). This points to the gaining of followers and adherents by gifts. It might, however, be by arts as well as gifts: see Ezek. xxiii. 5, 12, kai heritheusato (Sym.). But apparently the word came to be used not merely of the manner of winning followers, but of the seeking of followers itself. Thus Hesych., hepritheumenon pephitotimemenon, heritheueto ephiloneikei: hence to be ambitious, indulge in ambitious rivalry. The Scholl on Soph. Ajax 833, ho de Sophokles eritheusai men ti hos presbutero (sc. Aeschylus) me bouletheis, ou men paralipein auto dokimazon psilos phesi k.t.l.; Polyb. x. 25. 9, hoi de tes strategias oregomenoi dia tantes tes arches exeritheuontai tous neous, kai paraskeuazousin eunous sunagonistas eis to mellon. It is likewise implicitly coupled with philotimia in Philo Leg. ad Caium 10 (ii. 555), hegemonia d' aphiloneikos kai aneritheutos orthe mone. (The passages in Eust. Opusc. ap. Stephan. suit either "ambition "or " faction." Cf. C.I.G. 2671. 46, aneritheutoi) What sense the earlier Greek Fathers attached to it in St Paul does not appear. Chrys. on Rom. ii. 8 seems to identify it with philoneikias tinos kai rhathumias as if he had eris in mind: in the four other places we learn nothing, nor do we from Theodore: Didymus on 2 Cor. has eridas te kai eritheias. Theodoret on Rom. is strange and obscure. The Latin evidence is as follows:

Rom. ii. 8, contentione d g vg pp

2 Cor. xii. 20, dissensions d g r vg Ambst

Gal. v. 20, provocationes simultates Cyp² (em. Nemesianus) simultates Ambst iritationes d g Iren rixae Luc Hier vg

Phil. i. 17, aemulatione Tert dissensione d contentione g Ambst vg contumaciam r Aug³ invidia(m) et contentione(m) Aug²

Phil. ii. 3, contentionem d g vg Aug Amb al aemulationem Hil iritationem Ambst

Jam. iii. 14, contentionem (es) f s vg Aug

Jam. iii. 16, contentio f s vg Aug

Most of these renderings suggest the erroneous association with eris (also "contention" syr vg): but aemulatio (Tert Hil) may have another force. Some of the N.T. places are ambiguous: but wherever the context has a defining force, it is in favour of the sense found in Polyb. etc. The difficult Rom. ii. 8 must be taken with Phil. i. 17, which seems to point to the Judaizing leaders, who intrigued against St Paul. In 2 Cor. xii. 20 it is separated from eris by zelos and thumoi and precedes katalaliai, so also in Gal., though followed by dichostasiai. In Phil. ii. 3 it is coupled with kenodoxia and contrasted with tareinophrosune: so here with zelos. Thus all points to the personal ambition of rival leaderships. There is no real evidence for "party spirit," "faction," etc., i.e. for the vice of the followers of a party: erithia really means the vice of a leader of a party created for his own pride: it is partly ambition, partly rivalry.

en te kardia humon, in your heart] Here what answers to the pege is at last distinctly expressed.

me katakauchasthe, boast not] The imperative is not the most obvious mood: we should rather have expected some statement of the natural consequences of having bitter jealousy in the heart, viz. "how can ye do other than boast, etc.?" Me with a question cannot mean "Do ye not?" so that the imperative is unquestionable. The meaning seems to be this, "Do not set up for teachers, for then your teaching will be a boasting, etc." It is thus in antithesis to deixato in [314]v. 13. He asks "Who is wise etc.?" The possession of wisdom was made a claim to teachership. He deals with it first positively. There is a right way to show forth wisdom. But, he goes on, if when searching your hearts you find bitter jealousy and ambition there, do not speak and teach, for in

shewing forth what you regard as your wisdom you will be boasting etc. katakauchasthe] As in [315]ii. 13 (cf. [316]1. 9; [317]iv. 16), but here followed by an additional kata. This one word exactly expresses the true spirit and purpose of the ambitious teachership. It was boasting against other men, partly against the multitude, still more against rival teachers. But St James unexpectedly puts in another object. The boasting directed against other men would in effect be a boasting against the truth itself which was supposed to be spoken. Nay it would be more, it would turn to falsehood uttered against the truth. kai pseudesthe kata, and lie not against] If necessary the kata might be repeated in sense from katakauchasthe (Kühner ii. 1073 f.): but a better sense is given by the words as they stand: the adverse boast turns to simple falsehood, and the truth suffers from both.

tes aletheias, the truth] For somewhat similar contexts of he aletheia see Rom. i. 18; ii. 8 (also ex erithias), 20; 1 Jn i. 6, 8. The implied doctrine is a paradox, but amply attested by experience. The mere possession of truth is no security for true utterance of it: all utterance is so coloured by the moral and spiritual state of the speaker that truth issues as falsehood from his lips in proportion as he is himself not in a right state: the correct language which he utters may carry a message of falsehood and evil in virtue of the bitterness and self-seeking which accompanies his speaking. At bottom such speakers do not cherish the truth except as a possession of their own, or a missile of their own.

^15ouk estin haute he sophia anophen katerchoyene, alla epigeios, psuchike, daijoniodes

15. ouk estin haute he sophia, This wisdom is not] These words are enough to confirm the interpretation of [318]v. 14 just given. No evil wisdom has been directly spoken of. But it is implied in katakauchasthe

etc.: the speech there spoken of is the speech which claims to be the speech of wisdom: now therefore St James will say what the wisdom is.

Wisdom as such is what he specially prized ([319]i. 5; [320]iii. 17), which made him all the more hostile to its counterfeit.

anophen katerchopene, a wisdom that cometh down from above] estin . . .

katerchopene is not equivalent to ou katerchetai. The participle is

qualitative, i.e. in effect an adjective: "is not one that cometh

down," "is not of a kind that cometh down": it is not such a wisdom as

God gives ([321]i. 5). Cf. Philo Leg. All. iii. 58 (i. 120), toutois

(tried ascetes) sumbibeke me tois geinois alla tais epouraniais

epistemais trephesthai.

alla epigeios, but is earthly] Opposed to epouranios. It belongs to the

earthly sphere. However it may discourse about heavenly things, it

derives its aims and its measures from a mere transfer of things

earthly to a higher sphere: it has none of the large vision which

belongs to the spirit. Compare ta epigeia phronountes of Phil. iii. 19,

likewise said, I believe, of Judaizers, and Col. iii. 2, which

manifestly refers to them, and has the same context (ii. 23) logon m?n

echonta sophias. Speaking to Greeks St Paul analogously refers to he

sophia tou kosmou toutou (1 Cor. i. 20; iii. 19), tou aionos toutou

(ii. 6). All these three words gain their proper sense only when

understood in antithesis to characteristics of the true wisdom. The

spurious wisdom, in relation to its source and sphere, is earthly not from heaven.

psuchike, of the mind] A remarkable word, not known in this sense

before the N.T. It occurs in four passages: 1 Cor. ii. 14, ps.

anthropos contrasted with ho pneumatikos; 1 COr. xv. 44 (bis), 46, soma

ps. contrasted with soma pneumatikon; Jude 19, psuchikoi, pneuma me

echontes. These all contain express opposition to pneumatikos, and the

same is doubtless implied here. It is not likely that St James and St Jude borrowed it, in such different connexions, from St Paul; and St Paul's own manner of using it in both places does not suggest that he was giving it a new sense. Most probably all three writers took it from the Greek religious language of Palestine. In earlier usage the word means simply of or belonging to the psuche; and this is fundamentally the biblical sense, the only peculiar colouring coming from the way in which the psuche was regarded as not identical with the pneuma but inferior to it. On this head there is very little Jewish evidence (Delitzsch seems to know of none: Hor. Hebr. on 1 Cor. ii. 14 in Z. S. f. Luth. Th. 1897 p. 209). But Joseph. Ant. i. 1. 2 describing the Creation says that God kai pneuma eneken auto (man) kai psuchen; and in 4 Macc. i. 32 (perhaps from a Platonic basis) it is said that of desires some are psuchikai, some somarikai; and reason (ho logismos) appears to rule over both; which implies the inferiority of the psuche to reason. Cf. Iren. v. 6. 1; Orig. on Ezek. Schol. (iii. 727 Migne). What is implied then is that this wisdom does not rise above the lower parts of the mind. The rendering "sensual" is so far wrong that it suggests sensuality in the common sense: the Latin animalis is in like manner correct as taken from anima, but suggests "bestial," which is not the true sense, which is simply "of the mind" in contrast to "of the spirit."

daimoniodes, demon-like] The word requires care. -odes properly denotes (1) fullness, (2) similarity. The word itself, a rare word, in all the known examples means "demon-like," except in two very late writers, where (like daimonios) it means "supernaturally sent." The interpretation "inspired by demons" is not unnaturally suggested by katothen erchomene and [322]v. 6 phlogizomene hupo tes geannes; cf. 1 Tim. iv. 1, didaskaliais daimonion. But that sense is stronger than

really suits the context; and the more correct sense "demon-like" or rather "such as demons have" makes the triad more natural and complete.

The origin and sphere of the spurious wisdom is the earth not heaven; its seat in man is his soul, not his spirit; the beings with whom he shares it are the demons, not the angels: thus the wisdom shared by demons answers to the faith shared by demons of [323]ii. 19.

^16hopou gar zelos kai erithia, ekei akatastasia kai pan phaulon pragma.

16. hopou gar, For where] A necessary justification of what has just been said : St James has just used strong language respecting the professed wisdom of these teachers, and the reasonableness of his language did not lie on the surface, but had to be explained. Hopou and ekei express presence. Though wisdom is God's gift, it is also an energy of the human mind and heart, and therefore takes its colour from the condition of the human heart and mind. If jealousy and rivalry are present there, these other things inconsistent with a truly Divine wisdom must be present there likewise.

akatastasia, disorder] A Stoic word. Cf. akatastatos [324]i. 8; [325]iii. 8. In Lk. xxi. 9 (cf. 2 Cor. vi. 5) it is coupled with polemous, as outward commotions and disorders. In 1 Cor. xiv. 33 it is contrasted with eirene with reference to orderliness in assemblies of the Church. In 2 Cor. xii. 20 (me pos eris, zelos, thumoi, erithiai, katalaliai, psithurismoi, phusioseis, akatastasiai) it follows psithurismoi, phusioseis. The meaning here seems to be that the presence of jealousy and rivalry implies a disorderly state of mind leading to disorder of spiritual vision; so that everything is seen in a distorted and disarranged light, the true mark of wisdom being to discern the inward order of things.

kai pan phaulon pragma, and every worthless matter] Pragma is a vague

word, properly an act, a thing performed, but often used only as "a matter." Cf. Herm. Vis. i. 1. 8, e ou dokei soi andri dikaio poneron pragma einai ean anabe autou epi ten kardian he ponera epithumia; Phaulos expresses not so much moral evil as worthlessness; it is applied to what is poor, paltry, worthless (four times in N.T. of acts and mostly contrasted with ta agatha: Jn iii. 20, contrasted with t. aletheian; v. 29; Rom. ix. 11; 2 Cor. v. 10. Tit. ii. 8 is different).

Here apparently we have another antithesis to true wisdom: wisdom discerns not only the order of things, but their relative worth and dignity: and the presence of what is low and worthless in the heart and mind incapacitates it for this discernment. Both akatastasia and phaulon exactly agree with epigeios etc., implying not so much positive evil as the limitations and paltrinesses that belong to a low order of things.

^17he de another sophia proton men agne estin, epeita eirenike, epieikes, eupeithes, meste eleous kai karpon agathon, adiakritos, anupokritos;

17. he de another sophia, But the wisdom that is from above] That there is such a wisdom is not only implied in [326]v. 15, but stated in [327]i. 5.

proton men, epeita] Apparently express first the purely inward personal character, second the social character of the true wisdom, the conduct which it inspires towards others.

agne, pure] The word answers very nearly to "pure," katharos being rather "clean." It is an ancient word of Greek religion, denoting freedom from any kind of defilement, whether of sensuality or of things supposed to be of a defiling nature. Cf. Plut. Qu. Rom. i. (ii. 263 E), Dia ti ten gamoumenen haptesthai puros kai hudatos keleuousin; . . . e hoti to pur kathairei kai to hudor hagnizei, dei de katharan kai hagnen

diamenein ten gametheisan; It thus expresses religious purity, combining katharos and agios. But in due time it acquired an ethical sense. Theoph. (Bernays 68) and Clem. Alex. 652 quote an inscription from the temple at Epidaurus, agmon chre naoio thuodeos entos ionta emmenai; hagneie d' esti phronein hosia.

Cf. Clem. 629 with reference to washings, eu goun kakeino eiretai lsthi me loutro alla noo katharos. hagneia gar, oimai, teleia he tou nou kai ton ergon kai ton dianoematon, pros de kai ton logon eilikrineia ("Let all thy converse be sincere"). 1 Jn iii. 3 applies it even to God Himself (= hagios). Thus here it seems to mean purity from every kind of inward stain or blemish (the positive side of aspilog heauton terei apo tou kosmou), and that on the ground of consecration to God. A similar sense and sequence occur 1 Pet. i. 22, tas psuchas humon hegnikotes hen te hupakoe tes aletheias (leading on to) eis philadelphian etc. [See note in loc.] Also [328]Jam. iv. 8.

eirenike, peaceable] The most general exhibition of wisdom inspired by love. The true purpose of wisdom is not to gain victories over others, which in an unchristian state of society is implicitly the purpose of speech, but to promote peace: Mt. v. 9, "Blessed are the peacemakers"; cf. 1 Cor. xiv. 33 already cited (contrasted with akatastasia): also Eph. iv. 3; Phil. iv. 7 ff.; Col. iii. 15.

epieikes, forbearing] Originally "fitting," "appropriate": then "fair" or "reasonable," "justly just"; see Aristot. Rhet. i. 13. 13, to gar epieikes dokei dikaion einai, esti de epieikes to para ton gegrammenon nomon dikaion . . . (17) kai to tois anthropinois sunginoskein epieikes (cf. Eth. Nic. v. 14). Cf. Plato passim. It may thus be sometimes rendered by gentleness; but expresses rather forbearance, unwillingness to exact strict claims.

eupeithes, compliant] This word is tolerably common in the sense "compliant," "obedient," especially as towards laws or morality. It is apparently confined to action, not extended to belief in the sense "docile." The precise force here is probably to be gathered by antithesis. The false wisdom would be domineering and imperious: the true wisdom shews itself in willing deference within lawful limits.

meste eleous, full of mercy] Perhaps in contrast to meste iou thanatephorou ([329]iii. 8); at all events the two passages illustrate each other. Filled with mercy and good fruits, so that they break forth in overflow.

On eleos see [330]ii. 13 (cf. Mt. ix. 13; xii. 7 from Hos. vi. 6). The true wisdom takes account of the actual wants and sufferings of men, and never loses sight of practical aims. It is not self-contained, but of necessity issues forth in good fruits. "Good" in the sense of our Lord (Mt. vii. 17 ff., etc.), though here agathous, not kalous, because the benefits to others are specially here in view.

adiakritos, without dividings of mind] This word usually takes its sense from the active diakrino to "distinguish," and means (passive or neuter) "without distinction," "promiscuous," or (active) "without making distinctions"; in which sense it is usually employed as a term of blame, though rarely by some Fathers as a term of praise (implicit obedience). But no such senses are possible here; and we may fairly take it as negating any sense of either diakrino or -omai. This being the case, the meaning is virtually fixed by [331]i. 6 bis, [332]ii. 4, founded on Mt. xxi. 21 || Mk xi. 23; Acts x. 20; Rom. iv. 20; xiv. 23. The prominent meaning there is doubting, but doubting as a result of division of mind. Adiakritos is "without dividings of mind"; the negative form of singleness or wholeness of heart; cf. [333]i. 5[334]-8. These last two negative epithets seem parallel to hagne on

the one side and eirenike etc. on the other; and adiakritos to the inward character of the wisdom in relation to God alone.

anupokritos, without hypocrisy or feigning] This word expresses the relation to men. The true wisdom requires not only singleness before God but truthfulness towards men, and is incompatible with all playing of parts. We may recognise here a warning against the pharisaic leaven still lingering among Jewish Christians.

^18karpos de dikaiosunes en eirene speiretai tois poiou sin eirenen.

18. karpos de dikaiosunes, But the fruit which is righteousness] For the whole verse cf. Heb. xii. 11: for this phrase cf. Prov. xi. 30; Amos vi. 12; (also Phil. i. 11); and Isa. xxxii. 17 (but with erga not karpos). It might be either (as apparently in Isaiah) the fruit which springs from righteousness, or the fruit which is righteousness, righteousness as fruit. The latter alone suits this sentence. It is as though St James feared that the force of the one comprehensive word eirenike might be lost in the additional cognate epithets; and so returned to it with a fresh expansion for the emphatic close of the paragraph. Karpos dikaiosunes in like manner catches up the meste karpon agathon: St James cannot too often reiterate his warning, founded on our Lord's, against anything that bears no fruit, an unfruitful religion, an unfruitful faith, and now an unfruitful wisdom.

He had said before ([335]i. 20) "the wrath of man worketh no righteousness of God"; now he shews in contrast how righteousness is produced, for the warning of those who professed to be champions of righteousness. It is not the product of angry vindications: but it grows slowly up as the corn from the seed, the seed which is inevitably and always sown by those who make peace.

en eirene, in peace] It might be doubted whether this goes with karpos dik. or speiretai or both. It is difficult to see any clear force in

connexion with speiretai, and the order rather suggests at least a primary connexion with dikaiosunes. The righteousness which thus springs up is a righteousness in peace. Righteousness and peace are connected Ps. lxxxv. 10; lxxii. 7. Usually the relation would be reversed, as it were eirene en dikaiosune, righteousness the foundation of peace, as Ps. lxxii. 3; Isa. xxxii. 17 (already cited). But the other relation is true also: peace is the condition required for the growth of righteousness, though it may be peace in the midst of turmoil and trouble (cf. Lk. i. 74 f.). Compare the use of the cognate en agape in Ephesians (i. 4; iii. 17; iv. 15 f.). As the sowing is peaceful by the very fact that the sowers are the peacemakers, so the harvest of righteousness is in peace too. The dative tois as before probably does not denote pure agency, but also what redounds to them: they have this fruit of their labour.

tois poiouein eirenen, for them that make peace] Only a resolved form of hoi eirenopoioi (Mt. v. 9). They who make peace shew likeness to God the great maker of peace. They do His work.

IV. ^1Pothen polemoi kai pothen machai en humin; ouk enteuthen, ek ton hedonon humon ton strateuomenon en tois melesin humon;

IV. 1. The true reading has pothen twice.

polemoi] This of course is suggested by the preceding eirenen. A new paragraph begins here, the last of the middle or principal part of the book, its subject being strife as proceeding from the inward strife of desire. Till [336]v. 11 the tongue is not mentioned again: St James is now about to deal more directly with the inward nature, as he has already spoken of action and of speech. The word polemoi is the simplest and broadest that could be used in opposition to "peace." He probably was not thinking of the wars of nations, though they too, on one side or on both, might usually be traced to the same origin; but of

the factions which divided one set of Christians from another. What the factions of the Jews of Palestine were, almost every page of Josephus shews; and the temper may well have spread to the Jews of other lands, and have kept its hold even on those of them who became Christians.

kai pothen machai] Battles bear the same relation to wars that single conflicts do to standing animosities and hostile states. Thus if polemoi are here the factions and antagonisms among Christians, the machai are their casual quarrels. mache in late Greek is often applied to philosophical disputes, and even to contradictions or inconsistencies in logic. But the context does not point to doctrinal disputes; rather to more ordinary quarrels and factiousnesses.

en humin] This might be either "among you" or "within you": but what follows fixes the sense to "among you."

ouk enteuthen] Probably only preparatory to what follows: "from this source, viz."

ek ton hedonon humon] It is not easy to seize the precise force; it is not likely to mean simply "desires," which is expressed by epithumia in [337]i. 14 f. Nor can it be concrete pleasures, i.e. pleasant things, for they could hardly be said strateuesthai. Apparently it means "indulgence of desires," "indulged desires." There is no limitation to sensual "pleasures," which only supply as it were imagery for the rest. Possessions and places of dignity or fame ([338]v. 2) may be as sweet (hedone) to the soul as anything else; and in [339]i. 14 f. there is a similar description of all kinds of desires in terms specially applicable to desires belonging to the senses. So also St Paul (e.g. Gal. v. 19) includes among the works of the flesh such vices as enmities, strife, jealousy, anger etc.

ton strateuomenon, that war] Strateuomai like strateuo is used either of the general or of the soldiers who serve under him: chiefly the

latter. But it is difficult here to see either command or service implied with *en* following. Further against whom? The somewhat parallel passage, 1 Pet. ii. 11, has *ton sarkikon epithumion, haitines strateuontai kata tes psuches*, but that does not of necessity rule the sense here. "Against each other" is difficult to explain, what follows having nothing to do with the occasional conflict of pleasure with pleasure; and we should then expect "against each other" to be expressed; indeed *strateuomai* absolute probably could not mean this. The answer to both questions is found by taking *strateuomenon en tois melesin* strictly together. The pleasures are represented as making war in the members, i.e. as invading them as a territory. Though *eis* would be the preposition generally used of invading a territory, *en* is quite suitable here where the invading power does not come from an extraneous region. It is not that the war is made against the members: properly war is not said to be made against the territory invaded, but against its owners. So here the war is against the true lord of the members, i.e. the human spirit acknowledging and obeying the will of God, since the true nature of man is formed to do God's will. Cf. Rom. vii. 23, *eteron nomon en tois melesin mou antistrateuomenon to nomo tou noos mou*. Thus 1 Pet. ii. 11 agrees, if we give *tes psuches* its highest sense. [See note in loc.]

en tois melesin humon, in your members] In contrast to *en umin*. The outer strife is only a product of an inner strife. The very reference to "members" implies the compositeness of human nature, and the need of acting with reference to the relation of the parts to each other and to the whole. Reflexly it calls attention to the fact that in the larger body, the body corporate in which the *polemoi* and *machai* arise, we are strictly "members one of another."

^2*epithumeite, kai ouk echete; phoneuete. [26] kai zeloute, kai ou*

dunasthe epituchein; machesthe kai polemeite. ouk echete dia to me aiteisthai umas;

2. epithumeite, ye covet] "Desire" in the widest sense. But in reference to dealings with others it becomes limited to "coveting," i.e. desiring what is another's. Compare St Paul's reference to Commandment X. in Rom. vii. 7; xiii. 9.

kai ouk echete, and have not] The order quite excludes that prior want which leads to desire. The words must mark the intermediate stage. First comes the desire, next the desire finds no satisfaction.

phoneuete, ye commit murder] This has long been recognised as a serious difficulty, because it is a strange word to couple with zeloute, more especially as preceding it. Jealousy or envy would be the cause, not the result, of murder. Moreover "murder" is a kind of crime that we should hardly look for among any early Christians. Accordingly Erasmus and many after him have proposed to read phthoneite. There is absolutely no MS. authority for this; and though it is possible that slight errors occur here and there in all MSS., and there are some passages where this does appear to be the case, it must not be accepted in any single instance without clear evidence. Now though phthoneite is certainly possible here, it would not really be as natural a word as it appears at first sight. St James has already used zeloute in a very strong sense, strong enough for his purpose, so that phthoneo is not wanted; and if it were to be used, being the more clearly disparaging word, it ought to stand after zeloute, not before it. Cf. Plat. Menex.

242 A: "From prosperity," he says, "there came upon the city proton menzelos, apo zelou de phthonos." Plut. ii. 796 A says of phthonos that "this passion, which befits no time of life, yet among the young is rich in specious names, being called competition (hamilla) andzelos and ambition (philotimia)."

Thus phthoneite followed by zeloute makes an anticlimax, though not so startling an anticlimax as phoneuete zeloute. The true solution seems to lie in a change of punctuation. St James' style is abrupt and condensed: and apparently he intended phoneuete to be taken by itself as the single consequent to epithumeite kai ouk echete, and kai zeloute to be the beginning of a fresh series, not part of the conclusion of the first. This view is also taken by Hofmann. It has, I think, but two difficulties worth consideration. (1) The presence of kai before zeloute, where a sharper antithesis would have seemed to be given by the absence of a conjunction: but zeloute to say the least contains a fresh element not in epithumeite, and really expresses a different idea, and Hebrew precedent is favourable to either presence or absence of the conjunction. (2) The reference to murder remains. This difficulty must remain if phoneuete is genuine, whatever be the punctuation; and it is hardly greater than what moichalides in [340]v. 4 presents, if taken literally, as it doubtless must be. Murder and adultery were both contemplated as fast approaching those to whom the Epistle was written, if not, as the strictest interpretation of the words would imply, actually among them. Of such murder Ahab and Naboth's vineyard would be a well remembered type. It is not unlikely that he first gives the extreme example of what leads to murder (in the spirit of the Sermon on the Mount; cf. 1 Jn iii. 15), and then (zeloute) turns to what was clearly and widely present. Analogously the adulteresses of [341]v. 4 seem to be an extreme example, leading to the widely spread and unquestionable friendship with the world. As positive evidence for this punctuation independent of phoneuete, may be noted its throwing kai ou dunasthe epituchein into exact analogy with kai ouk echete, and its giving machesthe kai polemeite force by making them correspond to phoneuete. The whole verse should, I believe,

be read thus: "Ye covet, and have not: ye commit murder. And ye envy, and cannot attain: ye fight and war." The usual punctuation gives the whole verse a loose and apparently inconsequent structure.

kai zeloute, and ye envy] The verb like the substantive has both a good and an evil sense. The evil is clearly meant here, as Acts vii. 9; 1 Cor. xiii. 4. As we have seen zelos might be simply the first stage of phthonos, and both might mean envy of possessions. But comparison with [342]iii. 14 on the one hand, where zelos is used and ambition not covetousness is in question, and with epithumeite . . . phoneuete on the other, which clearly refers to covetousness, shews that zeloute expresses not envy of possessions but envy of position or rank or fame. It is sordid and bitter personal ambition. In this sense much is said of zelos in Clem. Rom., not only in the enumeration iii. 2, but iv. 7-13; v. 2 ff.; vi. 1 ff. etc. (On the word see Lightfoot on iii. 2 and Trench Syn. i.) The passage quoted above from Plutarch specially illustrates the true sense here.

kai ou dunasthe epituchein, and cannot attain] Epitunchano does not properly mean to "obtain," i.e. get possession, but to "attain," i.e. either fall in with or hit the mark, and is specially used absolutely of being successful. Here then it will be "succeed in attaining" the position of the rivals.

machesthe kai polemeite, ye fight and war] These words stand in exactly the same relation to kai zeloute . . . epituchein as phoneuete to epithumeite . . . exete. The words are repeated from [343]v. i, here naturally in inverse order, because the single and casual machai are a step to the settled and continuous polemoi.

ouk echete, ye have not] St James goes back to the former ouk echete. The desire, in so far as it included no coveting towards others, was not (or need not be) in itself evil. Men have various wants, and it is

by Divine appointment that they have desires that these wants should be supplied. And so it is also of Divine appointment that these wants should be carried before God in prayer, and desires take the form of petitions. Except by prayer, men stand in this, as in all things, in a false relation to God and therefore to all things.

dia to me aiteisthai umas, because ye ask not] It is remarkable that the middle is used here and in the next line, but the active between. aiteo is properly to ask a person, what is asked for being often added in a second accusative; it is as it were to "petition." aitoumai is properly to ask for a thing: the person asked is sometimes also inserted, but rarely. Thus the two forms approach each other from different sides, and it is often difficult to distinguish them. Thus compare 1 Jn iii. 22 with v. 14 f. Here aitoumai retains its proper force. dapanesete requires an implied object, spending must be a spending of something; and the same object seems to be implied throughout, viz. "what things ye desire." "Ye have not what things ye desire because ye ask not [for them]," and again, "ye ask [for them] amiss, that ye may spend them" etc.

^3aiteite kai ou lambanete, dioti kakos aiteisthe, hina en tais hedonais humon dapanesete.

3. Then the intermediate aiteite is probably due to an intentional reference to our Lord's words in their Greek form (Mt. vii. 7 f. || Lk. xi. 9 f.; Jn xvi. 24); he wishes the apparent contradiction of them to be patent, that he may explain it. Thus aiteite kai ou lambanete, "ye ask, and ye do not receive." The apparent contradiction of [344]v. 2 must also be noticed; but it is impossible to explain it by difference of active and middle: St James could never mean to say that they did aitein though they did not aiteisthai. The true solution is simpler. In a sense they did ask, but it was an evil asking, and therefore not a

true asking. We had a similar ambiguity in the language about faith. dioti kakos aiteisthe, because ye ask in evil wise] Not all asking from God is prayer. Asking is but the external form of prayer, and no asking from God which takes place in a wrong frame of mind towards Him or towards the object asked has anything to do with prayer. It is an evil asking.

hina en tais hedonais humon dapanesete, that ye may consume what ye desire in your pleasures] The usual preposition with dapanao is eis, and no other example of en seems to be known: but it is difficult to take dapanesete alone as the primary predicate, and doubtless en tais hedonais dap. must be taken together, not precisely in the sense "consume upon your pleasures," but literally "consume in your pleasures," i.e. by using for your pleasures. Throughout "what ye desire" is to be understood as the object. There is force in dapanesete; not simply spend, but consume, expend, dissipate. This force is explained by en tais hed. humon, which as before must be taken in the widest sense, not limited to pleasures of the senses. God's gifts, when rightly used, are not dissipated in the using: they are transmuted as it were to some fresh form of energy, which lives on, and turns to fresh use. But the use which consists in nothing more than individual gratification, not tending in any way to improve and enlarge the person gratified, is pure waste, dissipation, destruction. God bestows not gifts only, but the enjoyment of them: but the enjoyment which contributes to nothing beyond itself is not what He gives in answer to prayer; and petitions to Him which have no better end in view are not prayers.

^4moichalides, ouk oidate hoti he philia tou kosmou echthra tou theou estin; hos ean oun boulethe philos einai tou kosmou, echthros tou theou kathistatai.

4. moichalides, ye adulteresses] Moichoi kai is spurious (Syrian). The first question here is whether the word is used literally or figuratively. It is a common late word for "adulteress." It is usually taken figuratively for these reasons, that adulterers are omitted, that friendship with the world seems too slight and too inappropriate a charge to bring against adultery, and that adultery was not a kind of offence likely to be found in early Christian societies. Hence it is assumed that moichalides is to be interpreted with reference to the O.T. language, in which all sin and apostasy are spoken of as adultery, in reference to such language as "thy Maker is thy husband." On that view the reference may either be to whole communities (backsliding Israel) or to individuals (adulterous souls). The difficulty of moichalides is undeniable. But it is hardly credible that this figurative view should have been brought in by a single word, without any mark of its figurative intention; and moreover phoneuete and moichalides in a literal sense confirm each other, and both stand on the same footing as the passage [345]iv. 13-[346]v. 6, which likewise does not read as if addressed to Christians, least of all [347]v. 6. It would seem as though in all this part of the Epistle St James extended his vision beyond the immediate state of things among those to whom he was writing and contemplated likewise that which would naturally spring from the roots which already were there, and what did indeed already exist among the unbelieving Jews. The other alternative would be to treat the Epistle as written to all Jews of the Dispersion, not Christian Jews only: and that is apparently excluded by [348]iii. 1. The mention of adulteresses alone may be founded on, and is at least illustrated by Mal. iii. 5, a passage which is probably referred to in [349]v. 4: there in LXX. tas moichalidas represents a masculine in the Hebrew. But there is also a fitness in the word used. The whole passage

is not exhaustive, it deals with representative evils. Peace has suggested war, war has suggested first wrong deeds of aggression (murder etc.) due to the action of indulged pleasures, which in this case are aptly represented as themselves making war. But St James wishes to point to another class of evils likewise due to pleasures but not of the aggressive type. Now a male adulterer as such is an aggressor, a maker of war, an invader of that which belongs to another man; so that he would not so well serve as an ex-ample for this second illustration. Unfaithfulness, disloyalty, breach of a sacred bond and covenant are the essence of this second type of evil; and of these the faithless wife serves as the clearest example, since the faithless husband, who as such is doubly an adulterer, does not exhibit this characteristic detached from the other.

ouk oidate hoti he philia] Here we reach the remaining difficulty, the connexion between literal adultery and love of the world. The difficulty is greatly diminished when we remember that both in the Bible and in actual fact adultery includes much more than impurity. The broken bond and the price paid for the breach of the bond are doubtless here contemplated. The price might be gifts, or pride, or distinction, or other such things: they would at all events often belong to the world even more than to the flesh. (Cf. Ezek. xxiii. 5 f., 12, 14 ff.; also Hos. ii. 12; ix. 1 f.) Guinevere's disloyalty to Arthur for the sake of Lancelot has not a little in common with disloyalty to God for the sake of the world. It is the surrender to the glory and strength of visible things in forgetfulness of simple inward love and duty.

he philia tou kosmou, the friendship of the world] To be compared with 1 John ii. 15, Me agapate ton kosmon k.t.l.; both being closely connected with Mt. vi. 24 || Lk. xvi. 13. Yet the conceptions of the three passages, as represented by the three words leuein, agapate,

philia, are different. philia, not occurring elsewhere in N.T. but several times in Prov. (LXX.), and in Apocr., is best rendered by "friendship," though it goes beyond it in Greek usage. It is used (see Rost and Palm) for any kind of family affection, but especially for friendship proper (see the singularly interesting and beautiful discussion in Aristotle's Eth. Nicom. viii.). As between God and men St James has already recognised it in the person of Abraham ([350]ii. 23). The friendship of the world (i.e. standing on terms of friendship with it) in those days would mean or involve conformity to heathen standards of living (see on [351]i. 27; [352]iii. 6). At the time when St James wrote this, the eyes of all Jews must have been turned on one signal example illustrating this verse. The Empress Poppaea, the wife of Nero, one of the vilest of women, was conspicuous at Rome; and there is reason to believe that she had embraced Judaism (Friedlander i. 413), for Josephus calls her theosebes (Ant. xx. 8. 11), and she was the patroness and friend of the Jews at Rome.

Both philia and echthra doubtless denote here rather states than feelings. To be on terms of friendship with the world involves living on terms of enmity with God. It is neither simply hatred of God nor the being hated by God; but being on a footing of hostility. This explains the genitive.

hos ean oun boulethe, whosoever therefore chooses] Here we pass from the footing to the state of mind. There might be much thoughtless and as it were casual love of the world of which St James might hesitate to use this language. But he wishes the contradiction to be recognised and faced. The relation between the two states as such being what he has described, any one who deliberately chooses the one makes himself to belong to the other. Boulomai implies purpose, intention, not mere will, but will with premeditation as [353]i. 18. kathistataivirtually

"makes himself" as [354]iii. 6.

^5e dokeite hoti kenos he graphe legei, Pros phthonon epipothei to pneuma ho katokisen en hemin;

5. dokeite hoti, think ye that] With a different subject, as Mt. xxvi.

53; Mk vi. 49; Lk. xii. 51; xiii. 2.

kenos, in vain] Cf. o anthrope kene [355]ii. 20; and kenos is often used with logos and rhema, a word void of meaning.

he graphe legei] These words and those that follow stand almost on a level with [356]iii. 6 for difficulty, and the number of solutions proposed is great (see Theile). It is impossible here to examine them in detail. As regards the general construction, pros phthonon k.t.l. may be joined to what precedes, as the quotation referred to, or it may be taken as a separate sentence affirmative or interrogative: and further to pneuma may be taken either as the subject to epipothei or as governed by it, and pros phthonon may be variously understood.

At the outset katokisen, not -esen, is the reading: so that the verse contains a distinct reference to God, "which He caused to dwell in us."

This of itself makes it highly probable that epipothei has the same subject, making to pneuma accusative, "He longs for the spirit which He caused to dwell." The reference here is certainly, as in other parts of

the Epistle, to God's breathing into man's nostrils the breath of life

; probably also to Gen. vi. 3, where the LXX. and other versions [Jer.

Onk. Syr. Sah.; but Sym. krinei] have ou me katameine to pneuma mou en

tois anthropois toutois eis ton aiona for the difficult ydvn, for which

they perhaps had another Hebrew word: also Job xxvii. 3 (cf. xxxiii. 4;

xxxiv. 14). epipothei is well illustrated by Alford, though he inverts

the construction: it expresses God's yearning over the human spirit.

which He not only made but imbreathed as a breath from His own Spirit:

for His yearning see Deut. xxxii. 11.

pros phthonon, jealousy] This makes another step. Apparently it can only mean "jealously," in the same way that pros orgen means "angrily," pros aletheian "truly" etc. This is the only place in the N.T. where pros is so used: but there can be no real doubt about it here.

Is then phthonon used in a good or an evil sense? If we follow the usage of the word itself, it should have an evil sense. But in that case pros phthonon k.t.l. must form a question expecting a negative answer "Is it jealousy (or, for jealousy) that He yearns" etc., with the meaning "It is not from jealousy of others but for some other reason, as simply love to men, that He yearns" etc. But this does not suit the context: e dokeite hoti clearly shews that St James is still pursuing the stern strain of [357]v. 4, and maintaining the incompatibility of friendship with God and the world together. Now this is exactly what the Bible calls jealousy (see 2nd Commandment), and the difficulty here arises not from the conception of jealousy, but from the word used. This being the case it seems tolerably certain that St James does mean to attribute phthonos to God (not of course in the sense in which Herodotus i. 32; iii. 40 said phthoneron to theion and Plato Phaedr. 247 A, phthonos gar exo theiou chorou histatai, denied it, i.e. as grudging mankind happiness or prosperity), but in the sense that He does grudge the world or any other antagonistic power such friendship and loyalty as is due to Himself alone. We may therefore render the words "jealously (or, with jealousy) doth He yearn after the spirit which He caused to dwell in us."

Lastly, are these words independent or a quotation? No one probably would doubt that the form of language suggests a quotation. hoti kenos he graphe legei certainly does not sound as if it were meant to stand absolutely, and there are no words of the O.T. which could readily occur to any one as so clearly expressing the substance of [358]v. 4 as

not to need quotation. Also pros phthonon k.t.l. comes in abruptly as St James' own words; though fitly enough if they belonged originally to another context.

The difficulty is that no such words can be found. The passages already cited contain however their substantial purport; so that our O.T.

Scripture does in a manner furnish them. But it is likely enough that they come directly from some intermediate source now lost to us. There are other reasons for supposing the N.T. writers to have used Greek paraphrases of the O.T. resembling the Hebrew Targums, and the words may have come literally from one of these. In their vocabulary such paraphrases would certainly not always follow the same limitation as the LXX.; and though the LXX. sedulously uses *zelos* etc. only (there is no trace of *phthonos* as a rendering of *qn'h* in Hexapla), and avoids *phthonos* in speaking of God, it by no means follows that a Palestinian paraphrase would do the same.

^6meizona de didosin charin; dio legei, Ho theos huperephanois antita'ssetai, tapeinois de didosin charin.

6. Before examining the first six words of the verse, it will be well to consider the quotation which follows, from which the words *didosin charin* are derived. The form in which St James quotes Prov. iii. 34, *dio legei, Ho theos huperephanois antita'ssetai, tapeinois de didosin charin*, differs from the LXX. only by the substitution of *ho theos* (so also 1 Pet. v. 5, doubtless from Jam.) for *Kurios*. Both subjects of the verbs are absent from the Hebrew, but both come from the LXX. of 32 (*Kuriou*), 33 (*Theou*), *Jehovah* in both places. The verse in the original is rather peculiarly worded, but probably means (contrast Delitzsch) "Though to the scornors He sheweth Himself a scorner, yet to the lowly He giveth grace." That is, unlike the scornors of the earth, who are specially scornful to the lowly, He is scornful only to scornors and to

the lowly on the contrary a giver of grace.

huperephanois, scorers] huperephanos belongs to all periods of Greek in the sense "insolent," being especially used of such evil effects as follow from wealth or position (Arist. Rhet. ii. 16. 1. Trench Syn. § 29 is worth reading, but he makes huperephanos too purely inward). In N.T. the substantive stands Mk vii. 22 between blasphemia (not "blasphemy" but "reviling") and aphrosune (for this sequence cf. Arist. Rhet. ii. 17. 6 huperephanoterai kai alegistoterai). The adjective (not to speak of Lk. i. 51, derived from Ps. lxxxix. 10) stands in 2 Tim. iii. 2 between alazonas and blasphemoi, and in Rom. i. 30 between hubristas and alazonas. This last collocation (adopted also by Trench, though in a peculiar way) best illustrates the force of huperephanos, as is seen in a passage of "Callicratidas" (Neo-Pythagorean) in Stob. Fl. 85. 16 (iii. 141 f. Mein.) ananka gar tos polla echontas tetuphosthai praton, tetuphomenos de alazonas gignesthai, alazonas de genomenos huperephanos emen kai mete homoios mete isos hupolambanen tos sungeneas k.t.l., huperephanos de genomenos hubristas emen (cf. Teles, ib. 93. 31 (p. 187.6) huperephanos ex alazoneias). The alazon is personally arrogant, and gives expression to his arrogance; in the huperephanos the personal arrogance has become insolence towards others, whether in thought, word or deed; in the hubristes the impulse to assert self by actual contumely or violence to others has become the dominant characteristic. The whole range of the three words is exemplified in [359]iv. 13-[360]v. 6, which ends with antitassetai humin, best explained as an echo of [361]iv. 6.

The original of huperephanoi is ltsym, the scorers or scoffers, a word much used in Proverbs and occasionally elsewhere: see especially Hupfeld on Ps. i. 1. It is rendered in various ways by LXX., never very successfully; here alone by huperephanos, which fairly represents the

temper expressed outwardly by Itsym.

antita'ssetai, withstands] Possibly for ytytsv, "withstands," stands in the way." But the words in Prov. are hv' ylyts, "himself sheweth scorn," of which antita'ssetai cannot be a direct translation, but may perhaps be a paraphrase, in the sense "To the scorers God sets himself face to face," i.e. meets scorn with scorn (cf. the probable meaning of me antistenai to ponero in Mt. v. 39). However this may be antita'ssetai was probably taken by St James in its common and obvious sense of facing for resistance, as Esther iii. 4, and (by corruptions of the Hebrew text) 1 Kings xi. 34; Hos. i. 6. Antita'ssomai is properly a military word, to set or be set in battle array, but often used figuratively, in the singular no less than the plural.

tapeinois de, but to those of low estate] The K'thibh here has nyym, the Q'ri nvym. It is usually said (the case is well stated by Delitzsch on Ps. ix. 12) that the former word has a physical sense, outwardly lowly, afflicted, poor; the latter an ethical sense, inwardly lowly, humble, meek. Hupfeld i.e. has shewn the difficulty of carrying out the distinction consistently. Lowliness (downcastness, depression) is the fundamental idea in both cases. On the whole, whatever be the Hebrew reading, probably the physical sense was intended in Prov, if not always in O.T. The nyym are the helpless or poor trampled on or insulted by the insolent rich or powerful. The same sense on the whole suits best in St James. The strictly ethical sense can never be clearly traced in the N.T. in the absence of some qualifying adjunct (papeinos te kardia Mt. xi. 29; papeinophron, tapeinophrosune Acts, 1 Peter, St Paul). Elsewhere papein?s, tapeinoo, tapeinosis denote always some kind of external lowliness or abasement. Here we are especially reminded of ho adelphos ho tapeinos in [362]i. 10, and the strong sympathy with the poor ('vyvny) perceptible in the Epistle, as in early Jewish

Christianity generally.

didosin charin, giveth grace or acceptance] Not to be interpreted as referring to "grace" in the traditional theological sense. Still less can the phrase did. charin bear here the meaning found in classical writers (Eur. Suppl. 414; Plat. Leg. 702 C; 877 A; and later authors), to gratify, do a pleasure or favour to (gratificor). In the LXX. charis almost always represents chn, the primary force of which is seen in the phrase "find grace in the eyes of," common in the historical books. The same books four times have "give grace," but always with the same adjunct "in the eyes of," the giver of the grace or favourable estimation being thus distinct from the person whose favourable estimation is given. Of a phrase "give grace" in a sense directly correlative to that of "finding grace" i.e. "shew favour," there is no example with chn in the O.T., though it finds place in the solitary instance of the cognate chynh (LXX. with a change of person dosousin eleos) Jer. xvi. 13: cf. Tob. vii. 17. On the other hand the Psalms and Proverbs three times speak of "giving grace" in a sense arising out of the absolute use of the word "grace" (almost always without any defining adjunct) in these books and in Ecclesiastes. The fundamental sense "acceptance," which predominates a few times (Prov. iii. 4; xxii. 1; xxxiii. 23; Eccl. ix. 11), is usually more or less merged in the sense of the quality or qualities which lead to acceptance and constitute acceptability, whether it be graciousness of speech and demeanour or the lesser "grace" of gracefulness, adornment, beauty. Acceptability and acceptance are blended in the two passages which most concern us here; Prov. xiii. 15 "Good understanding giveth grace" (cf. [363]iii. 4 "So [by devotion to "mercy and truth "] shalt thou find grace and good understanding in the sight of God and man"; also Ecclus. xxi. 16; xxxvii. 21); and Ps. lxxxiv. 11 "The Lord will give grace and

glory" (cf. Prov. iv. 9 "a garland of grace" parallel to "a crown of glory"; also Ecclus. xxiv. 16 of oi kladoi mou kladoi doxes kai charitos). In like manner here, Prov. iii. 34, God is represented as granting to the lowly a "grace" or acceptance (before the more discerning of men as well as before Himself) doubtless founded on a disposition worthy of such acceptance, a lowliness of spirit (Prov. xvi. 19; xxix. 23; Mt. v. 3), which He denies to the scornful men of power, externally the monopolists of "grace" or acceptance. This the original sense of Proverbs, illustrated by an almost immediately preceding verse, iii. 31, "Envy thou not the oppressor, and choose none of his ways," is also the sense of St James. He is giving a warning against the danger of courting the friendship of the world, the society ruled by powerful scorners. Refusal to seek that friendship meant acceptance of the lowly estate, held in no visible honour by God or men. But the ancient wisdom of Israel had pronounced the true judgement. Those who looked below the surface of things would find that the powerful scorners have God Himself set against them (cf. echthros tou theou kathistatai) while it is to the lowly ones that He gives "grace" or acceptance.

The introductory words meizona de didosin charin can now hardly have any other meaning than this, "But He giveth a greater grace or acceptance than the world or its friendship can give": that is, their connexion is with [364]v. 4, [365]v. 5 being parenthetical. To connect them directly with [366]v. 5, in the sense "He gives a (spiritual) grace to aid men to cleave to Him, proportionate to the jealousy with which He yearns after His spirit within them," renders the whole of the quotation irrelevant except the two words already cited, besides involving a complete departure from the sense of Proverbs. The subject of the verb is naturally identical with the implied subject of the

preceding principal verb epipothei. By "greater" St James doubtless means worthier, higher, as 1 Cor. xii. 31 (right text); Heb. ix. 11; xi. 26.

dio, wherefore] The employment of dio in the introductory formula of a quotation is elsewhere found only in Eph. iv. 8; v. 14 (dio legei both times, as here); while the more obvious dioti, "because," is confined to 1 Peter. It seems to be derived from a Rabbinic usage (Surenhuis Bibl. katal. 9), but ultimately it may be traced to Gen. x. 9; Num. xxi. 14 (lkn y'mr, LXX. dia touto erousin, d. t. legetai). The idea probably meant to be suggested is that the truth stated is presupposed in the quotation appealed to, forming as it were the basis, on which it rests.

legei, the Scripture saith] Legei may have as a subject he graphe from [367]v. 5, or the implied subject of didosin, that is, God; or again it may be virtually impersonal, as in Eph. v. 14, and probably iv. 8. This use of legei (or other such words) without an expressed or directly implied subject, for introducing quotations from Scripture or quasi-Scriptural books, is not identical with the common interposition of an impersonal ephe (inquit) after the opening words of quotations of all kinds: it doubtless implies an appeal to an authoritative voice.

The Rabbinical illustrations cited by Surenhuis, p. 11, belong only to cases (like Rom. xv. 10) where another quotation has immediately preceded. To supply mentally either "God" or "the Scripture" is in strictness to define too much as there is no real ellipse, but in translation into modern languages some supplement is needed, and for this purpose "the Scripture" gives the truest impression. E graphe is also the more probable of the two possible subjects furnished by the preceding context.

^7Hupotagete oun to theo; anti'stete de to diabolo, kai pheuxetai aph'

humon;

7. From [368]vv. 7 to [369]10 we have a hortatory digression, starting from the suggestions of [370]v. 6.

hupotagete oun to theo, Submit yourselves therefore to God] It is hardly credible that St James should use this phrase without a conscious reference to its associations in the Psalm from which (LXX.) it virtually comes, and that Psalm xxxvii. Noli aemulari. See vv. 7, 9, hupotagethi to kurio kai hiketeuson auton; mee parazelou en to kateuodoumeno en te zoe, k.t.l. hoi de hupome'nontes ton kurion autoi kleronomesousin ten gen: so again Ps. lxii. 1, 5, Ouchi to theo hupotagesetai he psuche mou; par' autou gar to soterion mou. . . . plen to theo hupotagethi, he psuche mou, hoti par' autou he hupomone mou. This is but a paraphrastic rendering of the original, the Hebrew (dvmyh ,dmm) meaning "to be silent (or, still: sigeson Aq., hesuchaze Sym.) to the Lord," i.e. the going forth of the soul to Him not in speech (whether clamour to Him or murmur against Him) but in resolute suppression of speech. Similarly Lam. iii. 26, "It is good that a man wait and be still to the salvation (saving help) of Jehovah" (LXX. hupomenei kai hesuchasei eis to soterion Kuriou); and with another reference, Job xxix. 21, "men . . . kept silence to my counsel" (LXX. esiopesan epi). Compare Ps. iv. 4; cxxxi. 2. This deeply felt idea of a strenuous silence to God, the expression of perfect trust, loses somewhat by translation into the common thought of submission, which need imply no more than a sense of inability to resist: but St James might well assume that readers of the LXX. Psalter would recognise the "submission" of which he spoke to be one aspect of faithful endurance under trials.

Yet doubtless St James' primary meaning was the simple Greek meaning "submit yourselves." In 2 Mac. ix. 12 the dying Antiochus Epiphanes is

made to say, *Dikaion hupotassesthai to theo kai me thneton onta huperephana phronein* Epictetus uses the same word, applying it to both the fact of subjection to God (Diss. iii. 24. 65, *hos tou Dios diakonon edei, hama men kedomenos, hama d' hos to theo hupotetagmenos*) and the duty of submission to Him (iv. 12. 11, *ego d' echo tini me dei areskein, tini hupotetachthai, tini peithesthai, to theo kai tois met' ekeion*). In the N.T., which dwells much on submission as among men, human submission to God is spoken of only here and Heb. xii. 9 (*hupotagesometha to patri ton pneumatou*). Here as our indicates, it is doubtless suggested by *huperephanois* (cf. 2 Mac. above). The insolence of the powerful implies a sense at once of having others in subjection and of being in subjection to none (cf. Ps. xii. 3-5). The lowly then are bidden to find refuge for their subjection to the tyrannous and too visible "world," not in wooing its friendship but in cherishing the submission or accepted subjection to the invisible God (compare Ign. Eph. 5, *gegraptai gar, Huperephanois ho theos antitassetai; spoudasomenoun me antitassesthai to episkopo, hina omen theo hupotassomenoi*). The same word expresses both the external fact (subjection) and the voluntary acceptance of it (submission): -- "be ye subject (in mind), as being already subject (in destiny); take up the attitude belonging to the position."

The aorist imperative (used in this verb by 1 Pet. ii. 13; v. 5; but not by St Paul) has here the force of a call out of a degenerate state, and it is repeated in nine succeeding verbs.

anti'stete de to diabolo, but resist the devil] *De* is omitted in the Rec. Text after the later Syrian text, doubtless because the following initial imperatives have no connecting particles.

The name *ho diabolos* is used much in the N.T., somewhat more than the transliterated original *ho Satan*. Both names occur in Mt., Lk., Jn,

Acts, St Paul and Apoc. Apparently in most if not all cases the use of the Greek *diabolos* involves a distinct reference to the etymology. The precise force of the Hebrew name is not free from doubt. Apparently the verb *stn* (also *stm*) meant originally to "lie in ambush for," and so to "bear a chronic grudge against" or "be a treacherous enemy to." The subst. *stn* stands in Numbers for the angel waylaying Balaam, and in Samuel and Kings for (apparently secret) enemies, as it were thorns in the side. In the later books it becomes a proper name for the evil spirit, as an accuser (Ps. cix. 6; Zech. iii. 1, 2), as an insidious enemy (1 Chr. xxi. 1), and as both (Job i., ii.). The occurrence of the derivative, *stnh* for "an accusation" in Ezra iv. 6 is sufficient proof that in the late language the original sense had become specialised to express in particular that form of insidious hostility which consists in malicious accusation; and there is ample evidence (see e.g. Levy-Fleischer, N. Heb. W. B. iii. 500 f.) that malicious accusation came to be regarded as a characteristic of Satan, as indeed appears by Apoc. xii. 10 (see Schöttgen, Hor. Heb. i. 1121 ff.). The Fathers usually interpret the name simply as *ho antikeimenos*, *adversarius*, in accordance with a possible latitude of interpretation in several places where the verb or the substantive used appellatively occurs; and similarly [*ho*] *antikeimenos* is the rendering of Theodotion in Job, and of both him and Symmachus in Zech. iii. 2, as they also (and Aquila likewise) use *antikeimai* and its participle in passages of less direct bearing. But (except in the later revised text, once or twice) not so the LXX., which employs *diaballo*, *diabole*, *endiaballo*, *epiboulos*, *satan*, and for the evil spirit exclusively [*ho*] *diabolos*.

There can be little doubt that the writers of the N.T. adopted the term *diabolos* directly or indirectly from the LXX.; and this consideration seems to set aside the tempting interpretation suggested by abundant

Greek usage as regards the verb, the "severer," "putter at variance," in opposition to a "reconciler." For the equally tempting interpretation "perverter," that is, "one who turns good to evil," there is no Greek evidence beyond the occasional sense of *dia* in composition (as it were, one who casts awry). The biblical origin of the name fixes upon it the sense "malicious accuser," "of God to men, and of us to God, and again of ourselves to each other" (Chrys. 2 Cor. p. 438 D). There is a special fitness in the word, because it is oftener applied in ordinary Greek to suggested disparagement, whether open or secret, to words or acts intended to produce an unfavourable impression (see Aristotle's account of *diabole* as a department of forensic rhetoric, Rhet. iii. 15. 1, with Cope's note), than to formal and definite accusation.

This the proper biblical sense of *ho diabolos*, of which the sense in which he is called *ho peirazon* is only another aspect, agrees well with the context here. Trustful submission to God involves resistance to him who tempts men to faithlessness by insinuating disparagement of God's power or His goodness, backed up with suggestion of the safer and pleasanter friendship of "the world."

^8engisate to theo, kai thngisei humin. katharisate cheiras, amartoloi, kai hagnisate kardias, dipsuchoi. ^9 talaiporesate kai penthesate kai klausate; ho gelos humon eis penthos metastrapeto [27] kai he chara eis katepheian; ^10 tapeinothete enopion Kuriou, kai hupsosei humas. ^11 Me katalaleite allelon, allelon, adelphoi; ho katalalon adelphou e krinon ton adelphon autou katalalei nomou kai krinei nomon; ei de nomon krineis, ouk ei poietes nomou alla krites. ^12 heis estin [28] nomothetes kai krites, ho dunamenos sosai kai apolesai; su de tis ei, ho krinon ton plesion;

^13 Age nun hoi legontes Semeron e aurion poreusometha eis tende ten

polin kai poiesomen ekei eniauton kai emporeuoometha kai kerdesomen;
^14 hoitines ouk epistasthe tes aurion poia he zoe humon; atmis gar
este [29] pros oligon phainomene epeita kai aphanizomene; ^15 anti tou
legein humas Ean ho kurios thele, [30] kai zesomen kai poiesomen touto
e ekeino
^16 nun de kauchasthe en tais alazoniais humon; pasa kauchesis toiaute
ponera estin. ^17 eidoti oun kalon poiein kai me poiounti, hamartia
auto estin. V. ^1 Age nun hoi plousioi, klausate ololuzontes epi tais
talaiporiais humon tais eperchom?nais. ^2 ho ploutos humon sesepen, kai
ta himatia humon setobrota gegonen, ^3 ho chrusos humon kai ho arguros
katiotai, kai ho ios auton eis marturion humin estai kai phagetai tas
sarkas humon; hos pur [31] ethesaurisate en eschatais hemerais. ^4 idou
ho misthos ton ergaton ton amesanton tas choras humon ho aphusteremenos
aph' humon krazei, kai hai boai ton therisanton eis ta ota Kuriou
Sabaoth eiseleluthasin; ^5 etruphesate epi tes ges kai espatalesate,
ethrepsate tas kardias humon en hemera sphages. ^6 katedikasate,
ephoneusate ton dikaion. ouk antitassetai humin; [32]
^7 Makrothumesate oun, adelphoi, heos tes parousias tou kuriou. idou ho
georgos ekdechetai ton timion karpon tes ges, makrothumon ep' auto heos
labe proimon kai opsimon ^8 makrothumesate kai humeis, sterixate tas
kardias humon, hoti he parousia tou kuriou engiken ^9 me stenazete,
adelphoi, kat' allelon, hina me krithete; idou ho krites pro ton thuron
hesteken. ^10 hupodeigma labete, adelphoi, tes kakopathias kai tes
makrothumias tous prophetas, hoi elalesan en to onomati Kuriou. ^11
idou makarizomen tous hupomeinantas; ten hupomonen lob hekousate, kai
to telos Kuriou eidete, hoti polusplanchnos estin ho kurios [33] kai
oiktirmon. ^12 Pro panton de, adelphoi mou, me omnuete, mete ton
ouranon mete ten gen mete allon tina horkon; eto de humon to Nai nai
kai to Ou ou, hina me hupo krisin pesete. ^13 Kakopathei tis en humin;

proseuchestho; euthumei tis; psalleto ^14 asthenei tis en humin;
proskalesastho tous presbuteros tous ekklesias, kai proseuxasthosan ep'
auton aleipsantes elaiou en to onomati [tou kuriou]; ^15 kai he euche
tes pisteos sosei ton kamnonta, kai egerei auton ho kurios; kan
hamartias e pepoiekos, aphethesetai auto. ^16 exomologeisthe oun
allelou tas hamartias kai proseuchesthe [34] huper allelon, hopos
iathete. polu ischuei deesis dikaiou energoumene. ^17 Elias anthropos
en homoiopathes hemin, kai proseuche proseuxato tou me brexai, kai ouk
ebrexen epi tes ges eniautous treis kai menas hex; ^18 kai palin
proseuxato, kai ho ouranos hueton edoken [35] kai he ge eblastesen ton
karpon autes. ^19 Adelphoi mou, ean tis en humin planethe apo tes
aletheias kai epistrepse tis auton, ^20 ginostete [36] hoti ho
epistrepas amartolon ek planes hodou autou sosei psuchen autou ek
thanatou [37] kai kalupsei plethos hamartion

Note on "Brother" improperly used (see p. xx).

Gen. xiv. 14, 16, Abram and Lot (really nephew), LXX. adelphos A etc.,
anepsios g n, uhuos t. adelphou m, adolphidous codd. Cf. xiii. 8, "for
we be men, brethren," anthropoi adelphoi; xiii. 11, ekastos apo tou
adelphou autou. Contra, xii. 5; xiv. 12; "brother's son," (ton) huion
tou adelphou (autou).

Gen. xxix. 12, Jacob Rachel's "father's brother" (i.e. father's
sister's son), LXX. adelphos tou patros autes; xxix. 15, Laban to
Jacob, "thou art my brother" (i.e. sister's son), adelphos mou. Contra,
xxix. 10 ter, Laban Jacob's "mother's brother."

Gen. xxxi. 23, (32), 37, Laban's "brethren," and vv. (32), 37, 46, 54,
Jacob's "brethren"; i.e. apparently all attached to their households.
2 Chron. xxxvi. 10, Zedekiah (Mattaniah) Jehoiachin's brother (i.e.
father's brother, LXX. adelphon tou patros autou). Contra, 2 Kings
xxix. 17, "father's brother" (LXX. unintelligibly huion). 1 Chron. iii.

15 has the genealogy rightly.

Gen. ix. 25, Shem and Japheth Canaan's "brethren" (i.e. uncles), LXX.

tois adelphois autou.

Gen. xvi. 12, Ishmael is to dwell "in the presence of all his brethren," LXX. kata prosopon panton ton adelphon autou. Cf xxv. 18.

Numb. xx. 14, Israel (people) brother of (the king of ?) Edom.

Amos i. 9, Israel and Tyrus apparently brothers, perhaps from Hiram's friendship and brotherhood (1 Kings ix. 13, cf. xx. 32; both cases of brotherhood of kings).

Neh. v. 10, 14, Nehemiah's brethren (i.e.? household).

Job vi. 15, "My brethren" (i.e.? Job's friends), LXX. hoi engutatoi mou, Allos; adelphoi mou.

Job xix. 13, adelphoi mou; Ps. xxxv. 14; cxxii. 8; either friends or relatives.

Isa. lxvi. 20, "your brethren," apparently fellow-worshippers of Jehovah from other nations.

Persons or things in pairs, Gen. xiii. 11; xxvi. 31; (xlili. 33 LXX.);

Exod. xxv. 20; xxxvii. 9; (1 Sam. xx. 41 Thdn): of the same nature, Job xxx. 29; Prov. xviii. 9.

Fellow-descendants of Israel, Exod. ii. 11; iv. 8; (xxii. 25 LXX.);

Lev. xix. 17 (?); xxv. 35 etc.; and esp. Deut. xv. 2 (contrasted with ho allotrios); Jud. xiv. 3. Fellow-descendants of a tribal head, Judah 2 Sam. xix. 12; Levi Numb. viii. 26; xvi. 10; Nehem. iii. 1; (Gk Ezra passim); 2 Chron. xxxi. 15.

2 Sam. i. 26, David and Jonathan.

Cf. Tobit passim.

Similarly "sister."

(Gen. xxiv. 60, Laban and his mother both say to Rebecca "thou art our sister": but apparently only by a zeugma. The LXX. in consequence

alters "thy brother" in v. 55 into hoi adelphoi autes.)

Job xlii. 11, Job's brethren and sisters (?). Nations of like nature and character, Ezek. xvi. 46; xxiii. 31. Metaphorically, of the same nature, Job xvii. 14; Prov. vii. 4. Term of endearment, Cant. passim. Things in pairs, Exod. xxvi. 3, 5, 6, 17; Ezek. i. 9; iii. 13. Member of the same nation (Midianite), Numb. xxv. 18.

Note on tes doxes (see [371]ii. 1).

[The following is a note by Dr Hort on Tit. ii. 13 (tes doxes tou megalou theou kai soteris hemon, Christou Iesou).]

Christou Iesou is best taken as in apposition to tes doxes, not to tou megalou theou kai soteris hemon. The obvious difficulties of the latter in reference to St Paul's usage are much increased by megalou, partly by its sense, partly as an adjective merely.

By its sense: cf. 1 Tim. i. 11; vi. 15, 16 [see below].

As an adjective, because it compels theou to be a pure substantive, and thus individualises it. It to say the least suggests "division" of "substance," a separate Deity, the Deity of Tritheism, not the equally perfect Deity of a Person of the One Godhead [38]. This is very unlike St Paul and the N.T.

St Paul does not elsewhere categorically call our Lord the glory of the Father; but various phrases of his have the same effect. In 2 Cor. iv. 4 we have ton photismon tou euangeliou tes doxes tou christou, hos estin eikon tou theou, while in 1 Cor. xi. 7 eikon and doxa are coupled (aner, . . . eikon kai doxa theou huparchon, he gune de doxa andros estin. In the same context in 2 Cor. (iv. 6) we have pros photismon tes gnoseos tes doxes tou theou en prosopo o Christou, which must go along with 2 Cor. ii. 10, kai gar ego ho kecharismai, ei ti kecharismai, di' humas en prosopo Christou, meaning in both cases in the person of Christ, so that St Paul describes God's glory as set forth (or as

being) in the person of Christ. The sense is given without the word in 1 Tim. vi. 15, 16, where much stress is laid on the height and invisibility of the Father, *phos oikon aprositon, who kairois idiois* will shew (*deixei*) the epiphaneia of I. Ch.: unseen Himself, He manifests His Son as His glory. There is less certainty about 1 Tim. i. 11, *to euangelion tes doxes tou makariou theou*, though *makarios* probably denotes the supreme unapproachableness; and about Eph. i. 17, *ho theos tou kuriou hemon I. Ch., ho pater tes doxes* (a remarkable juxtaposition when compared with *ho theos kai pater tou kuriou hemon I. Ch.* in Eph. i. 3 etc.). Still more doubtful is 1 Cor. ii. 8, *ton kurion tes doxes*, and perhaps even Jam. ii. 1, *ten pistin tou kuriou hemon I. Ch. tes doxes*, where the order becomes quite easy if we may take *tes doxes*, used quite absolutely, as in apposition to I. Ch. In Rom. ix. 4 *he doxa* is thus used absolutely, and seems to mean the Shechinah, and it is by no means unlikely that our Lord would be spoken of by the Apostles as the true Shechinah. In any case Apoc. xxi. 10, 11 is quite in point. Heb. i. 3 gives the same sense under the form *apaugasma tes doxes*.

Note on *hulen* ([372]iii. 5).

[The following represents Dr Hort's notes from his letter to Dean Scott of January 28, 1878, written in answer to the Dean's list of passages intended to show that *hule* may mean "a forest."]

In St James "how great a forest" might be tolerated as a paraphrase of "how much woodland," but not as a literal rendering. Hence a reference to living wood seems rather unlikely, as often fire is connected with *hule* meaning "cut wood."

Odyss. v. 63 f.,

hule de speos amphipephukei telethoosa,
klethre t', aigeiros te, kai euodes kuparissos.

Rather "luxuriant tree-age" (like herbage) about the cave: so Il. vi.

147 f.,

phulla ta men t' anemos chamadis cheei, alla de th' hule telethoosa
phuei.

Il. xi. 155 ff., wood and a wood equally pertinent:

hos d' ite pur aidelon en axulo empese hule,
pante t' eiluphoon anemos pherei, hoi de te thamnoi
prorrizoi piptousin epeigomenoi puros horme.

Hes. op. 506 ff.,

memuke de gaia kai hule;
pollas de drus hupsikomous elatas te pacheias
oureos en besses pilna chthoni pouluboteire
empipton, kai pasa boa tote neritos hule.

"Woodland" (the forest region) is more coordinate with gaia than "a
forest" would be: cf. also neritos, 509.

Thuc. ii. 77. If the sentence, ede gar en oresin hule triphtheisa hup'
anemon pros hauten apo thautomatou pur kai phloga ap' autou aneken,
stood alone, it would be Il. xi. 155 over again. But just before hule
twice means "wood" indefinitely (cut wood): hence there is a
presumption that here again hule is "wood" indefinitely. The same thing
is spoken of in two states, cut and living: a transition from cut wood
to a forest would be much more violent. Lucretius (i. 896 ff.) probably
had the passage in view, but throws no light: the described phenomenon
is the same on either view:

At saepe in magnis fit montibus, inquis, ut altis
Arboribus vicina cacumina summa terantur
Inter se, validis facere id cogentibus austris,
Donec flammai fulserunt flore coorto.

Aristot. H. A. ix. 11. 3 (615 a 15), enioi de ton ornithon en tois

oresi kai te hule katoikousin, is distinctly in favour of the indefinite use. He coordinates tois oresi with te hule (the forest region). So still more c. 32 (618 b 21), houtos (sc. the white-tailed eagle) kata ta pedia kai ta alse kai peri tas poleis ginetai . . . petetai de kai eis ta ore kai eis ten hulen dia to tharsos, where ta alse bears the same relation to ta pedia that he hule does to ta ore.

Theocr. xxii. 36,

pantoi en orei theeumenoi agrion hulen.

Pantoi en favours the same use.

Soph. O. T. 476 ff.,

phoita gar hup' agrion

hulan ana t' antra kai

petras hate tauros.

The sing. hulan with plur. antra: hupo irrelevant, whether as "seeking the covert of," or simply "under the covert of."

Eur. Hipp. 215,

pempete m' eis oros; eimi pros hulan

kai para peukas,

forest region, like "the (collective) mountain." Cf. Scott, *Lady of the Lake*, iii 16,

"He is gone on the mountain,

He is lost to the forest."

On the other hand, Herodian's use, vii. 2. 4 (lithon men gar par'

autois (sc. the Germans) e plinthon opton spanis, hulai d' eudendroi),

5 (hoi de Germanoi apo men ton pedion kai eitines esan chorai adendroi

anakechorekesan; en de tais hulai ekruptonto, peri teta hele

dietribon), also viii. 1. 2 (en koilasin oron e lochmais hulai te), is

at first sight individual, and may be so. But in the absence of other

clear evidence, I suspect that it is collective. Thus Plutarch Pyrrh.

25, daseian hulais hodon; while also Aratus 32, popon hules gemonta.

Aristotle just after the above place has (618 b 28) houtos oikey ore

kai hulais, though the evidence already given makes a strictly

individual sense improbable.

Aristotle's collective sense of the singular with the article is well

illustrated by Xenoph. Cyn. vi. 12 (desanta d' ek tes hulais tas kunas);

ix. 2 (tas men kunas desai apothen ek tes hulais), 19 (^is dikroas tes

hulais); x. 7 (epiballontas tous brochous epi aposchalidomata tes hulais

dikra); Plato Crit. 107 C (gen men kai ore kai potamous kai hulen

ouranon te xumpanta); Polit. 272 A (karpous de aphthonous eichon apo te

dendron kai polles hulais alles. No doubt forest trees were included,

but the predominating and sometimes exclusive meaning is brushwood or

even mere weeds of a shrubby or woody nature. Its leading idea, when it

is used of living wood, seems to be nearly that of loca silvestria, the

indeterminate wild rough country on the flanks of the hills, as

distinguished from the cultivated land below.

Note on ton trochon tes geneseos ([373]iii. 6).

[The following references in further illustration of this phrase have

been taken from the marginal notes in Dr Hort's Greek Testament and

from his other MSS.]

On the wheel or circle of human affairs (their reverses) see a large

collection of passages in Gataker on Marcus Aurelius ix. 28.

On the Orphic and Pythagorean wheel or circle of Genesis

(metempsychosis) see Lobeck, Aglaophamus, 797-800.

On the general cycle of growth and decay see Simplicius Comm. in Epict.

Ench. p. 94 B, all' oute te psuche kakon estin he tou somatos nosos,

eiper iatreia ousa tes psuches dedeiktai kai phainetai pollachou

enargos aute. kai ei epiplabes de to meriko somati he nosos en kai he

phthora autes, hophelimos de ousa ephaineto te te tou chromenou psuche,

kai te tou pantos sustasei ton en auto stoicheion, kai to aperanto tes geneseos kuklo, dia touto ep' apeiron proionti, dia to ten allou phthoran allou genesin einai. So ho tes geneseos potamos, Plutarch, de consolat. (ii. 106 F).

Plato, Leg. x. p. 898 (Jowett's translation), "Of these two kinds of motion, that which moves in one place must move about a centre like globes (mimema ti kuklon) made in a lathe, and is most entirely akin and similar to the circular movement of mind (te tou nou periodo). . . . In saying that both mind and the motion which is in one place move in the same and like manner, in and about the same, and in relation to the same, and according to one proportion and order, and are like the motion of a globe (sphairas entornou apeikasma phorais), we invented a fair image, which does no discredit to our ingenuity. . . . Then, after what has been said, there is no difficulty in distinctly stating, that since soul carries all things round (epeide psuche men estin he periagousa hemin panta), either the best soul or the contrary must of necessity carry round and order and arrange the revolution of the heaven" (ten de ouranou periphoran ex anankes periagein phateon epimeloumenen kai kosmousan etoi ten aristen psuchen e ten enantian).

Iamblichus de myster. viii. 6, legeis toinun hos Aiguption hoi oleious, kai to eph' hemin ek tes ton asteron anepsen kineseos. to de pos echei dei dica pleionon apo ton Herraikon soi noematon diermeneusai. duo gar echei psuchas, hos tauta phesi ta grammata, ho anthropos. kai he men estin apo tou protou noetou metechousa kai tes tou demiourgou dunameos, he de, endidomene ek tes ton ouranion periphoras, eis hen epeiserpei he theoptike psuche. touton de houtos echonton, he men apo ton kosmon eis hemas kathekousa psuche, tais periodois sunakolouthei ton kosmon; he de apo tou noetou noetos parousa, tes genesiourgou kineseos huperechei,

kai kat' auten he te luis ginetai tes heimarmengs, kai he pros tous noetous theous anodos, theourgia te, hose pros to agenneton anagetai, kata ten toiauten zoen apoteleita.

Clement Strom. v. 8 (pp. 672 f.), alla kai Dionusios ho Thrax ho grammatikos en to Peri tes emphaseos peri tou ton trochiskon sumbolou phesi kata lexin; esemainon goun ou dia lexeos monon, alla kai dia sumbolon enioi tas praxeis, dia lexeos men hos echei ta legomena Delphika parangelmata, to meden agan kai to gnothi sauton kai ta toutois homoia, dia de sumbolon hos ho te trochos ho strephomenos en tois ton theon temenesin heilkusmenos para Aiguption kai to ton thallon ton didomenon tois proskunousi. phesi gar Orpheus ho Thrakios; thallon d' hossa brotoisin epi chthonos erga memelen, houden echei mian aisan epi phresin, alla kukleita, panta perix, stenai de kath' hen meros ou themis estin, all' echei, hos erxanto, dromou meros ison hekastos.

Cf. Plutarch Numa 14 (i. 69 f.) tois Aiguptiois trochois ainittetai ti.

Nilus Sentent. 193 (Orelli Opusc. Sent. i. 344) [1245 A, B, Migne], Gela men tou biou ton trochon, ataktos kuliomenon; phulattou de ton bothron [trochon, Migne] eis hon kuliei tous en auto nustazontas. Cf. 122, p. 334 [1260 D], Skia kai trocho ta lupera tou biou kai ta phaidra paraballe; hos gar skia ou menei, kai hos trochos kulietai; and 140, p. 338 [1240 C], Ei ten zoen ten ontos potheis, prosdechou aei ton anthropinon thanaton, kai misei ton paronta bion; horas gar ton trochon ataktos kuliomenon.

On the whole passage cf. Andrewes, Sermons 603 f. [Library Ang. Grath. Th. iii. p. 122], "The tongue is the substantive and subject of all the rest. It is so; and God can send from Heaven no better thing, nor the devil from hell no worse thing than it. The best member we have,' saith the Prophet [Ps. cviii. 1 P. B. V.]; the worst member we have, saith

the Apostle: -- both, as it is employed.

"The best, if it be of God's cleaving; if it be of His lightening with the fire of Heaven; if it be one that will sit still, if cause be. The worst, if it come from the devil's hands. For he, as in many other, so in the sending of tongues, striveth to be like God; as knowing well they are every way as fit instruments to work mischief by, as to do good with."

Note on espatalesate ([374]v. 5).

Ezek. xvi. 49, en plesmone arton kai en euthenia (oinou A) espatalon haute (Sodom) kai hai thugateres autes. hsqt, to be at rest, A.V. "idleness."

Ecclus. xxi. 15, logon sophon . . . ekousen ho spatalon kai aperesen auto (contrasted with epistemon,); xxvii. 13, ho gelos auton (moron) en spatale hamartias.

Deut. xxviii. 54, "the man that is tender and very delicate (hrk vng) among you." Sym. ho spatalos, LXX. ho trupheros, Aq. truphetes.

Eccles. ii. 8 (Sym.) spatallas, tngvt, the delights of the sons of men. LXX. entruphemata, Aq. truphas.

Cant. vii. 7 (6): Allos (? Sym.), agapete, en spatalais, tngvym. LXX., Aq. truphais (on), "O love, for delights." The same Hebrew word occurs elsewhere only Prov. xix. 10; Mic. 1. 16; ii. 9, and is rendered truphe, truphera, truphes by LXX.

Amos vi. 4, hoi katheudontes epi klinon elephantinon kai kataspatalontes ep? tais stromnais auton, srchym, Jer. lascivitis. In vi. 7 the same Hebrew word is truphpheton in Sym., lascivientium Jer., LXX. having another reading. The word seems to mean "hang" or "stretch languidly and effusely."

Prov. xxix. 21, hos kataspatala ek paidos oiketes estai, mphnq (cf. Arab. root "live softly").

Ps.-Theano Ep. 1 [p. 741] (Gale Opusc. mythol. 86), eiduia hoti ta spatallonta ton paidion, hotan akmasē pros andras, andrapoda ginetai, tas toiautas hedonas aphairei. The epistle is all about luxurious and indulgent education.

Nilus Sentent. 319 (Orelli i. 368) ho de emplatunon heauton en to paronti bio dia spatales kai methes kai doxes apanthouses k.t.l.

Anthologia Palatina xi. 402 spatale bis, kataspatallas, with reference to luxurious eating; ix. 642, spatalema, of luxurious food.

Gloss ap. Steph., spatallao delicias ago.

Polybius excerpta Vaticana p. 451 [xxxvii. 4, 6 ed. Didot] plousious to?tous katalipein (t. paidas) kai spatallontas threpsai.

Clement Strom. iii. 7 (p. 538): We must practise enkrateia not only peri ta aphrobisia, but also peri ta alla hosa spatallosa epithumei he psuche hemon, ouk arkoumene tois anankaiois, periepgazomene de ten chliden.

Eustathius bis ap. Steph., ton spatallonton mnesteron.

Anth. Pal. v. 18: tois spatallouis klemmasi, . . . ek spatales, of the ointments and other luxurious equipments of rich ladies (ton sobaron).

Ib. v. 27. 6,

kai sobaron tarson chrusophoros spatale

nun penichre k.t.l.

tauta ta ton spatallon termata pallakidon.

Ib. vii. 206. 6 (on a cat killed for eating a partridge),

hoi de mues nun

orchountai tes ses draxamenoι spatales.

Ib. vi. 74. 8,

parripsasa de kisson

cheira perisphinxo chrusodeto spatale.

Ib. v. 271. 2,

ten chrusokrotalo seiomenen spatale.

Epiphanius i. 812 A, ei heora tina en truphe kai spatale.

"Bardesanes" ap. Euseb. Prep. En. vi. 10 (p. 276 A): From the conjunction of Ares and Paphia in Crius of hoi Chaldaizontes say are born tous andreious kai spatalous. Cureton says the corresponding Syriac word is unknown to him: dissolutos is the Latin of Rufinus. Philo de sept. spect. i. 5, spatalon kai basilikon to philotechnema (the Hanging Gardens).

Chrysostom (on 1 Tim. v. 6) evidently takes gluttony as the leading idea, but sometimes includes drunkenness, and apparently once over-sleep.

Barnabas x. 3, hotan spatalousin men as swine.

Hermas Sim. vi. 1, ta probata tauta hosei truphonta en kai lian spatalanta, kai hilara en skirtonta hode kakeise.

Ps.-Chrysost. de poen. (ix. 777 E), ho spatalistes ekeinos, sc. Dives in the parable.

N.T. latt. (1) Jam. v. 5: fruiti estis super terram et abusi estis, ff; epulati estis super terram et in luxuriis (no verb), vg. (2) 1 Tim. v. 6:

delicata est Cyp Tert 171

in deliciis agit d pp

" " est vg pp

" " vivit pp g^1

deliciosa " g^2

All the biblical passages and some of the others suggest simply luxurious and self-indulgent living. The leading idea is probably luxurious feeding, as several times in Anth. Pal. and in Chrysostom. Perhaps "ye lived delicately on the earth and were luxurious" (Jam. v. 5), and "she that is luxurious" (1 Tim. v. 6).

None of the passages bear out the supposed connexion with *spathao*, to lavish. Rather (as Lobeck) from *spao*, to suck down.

Peculiarities of vocabulary in the Codex Corbeiensis of St James.

- i. [375]3 (also [376]4; [377]v. 11) [39] *hupomone suferentia* [40] [378]4 bis (also [379]25; [380]iii. 2) [41] *teleios consummatus* [381]7 *oiestho speret* [382]10 (also [383]11; [384]ii. 5; [385]v. 1) [42] *plousios locuples* [386]11 *euprepeia dignitas* *poreiais actu* [387]13 *apeirastos (estin) temptator non (est)* [388]14 *deleazetai elicitor (cod. eliditur)* [389]15 *apokuei* [43] (?) *adquirit* [390]17 *dosis* *parallage datio* *permutatio* *trope (? rhope) (?) momentum (cod. modicum)* *aposkiasma obumbratio* [391]18 *ktismaton conditionum* [392]21 *apotithemai expono* [393]21 (also [394]iii. 13) *praites clementia* [395]22 *paralegizom^noi (heautous) (?) aliter consiliantes* [396]23 *genesis* [44] *natale* [397]24 *eutheos in continenti* [398]25 *akroates* [45] *audiens* [399]26 *threskos religiosus* [400]26, [401]27 *threskeia religio* [402]27 *thlipsis tribulatio*
- ii. [403]1 *prosopolempsiais acceptione personarum*

[404]9 prosopolempteo personas accipio
[405]1 tes doxes honoris (cod. honeris)
[406]3 hupopodion scamellum
[407]4 diakrinomai [46] dijudicer
[408]5 epangellomai [47] expromitto
[409]6 hetimasate frustrastis (cod. -atis)
katadunasteuousin humon potentantur in vobis
[410]8 teleite consummamini [48]
[411]9 elencho traduco
[412]12 eleutheria [49] liberalitas
[413]13 katakauchomai [50] superglorior
[414]14 (also [415]i. 21; [416]iv. 12; [417]v. 15, [418]20 sozo salvo
[419]16 chortazesthe estote satulli
[420]22 sunergeo communico
[421]23 logizo aestimo
[422]25 porne
angelous fornicaria
exploratores
iii. [423]3 peithomai consentio [51]
[424]4 (hopou) ubicumque [52]
[425]6 genesis [53] nativitas
[426]7 enalion natantium
[427]11 bruo bullio (trans.)
[428]12 pikron
halukon } salmacidum
[429]13 epistemon disciplinosus
[430]14 (kata)kauchasthe [54] alapamini
[431]15 psuchikos
daimoniodes animalis

demonetica

[432]17 epieikes verecundie

eupeithes consentiens [55]

adiakritos sine dijudicatione

(?) inreprehensibilis

anupokritos sine hypocrisi

iv. [433]2 zeloute zelatis

machesthe rixatis

[434]3 hedonai [56] libidines

dapanao erogo

[435]4 moichalides fornicatores

[436]5 epipotheo (?) convalesco

(?) concupisco as vg.)

[437]8 hagnizo sanctifico

[438]11 ter katalaleo retracto de

[439]12 nomothetes legum positor

[440]13 (also [441]v. 1) age nun jam nunc

[442]14 atmis momentum [57]

pros oligon per modica (? per modicú)

aphanizo extermino

[443]16 kauchesis [58] gloria (? gloriatio for talis follows)

v. [444]2 setobrota gegonen tiniaverunt

[445]3 katiotai aeruginavit

phagetai manducabit (of rust)

[446]4 ton therisantou qui araverunt in

[447]5 spatilao abutor

trepho cibo

[448]7 timion karpon honoratum fructum

[449]8 sterizo conforto

engizo adpropio

[450]10 hupodeigma experimentum

tes kakopathias [59] de malls passionibus

[451]11 polusplanchnos (? -os) visceraliter

[452]12 allog tina alterutrum

[453]13 kakopatheo [60] anxio

psalleto psalmum dicat

[454]16 energoumene frequens

[455]17 homoiopathes similis

[456]18 blastano germino (trans.)

[457]19, [458]20 epistrepho revoco

[15] kuriou] kuriou,

[16] [For the way in which the N.T. fills out the older image of life

see Hort's Hulsean Lectures, pp. 100 ff.]

[17] Moreover the difference in sense was broken down: peirazo =

peiromai in Acts xvi. 7; xxiv. 6; (reading) ix. 26. peiromai only in

Acts xxvi. 21. In Heb. iv. 15 for pepeirasmenon tempted' many MSS. have

pepeipamenon.

[18] autou] eautou

[19] heautou bis] autou

[20] Christou] Christou,

[21] e kathou ekei] ekei e kathou

[22] ou diekrithete . . . poneron] diekrithete . . . poneron

[23] echeis;] echeis

[24] theos estin] ho theos estin

[25] hosper] + gar

[26] phoneuete.] phoneuete

[27] metastrapeto] metastrapheto

[28] estin] estin ho

- [29] tes aurion . . . gar este] ta tes aurion; poia gar he zoe humon;
atmis este he
- [30] thele] thelese
- [31] humon; hos pur] humon hos pur;
- [32] humin;] humin.
- [33] ho kurios] Kurios
- [34] proseuchesthe] euchesthe
- [35] hueton edoken] edoken hueton
- [36] ginokete] ginoketo
- [37] autou ek thanatou] ek thanatou autou
- [38] As if Quicumque vult had said "sicut unamquamque personam esse
singillatim (or, per se) Deum et Dominum confitemur," not "sicut
singillatim unamquamque personam Deum et Dominum confitemur."
- [39] All the passages in Jam. in which hupomone occurs.
- [40] Occurs besides in vg. of v. 11 and twice in d (Lk. viii. 15; xxi.
19).
- [41] In i. 17 perfectus; ii. 22 eteleihothe
- [42] But in ii. 6 divites.
- [43] In i. 18 apekuesen, peperit.
- [44] In iii. 6 nativitas.
- [45] But in vv. 22, 23 auditor.
- [46] But in i. 6 bis dubito.
- [47] In i. 12 promitto.
- [48] Cf. i. 4,
- [49] But in i. 25 libertas.
- [50] Cf. i. 9 kauch?stho, gloriatur; iv. 16 kauchasth9e, gloriaini;
kauchesis, gloria, (?) gloriatio; but iii. 14 ?atakauchasthe,
alapamini.
- [51] Cf. iii. 17,

[52] Apparently in the sense "anywhere."

[53] In i. 23 natale.

[54] Cf. ii. 13.

[55] Cf. iii. 3.

[56] But in iv. i voluptates.

[57] [Dr Hort suggested, flamentum. See *Studia Biblica* (first series),
p. 140.]

[58] Cf. ii. 13.

[59] But see v. 13.

[60] But see v. 10.

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