

TABLE OF CONTENTS

INTRODUCTION

CHAPTER I

THE AUTHOR

Internal Evidence. The author speaks with authority and in the tone of the O.T. rather than of the N.T. This agrees with what we read of James, the President of the Church at Jerusalem. Remarkable agreements between this Epistle and the speeches and letter of St. James contained in the Acts. This James was known as the Lord's brother, p. v. Three different explanations of the phrase. Passages of Scripture bearing on the subject. Natural conclusion from the language of Scripture confirmed by Hegesippus and Tertullian. No sign of primitive tradition in favour of the Perpetual Virginity. Hieronymian theory examined, p. xii. Epiphonian theory, p. xxii. Helvidian theory, p. xxvi. Examination of the objection, that the last is opposed to tradition, p. xxviii.; and to Christian sentiment, p. xxxiii. Further particulars as to St. James derived from uninspired writings, p. xxxvii., the Gospel according to the Hebrews, Hegesippus, Josephus, Clementine Homilies. General conclusion as to the life and character of St. James, p. xli. Hellenism in Syria. Resemblances between this Epistle and the teaching of our Lord, especially as recorded in the Sermon on the Mount, p. xliii. Unbelief and conversion of James, p. xlv.

CHAPTER II

EXTERNAL EVIDENCE FOR THE AUTHENTICITY OF THE EPISTLE

Direct evidence : Eusebius in his account of the Canonical books classes it amongst the *Antilegomena*, but elsewhere cites it as genuine, p. xlvi. It is omitted in the Muratorian fragment and in the Canon Mommsonianus ; but included in the Peshitto and in the Catalogues of Origen, Cyril of Jerusalem, Gregory of Nazianzus, Athanasius, Amphilochius of Iconium, Epiphanius, Jerome and Augustine, and was finally accepted by the third Council of Carthage, p. xlix. Indirect evidence : was known to Clement of Rome, to the author of the Didaché, of the Epistle of Barnabas, and of the Testaments of the Patriarchs, to Ignatius and to Polycarp, p. li. Hermas is full of allusions to it, p. lviii. It is referred to by Justin Martyr, Athenagoras, Irenaeus, Theophilus, Clement of Alexandria, and by the writers of the Ep. ad Diognetum, and the Acta Johannis, p. lxii. Origen first cites it by name as Scripture and as the work of St. James, p. lxiv. Allusions are also found to it in Tertullian, Dionysius of Alexandria, Gregory Thaumaturgus, the Clementine Homilies, Constitutiones Apostolicae, Lactantius, Athanasius, Chrysostom and Didymus. By the end of the fourth century it is all but universally accepted, p. lxv.

TABLE OF CONTENTS

CHAPTER III

RELATION OF THE EPISTLE TO EARLIER WRITINGS

Canonical books of the Old Testament, p. lxix. Apocrypha, p. lxxiv. Philo, p. lxxvii. Greek Philosophers, p. lxxx.

CHAPTER IV

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

The Synoptic Gospels, p. lxxxiv. Gospel and Epistles of St. John, p. lxxxvii. Acts of the Apostles, p. lxxxix. Epistles of St. Paul, p. lxxxix. Epistles of St. Peter and St. Jude, p. xcvi. Epistle to the Hebrews, p. ciii. Apocalypse, p. civ.

CHAPTER V

THE CONTENTS OF THE EPISTLE. P. cvi.

CHAPTER VI

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

The various Dispersions of Israel, p. cxii. This Epistle was probably addressed to the Eastern Diaspora, p. cxiv. What may be inferred from the Epistle as to the character and condition of the readers, p. cxv. It contains no allusion to Gentiles; the rich oppressors are unbelieving Jews, p. cxvi. The faults noted are the same as those laid to the charge of the Jews in the Epistles of St. Paul and St. Peter, p. cxviii. The allusions are in accordance with the supposition that it was written from Jerusalem to Jews, p. cxx.

CHAPTER VII. PART I

ON THE DATE OF THE EPISTLE

The general result of the external and internal evidence points to the fifth decade after Christ as the time of composition, p. cxxi. This date is confirmed by the absence of any reference to the fall of Jerusalem, or to the admission of Gentiles into the Church, p. cxxii. The allusions to Church order and discipline, and the Judaic tone, are in accordance with an early date, p. cxxiii. On the other hand it was written after a persecution, St. James had attained a position of authority, and the persons addressed were no longer recent converts, p. cxxv. Grounds on which it has been ascribed to a later date: the use of the name 'Christ' without the article, condition of the Churches addressed, waning belief in the Second Coming, p. cxxvii. Examination of Dr. Davidson's argument proving that it was written by an anonymous Ebionite shortly before the fall of Jerusalem, p. cxxx. Examination of von Soden's argument proving that it was written in the time of Domitian, p. cxxxii. Examination of W. Brückner's argument proving that it was forged by an Essene living at Rome after 150 A.D., p. cxxxvii. Examination of Pfeiderer's argument that it was written by a catholic contemporary of Hermas, p. cxlii. Principles for determining the relative priority of two writers when the

TABLE OF CONTENTS

resemblance is so great as to make it probable that one borrowed from other, p. cxlv. The question of the genuineness of our Epistle must be considered in connexion with that of the genuineness of the other books of the N.T., p. cxlix. Large demands on the credulity of their readers made by the advanced critics, p. cl.

CHAPTER VII. PART II

HARNACK AND SPITTA ON THE DATE OF THE EPISTLE

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

Spitta makes it a Hebrew document of the first century B.C. and tries to show that the passages in which the name of Christ occurs are interpolations, and that parallels for what is thought to be Christian can be found in pre-Christian writings. These arguments answered by a comparison with other parts of the N.T. which do not show a more advanced Christology than our Epistle, and by pointing out its unlikeness to Jewish writings, such as the Psalms of Solomon and some treatises of Philo. Spitta's Jewish parallels tested, pp. clxviii.-clxxviii.

CHAPTER VIII

ON THE GRAMMAR OF ST. JAMES

Orthography, p. clxxviii. Inflections, p. clxxx. Syntax : the Article, p. clxxxiii ; Pronouns, p. cxci ; Number and Gender, p. cxevi ; Cases, p. cxvi ; Prepositions, p. cxci ; Verb, p. cci ; Participle, p. cciii ; Compound Sentence, p. ccv. Negatives, p. ccvi. Other Adverbs and Particles. p. ccvii. Ellipsis and Pleonasm, p. ccviii. Order of Words, p. ccx.

CHAPTER IX

ON THE STYLE OF ST. JAMES

A comparison between the Greek of St. James and that of other writers of the N.T. in reference to Inflections and to Syntactical uses, p. ccxii. Examination of his Vocabulary, p. ccxvii. His use of Rhetorical Figures : Metaphor, Paronomasia, Alliteration, Asyndeton, p. ccxx. His Rhythm, p. ccxxvi. Energy and vivacity the distinguishing features of his style, p. ccxxix.

CHAPTER X

DID ST. JAMES WRITE IN GREEK OR IN ARAMAIC ?

Grounds on which it has been held that St. James wrote in Aramaic, p. ccxxxii. The Greek does not read like a translation, p. ccxxxiv. It was within the power of a Galilean peasant to acquire a good knowledge of Greek, and there is no trace of any other form of the Epistle, p. ccxxxvi.

TABLE OF CONTENTS

CHAPTER XI

BIBLIOGRAPHY, p. ccxli.

CHAPTER XII

APPARATUS CRITICUS, p. ccl.

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

TEXT OF ST. JAMES

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

NOTES, pp. 29—181.

PARAPHRASE AND COMMENTS, p. 183

- I. 1—15. P. 183.
 - Trial, Temptation, p. 183.
- I. 16—18. P. 193.
 - God the Author of all Good, p. 193.
 - Regeneration, p. 194.
 - The Word of Truth, p. 197.
- I. 19—27. P. 198.
 - Hearing the Word, p. 199.
 - Slow to Speak, p. 200.
 - Slow to Wrath, p. 202.
 - Modes of Self-deception, p. 204.
- II. 1—13. P. 204.
 - Respect of Persons, p. 205.
 - Solidarity of Duty and the Law of Liberty, p. 208.
- II. 14—26. P. 209.
 - Faith, p. 209.
- III. 1—12. P. 213.
 - Use and Abuse of Speech, p. 213.
- III. 13—18. P. 215.
 - Wisdom, p. 216.
- IV. 1—17. P. 217.
 - The World, p. 218.
 - The Divine Jealousy, p. 220.
 - Accompaniments of Repentance, p. 221.
 - Judging, p. 221.
 - Making Plans, p. 222
- V. 1—11. P. 223.
 - Sternness of St. James, p. 224.
- V. 12—20. P. 224.
 - Swearing, p. 225.
 - Healing of the Sick by Anointing and Prayer, p. 226.
 - Confession of Sin, p. 228.
 - Conversion of the Sinner, p. 231.

INDEX.

Of Greek Words, pp. 233—252.
Of Subjects, pp. 253—256.