THE CAMBRIDGE BIBLE FOR SCHOOLS AND COLLEGES. THE GENERAL EPISTLE OF ST. JAMES

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The Cambridge Bible for Schools and Colleges.

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DEAN OF PETERBOROUGH.

THE GENERAL EPISTLE OF

ST. JAMES,

WITH NOTES AND INTRODUCTION

BY

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PREFACE
BY THE GENERAL EDITOR.

THE General Editor of *The Cambridge Bible for Schools* thinks it right to say that he does not hold himself responsible either for the interpretation of particular passages which the Editors of the several Books have adopted, or for any opinion on points of doctrine that they may have expressed. In the New Testament more especially questions arise of the deepest theological import, on which the ablest and most conscientious interpreters have differed and always will differ. His aim has been in all such cases to leave each Contributor to the unfettered exercise of his own judgment, only taking care that mere controversy should as far as possible be avoided. He has contented himself chiefly with a careful revision of the notes, with pointing out omissions, with

suggesting occasionally a reconsideration of some question, or a fuller treatment of difficult passages, and the like.

Beyond this he has not attempted to interfere, feeling it better that each Commentary should have its own individual character, and being convinced that freshness and variety of treatment are more than a compensation for any lack of uniformity in the Series.

DEANERY, PETERBOROUGH.

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INTRODUCTION.

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THE AUTHOR OF THE EPISTLE.

I. THE name of *Jacŏbus* or *Jacob*—which, after passing through various chances and changes of form, Spanish *Iago* and Portuguese *Xayme* (pronounced *Hayme*) and Italian *Giacomo* and French *Jacques* and *Jamè*, and Scotch *Hamish*, has at last dwindled into our monosyllabic *James*—was naturally, as having been borne by the great Patriarch whom Israel claimed as its progenitor, a favourite name among the later Jews[1]. In the New Testament we find two, or possibly three, persons who bore it: (1) James the son of Zebedee. (2) James the son of Alphæus. Both of these appear in all the lists of the Twelve Apostles. (3) There is a James described as the son of a Mary and the brother of a Joses or Joseph (Matt. xxvii. 56, Mark xv. 40), and a comparison of that passage with John xix. 25, defines this Mary as the wife of *Clōpas* (not *Cleophas* as in the English Version) and possibly also (though the construction is not free from ambiguity) as the sister of our Lord's mother. To his name is attached the epithet, not of "the less" as in the English version, as though it indicated difference in age or position, but of the "little," as an

[1] It is not without a feeling of regret, that I adopt in this volume the form in which the historical associations of the name have entirely disappeared. Usage, however, in such a matter, must be accepted as the *jus et norma loquendi*.