

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

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649031962

The Cambridge Bible for Schools and Colleges; The General Epistle of St. James by E. H. Plumptre

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

E. H. PLUMPTRE

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

**The Cambridge Bible for Schools
and Colleges.**

GENERAL EDITOR:—J. J. S. PEROWNE, D.D.,
DEAN OF PETERBOROUGH.

THE GENERAL EPISTLE OF
S T. J A M E S,

WITH NOTES AND INTRODUCTION

Edward Haver BY
E. H. PLUMPTRE, D.D.,
DEAN OF WELLS

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS.

Cambridge:
AT THE UNIVERSITY PRESS.
London: C. J. CLAY & SON,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.
1884

[All Rights reserved.]



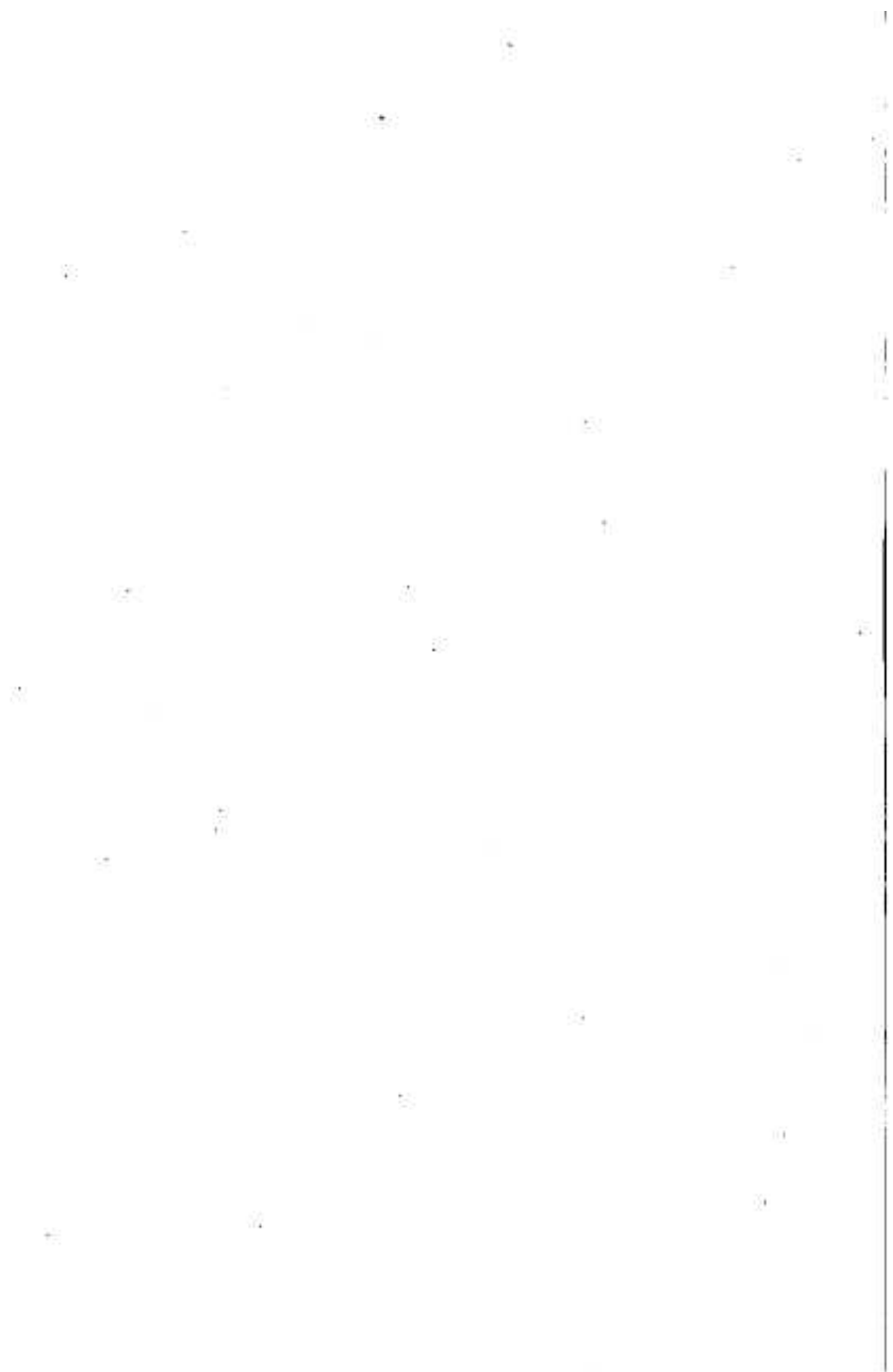
Cambridge :

PRINTED BY C. J. CLAY, M.A. & SON,
AT THE UNIVERSITY PRESS.

332
C178b
James
1884

CONTENTS.

| I. INTRODUCTION. | PAGES |
|--|--------|
| <i>Chapter I.</i> The Author of the Epistle..... | 5—34 |
| <i>Chapter II.</i> To whom was the Epistle addressed | 35—39 |
| <i>Chapter III.</i> The date of the Epistle | 40—43 |
| <i>Chapter IV.</i> Analysis of the Epistle | 43—45 |
| II. TEXT AND NOTES | 47—107 |



INTRODUCTION.

CHAPTER I.

THE AUTHOR OF THE EPISTLE.

I. THE name of *Jacobus* 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 Jews¹. 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 *Clépas* (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*.

epithet descriptive in his case, as in that of Zacchæus (Luke xix. 3), of his stature. (4) There is a James whose name appears, together with Joses and Simon and Judas, in the lists of the "brethren" of the Lord, in Matt. xiii. 55, Mark vi. 3, and who is so described by St Paul in Gal. i. 19. St Paul's way of speaking of him there and in Gal. ii. 9, 12, leaves not a shadow of doubt as to the identity of this James with the one who occupies so prominent a position in the Church at Jerusalem in Acts xii. 17, xv. 13, xxi. 18.

The Epistle of St James may have been written, as far as the description which the writer gives of himself is concerned, by any one of these four, reserving the question whether the descriptions connected with (2), (3) and (4) give us any grounds for believing that the three accounts refer to two or even to one person only.

II. The hypothesis that the son of Zebedee, the brother of the beloved disciple, was the writer of the Epistle, has commonly been dismissed as hardly calling for serious consideration. It is not, however, without a certain amount of external authority, and has recently been maintained with considerable ability by the Rev. F. T. Bassett in a Commentary on the Epistle (Bagsters, 1876). It may be well therefore to begin with an inquiry into the grounds on which it rests.

(1) The oldest MSS. of the earlier, or Peshito, Syriac version, ranging from the 5th to the 8th century, state, in the superscription or subscription of the Epistle, or both, that it is an Epistle "of James the Apostle." Printed editions of the Syriac Version state more definitely that the three Epistles (James, 1 Peter, and 1 John) which that version includes, were written by the three Apostles who were witnesses of the Transfiguration, but it is uncertain on what MS. authority the statement was made. As far then as this evidence goes, it is of little or no weight in determining the authorship. It does not go higher than the fifth century, and leaves it an open question whether "James the Apostle" was the son of Zebedee, or the son of Alphæus, or the brother of the Lord, considered as having been raised to the office and title of an Apostle.

(2) A Latin MS. of the New Testament, giving a version of the Epistle prior to that of Jerome, states more definitely that it was written by "James the son of Zebedee," but the MS. is not assigned to an earlier date than the ninth century, and is therefore of little or no weight as an authority. Neither this nor the Syriac version can be looked on as giving more than the conjecture of the transcriber, or, at the best, a comparatively late and uncertain tradition.

(3) Admitting the weakness of the external evidence, Mr Bassett rests his case mainly on internal. It was, he thinks, *à priori* improbable that one who occupied so prominent a place among the Apostles during our Lord's ministry, whose name as one of the "Sons of Thunder" (Mark iii. 17) indicates conspicuous energy, should have passed away without leaving any written memorial for the permanent instruction of the Church. It is obvious, however, that all *à priori* arguments of this nature are, in the highest degree, precarious in their character, and that their only value lies in preparing the way for evidence of another kind.

(4) The internal coincidences on which Mr Bassett next lays stress are in themselves so suggestive and instructive, even if we do not admit his inference from them, that it seems worth while to state them briefly.

(a) There is, he points out, a strong resemblance between the teaching of the Epistle and that of John the Baptist, as is seen, e. g., in comparing

| | | |
|------------------|------|-------------------|
| James i. 23, 27 | with | Matt. iii. 8 |
| ii. 15, 16 | ... | Luke iii. 11 |
| ii. 19, 20 | ... | Matt. iii. 9 |
| v. 1-6 | ... | Matt. iii. 10-12. |

And he infers from this the probability that the writer had been one of those who, like Peter, John and Andrew, had listened to the preaching of the Baptist.

(b) There are the frequently recurring parallelisms between the Epistle and the Sermon on the Mount, which strike the attention of well-nigh every reader.