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978-1-108-00753-5 - The Epistle of St. James: The Greek Text with Introduction, Commentary as Far as Chapter IV, Verse 7, and Additional Notes

Edited by Fenton John Anthony Hort

Excerpt

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ΙΑΚΩΒΟΥ

ΙΑΚΩΒΟΣ θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ

I. 1. Ἰάκωβος] For the person intended see *Introd.*, pp. xi ff. The name is Ἰακώβ 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.]

θεοῦ καὶ κυρίου Ἰ. Χ. δούλος] The combination θεοῦ καὶ κυρίου Ἰ. Χ., 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. 1 (p. 15 b). An unique phrase as a whole, it unites the O.T. θεοῦ δούλος (-οι) (*Acts* iv. 29; 1 Pet. ii. 16; *Apoc.* *saepè* and esp. i. 1; and, in greeting, Tit. i. 1 Παῦλος δούλος θεοῦ, ἀπόστολος δὲ Ἰ. Χ.) with St Paul's δούλος Χ. Ἰ. (I. Χ.) (fully in *Rom.* i. 1; later *Phil.* i. 1, δούλου Χ. Ἰ.; as also *Jude* 1; cf. 2 Pet. i. 1).

This coupling of God and Christ in a single phrase covered by δούλος 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, ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ θεοῦ.

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. κυρίου Ἰ. Χ. 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 *χριστός* is never lost in N.T.; it is never a mere proper name like Ἰησοῦς, which though a significant name is still a proper name like any other. "Χριστός" has indeed, as a title, a little of the defining power of a proper name, because it represents not merely its etymology "Anointed" but Πῶψ. Ἰ. Χ. is not merely "Jesus the Anointed" but "Jesus, He who has been looked for under the name 'the Anointed,' having therefore the characteristics already

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δοῦλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ
χαίρειν.

associated with the name, and more." Accordingly, though we often find X. 'I. where X. is intended to have special prominence, we never have κ. X. 'I. but only κ. 'I. X., as here, 'I. standing between κ. and X. and thereby declared to have the character of both, but specially linked with X., κ. being prefixed to both together.

δοῦλος, *servant*] Probably in the widest sense, answering to Κύριος, equivalent to "doing His work in His kingdom, in obedience to His will" (cf. Acts iv. 29). It is misleading to call δοῦλος "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" (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.

ταῖς δώδεκα φυλαῖς] 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. 113f.) has shewn to be only the נַרְתָּא יִרְנָא ("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 τ. δ. φ. is equivalent to τὸ δωδεκάφυλον (ἡμῶν), Acts xxvi. 7, which occurs also Clement i. 55 (cf. 31, τὸ δωδεκάσκηπτρον τοῦ Ἰσραὴλ, answering to *Test. xii. Patriarch. Naphth.* 5, τὰ δώδεκα σκήπτρα τ. Ἰσραὴλ from 1 Kings xi. 31 ff.; see lxx.), and Joseph. *Hypomnesticum* (Fabricius *Cod. Pseud. V.T.* ii. p. 3) τοὺς δώδεκα φυλάρχους ἐξ ὧν τὸ δωδεκάφυλον τοῦ Ἰσραὴλ συνίσταται. 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

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I. 2]

THE EPISTLE OF ST JAMES

3

² Πᾶσαν χαρὰν ἠγήσασθε, ἀδελφοί μου, ὅταν πε-

metaphor. To him a Jew who had refused the true Messiah had ceased to have a portion in Israel.

ἐν τῇ διασπορᾷ] The term comes from Deut. xxviii. 25 (LXX.), and also sparingly from later books; also from the more frequent use of the word διασπείρω, which in this connexion is freely used, as well as διασκορπίζω, for ἡρῆ, to scatter, or blow abroad. The cognate ὄσω, to sow, is used in this sense only, Zech. x. 9 (LXX. καὶ σπερῶ αὐτοὺς ἐν λαοῖς). 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 ἠרָה, 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.

χαίρειν] See Otto in *Jahrb. f. deutsche Theol.*, 1867, pp. 678 ff. The common greeting in Greek letters. The Semitic was of course כִּי־שָׁלוֹם or (Chald.) כִּי־שָׁלָם. In letters in the Apocrypha χαίρειν often occurs, as also εἰρήνην or εἰρήνη (together, χ. and εἰρήνην ἀγαθὴν, 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 εἰρήνη, etc. for the sake of the next verse.

2. πᾶσαν χαρὰν, 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), τὸ δὲ μὴδ' ἐξ ὧν ἐωράκαμεν ἀξιοῦν πεπαιδευθῆαι πᾶσα ἂν εἴη συμφερόν; also Epictetus (*ap. Gebser Ep. of James* p. 8) 3, 22 εἰρήνη πᾶσα; 2, 2 πᾶσά σοι ἀσφάλεια, πᾶσά σοι εὐμάρεια; 26 πᾶσα εὐροια; and Phil. ii. 29; 2 Cor. xii. 12; Eph. iv. 2.

χαρὰν] Joy, from ground of joy, by a natural figure. The χαρὰν catches up χαίρειν. "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.

ὅταν 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 ὅταν, "whenever ye shall."

περίσῃ] Not "fall into" but "fall

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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.

πειρασμοίς, trials] An important and difficult word, entirely confined to O.T., Apocr., N.T., and literature founded on them; except Diosc. p. 3B, τοὺς ἐπὶ τ. παθῶν πειρασμούς, 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 *πειράζω*, 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 v. 13. It is simply to "try," "make trial of," and *πειρασμός* "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 *πειράζειν* or called a *πειρασμός* except with distinct reference to some kind of probation.

Young birds are said *πειράζειν τ. πτέρυγας* (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, *πειράζεσθαι δοκῶν*, 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 *εἰ δοκίμιον ἔχει τίνι τρόπῳ πειράζεται ὁ πολὺφίλος*; and when a desire was expressed to know he said Ἀτυχία.

The biblical use is substantially the

same. In O.T. *πειράζω* stands almost always for *יָפַד* (also *ἐκπειράζω*) and *πειρασμός* for the derivative *יָפַד*. *יָפַד* 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 *יָפַד*, *κακῶς*, "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). *Πειρασμός* 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 Eccles. *πειράζω* similarly has both uses, viz. of God by man, and man by God; also *πειρασμός* in Eccles., 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, *τῷ φοβουμένῳ Κύριον οὐκ ἀπαντήσει κακόν· ἀλλ' ἐν πειρασμῷ* (whatever comes will come by way of trial), *καὶ πάλιν ἐξέλεῖται*. Still more (2) ii. 1, Son, if thou settest thyself to serve the Lord God, prepare thy soul *εἰς πειρασμόν* etc. Cf. ii. 5, *ἐν πυρὶ δοκιμάζεται χρυσὸς κ.τ.λ.*

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[More information](#)

I. 4]

THE EPISTLE OF ST JAMES

5

ρασμοῖς περιπέσσετε ποικίλοις, ³ γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν· ἢ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ

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, *πειραζόμενος ὑπὸ τοῦ Σατανᾶ*; Mt. iv. 1, *πειρασθῆναι ὑπὸ τ. διαβόλου*; Lk. iv. 2, *πειραζόμενος ὑ. τ. δ.*). In Mt. (iv. 3) the devil is then called *ὁ πειράζων*.

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

3. *γινώσκοντες*, *taking knowledge*, *recognising*] Not necessarily a new piece of knowledge; but new apprehension of it.

δοκίμιον, *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 *הַמִּטְּבֵּל*, a "melting-pot"; but the change of order shews that "test" was meant by LXX., "there is a *δοκίμιον* for silver and a *πύρωσις* for gold." (2) Ps. xii. 7, *כִּיּוּן*, probably a "furnace," a difficult and perhaps corrupt passage. Similarly the cognate words *δοκιμος*, *δοκιμάζω* 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, *δοκίμιον δέσποτων τῶν κάματος*: Iamblichus *Vita Pythag.* 30 p. 185 fin.,

ταύτην (τ. λήθην) δὴ μοι θεῶν τις ἐνῆκε, *δοκίμιον ἐσομένην τῆς σῆς περὶ συνθήκας εὐσταθείας*.

κατεργάζεται, *worketh*] A favourite word with St Paul.

ὑπομονή, *endurance*] The word *ὑπομονή* (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 *ἡλπίς* and its derivatives in the sense of the object of hope or expectation (as Ps. xxxviii. 8, *καὶ νῦν τίς ἢ ὑπομονή μου; οὐχὶ ὁ κύριος;*), and perhaps hope itself in the LXX. and Ecclus. (Fritzschke on xvi. 13). But late Jewish and Christian writers use it freely for the virtues shewn chiefly by martyrs: thus 4 Macc. i. 11, *τῇ ἀνδρείᾳ καὶ τῇ ὑπομονῇ*, 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 i. 5; Ignatius *ad Polyc.* 6; etc.

No English word is quite strong enough to express the active courage and resolution implied in *ὑπομονή* (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 *ὑπομένω*. The resemblance of this verse to Rom. v. 3 f. should be noticed, though probably accidental.

4. *ἔργον τέλειον ἐχέτω*, *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, *κατεργάζεται* in v. 3. Endurance is represented as having a work to do, a result to accomplish, which must not be suffered to cease prematurely. En-

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ὀλόκληροι, ἐν μηδενὶ λειπόμενοι.

⁵ Ἐὶ δέ τις

duration 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, *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 ἔργον is illustrated by the common negative formula οὐδὲν ἔργον, generally translated "no use," as in Plutarch *Lysander* 11, ἦν δὲ οὐδὲν ἔργον αὐτοῦ τῆς σπουδῆς ἐσκεδασμένων τῶν ἀνθρώπων: *Publcola* 13, οὐδὲν ἦν ἔργον αὐτοῦ (τοῦ ἡνίοχου) κατατείνοντος οὐδὲ παρηγοροῦντος. The combination of τέλειον with τὸ ἔργον occurs Ignat. *Smyrn.* 11, but it is not a true parallel.

τέλειοι, *perfecti*] 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 τέλος. In the LXX. it chiefly represents Πῶρῆ, a variously translated word, originally expressing completeness, and occurring in several leading passages as Gen. vi. 9 (τέλειος); xvii. 1 (ἄμεμπτος); Deut. xviii. 13 (τέλειος); Job i. 1 (ἄμεμπτος); Ps. cxix. 1 (ἄμωμος). The Greek τέλειος 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 ὁ προκόπτων, ὁ ἀσκητής).

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.

ὀλόκληροι, *entire*] The principal word τέλειος is reinforced by the almost synonymous ὀλόκληρος, 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 πηρός, κολοβός, χαλός. But the original sense was not forgotten, and can be traced in the usage of Josephus and Philo, though not in the LXX.

Thus τέλειος and ὀλόκληρος (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 ὀλόκληρος 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.

ἐν μηδενὶ λειπόμενοι, *coming behind in nothing*] λείπομαι 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 ὑστερῶ and ὑστεροῦμαι in St Paul and

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[More information](#)

I. 5]

THE EPISTLE OF ST JAMES

7

ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ δίδόντος θεοῦ

Hebrews (e.g. 1 Cor. i. 5, 7, ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει... ὥστε ὑμᾶς μὴ ὑστερεῖσθα ἐν μηδενὶ χαρίσματι).

The object of comparison is usually expressed, rarely implied (as Diodorus Sic. iii. 39; Plutarch *Nicias* 3); but *λείπομαι* is also used quite absolutely, as here, in Plutarch *Brutus* 39 (ἐρρωμένους χρημασιν ὅπλων δὲ καὶ σωμάτων πλήθει λειπομένους); cf. Sophocles *Oed. Col.* 495 f. Ἔν, commonly omitted, occurs Herodotus vii. 8; Sophocles *l.c.*; and Polybius xxiv. 7 (*legat.* 50); see also Herod. vii. 168.

This final clause, added in apposition (cf. i. 6, 8, 14, 17, 22, 25; ii. 9; iii. 2, 8, 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 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).

5. εἰ δὲ τις ὑμῶν λείπεται σοφίας, *But if any of you lacketh wisdom*] *If any*, i.e. whoever. The preceding *λειπόμενοι* suggests *λείπεται* with a somewhat different sense and construction. *Λείπομαι* 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 (*γνώμας λειπομένα σοφίας*); Plato *Menex.* 19,

246 E; Pseud.-Plato *Axiochus* 366 D (repeating ἄμοιρον); Libanius *Progymn.* p. 31 A (λ. τῆς τῶν ποιητῶν ἐνθέου μανίας); besides Jam. ii. 15.

[σοφίας] 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 iii. 13—18.

[ἀπλῶς, graciously] The combination with *giveth* early led to the assumption that *ἀπλῶς* 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 guid-

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ance of etymology is strictly followed, and *ἀπλοῦς* 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 *γενναῖος* (cf. Plato *Repub.* i. 361 B, *ἄνδρα ἀπλοῦν καὶ γενναῖον... οὐ δοκεῖν ἀλλ' εἶναι ἀγαθὸν ἐθέλοντα*), *ἐλευθέριος* (Aeschines, p. 135, Reiske), and *μεγαλόψυχος*. 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 *ἐλευθεριώτεροι*) and those who depreciate it, and adds, *ἀπλουστάτου δέ μοι δοκεῖ εἶναι τὸ τὴν δύναμιν φανεράν ποιήσαντα ἐκ ταύτης ἀγωνίζεσθαι περὶ καλοκάγαθίας*. But the usage became clearer subsequently. Scipio (Polybius, xxxii. 13, 14) resolved *πρὸς μὲν τοὺς ἄλλοτριούς τὴν ἐκ τῶν νόμων ἀκρίθειαν* (i.e. his strict legal rights) *τηρεῖν, τοῖς δὲ συγγενεῖσι καὶ φίλοις ἀπλῶς χρῆσθαι καὶ γενναίως κατὰ δύναμιν*. 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 *πρὸς ἄνδρα οἷόν σε ἀπλοῖκόν καὶ τῶν ὄντων κοινωνικόν*. David is said by Josephus (*Ant.* vii. 13, 4) to have admired Arahnah *τῆς ἀπλότητος καὶ τῆς μεγαλοψυχίας*, when he offered his threshing-floor and oxen. M. Antony's popularity is attributed by Plutarch (c. 43) to his *εὐγένεια, λόγου δύναμις, ἀπλότης, τὸ φιλοδώρον καὶ μεγαλόδωρον, ἢ περὶ τὰς παιδίας καὶ τὰς ὀμίλιας εὐτραπέλια*. Brutus, having tempered his character by education and philosophy, seemed to Plutarch (c. 1) *ἐμμελέστατα κραθῆναι πρὸς τὸ καλόν*, so that after Caesar's death the friends of the latter attributed to Brutus *εἰ τι γενναῖον ἢ πράξις ἤνεγκε*, considering Cassius

ἀπλοῦν τῷ τρόπῳ καὶ καθαρὸν οὐχ ὁμοίως (cf. *Philoroem.* 13). The Persians desired Ariaspes for their king, as being *πρῶτος καὶ ἀπλοῦς καὶ φιλόανθρωπος* (Plutarch *Artaxerx.* 30). 'Ο μὲν ἀπλοῦστερος, though opposed to ὁ πανουργότερος, is the high-minded friend who, when admitted indiscreetly to a knowledge of private affairs owing to his too complaisant manners, οὐκ οἶεται δεῖν οὐδ' ἀξιοῖ σύμβουλος εἶναι πραγμάτων τηλικούτων ἀλλ' ἰπουργὸς καὶ διάκονος (Plutarch *Moralia* 63 B). Wine is said to quench πολλὰ τῶν ἄλλων παθῶν (besides fear) ἀφιλότημα καὶ ἀγεννή, and *ἄσους αἰεὶ μέθη καὶ σκυθρωπή ταῖς τῶν ἀπαιδευτῶν ἐνοικεῖ ψυχαῖς, ἐπιταραττομένη ὑπὸ ὀργῆς τιως ἢ δυσμενείας ἢ φιλονεικίας ἢ ἀνελευθερίας' ὃν ὁ οἶνος ἀμβλύων τὰ πολλὰ μᾶλλον ἢ παροξύνων οὐκ ἄφρονας οὐδὲ ἡλιθίους ἀλλ' ἀπλοῦς ποιεῖ καὶ ἀπανούργους, οὐδὲ παρορατικούς τοῦ συμφέροντος ἀλλὰ τοῦ καλοῦ προαιρετικούς* (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 (*αὐτῷ τῷ χαρίζεσθαι καὶ εὖ ποιεῖν*). Whereas the flatterer's work οὐδὲν ἔχει δίκαιον οὐδ' ἀληθινὸν οὐδ' ἀπλοῦν οὐδ' ἐλευθέριον" (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: *εἰ δὲ ἀπλῶς διδόντος λαβεῖν οὐκ εὐλογον, πῶς οὐ πλέον, ὅτε μηδὲ πρόικα κ.τ.λ.* Here however *ἀπλῶς* is not ethical at all, but retains its common classical

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I. 5]

THE EPISTLE OF ST JAMES

9

πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ·

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 ἀπλῶς 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 ἡψ; 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 דָּן, דָּן, and הָפִיף; Wisd. i. 1; 1 Macc. ii. 37, 60; 3 Macc. iii. 21; and the whole *Test. xii. Patriarch.*, esp. the *Test. of Issachar* (e.g. 3), not without reference to the original meanings, as in opposition to *περιεργος*.

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.

καὶ μὴ ὀνειδίζοντος, 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. ὀνειδίζω often has this sense in classical writers from Aristotle (*Rhet.* ii. 6. 10; cf. Demosth. *de Coron.* § 269) onwards (see exx. in Wetstein). In Eccles. it is a favourite word (with *ὀνειδισμός*), 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 (*κεχαριτωμένῳ*). A fool will upbraid ungraciously (*ἀχαρίστως ὀνειδιεῖ*), 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. i. 13, 17 f.; iv. 6; 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 v. 17.

διδόντος...δοθήσεται] *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

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ἁ αἰτέτω δὲ ἐν πίστει, μηδὲν διακρινόμενος, ὁ γὰρ διακρινόμενος ἔοικεν κλύδωνι θαλάσσης ἀνεμιζομένῳ καὶ

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.

6. αἰτέτω δὲ ἐν πίστει, μηδὲν 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. ἔοικεν κλύδωνι θαλάσσης, is like a rough sea] Κλύδων 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 σάλος.

ἀνεμιζομένῳ καὶ ῥιπιζομένῳ, βλοσην and raised with the wind] This appears to be the nearest approach to the meaning of the Greek allowed by

the English idiom. Ἀνεμιζῶ occurs nowhere else in Greek literature, and might by its etymology express any kind of action of the wind. The equally rare analogous verb πνευματίζω is used where fanning is intended (Antigonus Caryst. ap. Wetst.). The compound ἐξαεμιζῶ is preserved only in the Scholia on Homer *Il.* xx. 440 (ἦκα μάλα ψύξασα, interpreted τῇ κινήσει τῆς χειρὸς ἡρέμα ἐξαεμισάσα: Steph. *s.v.*), where likewise it denotes the gentle air made by a wave of the hand. The cognate ἀνεμοῦμαι 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 ἐξαεμοῦμαι has the same range, with the further meaning to "be dissolved into wind." An epigram in the Anthology (*A. P.* xiii. 12) applies ἠνεμοῦμένος to the sea, described as roaring (βρόμος δεινός) and causing a shipwreck. With this exception the evidence, such as it is, implies a restriction of ἀνεμιζῶ to gentler motions of the air; and in St James the improbability of an anticlimax forbids it being taken as a stronger word than ῥιπιζῶ.

Still more definitely, ῥιπιζῶ means strictly to fan either a fire or a person. It is formed not from ῥιπί, a "rushing motion" (as applied to air, a "blast"), but from the derivative ῥιπίς, 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 ῥιπιζομαι is applied to dead bodies allowed to sway freely (?) in the air (Galen. x. 745 ed. Kühn); to sea foam carried inland (Dion Cass. lxx. 4); to spacious and airy chambers (ὑπερφῶα ῥιπιστά, Jerem. xxii. 14); to water preserved by motion from the "death" that would follow stagnation (Philo,