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A table of contents for *The Expository Times* can be found here:

https://biblicalstudies.org.uk/articles_expository-times_01.php

pdfs are named: [Volume]_[Issue]_[1st page of article].pdf

what we really are. Our real life is not necessarily the life we live: our deepest thoughts are not necessarily the thoughts we speak.

Just the other day the wife of a man who had died wrote to her husband's friend to tell him of the death, and added: 'He never became unconscious, but said nothing about himself. I often wondered what was in his mind, but I could not bring myself to ask him.' That is the tragedy of the closed door.

There is a sense in which we are locked in by our self-made habits, and the power to unlock and open the heart must be of Christ Himself, although He may use some one else to help us open the door to Him. When we do open to Him and He comes in, we realize the importance of the active as against the passive aspect of our inner life. We realize that our personality is not simply a self-contained, self-sufficing centre of life, waiting to be assailed, but that it is an Active Will, a living, urgent presence that must go out of itself and enter into the lives of others to realize itself; a striving spirit, calling and responding out of the dark to the call of other spirits.

In that book of biography, *The Men of the Knotted Heart*, a story is told of Grant of Greenock, as he was familiarly known, how one Saturday night he arrived to preach at a mining village near Wishaw. Not knowing the way to the manse, he stopped at a cottage to ask. A woman came to the door and, seeing a minister standing there at that time of night, she was suddenly seized with terror and screamed, babbling something he could not make out. It was some time before he could make her realize that nothing was wrong and, when she became calm, she explained that her husband was working in a nearby coal-pit on the night-shift, and

a minister's appearance at her door at that late hour immediately suggested to her mind that he was the bearer of bad news. It was a revelation to Grant of what may be on the other side of any door. What an agony of anxiety in that cry!

Yes, and there are worse things than these going on behind many a door, terrible things, shameful things, tragedies too deep for words. The news of a suicide, especially of one we knew, makes us feel uncomfortable. But what are we doing to prevent these happenings?

As Dr. J. H. Jowett once said: 'It is not only Christ who stands at the door and knocks. It is true of every one who has fellowship with Him. We must go where He goes and stand where He stands.'

Yet there is nothing we can do until the door of our own need has been thrown open. It is to this end that Christ stands and knocks.

The moment we open our hearts to Him, He comes in and takes possession. He will, then, answer the door for us to every knock that comes, be it friend or foe, good thought or bad thought. He will know whom or what to admit and whom or what to reject. And of this we may be sure, that 'nothing that defileth or that maketh a lie' will ever enter in. What a joy to any who come to us in trouble or distress, who knock at our door for help, to find that it is Christ Himself who answers the door! A door that used to be closed against Him and against others, a door which now can never be shut. There is no force in all the world so likely as interceding prayer to keep open our own door and to open the doors of others to the joy and fullness of the Presence of Him who stands and knocks.¹

¹ E. Macmillan, *Finding and Following*, 47.

The Epistle of St. James.

BY THE REVEREND H. G. MEECHAM,¹ M.A., B.D., PH.D., HARTLEY VICTORIA COLLEGE, MANCHESTER.

I. LANGUAGE AND STYLE.—No traces of an Aramaic original were found, though there are occasional evidences of a Semitic, if not definitely

¹ [In THE EXPOSITORY TIMES, October 1936, some findings on the First Epistle of St. Peter reached by corporate study in the Hellenistic Seminar of Manchester University were presented. A similar summary of the discussion on the Epistle of St. James is here given. The substance of this synopsis was

Hebraic, thought-background. The absence of the article in τ^{20} is a case in point. Hort here translates, 'a petty passion of an individual soul,'

drawn up by Dr. J. A. Findlay, the chairman. Dr. H. McLachlan, the secretary, recorded the summary, embodying certain modifications by the members. At the Editor's request and by authorization of the Seminar, Dr. H. G. Meecham has revised and prepared the statement for publication.]

but the phrase has a Semitic colouring. In the case of ἀκροατῆς ἐπιλησμονῆς (1²⁵) the Seminar was disinclined to allow a Semitism, He 3¹² and Lk 18⁶ being quoted. He 3¹² is the more nearly parallel, as Lk 18⁶ has the article and may mean 'the judge typical of this unrighteous order' (cf. Lk 16^{8,9}). Ja 3¹³ offers another possible instance of Semitic genitive (cf. Wis 1¹⁰, *Aristeas* 59 *al.*, *Enoch* 10¹⁶).¹ Other points significant in this respect are the thrusting forward of τῶν ἱππων (Ja 3³), the first clause of 3¹, and the position of ἅπαντες (3²). Some members urged that the instances in 3^{2,3} were normal Greek, and attention was called to the variant reading in 3¹. It was agreed that the case for possible Semitisms might be discussed afresh, as the matter has an important bearing upon the question of authorship. Ac 15¹⁷ may be compared with Ja 2⁷ in this connexion. It was noted that Ac 15¹⁷, whilst put in the mouth of James, is from the LXX, and that speeches in Acts seem to have been edited or composed by Luke.

The Greek of the Epistle is good Hellenistic and comes behind only the Epistle to the Hebrews and the preface to St. Luke's Gospel in point of correctness. Ropes declares even the usage in 2¹⁵ (the plural of the verb with two singulars connected by ἦ) to be in accord occasionally with that of good Greek writers. αὐτῆ for τοῦτο has respectable parallels (1²⁷). Fusion of strong and weak aorists is entirely absent from the Epistle, and if ἴσῃ (1¹⁹) is Indicative (as R.V.) we have evidence of literary culture; οἴδατε, however, occurs in 4⁴. Clearer evidence of education in the literary sense may be found in the use of such words as βρύω (here only in the Greek Bible), κάμνω (Wis., 4 Mac., He., and literate papyri), and εὐπειθής (4 Mac. and legal documents). Δίψυχος (1⁸ 4⁸) is probably a coinage of the writer.² The use of tenses is often subtle, and shows an easy mastery of Greek (cf. 1²³⁻²⁵). Whether hexametric or tetrametric rhythm underlies 1¹⁷, its literary beauty is unmistakable. Other noteworthy passages are 1⁶⁻⁸ 3¹⁶⁻¹⁸.

II. SUBJECT-MATTER.—The influence of Philo is very apparent. In 1²⁶, 2⁷ 3⁶, however, the nearest parallels to connexions of thought are Rabbinic. On the whole the Seminar did not think that the polemical passage 2¹⁸⁻²⁶ necessarily presupposed

the Epistle to the Romans, as 'faith *versus* works' was a stock subject of discussion in the synagogues of the period. The connexion between Ja 1²² and Ro 2¹³ is very close, however, though it is significant that where Paul has νόμον James has λόγος. The reading of Irenæus on James (*loc. cit.*), 'doer of words' (*i.e.* words of Jesus) was mentioned, and the Seminar was inclined to look for dependence rather on Q (cf. Mt 7²⁴⁻²⁷, Lk 6⁴⁷⁻⁴⁹) than on Paul for such ideas as these. Coincidences with the teaching of Jesus are more numerous and striking than is the case in any other New Testament epistle—a fact that gives the Epistle its special interest and value. The following are some of the more suggestive: Ja 1² (Mt 5¹⁰⁻¹², Lk 6^{22, 23}) 1⁴ (Lk 21¹⁹) 1⁵ (Mt 7⁷, Lk 11⁹) 1⁶ (Mk 11²³, Mt 21²¹ διακρινέσθαι) 1⁸ (Mt 14³¹) 1^{9, 10} (Mt 23¹², Lk 14¹¹) 1¹⁷ (Mt 7¹¹, Lk 11⁵⁻⁸) 1²¹ (Lk 8⁸—note the connexion between the implanted word and salvation in both passages), 1^{22ff.} (for νόμον τέλειον, cf. such teaching as Mt 7. 12. 17. 18. 22) 1²⁷ (Mt 25^{31ff.} ἐπισκεπέσθαι), 2⁵ (Mt 5³, Lk 6²⁰) 2⁷ (Mk 9⁴¹) 2¹⁰ (Mt 5¹⁹) 2¹³ (Mt 5^{7, 18, 30}) 2¹⁴ (Mt 7²¹ 21^{18ff.}, Lk 6⁴⁸) 3¹ (Mt 23^{8, 10}, Lk 12^{47ff.}) 3² (Mt 12^{36, 37}) 3⁶ (Mt 15^{11, 18, 19}, Mk 7^{16ff.}—the defiling tongue) 3¹² (Mt 7¹⁶) 3¹³ (Mt 5¹⁶) 3¹⁸ (Mt 5⁹) 4⁴ (Lk 6²⁶, Mt 6²⁴) 4⁹ (Lk 6^{21, 25}) 4¹⁷ (Lk 12⁴⁷—it was suggested that this may be an agraphon, as Ephrem quotes it from Tatian's *Harmony*. The Bezan addition at Lk 6^{5, 6} was cited as a parallel in thought) 5¹ (Lk 6²⁴) 5² (Mt 6¹⁹, Lk 12³³) 5⁶ (Mt 23³⁵, Lk 11⁵¹) 5⁷ (Mk 4^{26ff.}) 5¹⁰ (Mt 5¹²) 5¹² (Mt 5^{33ff.}; cf. 2 Co 1^{17, 18}), 5¹⁴ (Mk 6¹³) 5¹⁵ (Mk 2^{4, 5} and parallels). An interesting parallelism or contrast may be noted between the teaching about to-day and to-morrow, Mt 6³⁴ and Ja 4^{13ff.} On the whole, the Seminar agreed with Zahn's verdict that the didactic style of James is second only to that of Jesus in point of trenchancy and pith. The language is sometimes that of the Rabbinic schools (*e.g.* Ja 2^{18ff.}), but there are equally clear traces of the influence of the Greek diatribe and even of the style of the New Comedy (Ja 5^{13ff.}).

The Seminar found nothing that compelled a date later than the sixth decade of the first century A.D. for the composition of the Epistle. If τὸν δίκαιον (5⁶) be James himself (the members inclined to take the phrase in a general sense) the book in its present form must have been written after A.D. 62. No decisive evidence one way or the other was found. If the writer used our Gospels, the Epistle must have been comparatively late. But as the only saying (Ja 5¹²; cf. Mt 5^{33ff.}) that does not come from any generally acknow-

¹ See J. H. Moulton, *Prolegomena*, 74, 235. Also W. F. Howard (in Moulton, *Gram.*, ii. 440), in whose full note the New Testament instances are conveniently marshalled and further references given.

² Analogous formations elsewhere made it an easy coinage. The word is frequent in Hermas and early Christian literature.

ledged Q also underlies 2 Co 1^{17, 18}, where there can be no question of the use of one of our Gospels, we must assign it also to some collection of the sayings of Jesus, unless it is personal reminiscence. If James, the Lord's brother, really was the preacher, we might regard the Epistle as a first-hand source for the teaching of Jesus. This is by no means out of the question.

Attention was paid to what has been called the diluted Christianity of the Epistle in the light of Dr. J. H. Moulton's theory that it was meant to present the ethical teaching of Jesus to non-Christian Jews in a form which would offer the fewest possible hindrances to their acceptance of it. In this connexion Ja 2¹ was felt to be important, and the interesting suggestion was made that we should read Χριστοῦ closely with τῆς δόξης. After a long discussion the Seminar inclined to the view that the words Ἰησοῦ Χριστοῦ have been interpolated to give the Epistle a more canonical look. The parallel of the Christian additions to the *Testaments of the Twelve Patriarchs* was adduced. The members were not so clear concerning the same words in 1¹, though perhaps their omission also should logically follow. Even if the words are allowed to stand in both places, the rarity of the name was felt to be important. Careful investigation of the distinction between κύριος and ὁ κύριος was seen to be necessary. The word is used five times without the article and nine times with it. Ja 1¹ appears to be the only place where it is used for Christ without the article—perhaps a slight argument against the authenticity of the words Κυρίου Ἰησοῦ Χριστοῦ. Of the instances where the article is used five refer to Yahweh, three to Christ, and one (4¹⁵) might be either. In Matthew and Mark κύριος generally means Yahweh, ὁ κύριος = Jesus. In Luke the usage is much less uniform; ὁ κύριος = Jesus seventeen times, Yahweh nine times, and the proportions are nearly the same for Acts. In John ὁ κύριος always

means Jesus. In all New Testament writers except Luke, the rule κύριος = Yahweh, ὁ κύριος = Jesus seems to hold good, though Old Testament quotations produce disturbance in the usage. Even in Ja 1⁷ 4¹⁵, ὁ κύριος might conceivably stand for Jesus, and 5¹¹ is an Old Testament quotation. A similar investigation into the usage of νόμος and ὁ νόμος yielded the following results. The word is used without the article six times in the Epistle, with the article twice only. In the two instances with the article the phrase obviously stands for the Law of Moses (2^{9, 10}); in four of the six occurrences without the article the Seminar saw a reference to the 'law' of Christ (1²⁵ 2^{8, 12} 4¹¹). In 2¹¹ παραβάτης νόμου may be thought of as practically equivalent to rebel. No uniform usage of this sort appears to be discernible in the New Testament, but the idea of the two laws is everywhere present in the First Gospel.

The conclusion would seem to be that we have in the Epistle a series of addresses or fragments of addresses delivered in Palestine, then edited and worked over by a Hellenist student of Philo. Dr. J. H. Moulton's theory that a Christian is here appealing to non-Christian Jews does not seem to account for the polemic in Ja 2^{14ff}. There would seem to be little point in a Christian championing works *versus* faith to a Jewish audience. On the other hand, the theory that James is here attacking or replying to Paul likewise seems not proven. It is possible, however, that he has in mind such perversions of the Pauline doctrine as were current when, for example, Ro 3³¹ was written. No very late date is needed for such an abuse of the idea underlying Ro 4⁵ to need correction. Paul and James in this regard might be thought of rather as parallel developments than as cause and effect. Apart from this passage the Seminar found little guidance in the dating of the Epistle. Ja 5¹⁴ can be paralleled by Mk 6¹³, and a Palestinian climate seems presupposed in 4⁷.

Recent Foreign Theology.

The Theology of the Gospels.

THESE two pamphlets¹ are special reprints from the *Theologische Blätter* (Theological Pages). The

¹ *Die Eschatologie der Evangelien; ihre Geschichte und ihr Sinn*, von Professor Werner Georg Kümmel; *Johanneisches Denken*, von Walther von Loewenich (Heinsiches Verlag, Leipzig; M.1.80 each).

first (Nos. 9 and 10) deals with 'The Eschatology of the Gospels, its History and Meaning'; and the second (No. 11) with 'Johannine Thought,' and is described as 'A contribution to the recognition of Johannine peculiarity.' They may be dealt with together.

(1) Professor Kümmel in four pages discusses the interpretations which have been given before