**CHAP. I. 1.]** ADDRESS AND GREETING.  
**James** (for all questions who the Author  
of this Epistle was, see the Introduction.  
I assume here that which I have there  
endeavoured to establish, that it is “James  
the Lord’s brother,” the first president or  
bishop of the church at Jerusalem, an Apostle,  
but not one of the Twelve), **servant**  
(not necessarily, as Huther, an official appellation;  
but implying, as he also confesses,  
devotion to God and His work alone, irrespectively  
of self-will or other men’s will)  
**of God, and of the Lord Jesus Christ**  
(not “*of the God and Lord, J. C.,*”  
but, as Œcumenius, “by **God**, he means  
the Father: by **Lord**, the Son.” Huther  
remarks, that in all the addresses of  
Epistles, the whole name *Jesus Christ*  
is given. St. James mentions our Lord  
only here and ch. ii. 1 in this Epistle, and  
not at all in his speeches in Acts xv. and  
xxi. Bengel says, “It might have seemed,  
if he had often named Jesus, as if he did it  
to exalt himself as the brother of our Lord.  
For that very reason, he ‘knew Christ  
according to the flesh’ less than others”),  
**to the twelve tribes** (of Israel: nor can  
there be any reasonable doubt that this  
Epistle was addressed to Jewish Christians  
in the first place. Not however to  
them, as distinguished from Gentile Christians:  
for the two classes appear to have

been not as yet distinct. If the later date  
of the Epistle be taken [see Introd.], then  
the Jewish Christians are addressed as the  
nucleus and kernel of all Christendom.  
But to my mind, the former is more probable)  
**which are in the dispersion** (the  
most likely reference of this word is to the  
literal and actual Jewish dispersion: and the  
Epistle must be considered as addressed,  
from the head of the mother church in  
Jerusalem, to the Jewish believers, residing  
among the dispersed tribes of Israel),  
**greeting** (the formula thus rendered is not  
found in the address of any other apostolical  
Epistle; but it occurs in the Epistle drawn  
up under the direction of James to the  
Gentile churches in Acts xv. 23).

**2—12.]** *Exhortations regarding the endurance  
of trials*. **Think it all joy** (the  
word *joy* is taken up out of the word rendered  
greeting, which literally means *to  
rejoice*. It is a characteristic of the style  
of this Epistle thus to take up again words  
just used: so “endurance. But let endurance,”  
ver. 3, 4: “deficient… is deficient,”  
ver. 4, 5: “doubting… he that  
doubteth,” ver. 6: “slow to wrath : for the  
wrath,” ver. 19, 20: “the implanted word…  
but be ye doers of the word,” ver. 21,  
22; “that man’s religion is vain… pure  
religion,” ver. 26, 27, &c., &c. **all joy**, i.e.  
all conceivable joy—a matter on all hands