§ m.] PLACE AND TIME OF WRITING. [iytropucriox.   
   
 rightly understood, or to St. Paul wrongly understood. Surely such a   
 method of proceeding, considering what strong words he uses, would be,   
 to say the least, very ill-judged, or very carcless : the former, if he only   
 wished to prevent an crroncous conception of the great Apostle’s   
 doctrine,—the latter, if he wished to put himself into direct antagonism   
 with it.   
 6. It is much more probable, that all which St. James says respecting   
 works and faith has respect to a former and different state and period of   
 the controversy ; when, as was explained above’, the Jewish Pharisaic   
 notious were being carried into the adopted belief in Christianity, and   
 the danger was not, as afterwards, of a Jewish law-rightcousness being   
 set up, antagonistic to the righteousness which is by the faith of Christ,   
 but of a Jewish reliance on exclusive purity of faith superseding the   
 necessity of a holy life, which. is inseparably bound up with any worthy   
 holding of the Christian faith.   
 7. The objection brought against this view is, that the examples   
 adduced by St. James are identical with those which we find in the   
 Epistles of St. Paul, and even in that to the Hebrews: and that they   
 presuppose acquaintance with those writings. But we may well   
 answer, what right have we to make this, any more than the converse   
 assumption? Or rather, for Ido not believe the converse to be any   
 more probable, why should not the occurrence of these common examples   
 have been due in both cases to their having been the ordinary ones   
 cited on the subject? What more certain, than that Abraham, the   
 father of the faithful, would be cited in any dispute on the validity   
 of faith? What more probable than that Rahab, a Canaanite, and   
 a woman of loose life, who became sharer of the security of God’s   
 people simply because she believed God’s threatenings, should be exalted   
 into an instance on the one hand that even a contact with Isracl’s   
 faith sufficed to save, and that the Apostle on the other should shew   
 that such faith was not mere assent, but fruitful in practical con-   
 sequences ?   
 8, Again it is urged that, owing to several expressions and passages   
 in our Epistle, we are obliged to believe that St. James had read and   
 used the Epistles to the Romans and Galatians. Wiesinger says that   
 any unbiassed reader will see in ch. i.3, iv. 1, 12, allusions to Rom. v. 3,   
 vi. 13, vii. 23, viii. 7, xiv. 4. Of these certainly the first is a close   
 resemblance: but that in the others is faint, and the connecting of them   
 together is quite fanciful. And even where close resemblance exists, if   
 the nature of the expressions be considered, we shall see how little   
 ground there is for ascribing to the one writer any necessary knowledgo   
 of the other, The expressions are, “the proof of your faith worketh   
   
   
   
   
   
   
   
   
   
   
 8 Section ii. par. 4.   
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