intRopucTion.] THE GENERAL EPISTLE OF JAMES. [cu. xvi.   
   
 patience,” James i, 3: “ tribulation worketh patience,” Rom. v. 3. Now   
 what could be more likely than that a “faithful saying” like this, tend-   
 ing to console the primitive believers under afflictions which were coeval   
 with their first profession of the Gospel, should have been a common-   
 place in the mouths of their teachers? And accordingly we find a   
 portion of St. James's expression, viz. “the proof of your faith,” again   
 occurring in 1 Pet. i.7: a circumstance which may or may not indicate   
 an acquaintance with the contents of our Epistle.   
 9. A similar inference has been drawn from the use by St. James of   
 such terms as “to be justified,” “by faith,” “by works:” which, it is   
 urged, no New Test. writer except St. Paul, or, in the case of the verb,   
 St. Luke, under influence of St, Paul, has used. But here again it is   
 manifest that the inference will not hold. The subject, as argued by.   
 St. Paul, was no new one, but had long been in the thoughts and disputes   
 of the primitive believers \*.   
 10. With regard to the other question, as to whether our Epistle must   
 be dated before or after the council in Acts xv., one consideration is, to   
 my mind, decisive. We have no mention in it of any controversy re-   
 specting the ceremonial observance of the Jewish law, nor any allusion   
 to the duties of the Judwo-Christian believers in this respect. Now this   
 certainly could not have been, after the dispute of Acts xv.1 ff. If we   
 compare what St. Paul relates in Gal. ii. 11 ff. (see the last note) of the   
 influence of certain from James, and the narrative of Acts xxi. 18—25,   
 with the entire absence in this Epistle of all notice of the subjects in   
 question, we must, I think, determine that, at the time of writing the   
 Epistle, no such question had arisen. The obligation of observing the   
 Jewish ceremonial law was as yet confessed among Jewish Christians,   
 and therefore needed no enforcing.   
 11. But here again various objections are brought against assigning   
 so early a date to our Epistle as before the Jerusalem council, principally   
 derived from the supposed difficulty of imagining so much development   
 at that time in the Judeo-Christian congregations. We find, it is   
 alleged, elders or presbyters of an assembly (ecclesia), which is not the   
 mere Jewish synagogue used in common by both, buta regularly organized   
 congregation.   
 12. Now we may fairly say, that this objection is unfounded. ‘The   
 Christian “ ecclesia” is mentioned by our Lord Himself in Matt. xviii.   
 17, and was so easy and matter-of-course a successor of the synagogue,   
 that it would be sure to be established, wherever there was a Christian   
 community, We find that the different varieties of Jews had their   
 separate synagogues, Acts vi. 9: and the establishment of a separate   
   
   
   
   
   
   
   
   
   
   
 4 Asa proof of this, see Gal. ii. a speech which was made certainly a very short   
 time after the council in A.p. 50, and in consequence of a message from James,   
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