iyTRopucTION.] THE GENERAL EPISTLE OF JAMES. [cu. xvi.   
   
 first missionary journey of Paul and Barnabas, where in several cases   
 we have, besides the new converts made, an implied background of   
 « disciples,” naturally consisting mainly of Jews ; and it appears to have   
 been at and by this visit chiefly that the enmity of the Jews every   
 where against the Gentile converts, and against the Gospel as admitting   
 them, was first stirred up.   
 17. These things being considered, I cannot agree with Wiesinger   
 and Schmid in placing our Epistle late in the first age of the chureh;   
 but should, with the majority of recent Commentators, and historians,   
 including Schneckenburger, Theile, Neander, Thiersch, Hofmann, and   
 Schaff, place it before, perhaps not long before, the Jerusalem council :   
 somewhere, it may be, about the year 45 a.p.   
   
   
   
   
 SECTION Iv.   
 OBJECT, CONTENTS, AND STYLE.   
   
   
   
 1. The object of the Epistle has been already partially indicated, in   
 treating of its readers. It was ethical, rather than didactic. ‘They   
 had fallen into many faults incident to their character and position.   
 ‘Their outward trials were not producing in them that confirmation of   
 faith, and that stedfastness, for which they were sent, but they were   
 deteriorating, instead of improving, under them. St. James therefore   
 wrote his hortatory and minatory Epistle, to bring them to a sense of   
 their Christian state under the Father of wisdom and the Lord of glory,   
 subjects as they were of the perfect law of liberty, new-begotten by the   
 divine word, married unto Christ, and waiting in patience for His   
 adyent to judgment.   
 2. The letter is full of earnestness, plain speaking, holy severity.   
 The brother of Him who opened His teaching with the Sermon on the   
 Mount, seems to have deeply imbibed the words and maxims of it, as   
 the law of Christian morals. ‘The characteristic of his readers was the   
 lack of living faith: the falling asunder, as it has been well called,   
 of knowledge and action, of head and heart. And no portion of the   
 divine teaching could be better calculated to sound the depths of the   
 treacherous and disloyal heart, than this first exposition by our Lord,   
 who knew the heart, of the difference between the old law, in its exter-   
   
   
   
   
 nality, and the searching spiritual law of the Gospel’,   
 3. ‘The main theme of the Epistle may be described as being the   
   
 7 ‘The connexion between our Epistle and the Sermon on the Mount has often been   
 noti and the prineipal parallels will be found pointed out in the reff. and com-   
 inentary. I subjoin a list of then h. i, 2, Matt. v. LO—12; ch, i. Matt. v. 485   
 ch. i. 5, v. 15, Matt. vii. 7 ff; ch. i. 9, Matt. v. 3; eh. i. 20, tt. v. 22; ch. ii,   
 ‘Matt. vi. 14, 15, v.75 ch. ii. 14 ff,, vii. 217.5 ch. iii.17, 18, Matt. v.95 ch. iv. 4,   
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