iyrRopuction.] THE GENERAL EPISTLE OF JAMES. [cn. xv1.   
   
 even at the eleventh hour, as easy as possible for them. But when they   
 would not listen to the voice of this last messenger of peace, then was   
 the measure of the divine patience exhausted, and the fearful and long-   
 threatened judgment broke forth. And thus was the mission of James   
 fulfilled. He was not to outlive the destruction of the holy city and the   
 temple. According to Hegesippus, he was martyred in the year before   
 that event, viz. a.p. 69.”   
 37. If we adopt the above hypothetical calculation (par. 32), he   
 would be, at the date of his martyrdom, about 71 years of age. The   
 various particulars of his connexion with our present Epistle will bo   
 found in the following sections.   
   
   
   
   
 SECTION II.   
 FOR WHAT READERS THE EPISTLE WAS WRITTEN.   
   
   
 1. Tt is evident from the contents of the Epistle, that it was written   
 for Christian readers. The Writer calls himself “a servant of the Lord   
 Jesus Christ,” and addresses the readers throughout as his “ brethren.”   
 In ch. i. 18 he says that God has begotten us by the word of truth: in   
 ch. ii, 1 he addresses them as having the faith of Jesus Christ the Lord   
 of glory: in id. ver. 7, he speaks of the “ worthy Name” by which they   
 were ealled: and in ch. v. 7, he exhorts them to patience on the ground   
 that the coming of the Lord was near. Besides which, the whole   
 passage, ch. ii. 14, proceeds on the manifest supposition that writer and   
 readers had one and the same faith,   
 2, At the same time, the address of the Epistle, “to the twelve tribes   
 which are in the dispersion,” which will not bear a spiritual meaning, but   
 only the strictly national one, quite forbids us from supposing that   
 Christians in general were in the Writer’s view. Believing Jews, and   
 they only, were the recipients of the Epistle. Not the words of the   
 address, but the circumstances of the case, and the language of the   
 Epistle, exclude those who did not believe.   
 8. This Judaistie direction of the letter is evident from ch. ii. 2,   
 where the word “synagogue” is used to denote the place of assembly :   
 from ib. 19, where monotheism is brought forward as the central point   
 of faith: from ch, v. 12, where in the prohibition of swearing, the   
 formule common among the Jews are introduced: from ib. ver. 14,   
 where anointing with oil is mentioned. And not only so, but all the   
 ethical errors which St. James combats, are of that kind which may   
 be referred to carnal Judaism as their root.   
   
   
   
   
   
   
 4, Iuther, from whom L have taken the foregoing paragraphs of this   
 section, remarks that the argument against faith alone without works   
 is no objection to the last-mentioned view, but is rather in refutation   
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