

JAMES 4:5 — THE UNKNOWN SCRIPTURE

AN INVESTIGATION OF THE PROBLEMS
AND SOLUTIONS OF THE QUOTATION
FROM ἡ ΓΡΑΦΗ

A Research Project in fulfillment of the requirements of
Independent Research in Old Testament
Old Testament 190

Presented to

Dr. Robert Alden
Conservative Baptist Theological Seminary

January 5, 1982

by

Paul Lorenzen
3707 Windflower Circle
Colorado Springs, Colorado

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FROM THE DESK OF
ROBERT L. ALDEN

Jan. 21, 1982

Some responses to Paul Lorenzen's paper on James 4:5 having just read it.

It represents a lot of work especially into all the different views which English (mainly) commentators have offered. There is a good analysis of the options. The charts help. The conclusions at the end do all seem logical and are derived from the arguments and analyses which precede.

If you want to try and have it published a few things strike me right away. (1) It must be shorter. Try to boil things down. The extensive study of he graphe is a good place to start. Abbreviate the process and simply state the conclusions. (2) Try to avoid passive verbs. Think of active ways of stating the same thing. (3) Try to eliminate references to "this author" and the indefinite third person singular "one." Once in a while to say "I" is not bad. (4) It would be nice if there were more evidence of foreign language works. In some instances you may find a German or French commentary which has been translated. Read it in English but cite it in the original. (This is a doctoral student's trick -- tell it to only one person at a time!) Ask Dr. Klein which are the really significant contemporary N.T. commentaries in German. If necessary get someone to read the crucial paragraphs for you so that at least you can categorize the author. As a last resort you could study German!

See the attached letter re. the Grace Theological Journal as a possibility for publishing this paper.

Grace Theological Journal

17 March 1981

Dr. Robert L. Alden
Professor of Old Testament
Conservative Baptist Theological Seminary
P.O. Box 10,000
Denver, CO 80210

Dear Dr. Alden,

A year ago we announced the birth of the Grace Theological Journal. Just this week the first number of volume 2 was released. A year ago we had no subscribers. Now we have over 2,000 paid subscribers world-wide, and the number continues to grow. We feel that this is an indication that God is blessing this new enterprise at Grace Theological Seminary.

We are looking to the future issues of the Journal and we are inviting various scholars around the country to submit articles for consideration. We are wondering if you would be willing to submit an article on a biblically or theologically related subject. If you would be willing, please reply and tell us which of the deadlines you feel you could meet.

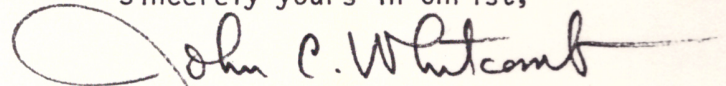
The following are the deadlines for the next three years:

September, 1981; April, 1982; September, 1982; April, 1983; September, 1983; April, 1984; September, 1984.

Upon receipt of your reply we will send you a style-sheet, with the instructions concerning length and typing.

Thank you so much for your help in this work. May the Lord continue to bless you as you serve Him there.

Sincerely yours in Christ,



John C. Whitcomb, Th.D.
Editor

JCW:c1m

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INTRODUCTION

Four hundred years ago, Erasmus said of James 4:5, "There are wagon-loads of interpretations . . . on this passage."¹ In 1855 Albert Barnes commented on this verse, "Few passages of the New Testament have given expositors more perplexity than this."² A random sampling of modern day commentaries and translations will show that there is still no concensus on the interpretation of this verse. It is not an exageration to say with Lange that "This passage is one of the most difficult in the New Testament."³ The problems involved in James 4:5 are three-fold. First, there is a textual variant in the verse, involving the words κατοικεω and κατοικιζω. The second problem has to do with the meaning of the phrase προς φθονον επιποθει το πνευμα ο κατακισεν [κατωκησεν] εν ημιν. The third problem has to do with the source of the statement which James attributes to the Scriptures (η γραφη).

The answers to these problems do not seem to have precise and undisputed solutions, as Alfred Plummer has said,

The questions which cannot be answered with certainty are these: 1. Are two Scriptures quoted, or only one [in vss. 5 & 6]? and if two are quoted, where is the first of them found? 2. Who is it that "longeth" or "lusteth"? is it God, or the Holy Spirit, or our own human spirit? 3. What is it that is longed for by God or the Spirit?⁴

In this paper we shall first delineate the solutions that have been suggested for these problems by major commentators, then we shall propose a possible resolution to them which, to us, seems most satisfactory.

REVIEW OF THE SOLUTIONS

A. THE INTERPRETATION OF THE STATEMENT

The first two problems, that of the textual variant and the interpretation of the statement, directly relate to each other. We shall consider them together at this point.

The problems of interpretation arise from three sources:

1. Since the form of the neuter word ΠΝΕΥΜΑ can be either nominative or accusative, it is unclear whether the spirit is the subject of the sentence or the direct object.

2. The word ΦΘΟΥΟΣ (used 9 times in the New Testament) generally has an evil connotation to it, as an evil jealousy,⁵ and ΕΠΙΠΟΘΕΩ (also used 9 times in the New Testament) generally has a positive and good connotation. The use of the two terms together creates a distinct problem because a term which usually connotes evil is used to modify one normally connoting a morally good attitude.

3. The identification of ΠΝΕΥΜΑ is another problem. Is it the human spirit referenced or is it the Holy Spirit?

The various solutions offered can be categorized into four possibilities. The chart in exhibit "A" below shows these various categories.

INTERPRETATION #1

It is the human spirit indentified by πνευμα and God is the subject of the verb ἐπιπυουεω. God jealously yearns for the loyalty and fellowship of the human spirit which He caused to dwell in us at creation. The spirit is thus the direct object of the sentence and God is the implied subject of the verb.

As Burton Easton says in the Interpreters Bible:

As to choice between the alternatives, the second [God zealously yearns for the spirit he planted within us] is undoubtedly rhetorically preferable, for it assumes the same subject for both verbs and also the same subject for the verb in vs. 6. And it gives a comprehensive, even though not a very smooth connection with vs. 4⁶

This interpretation has the support of some of the most respected Biblical scholars in recent history -- names such as F. J. A. Hort, Moffat,⁷ Alford,⁸ and Martin Dibelius.⁹

The most respected translation which seems to present this interpretation is the Revised Standard Version, which reads "He yearns jealously over the spirit which he has made to dwell in us."

INTERPRETATION #2

It is the human spirit identified by πνευμα but, in this case, the spirit serves as the subject of the verb. The human spirit longs, or lusts¹⁰ enviously. The thought, according to this interpretation "is to refer it to our spirit or disposition as we are by nature, and it is equivalent to saying that we are naturally prone to envy."¹¹

This is the interpretation chosen by the translators of the KJV. Barnes, who made the statement above, is not alone in his interpretation,¹² with a respectable number of scholars, such as John Wesley,¹³ Young, and Beza¹⁴ in this camp.

A number of very well accepted translations convey this thought.¹⁵ The most recent, the New International Version, reads, "or do you think Scripture says without reason that the spirit he caused to live in us tends toward envy."

INTERPRETATION #3

The spirit referenced is the Holy Spirit of God, and it is either the Holy Spirit indwelling us, or God the Father who is earnestly desiring us, or some action on our part. This interpretation has two subdivisions: (a) the Holy Spirit is the subject of the verb and He longs for us to respond to Him within us; (b) God the Father is the subject and He longs for the Holy Spirit who dwells within us. Calvin expresses this interpretation as follows:

They, however, think better who regard the Spirit of God as intended; for it is he that is given to dwell in us. I then take the Spirit as that of God, and read the sentence as a question; for it was his object to prove, that because they envied they were not ruled by the Spirit of God; because he teaches the faithful otherwise; and this he confirms in the next verse, by adding that he giveth more grace.¹⁶

A great host of commentators hold this interpretation, or some minor variation of it. Based on a simple statistical analysis, this interpretation would be the most desirable interpretation. Those who hold this position include such names as Luther, Bengel,¹⁷ Lange,¹⁸ Lenski,¹⁹ and Plummer,²⁰

as well as a great number of other well respected names.²¹

A substantial number of translations²² also support this rendering, most of them leaning toward interpretation 3a. For example, the Berkley Version reads, "The Spirit, who took up His abode in us, yearns jealously over us." However, interpretation 3b also has solid support from the New American Standard Bible. "He jealously desires the Spirit which He has made to dwell in us."²³

As can be seen, no one interpretation can be adopted without dispute; however, the third interpretation, which holds that the spirit is the Spirit of God and it is God who is doing the longing, seems to have a plurality of support.

B. THE SOURCE OF THE STATEMENT

The last major problem with this verse has to do with the source of the apparent quotation from ἡ γραφή. How one solves the former problem will influence one's answer to this problem, however, because the meaning one puts to the statement will determine the kind of statement in the Old Testament that one sees as intended in the reference. If one holds to interpretation #1, for example, he will search for passages such as Genesis chapter six, which would harmonize with this interpretation. If one holds interpretation #3a, he will tend to search passages such as Exodus 20:5 in which God is identified as a jealous God.

The solution will also be influenced by one's understanding of the limitations in the use of ἡ γραφή in the New Testament as a formula introducing Old Testament statements.²⁴

The various solutions to the question as to the source of the reference can be divided into six possibilities.

1. A number of scholars have suggested that the text as we have it, is corrupt and needs emmendation to be properly understood.

Erasmus and Grotius would excise διὸ λεγέει . . . χαρὶν and Hottinger and Reiche would omit μεζονα δε διδωσιν χαρὶν: διὰ λεγέει (with the insertion of δε before θεος).²⁵ This results in eliminating the second introductory formula removing the main difficulty in identifying the quotation of Proverbs 3:34 in verse six as the intended reference of ἡ γραφή in verse five.

Wettstein and Kirn substitute πρὸς τὸν θεόν (to God) for πρὸς φθόνον,

and J. A. Findlay would propose προς τον φονον (to murder),²⁶ in an attempt to remove the difficulty in the interpretation of the statement and allow a clear reference to particular Old Testament statements.

2. Another position is that the statement in verse five following ἡ γραφή is a parenthetical statement, describing an attribute of Scripture before the actual quotation intended in verse six. Huther is one who holds this position,²⁷

That James does not quote the Scripture intended by him directly after the first λεγει, but defers it because he wishes to emphasize that it is not vain and empty, may well surprise us, but it is to be explained from the liveliness peculiar to James.²⁸

Reference is made to examples such as Romans 11:2-4 where there is a double reference to the same general passage of Scripture.

3. A few commentators feel that the statement in verse five is a quotation from an apocryphal book, familiar to James and his audience, but now lost. Easton ventures the hypothesis that the statement is taken from the lost Jewish work called Eldad and Modat (cf. Num. 11:24-29) which is mentioned in Herm. Vis.. II.3.4.²⁹ A similar view is held by Martin Dibelius,³⁰ Moffat, and Spitta.³¹

4. The greatest number of writers feel that the statement can be traced to one or more specific Old Testament statements and that it is, thus, a direct citation of an Old Testament verse. Since no Old Testament verse reads exactly like the statement in James, it is impossible to conclusively identify one verse which is the source of the quotation. More than 22 different

passages have been suggested.³²

Perhaps the best study done from this position, in an attempt to isolate a particular Old Testament verse as the direct source of James' statement, is that by Sophia Laws in an article in 1974.³³ Her conclusion at that time was that the intended reference was to either Ps. 41:2 (LXX = MT 42:3) or Ps. 83:3 (LXX = MT 84:3), however, in her commentary on James, published in 1980, she seems to have modified her conclusion³⁴ to include position #6 below.³⁵

5. A few scholars see in James 4:5 a quotation from another New Testament document, or a contemporary work which did not receive canonical status. Benson sees a reference to Matt. 6:24, Storr to Gal. 5:17, and Bengel to I Pet. 2:1ff.³⁶ For those who hold to the late date of composition, this position gives added strength.³⁷ Those who hold to the earlier dating of the epistle,³⁸ however, simply respond by pointing out that, if there is an interdependence, it is impossible to determine which is dependent on the other.³⁹

6. The last position held by many scholars is that the statement in verse five refers, not to any one particular verse in the Old Testament, but rather to the general tenor or tone of the Old Testament teachings. This view is summed up well by Barnes.⁴⁰

The only solution of the difficulty which seems to me to be at all satisfactory, is to suppose that the apostle, in the remark made here in the form of a quotation, refers to the Old Testament, but that he had not his eye on any particular passage, and did not mean to quote the words literally, but meant to refer to what was current teaching or general spirit of the Old Testament; or that he meant to say that this sentiment was found there, and designed himself to embody the sentiment

in words, and to put it into a condensed form⁴¹

Alford agrees with Barnes on this point.

I own that such a solution does not seem to me wholly satisfactory: still there is nothing improbable in the idea that St. James may have combined the general sense of Scripture on the point of God's jealousy over His people, and instead of the God who dwelt in Israel, may have placed the Holy Spirit who dwelleth in us. ⁴²

The major obstacle to this view is that most scholars, following Lightfoot,⁴³ hold that ἡ γοαὴ in the singular, always has in view a particular Old Testament statement. If this can be shown to be erroneous, the only difficulty with this view would be removed.

TOWARD A POSSIBLE RESOLUTION

It is abundantly clear from the above discussion that it would be presumptuous for even the most qualified of scholars to say that he has totally resolved the problems involved in James 4:5. The best that can be said is that a possible resolution is offered for consideration. This is what is now set forth below.

A. A RESOLUTION TO THE TEXTUAL VARIANT.

The two⁴⁴ readings found in this verse are κατωκισεν (reading #1) and κατωκησεν (reading #2). κατωκισεν is from κατοικισω which means "cause to dwell." κατωκησεν is from κατοικηω which means simply to "dwell." Thus the difference in meaning is that of causation.

Under the first reading the relative pronoun ὃ in the phrase ὃ κατωκισεν ἐν ἡμῖν is read as an accusative neuter singular⁴⁵ receiving the action of κατωκισεν. The subject of the verb then is implied as God. Under the second reading, ὃ is seen as nominative neuter, serving as the subject of the verb κατωκησεν and the spirit is seen as dwelling in the believer on his own initiative.

The significance of this variant is that of helping with the

identification of πνευμα in choosing from the interpretations listed in Exhibit "A". If the property reading is κατωκησεν, then the spirit is seen as taking the initiative in dwelling in us. This reading would then lend substantial support for the interpretation which sees πνευμα as meaning the Holy Spirit, as the initiative is more clearly understood as God's in either interpretation.

If, however, the proper reading is the causative force κατωκησεν, the spirit could be seen equally well as either the Holy Spirit (God causing His Holy Spirit to dwell in us) or the human spirit (God caused the human spirit to dwell in us at creation -- the "breath of life"). The reading we see as original then will aid us in the identification of "spirit," in the interpretation we decide upon.

1. External Evidence.

The two major uncials ξ and B, along with A, support reading #1. This evidence dates to the fourth and fifth centuries and gives us strong Alexandrian text type support. Only one Byzantine text type uncial (049) supports this reading.

Reading #2 has the support of both Alexandrian (L, 33) and Byzantine (K, P, most miniscules) text types, however the earliest manuscript dates from the eighth century (0146). Most versions support this reading, however, the languages of the versions could not easily express the causative idea of reading #1.⁴⁶

Because of the dates of the documents, the concurrence of ξ and B,

and the strong Alexandrian support, the first reading (κατωκλσεν) seems to be favored by the external evidence.

2. Internal Evidence.

First, either reading could have come from the other through iticism. However, the causative form, κατοκλσω, occurs nowhere else in the New Testament, whereas the intransitive form κατοκλεω is found very frequently.⁴⁷ Neither form occurs again in James. It is easy to see how a scribe, intentionally or inadvertantly, could substitute the much more familiar term for the hapax legomenon, especially if he were not fluent in the language.

The intrinsic probabilities⁴⁸ indicate that James most likely intended that πνευμα, represented by the relative pronoun ὃ, was intended to serve as the direct object, thus the causative form would fit the style and logic of James' argument.

Therefore, it seems that the causative form, κατοκλσω, from both internal and external evidence, is the original reading. We therefore read ὃ κατωκλσεν ἐν ἡμιν, with both the 26th edition of the Nestle Text and the 3rd edition of the United Bible Societies Text.

B. A RESOLUTION TO THE QUESTION OF INTERPRETATION.

1. Προς φθονον Ἐπιποθεῖ

A key factor in the interpretation is the application of φθονος modifying the verb ἐπιποθεῖ. Ἐπιποθεῖ is used describing a morally positive longing or yearning in each of its other eight occurrences in the New Testament.⁴⁹ In the canonical portions of the LXX, the term is almost unanimously used with man rather than God as the subject.⁵⁰ It has a positive use in all but one occurrence (Ps. 61:11, LXX) and once is used parallel with ἐπιθυμῶ (Ps. 118:20, LXX).

φθονος, on the other hand is consistently used in a negative, sinful sense, each time it occurs. Trench says of this word, comparing it to ζηλος,

. . . φθονος, incapable of good, is used always and only in an evil signification. . . . He that is conscious of it is conscious of no impulse or longing to raise himself to the level of him whom he envies, but only to depress the envied to his own.⁵¹

In 4:2, James used the term ἐπιθυμῶ.⁵² If verse five is James' own wording, we can see a stylistic element in his use of ἐπιποθεῖ in the same context, similar to the use of the two words in Ps. 118:20 (LXX), both referring to the same kind of longing or desire. James would then use the phrase προς φθονον adverbially⁵³ to clarify any ambiguity which might result because of the normally positive use of the term.

It seems most likely, then, that this phrase indicates an evil longing, or lusting, set in parallel with the use of ἐπιθυμῶ in verse two above.⁵⁴

2. ΠΝΕΥΜΑ

The only other use of πνεύμα by James is in 2:26. The spirit is there given as the vivifying force of the body (σώμα). Two times James uses the term ψυχή (soul),⁵⁵ both times in a context of salvation. An analysis of James usage seems to indicate that his view of man was that the body comes to life when the spirit (πνεύμα) is united with it by God. The resultant person is considered a spiritual entity (ψυχή) which has the potential for salvation. Spirit, then, is that which brings life to the body and results in the spiritual existence of the person (ψυχή).

This occurrence of πνεύμα makes clear sense when understood in this manner. As Sophia Laws has said,

To take το πνεύμα as meaning the human spirit would seem to do most justice to the language, and would accord with the fact that the only other use of πνεύμα in the epistle is in precisely this connection, in ii.26, where πνεύμα is the vivifying force of το σώμα, as works are of faith. If the verse were read as describing the envious desiring of the human spirit, it would compare with other of James's descriptions of man: as ὁ ψυχῶς, uncertain about his requests in prayer (i.6-8), and as a battlefield of conflicting desires (iv.1-3, esp. v.2, ἐπιθυμεῖτε).⁵⁶

3. The Context of the Argument.

The statement in question finds itself in the immediate context of verses 1-10 of chapter 4. The matter under discussion by James is the source of quarrels and conflicts among believers — the cause and cure of human passions.⁵⁷ The interpretation of this statement is best, then, which contributes most to the understanding of this topic.

The style of James has been widely accepted as the rhetorical diatribe,⁵⁸ however this has been disputed.⁵⁹ Whether or not one fully accepts the thesis that the diatribe style is present, one must admit that the movement of James' thought involves rhetorical questions and answers, statements of false concepts followed by their complete demolition. The reader can almost visualize the debate moving back and forth, much like a tennis match, from one side of the court to the other.

In this literary style we find these ten verses. The first five verses state the problem of human passion -- lust, envy, quarreling, wrong motives, friendship with the world. The last five verses present the solution -- God's grace to the humble, submit to God, resist the devil, draw near to God, cleanse your hands, purify your hearts, humble yourselves.

The point of transition is at the beginning of verse 6, and the axis of this movement from problem to solution is the small particle δε. This particle can serve either as an adversative particle, showing contrast to one extent or another, or as a transition of thought not relating any substantial contrast.⁶⁰ An analysis of James use of this particle (see Exhibit "C" below) will indicate that James uses it in the stronger adversative sense nearly twice as often as he does the simple transitional use. In fact, two times he uses δε in the same breath with αλλα (the stronger adversative particle which he uses five times) in such a manner that the two terms could be interchanged without affecting the meaning at all.⁶¹ Thus, James' use of δε is predominantly a strong adversative use, showing a contrast between the preceding and following thoughts.

The statement in verse five is followed by δε, the proposition in verse six that God gives greater grace, and by the quotation of Prov. 3:34. He is

transitioning from the problem to the solution with the use of δε.

The statement προς φθονον ἐπιποθει το πνευμα ὃ κατωκισεν ἐν ἡμιν, then is the capstone of James' statement of the problem of human passion. The interpretation should be consistent with this thought.

If we take the jealous longing to be human passion, and the spirit to be the human spirit, this is most consistent with the context. The statement can then be understood as saying that the human spirit which God placed in us at creation, overflows with envious lusts, just as the Scripture teaches.

C. RESOLUTION OF THE SOURCE OF THE STATEMENT.

Having once determined the interpretation of the statement introduced by ἡ γραφή, we can now proceed to identify the source of the statement as seen by James.

1. The Old Testament As The Source.

The initial question we must address is whether James intended to refer to the Old Testament canon or whether he had in mind some other document.

The term γραφή occurs two other times in James (2:8 & 2:23), each time introducing a direct quotation from the Old Testament. In 2:11 we find a direct quotation from the decalogue introduced by the statement ὁ ἐλπών (he who says), clearly indicating a divine statement from the Torah. In 4:6, the introduction ὁ λό λεγει introduces a direct quotation from Proverbs and ὁ λό links the following to the term γραφή in verse five. Thus, there are four direct quotations from the Old Testament in James other than the statement under consideration.

An analysis of these will show that two of them (2:8 and 4:6) are exact quotations of the LXX, one of which (4:6) deviates from the MT. The other two occurrences deviate slightly from the LXX, but in a manner that does not preclude James' use of the LXX in the quotations. Thus, in the other four Old Testament quotations, it is quite clear that James uses the LXX. As Sophia Laws says,

Where James quotes a passage as γραφή, he quotes from LXX, and he quotes with exactness. A "loose" quotation or a variant translation of the Hebrew would be uncharacteristic of him.⁶²

It is apparent that James intended his audience to view the statement in verse five as Old Testament Scripture, since he introduces it with the formula ἡ γραφή. This, of course, causes the problem because there is no such literal statement in the Old Testament, either MT or LXX, neither in the accepted canon nor the apocrypha.

It is also just as clear that there are numerous passages that convey the concept embodied in the statement.⁶³ This leads us to ask whether James intended us to understand the statement as a direct quotation or simply an expression of the accepted Old Testament doctrine of the nature of man as tending toward evil.

To answer this question, we must look at the term ἡ γραφή as an introductory formula. What did James mean to express by the term ἡ γραφή?

2. The Interpretation of ἡ Γραφή as a Formula

In order to understand whether James intended to convey the impression that he was about to give an exact quotation of a particular statement in the Old Testament, it is necessary to examine the words by which this statement is introduced. In a fresh attempt to examine all the occurrences of the term γραφή in the New Testament, this author has put together the chart shown in Exhibit "B" below. This chart shows all the occurrences of the term in the New Testament, identified as to whether it is singular or plural, articular or anarthrous, and whether the reference is to a specific Old

Testament statement or to the general tenor of the Old Testament teachings. From this chart can be drawn several conclusions.

(a) The Use of the Article with ἡ γραφή.

The presence or absence of the definite article is not conclusive regarding the question about whether the term γραφή refers to the Old Testament in general, or to a specific Old Testament statement. There are six occurrences of the anarthrous use of the term. Four of these (John 19:37; Romans. 1:2, 16:26; and II Timothy 3:16) have attributive adjectives giving them definite character. The other anarthrous uses of γραφή are in I Peter 2:6 & II Peter 1:20. The first is used with the verb περιεχω (to contain) which makes the term γραφή refer to the body of literature, and is followed by specific references to at least 16 distinct passages in the Old Testament. The second occurrence uses the term in the genitive case (genitive of description) identifying προφητεία, which has the adjective πάσα making γραφή definite also.

Thus, all uses are of a definite nature. The articular or anarthrous nature of the use of the term will not aid us in this determination.

(b) The Use of the Plural αἱ Γραφαί.

The use of the plural αἱ γραφαί, always refers to the general body of literature of the Old Testament or a major portion of it. It is once followed by a specific quotation (Matt. 21:42), but it is clear even in this case that the intent is to reference the corpus of the Old Testament documents.

(c) The Use of the Singular of ἡ γραφή.

It has been generally thought by commentators that the use of ἡ γραφή in the singular always indicates that the author is referring to a specific statement in one of the Old Testament documents. Most commentators defer to the analysis of J. B. Lightfoot⁶⁴ in his note on Galatians 3:22. This conclusion, however, seems to rest on the assumption that one can find a statement in the Old Testament resembling the content of the New Testament passage and then impute this passage into the mind of the author of the New Testament document. This imputation is not always legitimate, as can be seen by the great number of Old Testament passages suggested by commentators to "fit" the passage under consideration. The New Testament author could not have had all of the various Old Testament passages in mind and still be referring to only one particular passage. If indeed he did have all of them in mind, then is it fair to say that ἡ γραφή in the singular always refers to one particular Old Testament statement? It seems to this author that this is expecting too much of the New Testament writers and is forcing one interpretation on all occurrences of a multi-faceted expression.

An examination of all the occurrences of ἡ γραφή in the singular, as depicted in Exhibit "B", indicates that in at least 20 instances there is no question that a specific Old Testament statement is in mind. Most of them actually give the statement following ἡ γραφή. However, there are at least ten occurrences in which, to one degree or another, the New Testament context cannot be identified with one particular Old Testament statement exclusively. These can be classified into four groups.

- (i) The first group would be those where it is not possible to make a clear determination as to a specific Old Testament quotation. John 7:38 and James

4:5 would fit this category.

(ii) The second category would be those which may refer both to a specific Old Testament statement and to the general tenor of the Old Testament as a whole. John 10:35 gives Jesus statement that Scripture (ἡ γραφή) cannot be broken as a parenthetical statement following the quotation of Psalm 82:6. The immediate application is, of course, to this particular Psalm. However, it seems equally clear that the implication is that Jesus is referring to the Old Testament corpus as unbreakable. A dual meaning here seems most acceptable for ἡ γραφή, one of which goes beyond the limitations imposed by the idea that ἡ γραφή means only one specific statement.

(iii) The third category would be the occurrences where it is more likely that the general tone of the Old Testament content is meant more than a specific Old Testament statement. Three occurrences would fit this category: John 17:12; Galations 3:22; and I Peter 2:6.

In John 13:18 Jesus actually quotes Psalm 41:9 referring to the betrayal of Judas. In 17:12 however, a different context, he refers to the betrayal but does not give a specific statement from the Old Testament after ἡ γραφή. A quick check of commentators on this verse will give one a half dozen different Old Testament passages that may be referenced, one of which is Psalm 41:9. The statement, allowed to stand in its most natural meaning, could refer to any one of several verses, or all of them, giving a reference to the general tone of the Old Testament. This latter would allow ἡ γραφή πληρωθήν to include the entire verse as fulfilling Scripture, rather than only the second part about the son of perdition.

In Galatians 3:22 we find the occurrences about which even Lightfoot agrees that, on first glance, appears to be "alluding here rather to the general tenour of Scripture than to any special text."⁶⁵ The context of the discussion is the function of the law as our schoolmaster to bring us to faith. The references to law, all commentators agree, refer to the general content of the Torah, the Old Testament books containing the moral, legal and ceremonial regulations. In the general flow of Paul's thought he says that the Scripture (ἡ γραφή) has shut up all men under sin. One can substitute the word law (ὁ νόμος) for Scripture (ἡ γραφή) in this verse and get the complete meaning without the least bit of hesitation. Therefore, it seems most natural to consider ἡ γραφή here as synonymous with ὁ νόμος.⁶⁶ They are one and the same. The law refers to the collective content of the Torah and so does the "Scripture." It is only when one imposes a more restricted meaning on the expression and makes it say something other than the natural flow of thought that it can mean a single particular Old Testament statement.

I Peter 2:6 combines the use of γραφή with the verb περιεχω, followed by a rapid succession of quotations of, and allusions to, the Old Testament. If we hold that ἡ γραφή always refers to a specific Old Testament statement, then only the balance of verse six, a quotation of Isaiah 28:16, can be meant. However, the verb περιεχω (to contain), when used referring to a document, seems to have in mind the whole document. The document referred to here is the Scripture (γραφή). In that Scripture (ἐν γραφή) is the content that follows. We then see a rapid succession of quotations and allusions to at least 15 different passages in at least four different books of the Old Testament. These two points, combined with the lack of a definite

article with γραφή, build a strong case for understanding γραφή, in this instance, as referring to a corpus of literature rather than one specific Old Testament statement.

(iv) The fourth category of the singular form of the term used in a general sense is that of unquestionable (in this author's mind) reference to the Old Testament as a whole. Of these there are five (John 2:22; 7:42; 20:9; II Tim. 3:16; and II Peter 1:20).

In John 2:22 the apostle says that after the resurrection the disciples believed the Scripture (τῆ γραφῆ) and the word which Jesus had spoken. The only actual statement from Scripture in the context is Psalm 69:9, yet most commentators agree that the reference is to Scripture describing the resurrection. There is no clue given here, contextually, as to which particular Old Testament statement is intended. Various passages have been proposed (Ps. 16:10; Ps. 68:18; Hosea 4:2; Ps. 110; Isa. 53; Zech. 9:9-10; Isa. 9 & 11). The statement gives one the impression (if one can free himself from Lightfoot's conclusions) that the general tone of the Old Testament regarding the messiah, is intended. As C. K. Barrett says, "Perhaps John means that the Old Testament in a general way predicts the vindication of the messiah."⁶⁷

Commenting on this verse, Philip Schaff goes so far as to say,

"The singular ἡ γραφή indicates the unity and harmony of the canonical books from Genesis to Malachi, which, considering the great numbers of authors, the long period of time, and the variety of circumstances in and under which they were composed, is a strong evidence of their divine origin."⁶⁸

Is it fair to impose upon the mind of the Apostle the necessity of a particular Old Testament statement, when there are so many to chose from

and when the sense of the passage in question better fits the thought of the combined force of the Old Testament picture of the life, death, resurrection and glorification of messiah?

Even stronger in its connotation of the Old Testament corpus is the reference to ἡ γραφή in John 7:42. With the singular form of ἡ γραφή is given two different statements, one about the parentage of messiah and one about his birth place. There are so many references to these truths scattered throughout the Old Testament (II Sam. 7:12, 13; Ps. 132:11; Isa. 11:1; Jer. 23:5; Mic. 5:2; I Sam. 17:15; Ps. 89:3-4; et al) that, if one particular statement were intended as an example, it would almost be incumbent upon the speakers to give some indication of which one is intended. Yet none is given. Add to this that two different concepts occur which are never found together in any Old Testament passage, both combined under the introduction of the singular ἡ γραφή, and it is almost impossible to insist that the speakers had in mind one, and only one, Old Testament statement.

Regarding John 20:9, the arguments given for John 2:22 can be equally applied. The bodily resurrection is intended in both verses and neither give specific guidance regarding which statements are intended. If in John 2:22 ἡ γραφή is intended to reference the Old Testament corpus, then so does this verse.

The use of the singular ἡ γραφή in II Tim. 3:16 is so widely accepted as referencing the entire Old Testament corpus that no commentator consulted by this author even ventured to identify ἡ γραφή as anything less than the entire canon as understood by the apostle Paul. Verse 16 is said to be a parallel expression of verse 15, and 16 "is best taken as a repetition and

expansion of that which has just preceded"⁶⁹ In verse 15 the "sacred writings" (ἅγια γράμματα) is in the plural and refers to the collection of Old Testament books used in Timothy's instruction. Verse 16, then, uses the singular, ἡ γραφή, as synonymous with the plural, γράμματα, referring to the Old Testament corpus as a whole.

As Van Oosterzee says, ". . . it is not to be doubted a moment that the apostle is speaking decidedly and exclusively of the γράφη of the Old Covenant, as of a well-completed whole."⁷⁰

The last occurrence of ἡ γραφή in the sense of the entire Old Testament corpus is found in II Peter 1:20. The author is stressing the uniqueness of the Old Testament prophecies and says that every prophesy of Scripture (πάσα προφητεία γραφή) is not subject to independent interpretation. The term γράφη is here found in the genitive of description, identifying the prophesy referred to as that contained in the Old Testament corpus. The singular usage is undoubtedly referring, not to one particular portion or prophetic statement, but to the body of literature in which each prophesy is found. Thus the singular sees the Old Testament documents as a unified entity.⁷¹

From the foregoing analysis, it seems quite clear that, although the use of the plural of γράφη always refers to the Old Testament corpus as a whole and not to any particular statement, the opposite is not true of the singular. The singular usually refers to a particular Old Testament statement, but in several instances is more naturally understood as meaning the general body of Old Testament literature. In at least five of these occurrences, to interpret them in any other way would be to force upon them a meaning inconsistent

with the context and be unfair to the author.

Thus, it cannot be said that, in James 4:5, the use of the singular term ἡ γραφή must mean a particular Old Testament statement.⁷² It can rather be understood quite naturally as referring to the general tenor of the Old Testament doctrine of man and his evil desires.⁷³

CONCLUSION

The resolution of the problems involved in James 4:5, then, can be seen as follows:

A. The meaning that seems most natural for the statement in 4:5b is that the human spirit, which God implanted in man at creation, is evil by nature and is continually lusting enviously.

B. The Scripture in the mind of James is not one particular statement, for which we would look unsuccessfully, but rather the general teaching about the nature of man found throughout the entire Old Testament canon.

C. An expanded paraphrase of James 4:5, with this understanding, would read as follows:

Or do you believers consider that in vain or in error the entire Old Testament Scriptures teach consistently throughout that the human nature which God implanted in us at creation, now fallen because of Adam's sin, is continually striving and lusting in an evil, selfish manner?

Then, when the hour is darkest because of James' irrefutable argument, the glorious light breaks through in verse six. "Don't give up hope!" he says, "God gives greater grace! We can be victorious. We can be more than conquerors through the power available to us in God through the blood of Messiah Jesus!!"

PRAISE HIS NAME!!

EXHIBIT "A"

Visual Breakdown of Various Interpretations of James 4:5b

The phrase Προς φθονον ἐπιποθει το πνευμα ὃ κατῴκησεν ἐν ἡμιν has been interpreted many different ways. The various interpretations can be categorized into four major interpretations. These interpretations are visually described below.

	SPIRIT AS SUBJECT	SPIRIT AS OBJECT
SPIRIT IS HUMAN	<u>Interpretation #2</u> The Human spirit experiences evil desires as a result of the fallen nature	<u>Interpretation #1</u> God longs for the human spirit to be loyal to Him in worship and fellowship
SPIRIT IS DIVINE	<u>Interpretation #3a</u> The Spirit is the Holy Spirit and He longs for the loyalty and fidelity of Christians in whom He dwells	<u>Interpretation #3b</u> The Spirit is the Holy Spirit and God the Father longs for the Holy Spirit who dwells in Christians

EXHIBIT "B"

Occurrences of ἡ γραφή

	<u>Singular</u>		<u>Plural</u>	
	<u>Specific Statement</u>	<u>General Content</u>	<u>Specific Statement</u>	<u>General Content</u>
Matthew				21:42(J) (a) 22:29(J) (a) 26:54(J) (a) 26:56(J) (a)
Mark	12:10(J) (a) 15:28(9) (a)			12:24(J) (a) 14:49(J) (a)
Luke	4:21(J) (a)			24:27(a) 24:32(a) 24:45(a)
John	13:18(J) (a) 19:24(a) 19:28(J) (3) (a) 19:37(c) 19:36(a)	2:22(a) 7:38(J) (1) (a) 7:42(1) (8) (a) 10:35(2) (a) 17:12(J) (2) (a) 20:9(a)		5:39(J) (a)
Acts	8:32(a) 8:35(a) 1:16(1) (a)			17:2(a) 17:11(a) 18:24(a) 18:28(a)
Romans	4:3(a) 9:17(a) 10:11(a) 11:2(a)			1:2(c) 15:4(a) 16:26(c)
I Cor.				5:3(a) 15:4(a)
Galations	3:8(a) 4:30(a)	3:22(4) (a)		
I Timothy	5:18(5) (a)	3:16(6) (c)		
James	2:8(a) 2:23(a)	4:5(?) (a)		
I Peter		2:6(7) (b)		
II Peter		1:20(b)		3:16(a)

NOTES FOR EXHIBIT "B"

- (a) ἡ γραφή has a definite article.
- (b) ἡ γραφή does not have a definite article.
- (c) ἡ γραφή does not have a definite article but has an attributive adjective which makes ἡ γραφή definite.
- (J) Indicates that this occurrence of the term is found on the lips of Jesus.
- (1) This occurrence may refer to specific Old Testament statements or may refer to the general tone or content of the Old Testament.
- (2) This occurrence seems to refer to both a specific Old Testament statement and the general content of the Old Testament.
- (3) This occurrence refers to a specific Old Testament statement but does not attempt to quote it.
- (4) I disagree with Lightfoot (see his note on Galatians 3:22) that ἡ γραφή here must refer to a specific Scripture passage. ἡ γραφή here seems more to be synonymous with ὁ νόμος, referring specifically to the Torah but also, by implication to all the Old Testament writings. (cf. John 10:34-35 for similar use.)
- (5) This occurrence may possibly also refer to a saying of Jesus in "Q" or Luke, referring to the Gospel, "Q", or to the words of Jesus as ἡ γραφή.
- (6) The proximity of ἕρα γραμματα in verse 15 seems to give the impression that the same document(s) are in the mind of the writer. (cf. Walter Lock, ICC, p. 110)
- (7) This interpretation is debated. However, because of (a) the lack of the definite article, (b) the use of the term περὶ ὅλης, and (c) the rapid succession of several quotations, I take it to refer to the Old Testament as a whole. (cf. J. H. A. Hort, Expositor's Greek Testament)
- (8) In this verse Jesus is making a parenthetical statement, giving a principle that applies to this particular verse quoted, but that is also applicable to all of the Old Testament. Thus, ἡ γραφή carries here a reference to the entire Old Testament canon.
- (9) This verse is disputed based on the best textual evidence and may not be a valid inclusion for statistical tabulation.

EXHIBIT "C"

OCCURRENCES OF THE PARTICLE ΔΕ IN THE EPISTLE OF JAMES

Strongly Adversative	Mildly Adversative	Transitional
1:14	1:6	1:4
1:25	1:10	1:5
2:6	1:13	1:9
2:9	2:2	1:15
2:10	3:8	1:19
2:11b		1:22
2:14		2:3
2:16b		2:11a
2:20		2:16a
3:14		2:23
3:17		2:25
4:6a		3:3
4:6b		3:18
4:7		5:12a
4:11		
4:12		
4:16		
5:12b		
TOTALS 18	5	14

Occurrences of ἀλλὰ in the Epistle of James

1:25
1:26
2:18
3:15
4:11

ENDNOTES

¹John Calvin, Commentaries on the Catholic Epistles, John Owen, translator (Edinburgh: Calvin Translation Society, 1855), p. 332.

²Albert Barnes, Notes, Explanatory and Practical on the General Epistles of James, Peter, John & Jude (New York: Harper & Brothers, Publishers, 1855), p. 81.

³J. P. Lange, The General Epistle of James: Commentary on the Holy Scriptures, Critical, Doctrinal, and Homiletical, Vol. 12, J. P. Lange, ed., (Grand Rapids, Michigan: Zondervan Publishing House, n.d.), p. 115.

⁴Alfred Plummer, The Expositors Bible: The General Epistles of St. James and St. Jude (Cincinnati, Ohio: Jennings & Graham, n.d.), p. 233.

⁵Richard Chenevix Trench, Synonyms of the New Testament (Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1880), p. 86-90.

⁶Burton Scott Easton, The Epistle of James: The Interpreters Bible, Vol. 12, George Arthur Buttrick, et al., eds. (Nashville: Abingdon Press, 1957), p. 56.

⁷A. T. Robertson, Studies in the Epistle of James (Nashville: Broadman Press, n.d.), p. 151.

⁸Henry Alford, The Greek Testament, Vol. 4 (London: 1849), p. 315.

⁹Martin Dibelius, Der Brief des Jakobus: Kritisch-Exegetischer Kommentar über das Neue Testament (Göttingen: Vandenhoeck & Ruprecht, 1959), p. 203.

**Other scholars who hold this interpretation are Wiesinger, Thiele, Oecumenius (Alford, op.cit. p. 312), Bo Riecke (The Anchor Bible: The Epistles of James, Peter, and Jude, Garden City, New Jersey: Doubleday & Company, Inc., 1964, p. 44), James Hardy Ropes (A Critical and Exegetical Commentary on the Epistle of James: The International Critical Commentary on the Holy Scriptures of the Old and New Testaments, Francis Brown and Alfred Plummer, eds., New York: Charles Scribner's Sons, 1916, p. 261.), C. Leslie Mitton (The Epistle of James, Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1966, p. 155), William Arndt & F. Wilbur Gingrich (A Greek-English Lexicon of the New Testament and Other Early Christian Literature, Chicago: University of Chicago Press, 1957, p. 297), and Otto Michel (in Theological Dictionary of the New Testament, Vol. V, Gerhard Friedrich, ed., Geoffrey W. Bromily, translator, Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1967, p. 156).

¹⁰"Lust" is not the most natural meaning of ἐπιλοθῆω but,

modified by προς φθονον, may have this sense in this context.

¹¹Albert Barnes, Op. Cit., p. 71.

¹²Others who hold this interpretation are Hottinger, Laurentius, Grotius (Henry Alford, Op. Cit., p. 315.), B. H. Carrol (An Interpretation of the English Bible: James, 1 & 2 Thessalonians, 1 & 2 Corinthians, J. B. Cranfill, ed., Nashville: Broadman Press, 1913, p. 42-43), and James Adamson (The Epistle of James: The New International Commentary on the New Testament, F. F. Bruce, ed., Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1976, p. 173). See especially the excellent article by Sophia Laws "Does the Scripture Speak in Vain? A Reconsideration of James IV. 5," p. 215, New Testament Studies, Vol. 20, pp. 210-215, and her recent commentary (A Commentary on the Epistle of James, San Francisco: Harper & Row, Publishers, 1980).

¹³John Wesley, Explanatory Notes Upon the New Testament (Naperville, Ill.: Alec R. Allenson, Inc., n.d.), p. 866.

¹⁴Henry Alford, Op. Cit., p. 315.

¹⁵Other translations giving this sense include NEB, KJV and the New American Bible. The RV also seems to present this interpretation.

¹⁶John Calvin, Op. Cit., p. 332.

¹⁷Henry Alford, op. cit.

¹⁸J. P. Lange, Op. Cit., p. 116.

¹⁹R. C. H. Lenski, The Interpretation of the Epistle of James (Minneapolis, Minnesota: Augsburg Publishing House, 1966, p. 630).

²⁰Alfred Plummer, op. cit., p. 234.

²¹Others who hold this interpretation include Bede, Witsius, Wolf, Pareus, DeWette, Schneckenburger, Tirinus, Menochius, Cajetan (see also Alford, op. cit.), Bruckner (Joh. Ed. Huther, Critical and Exegetical Handbook to the General Epistles of James, Peter, John, and Jude, New York: Funk & Wagnalls, 1887, p. 132), Alexander Ross (The Epistles of James and John: The New International Commentary on the New Testament, Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1954, p. 78), E. H. Plumptre ("The General Epistle of St. James," in The Cambridge Bible for Schools and Colleges, J. J. S. Perowne, ed., Cambridge: The University Press, 1884, p. 95), W. E. Oesterley ("The General Epistle of James," in The Expositors Greek Testament, Vol. IV. W. Robertson Nicoll, ed., Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, n.d., p. 459), D. Edmond Hiebert (The Epistle of James: Tests of a Living Faith, Chicago: Moody Press, 1979), and H. A. Ironsides (Expository Notes on the Epistles of James and Peter, Neptune, New Jersey: Loizeaux Brothers, Inc., 1947).

²²So also read Weymouth, Jerusalem Bible, Amplified Bible, ASV and the Living Bible.

²³Charles B. Williams' translation also conveys this interpretation.

²⁴Regarding which see my discussion below on the use of ἡ γραφή in the New Testament.

²⁵James Hardy Ropes, op. cit., p. 262.

²⁶James B. Adamson, Op. Cit., p. 171.

²⁷Others who hold this view are A. T. Robertson (Op. Cit., p. 131, one of two choices), Plummer (Op. Cit., p. 233), Carroll (Op. Cit., p. 42), Hofmann and Weiss (James Hardy Ropes, Op. Cit., p. 262).

²⁸Joh. Ed. Huther, Op. Cit., p. 133.

²⁹Burton Scott Easton, Op. Cit., p. 56.

³⁰Martin Dibelius, Op. Cit., p. 203-204.

³¹James B. Adamson, Op. Cit., p. 171.

³²Passages that have been suggested for the source of this statement are: Gen. 4:3,5,7; 6:3-5; 8:21; Ex. 20:5; Num. 35:34; Deut. 5:9; 11:29; 32:10,19,21; Psalm 37:1; 41:3(LXX); 73:3; 83:3(LXX); 87:1; 119:20; 132:12,13; Prov. 21:10; Song of Solomon 8:6; Isa. 54:7; 63:8-11; Ezek. 36:27; Hosea 1:2,5; and Wisdom of Solomon 6:12.

³³Sophia Laws, "Does The Scripture Speak in Vain? . . .", Op. Cit., p. 210-215.

³⁴Sophia Laws, A Commentary on the Epistle of James, Op. Cit., p. 179.

³⁵Others who hold this position include Ropes (Op. Cit., p. 262), Lange (Op. Cit., p. 116), LeClerc, Engelhardt, Rauch, (Joh. Ed. Huther, Op. Cit., p. 131), Beza, and Erasmus, (Henry Alford, Op. Cit., p. 314). See Alford for a more detailed analysis.

³⁶Henry Alford, Op. Cit.

³⁷Werner George Kummel, Introduction to the New Testament, A. J. Mattill, translator, (New York: Abingdon Press, 1966), p. 289-91.

³⁸Donald Guthrie, New Testament Introduction: Hebrews to Revelation, Vol. III (Chicago: Intersity Press, 1967), p. 76-77.

³⁹See also the views of Sembler and Gabler, (Henry Alford, Op. Cit.) and W. E. Oesterley (Op. Cit., p. 459).

⁴⁰Others who hold this position include Ross (Op. Cit., p. 77), Plumptre, (Op. Cit., p. 91), Blackman (E. C. Blackman, "The Epistle of James," Torch Bible Commentaries, John Marsh, et al, eds., New York: MacMillan Company, 1957, p. 129), Wesley (Op. Cit.), Mitton (Op. Cit., p. 154), A. F. Harper ("The General Epistle of James," Beacon Bible Commentary, A. F. Harper, et al, eds., Kansas City, Missouri: Beacon Hill Press, 1967, p. 231), Gottlob Schrenk (in Theological Dictionary of the New Testament, Vol. I, Gerhard Kittel, ed., Geoffrey W. Bromiley, translator, Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1964, p. 753), and Knowling (James Hardy Ropes, Op. Cit., p. 262). A. T. Robertson holds this as a possible option (Op. Cit., p. 151) and Sophia Laws seems to have adopted this view (Commentary, Op. Cit., p. 179).

⁴¹Albert Barnes, Op. Cit., p. 70-71.

⁴²Henry Alford, Op. Cit., p. 314)

⁴³J. B. Lightfoot, The Epistle of St. Paul to the Galatians (Grand Rapids, Michigan: Zondervan Publishing House, n.d.), p. 147-48.

⁴⁴The reading κατωκηλευεν is a variant spelling of κατωκηρσεω and can be explained due to iticism. Evidence for this variant should be considered as evidence for κατωκηρσεω.

⁴⁵H. E. Dana & Julius R. Mantey, A Manual Grammar of the Greek New Testament, New York: The MacMillan Company, 1955), p. 125.

⁴⁶Bruce M. Metzger, (A Textual Commentary on the Greek New Testament, New York: United Bible Societies, 1971), p. 683.

⁴⁷Found 47 times in the Textus Receptus, 45 times in Wescott & Hort Text.

⁴⁸See the discussion below on James' use of πνευμα.

⁴⁹Rom. 1:11; II Cor. 5:2, 9:14; Phil. 1:8, 2:26; I Thes. 3:6; II Tim. 1:4; I Pet. 2:2.

⁵⁰The one exception seems to be Jer. 13:14.

⁵¹Richard Chenevix Trench, Op. Cit., p. 89-90.

⁵²Only here in James.

⁵³A. T. Robertson, (A Grammar of the Greek New Testament in the Light of Historical Research, Nashville, Tenn.: Broadman Press, 1934), p. 626.

⁵⁴See also Sophia Laws' article, "Does the Scripture Speak in Vain? . . .", Op. Cit.

- ⁵⁵James 1:21, 5:20.
- ⁵⁶Sophia Laws, Op. Cit., p. 213.
- ⁵⁷Donald Guthrie, Op. Cit., p. 93.
- ⁵⁸James Hardy Ropes, Op. Cit., p. 10-18; Also, E. C. Blackman, Op. Cit., p. 23-24.
- ⁵⁹Donald Guthrie, Op. Cit., p. 89-90.
- ⁶⁰H. E. Dana & Julius Mantey, Op. Cit., p. 244.
- ⁶¹These occurrences are James 1:25 and 4:11.
- ⁶²Sophia Laws, Op. Cit. See her article (p. 213) for a full discussion of this analysis.
- ⁶³Passages that have been suggested for the source of this statement are: Gen. 4:3,5,7; 6:3-5; 8:21; Ex. 20:5; Num. 35:34; Deut. 5:9; 11:29; 32:10,19,21; Psalm 37:1; 41:3; 73:3; 83:3; 87:1; 119:20; 132:12,13; Prov. 21:10; Song of Solomon 8:6; Isa. 54:7; 63:8-11; Ezek. 36:27; Hosea 1:2,5; and Wisdom of Solomon 6:12. Some of these passages would be appropriate only for one of the suggested interpretations, but they are presented here to show the vast number of passages that have been suggested for all interpretations.
- ⁶⁴J. B. Lightfoot, Op. Cit., p. 147-148.
- ⁶⁵Ibid., p. 147.
- ⁶⁶For other uses of γραφή as synonymous with νομός, cf. Gottlob Schrenk, Op. Cit., p. 754.
- ⁶⁷C. K. Barrett, (The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text, London: SPCK, 1967), p. 168.
- ⁶⁸Philip Schaff, translator's notes (The Epistle General of James: Commentary on the Holy Scriptures, Critical, Doctrinal and Homiletical, Vol. 12, J. P. Lange, ed., Grand Rapids, Michigan: Zondervan Publishing House, n.d.), p. 118.
- ⁶⁹Newport J. D. White (The First and Second Epistles to Timothy: The Expositors Greek Testament, W. Robertson Nicoll, ed., Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, n.d.), p. 175.
- ⁷⁰J. J. Van Oosterzee (The Two Epistles of Paul to Timothy: Commentary on the Holy Scriptures, Critical, Doctrinal and Homiletical, Vol. 11, J. P. Lange, ed., Grand Rapids, Michigan: Zondervan Publishing House, n.d.), p. 109.

⁷¹G. F. C. Fronmuller (The Epistles General of Peter: Commentary on the Holy Scriptures, Critical, Doctrinal and Homiletical, Vol. 12, J. P. Lange, ed., Grand Rapids, Michigan: Zondervan Publishing House, n.d.), p. 21

⁷²Gotlob Schrenk, Op. Cit., p. 753.

⁷³See also the discussion on the dual use of the singular η γραφή in Arndt & Gingrich, p. 165.

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