

C. Jas bro of X.

Eusebius speaks of him as author. Many others after. What is meaning of brethren of X.

1. Means natural sons of Joe and Mary after X born. View from 4th c on. Not much before that. Natural inference from Mt 1:25. Against view is action of brethren in Mt 12:46; Jn 7:3-5 which makes it appear brethren older not younger. Against is question why Mary comitted to Jn son of Zebedee. Ans-bec he was believer. Other brethren prob not at cross.
 2. Brethren were sons of Joe before marriage to Mary. Ex Grk favors. Apocryphal gospels support, Camb Bib, 17. Favorite view in 2-4th centuries. Supported by fact that it does no violence to meaning of word brethren and yet preserves Mary's position.
 3. Cousins. That is brethren were sons of wife of Clopas who is sister of Mary. This also equates Jas brother and author with Jas son of Alphaeus. Strains brother. Inconceivable that ^{James} 1 of 12 was unbeliever which would be nec if Alphaeus and writer same. Ex Grk xii
- Views 1 and 2 most widely accepted.

III. Addressees.

12 tribes scattered abroad. Most widely addressed letter in NT. 1 Peter nearest. Jas limited to Xns, 2:1,7; 5:7.

1. Limited to ch in Judea. Bec Jas evidently never left Jerus.
2. Limited to eastern dispersion, Syria and Babylonia.
3. Includes all dispersion with scenes drawn from Jas' knowledge of churches at Jerus but warning all who had become Xns. Sent to centers of dispersion

IV. Date.

Arguments for early date.

1. No ref to controversy of circ. Thus before 50.
2. Synagogue in 2:1.
3. Ref in 2:15-18 may be to Acts 11 (about 44) and thus puts book bet 44 and council in 50-51.
4. Primitive character of persecutions, 2:6 (such type as in this vs in Pal only before 70 not after 27 Apr 18.

I. Authenticity.

- A. External. Not without some doubt, the 1st mention by Eusebius. Omitted by Muratorian. Origen includes and many others after him. Doubt has arisen bec of omission from Eus to Origen. However, allusions and traces of it in that period. Traces in Clement Ep to Corin. 95 A.D. Hermas. Baranabas, Polycarp, 155; Ignatius, 115. Really not
- B. Internal. / many weaknesses in exte evid.

Very strong. Assume for mement the author was Jas bro. Topics in book are those which might be referred to bishop of Jerus.

2. Evidence of OT saturation. Wisdom lit, doom of proud, poverty, etc.
3. Style is that of bishop of Jerus. Just says what he has to say etc.

II. Authorship.

A. James son of Zebedee, bro of Jn. Commonly dismissed as without authority.

1. Supported by Styiac, Peshito version, 5-8cen. has superscription Jas Apostle.
2. Supported by supposition that inconceivable that a son of thunder wouldn't write a book.
3. Supported by similarities in Jas to Jn Bapt teaching; so author must have been one who heard Jn Bap. Ex Bib has list, 7.
4. Similarities to Sermon Mt supports idea apostle was writer.
- None of these really support. 2,3,4 very light.

B. Jas son of Alphaeus. Some have made this Jas same as Jas bro of X. This supported by supposing that Clopas in Jn 19:25 is akin to Alphaeus. Possible but would same person be known by 2 names in same company of disciples? Supported by idea that Mary wife of Clopas same as Mary mother of Joses, Mk 15:47; 16:1; Lk 24:10, mother of Jas less, Mk 15:40 and these are called brethren of Lord, Mk 6:3 tho really cousins. This view supported by those who want to make brethren of X cousins. Make author Jas son of Alphaeus who is cousin of X.

Ans-mother's sister, Jn 19:25 is prob Salame of Mt 27:56; Mk 15:40. Also brethren of Lord were unbel, but if Jas Alphaeus 1 of disc he had

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no X.*

V. Life of James.

A. Childhood. In home with Jesus. Lots of things must have come back when converted. From Lk 1 see pious home. Knowledge of OT. Note Jas 1:5,3:15; reverence for law, poor, poetical expression in epis.

B. During X's ministry. Jesus began to be separated from family early, Jn 2:12. Rejected in Nazareth, Lk 4:31. Note completeness of it, Mk 3:32ff. Note Mk 6:4. Jn 7:2-10. Impf in v 5--persistent unbelief of family.

C. Conversion. Xn in Acts 1:14. X appeared to Jas, 1 Cor 15:7. This evidently was time of conversion. Note how quickly Jas recd by brethren esp in Jerus so that immediately he becomes recognized head of ch. Eusebius says he was the "first to be entrusted with the throne of the ch in Jerus."

D. Work. Head of Jerus ch. Note Acts 12:17; 15:13,21. Gal 2:9; Acts 21:18.

E. Life. Eusebius says ascetic--no wine, no meat eater, no razor, no bath, etc. Nazarite from birth. Always in temple praying for sins of his people so knees became hard like camel's.

F. Death. Scribes and Pharisees took him to pinnacle of temple, flung Jas down when he refused to dissuade the people from following Jesus. High as horse on Magnolia Bldg. 450'. Didn't die so stoned him. Jas prayed for their forgiveness. Then priest took a club and beat him to death.

Thruout notes I refer to Ex Grk and Ex Bible and really mean Camb Grk and Camb ^{ib}

Introductory material to James

4 James' in NT (1) son of Zebedee, Matt 4:21. (2) son of Alphaeus, Mt 10:3 prob same as James little of less, Mk 15:40; (3) father of Judas not Isariot, Lk 6:16; (4) Lord's brother, Mt 13:55; Gal 1:19. (2) and (3) practically unknown and unlikely as authors. (1) martyred in 44 and unlikely to have written an encyclical letter before this. Unbeliever, Jn 7:3 until res, 1 Cor 15:7. Then in Acts 1:15-25; Gal 1:18; Acts 12:17; 15:13; Gal 2:1,9,10; Acts 21:18-25. Eusebius says he was cast from pinnacle of temple and then beaten to death with club.

We know there were Jews in many parts of civilized world from number of synagogues mentioned in Acts. Many on Pentecost took gospel back with them. James prob intended his epistle for all Xn Jews everywhere. Maybe especially the Eastern Dispersion and Peter to Western one. Mayor. Xn in trial from persecutions and affliction from rich. Spiritual state was low, strife, bad speech, no conduct to correspond with doctrine. Early date. Josephus says James died 62-3 and there is no reference to fall of Jerus. Little organization seen. Doctrine seems early. Prob 45-48 A.D. Readers of poorer classes subject to oppression of non-Xn employers. Tempted to court favor of rich. James denounces that and rich too. Xns shouldn't hate their oppressors either. Judge at door. 2nd background matter--Xns had become a relatively separate community and were assuming role of teachers. Assembly not yet organized. Too much liberty and no practice to conform with doctrine.

DOCTRINE OF GOD

Favorite expression is o kurios, 4:15; 5:11,12.

Lord of Sabaoth, 5:4. 3x term Father is applied to God--our God and Father, 1:27; the Lord and Father, 3:9; Father of lights, 1:17. (Creator of heavenly bodies).

God is giver--of wisdom, 1:5; of good gifts; and all moral evil foreign to His nature, 1:13-18.

OT ideas of jealousy of God and divine judgment prominent.

4:4--friend of world is enmity with God bec He wants no partial allegiance. God requires undivided heart.

He will severely judge oppression and injustice and is merciful to the humble, 5:11

In this there seems to be a reflection of Jesus' teaching of God as ungrudging giver, Mt 5:43-48; Mk 10:18.

Man created in image of God, 3:9 and this basis for not cursing enemies, since reverence due to all men bec in image of God.

JAMES' DOCTRINE OF THE WORD OF GOD

I. James' Attitude toward the Word

A. The genesis of his attitude. From Jewish background of godly Jewish home.

To such a quote from Bible meant everything. Cf godliness of Mary as exhibited in NT, Lk 1:46-55. Hymn modeled on OT Psalms esp song of Hannah, 1 Sam 2:1-10. "From childhood the Jews knew many of the O.T. lyrics by heart; and, just as our own poor, who know no literature but the Bible, easily fall into biblical language in times of special joy or sorrow, so Mary would naturally fall back on the familiar expressions of Jewish Scripture in this moment of intense exultation." Plummer, Luke ICC, 30. There are 15 discernible Script quotes in magnificat. James never proves the inspiration of Word (as none of Writers do) but simply assumes.

B. The evidence of his attitude.

1. The importance of the Word. Do not speak in vain, 4:5, but are authoritative, 4:6. Uses a passage to authenticate his message.
2. The effect of the Word. It is means of regeneration, 1:18 and is implanted to save the soul, 1:21.
In Xn life it is guide, 2:8.
To Xn it is guide by showing up faults and unveiling men as they ought to be, 1:23-25. Consequently it is to be "carefully gazed at", 1:25, recd with meekness, 1:21 and be carried out with diligence, 1:22.

II. James' Use of the Word.

5 chpts and 108 verses. He refers or alludes to Gen, Ex, Lev, Numb, Deut, Josh, 1 Kg, Job, Psa, Prov, Eccl, Isa, Jer, Ezek, Dan, Hos, Joel, Amos, Jonah, Micah, Zech, Mal--Mayor ex-cxvi. Refers to Abram, 3:21-23; Isaac, 3:21; Rahab, 3:25; Job 5:11; Elijah 5:17-18. Various allusions to the Law. Scroggie thinks it reflects Sermon on Mt more than any other book in NT, Know Bible II, 296-7. 15 reminiscences of Sermon Mt--not actual quotes but thots. Mayor says James has preserved more of the teaching of the Lord than contained in all other Epistles put together. After all, 2 had spent boyhood in same house. Prob after conversion he poured over teachings and words of X and was esp enthralled with them and passed them on.

III. James' Epithets used to describe the Word.

1. Word of truth, 1:18. This is not word spoken at creation, but Word of God used in spiritual creation. Vs 17 is natural creation, but 18 moves to spiritual cf. 3:14, 5:19. Word of truth found in Psa 119:43,160 of natural but this not a conclusive argument.

2. The law of liberty or perfect law, 1:25. Should be reiterated in vs. Words are in apposition and are 2 epithets referring to the Word of God. Perfect law prophesied Jer 31:33. Not OT law nor NT bec James prob 1st book. "It is best, therefore, to take it as a reference to the teaching of God in the OT, brought to fruition in X's teaching (Matt. 11:27-29)" Hendricks, 33. Law of liberty is secret of true freedom. Cf Jn 8:32. It is a law of constraint rather than restraint. After all law is mutually exclusive with freedom. James 2:8,12 tells content. Equals P's law of love, Rom 13:10.

3. The Scripture. 2:8,23; 4:5,6. He graphe is term James uses thruout. Properly means a passage. See how he uses it in 4:5 which is not a direct quote but represents tenor of several passages. Presents purport rather than direct citation from Word.

James' Doctrine of Justification by works

This is what led Luther to call James an epistle of straw. Since then men have tended to exaggerate the difficulties rather than emphasize the distinctiveness of that. No contradictions that are deep-seated. Certainly no argument bet P and James carried on by means of their correspondence, bec (1) James not likely writing to Xn Jews to offset P's teaching since most of his readers were unaffected by P anyway. P wouldn't have had much contact with James' readers.

(2) James agreed with P at Jerus council, Acts 15. cf Gal 2:9.
Law of liberty in 1:25 certainly not a reference to Mosaic code.

(3) If this were a rebuttal then why no P phrases taken up and discussed. Besides this would have to be a rebuttal to P's verbal teaching bec no Pauline letter written before James (47-8).

P looking at the root, James at fruit. P usually talks about beginning of Xn life when uses justification; James of the continuance of it when he uses it.

I? The First Argument, 14-17.

- A. Presented, 14. Unprofitableness of dead orthodoxy.
- B. Illustrated, 15-16. Persistent (present of huparxho) plight of fellow Xn. Pious platitudes. Cheap substitute for Xn sympathy. Good wishes not good deeds.
- C. Concluded, 17. 2 things contrasted are not faith and works, but living faith and dead faith.

II.

Second argument, 18-26.

- A. Presented, 18-20. Justification is only by a faith that works. Difficulty centers around the identity of "aman".
choris means apart from, separated from and nor merely without.
Works are the only incontrovertible proof of faith. Order of sentence is "I will show thee out of works my faith."
Faith without works is arge. Cf mataios, 1 Cor 15:14,17. Former means void of quality; latter means void of aim. Not faith which saves.
- B. Illustrated, 21-25. Abraham's faith was of the working type as proved not only from Gen 15 but also Gen 22. It was what Abr did not what he said that showed the quality of his faith and that's why he was justified. Rahab selected bec she a woman, not man, heathen, not faithful; outsider, not Israelite; first proselyte in land of Canaan. Josh 2:9. Faith of works not of words.
- C. Concluded, 26. There is as close a connection bet faith and works as bet body and spirit. Body which doesn't breathe is dead; faith without works dead. Faith and works are inseparable in godly life.

HAMARTIOLOGY

In this doctrine esp is seen the affinity bet James and P.

I. Nature of sin.

To see sin one must see God. So James declares him as righteous one, judge of evil, executor of penalty which His judgments impose. Sin is sinful bec unlike God. Sin constitutes breach of entire law, 2:10, sins of omission as well as commission, 4:7; sin is universal and constitutional 3:2; results of sin are not always immediately administered, 4:8; forgiveness is guaranteed, 5:15.

Description--missing mark, 2:9
transgression of law, 2:11
contrary to Spirit of God, 4:5.
may be in thought, 4:8
may be in word, 3:2-12.
knowledge brings responsibility, 4:17.

II. Temptation.

1:12-18. Context discusses trials and testings. Now discusses temptation, i.e. enticement to evil which results from inward desire.

13b--a statement of the character of God.

13a--an admonition based on 13b.

14--portrayal of consequences of yielding to temptation.

15,16--necessity of forming right conceptions about subject.

God cannot be tempted of evil. He cannot be reached by temptation for He is unsusceptible of evil influence. Can be provoked to good

o theos is emphatic position emphasizing that because of who He is, "e cannot be solicited of evil. God can't be influenced to act inconsistently with any attribute of His person.

God tempts no man. Holy one can't be originator of sin. He sends trials but not temptation. Satan not named as responsible tho he has a part but man is held responsible. "Though trial in itself is ordered by God for our good, yet the inner solicitation to evil which is aroused by the outer trial is from ourselves." Mayor, 50. Adam blamed Eve and finally God, Gen 3:12. So man tries to squirm out of it, but temptation is not God's responsibility. Testings may become temptations but that's not God's intention. Enticing is Satan's attack. Own lust is our inner attraction. Concl is contrast of vs 17--far from being source of evil, God is source of all good gifts and every act of giving.

III. Genealogy of Sin

1:15. "the natural history of sin as the result of temptation to which one yields is given with scientific accuracy and graphic power," ATR 78. Lust draws man forth; he acquiesces in temptation; result is conception; embryo develops into sin. Altho not sinful in self, desire easily leads to sin. When sin born, death begins."When sin is born death is involved like an embryonic parasite that feeds on sin. Desire, sin, death form the biological line or pedigree" ATR 80.

IV. Doctrine of Satan.

1. Beld in existence of personal devil. Assumes it.
2. No atheists among demons, 2:19. Orthodox beings. They bel in God's existence, His oneness, His sovereignty, His power. Uses the orthodoxy of demons to emphasize the necessity for orthopraxy--theme of epistle. They believe in dogma not the Person. Intelligent assent, but no saving faith. Monotheism isn't enough. Further, they engender a particular type of wiidom, 3:15.
3. Devil is to be resisted, 4:7. Aorist against, anti.the hinderer and accuser, diabolos. I say this means the act of dedication to God's side. Hendricks seems to put too much fight in this. "H~~is~~ is to fight, not with human reason, but with the Word of God and the help of the Spirit." 48 LSC too--"The Bible lends no sanction to foolish suppositions that the devil will flee at the mere resistance of a determined human will. We are to "resist the devil," but it must be done while "steadfast in the faith" and "submitting" ourselves unto God" VI, 267.
4. Devil controls the cosmos. Bec Xn is to keep self unspotted from it, 1:27. (cf 4:4 where cultivating its firendship is enmity with God, constitutes unfaithfulness; is contrary to Word, 4:5 and Spirit). "I take 'the owrld' to be whatever is (actively) hostile, or (passively) inimical, to God and His cause" King, 82. Unspotted not by going out of the world but by being a friend of God in the world. (Note 2:5--poor of this cosmos should be translated, poor as the cosmos regards them).

V. The Christian's sins.

Unfolding of this doctrine gives revelation of condition of early church.

1. Sin of partiality, 2:1-13. Failed to see beyond the superficial, the material, the temporal.
2. Sin of tongue. 3:1-12; 5:12. See under spiritual life.
3. Sin of contention, 4:1-3. Natl conflict not in view but perennial disputes and discords within church. Wars were protracted disputes, and fightings were daily skirmishes. Sore spot is lusts of 1:15. Victory only thru prayer. "Wrestling with God is so much better than wrangling with men" King 81. Cf Phil 4:6.
4. Worldliness, 4:4-5. Adulterers not in best manuscripts. Shows unfaithfulness only on man's part. Not ques of idolatry as Israel, but chaste bride's unfaithfulness. Vs 5 teaches that HS in us (even most carnal) lusts to envy, i.e. is jealous fo have all of the Xn's love, that the world might not have any. Results are conceit, 6-10. Cure for that is get lower, 10.

5. Sin of criticism. 4:11-12.

Speak is present showing that some engaged in this for some time.

4 reasons for abstaining from this criticism.

1. bec they were brethren--appeal to the family tie.
2. bec they were judging the law by preferring to find flaws in law rather than to keep it.
3. bec God is only lawgiver and judge and they were assuming the judge's role. He alone is able to judge with equity.
4. bec they were poor ones to judge. you is in emphatic position.
"You, you are a fine one to judge".

Victory is in 4:6--he giveth more grace. Perhaps acrists of 7-9 also part of the cure.

James' Teaching concerning the Spiritual Life

- I. Doctrine of prayer. Schaff Hist Xn Ch 379 says James called "camel-knees" by early church bec he was so often found in the temple praying for the forgiveness of the people. Knees became hard as camels. Prayer in 1:5-8; 4:2-3; 5:13-20.
 - A. Essecentials of effectual prayer. Faith, 1:6; 5:15.
 - fervor, 5:15
 - righteousness, 5:16
 - freedom from doubt, 1:6
 - selfishness absent, 4:3
 - B. Objects of prayer.
 - definite need, 1:5-8.
 - physical affliction, 5:13;
 - sickness, 5:14,16.
 - mental things, 1:5-8.
 - ecclesiastical things, 4:2-3.
 - emotional things, 5:13;
 - physical things, 5:14-15.
 - personal things, 5:16
 - material things, 5:17-18
 - spiritual things, 5:19-20.
 - C. Hindrances to prayer,
 - wavering, 1:6-7
 - exaltation of self life, 4:3 ask in middle voice-no heart in their prayers.
 - not asking, 4:2.
 - lack of faith, 5:13-20
 - D. Means of prayer, name of Lord ~~4~~5:14.
 - E. Encouragement to prayer. Elijah, 5:17-18. 1 Kg 18:43.Had to go 7 times. Lit. vs says He prayed with prayer. Elijah really prayed.
- II. Doctrine of tongue
 - 1:19, 26; 2:12; 4:11; 5:12; 3:11-12.
 - A. What it is. World of iniquity, 3:6; untameable, 3:8; restless evil, 3:8; full of deadly poison, 3:8.
 - B. What it resembles. Bridled horse, 3:3; ship's rudder, 3:4; spark, 3:6; untamed beast, 3:7; deadly poison, 3:8; polluted fountain 3:11; tree and vine, 12.
 - C. What does it do? boastest great things, 3:5; defiles whole body, 3:6; sets on fire the wheel of nature, 3:6; is set on fire of hell, 3:6.
 - D. What is is not to do. bless and curse, 3:9-10; speak evil, 4:11, not to swear, 5:12.

E. How it is to be used. ⁱⁿ Restraint, 1:26; without stumbling by it, 3:2; in view of coming judgment, 2:12; 4:11,12.

James doesn't advocate silence but controlled use of tongue.
"A whispered word may take away a reputation. Ill-considered and loose speech on the part of a Xn teacher may lead souls to destruction. Start a slander on its way and before you can overtake it, it may smirch the character of half a dozen men. Give your ill-considered or distorted opinion that a certain course is right--which you would see to be wrong if you prayed about it, and you may lead a multitude into ways of evil. Let a foul word escape your lips, and it may be like a whiff of poisonous gas from a sewer, which poisons the blood of every passer-by. Just a word, an ill-considered, malicious, slanderous, lustful, ill-natured word, dropped without thought or intention, as one would drop a lighted match, and the result is the destruction of a noble and stately forest. The evil is started, and no man can overtake it." Charles Brown, The General Epistle of James (London: The Religious Tract Society, 1906), pp. 70-71.

III. Doctrine of wisdom.

3:13-17.

A. worldly wisdom.

not from above, 3:15

evinced by jealousy and faction 3:14

characterized by as earth-bound, sensual, devilish 3:15

leads only to confusion and vile deeds, 3:16.

B. Heavenly wisdom.

found in God, 1:5.

emanates from above, 3:17

received in answer to believing prayer, 1:5-6

associated with understanding 3:13

displayed in good works and meekness, 3:13

epitomized as pure, peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without any hypocrisy, 3:18; eventuates in fruit of righteousness and state of peace, 3:18.

IV. Doctrine of religion

1:26-27.

Subject is a religion acceptable to God. Outward expression of inward faith.

Religion in James' mind is the practical issue of regeneration.

Ch 1--warning against being deceived as to God, as to ourselves, as to the Word, as to religion.

Counterfeit religion is that which does not control the tongue, 26. vain is mataios--without aim and direction. No results either.

True religion. (1) Practical. Unselfish love.

(2) free from pollution. Unspotted life

(1) One doesn't look for anything in return from widows or orphans. Rel gives. Doesn't expect recognition (no crowds to appear before with widows and orphans). Or doesn't expect return.

RICHES

In 5:1-6 those outside Xn brotherhood addressed. No appeal to them on Xn principles. Prosperity of wicked answered by (1) perishable character of riches and (2) future retribution.

1. Perishable character of riches, 2,3. Pf trases show accomplished fact. Garments shows that a lot of wealth (as in Oriental countries) consisted in lots of clothes. Motheaten, Mt 6:19-20. Vs 5--lived (aor as iff whole life viewed as one scene on judgment day) delicately. Lived life of wantonness (1 Tim 5:6 only other occurrence of word). Nourished lower physical sense of appetite.
2. Source of riches, 4,6. Hire supposed to be given every night, Lev 19:13; Lk 10:7 and evidently kept back on some pretext and then could never be recovered. Went even to the lengths of dragging into courts and condemning, 6. Prob reference to class of people (just) who suffered and not ref to X as Just One.
3. Condemnation or judgment on rich. Lord who commands armies of heavenly power (vs 4) will soon appear (3x coming of Lord mentioned) parousia not only marks the end of the period of waiting but suggests an incentive for waiting--will have presence of X to settle things.
4. Attitude of Xn toward oppression from rich. 6x thot of patience in 7-12. and endurance.
Do not complain, 9. Groan in Rom 8:23; 2 Cor 5:2,4, Heb 13:17 grief. against one another.
Look to OT examples of suffering. And let them lead you to Lord who in the end showed Himself pitiful and tender mercy.
Sympathetic --much bowels of compassion and compassionate (only Lk 6:36.
No partiality to be shown when come into assemble, 2:1ff.
No swearing, 12. Cf Mt 5:33. Oath so imp't in Mosaic law as cleaving from severe accusation and wasn't used on other occasions. Fear of using it falsely made pious Jews at time of X quit using it altogether.

Doctrine of Prayer

I. For physical needs, 5:13-20.

Afflicted in 13 only in 2 Tim 2:3 and special case of such affliction is sickness, 14. For word of Mt 10:8; Lk 4:40. Note aorists--~~afflicted~~ and call and pray in 14 in cf to pray and sing to accompaniment of stringed instrument in 13. Elders. Shows they were taken over from synagogue and very early in church. They pray over him prob the over means by stretching hands over sick one. Oil as medicine widely used and aorist points to the anointing taking place at same time as prayer. Not same as extreme unction bec James not ref to those on point of death but those sick. Save in physcial sense the sick--ailing and Lord shall raise from bed of sickness. And if he have committed sins which gave rise to his sickness they shall be forgiven. But nec to confess that sin in order that person may be healed physically. Some take healing of 16 to refer to general spiritual healing but even if it does there is ref "merely to such confidences as would give a right direction to thex prayers offered by one for the other." Mayor, 170.

kamno in vs 15 found in Heb 12:3 and Rev 2:3 only. Seems to refer to physical things. Antheneo used of physical in Mt 10:8; Lk 4:40 and also means spiritual weakness. Rom 14:1,2; 1 Cor 8:11,12. Mayor "I see no ground for the distinction made by some between asteno and kamno." 168. Armerding done.

II. For mental needs, 1:5-8.

spphia has Hebrew conception here and not Greek and refers to "the most perfect principle of guidance in human action" CambGrk 13. Cf Lk 2:52. Ask--generally used of requests of inferior to superior. X never used aiteo. God gives without simplicity, i.e. without secondary motive. Comes from idea of frankness and openheartedness. Opposed to that which is deceitful. No reproaching for ingratitude. 2 motives of human giving are avoided in God--i.e. secondary motives and complaint on acct of favors unreturned.

Asking. In faith. No wavering--deciding between 2. Such one is double souled--torn by conflicting desires. Unstable used of youthful fickleness.

Answering. Above to those who ask in faith. Nothing for unstable one.

III. For spiritual needs, 4:1-3.

The need, 1. Lasting resentment and outbursts of passion. Private, not international contention. Last wants more for self so may consume it in its pleasures, 3, not upon pleasure. Must have right object in prayer, God not self. Prayer must never be made for other than God's glory.