

# THE EPISTLE OF JAMES.

## THE STRUCTURE AS A WHOLE.

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## NOTES ON THE EPISTLE OF JAMES.

1. The Epistle of James has been the subject of controversy both as regards the identity of the writer, and as to the time of writing. There is little doubt, however, that the writer was James, “the Lord’s brother” (Gal. 1:19), he who was one of the “pillars” (Gal. 2:9), he who gave the “judgment” of the apostles and elders of the church at Jerusalem (Acts 15:13, 19).

2. The distinctly Jewish character of the teaching marks off the epistle as having been written at an early period of the *Acts* history, and it is noticeable that the doctrinal tone closely follows the precepts of “the Sermon on the Mount” (Matt. 5—7). The Jews still assembled in synagogues (2:2); the “poor” (John 12:8) were heirs of the kingdom (2:5); they were reprov’d according to the law (2:8, &c.); they had Abraham to their father (2:21), and were, in harmony with Acts 3:19—21, looking for the coming (*parousia*) of the Lord which was “at hand” (5:7, 8). If we distinguish the dispensations, *James* affords instruction for all believers, but is plainly addressed “to the twelve tribes “which are scattered abroad”, lit. “in the dispersion”. The dispersion, Gr. *diaspora*, which is referred to in 1 Pet. 1:1 also, and is before our eyes even now. In days not far off the epistle will appeal to Israel when to them the gospel of the Kingdom (see [Ap. 140.II](#)) is once more announced. To the preachers will again be committed the “powers” of Pentecostal days, to be exercised as exemplified in 5:14, 15.

3. Some commentators rightly place the time of writing before the Jerusalem Council of about A.D. 45. (According to tradition, James was martyred in 62 or 68.) One well qualified to value fairly the evidence says, “And a careful study of the chronological question has convinced me that they are right who hold the Epistle of James to be perhaps the earliest of the New Testament writings. It belongs to that period of the Pentecostal dispensation when the whole Church was Jewish, and when their meeting-places still bore the Jewish designation of ‘synagogues’ (chap. 2:2).” See [Ap. 180](#).

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# THE EPISTLE OF JAMES. †

**1** JAMES, a °servant of °God and of the Lord Jesus Christ, to the °twelve tribes which are *in the dispersion, rejoice.*

**2** My brethren, count it all joy when ye °fall into divers *trials*;

**3** °Knowing *this*, that the *testing of your tested faith* worketh °patience.

**4** But let °patience have *her* °perfect [complete] work, *in order that* ye may be perfect and *whole, lacking in nothing.*

**5** *But if* °any of you °lack wisdom, let him °ask *from* God, That giveth to all *men* °liberally, and upbraideth not; and it shall be given him.

**6** But let him °ask in °faith, nothing *doubting*. For he that *doubteth* °is like a °wave of the sea °driven with the wind and °tossed.

**7** For let not that man think that he shall receive any thing of the Lord.

**8** A °double minded [unstable] man *is* unstable in all his ways.

**9** Let *the lowly brother* rejoice in *his exaltation*:

**10** But the rich, in *his humbling*: because as the °flower of the grass he shall pass away.

**11** For the sun *no sooner rose* with *the* °burning heat, *and withered* the grass, and the °flower thereof *fell*, and the °grace of the *presence* of it perisheth: so *shall the rich man also* °fade away in his °ways.

**12** °Blessed *has become* the man that endureth °*trials*: for when he *hath become* °*tested*, he shall receive the crown of °life, which the Lord hath promised to them that °love Him.

**13** Let no man say when he is tempted, I am tempted *from* God: for God *is incapable of being* tempted with evil, *and He Himself tempteth no one*:

**14** But *each one* is tempted, *being drawn away* of his own *strong desires* [of all kinds], and °enticed [beguiled].

**15** Then *lust, having conceived*, it bringeth forth sin: and sin, when it is *completely finished*, bringeth forth °death.

**16** *Be not deceived*, my °beloved brethren.

**1.1** servant. Ap. 190. I. 2.

God. Ap. 98. I. i. 1.

Lord. Ap. 98. VI. i. B. 2. B.

Jesus Christ. Ap. 98. XI. Only here and 2. 1 in this epistle.

twelve. No suggestion of the separate houses of Judah and Israel. Note the complete number.

scattered abroad = in the dispersion (Gr. *diaspora*. See John 7. 35).

greeting. Gr. *chairo*. Used in this sense in Acts 15. 23; 23. 26. Gen. "rejoice".

2 fall. Gr. *periptoto*. See Acts 27. 41.

temptations = trials. Cp. Luke 22. 28. Acts 20. 19. 1 Pet. 1. 6; 4. 12.

3 Knowing. Ap. 132. I. ii.

trying = testing. Gr. *dokimion*. Only here and 1 Pet. 1. 7.

faith. Ap. 150. II. 1. Read, "your tested faith".

patience. Cp. Rom. 5. 3.

4 perfect. Ap. 125. 1.

that = in order that. Gr. *hina*.

entire. Gr. *holokleros*. Only here and 1 Thess. 5. 23.

wanting = lacking. Gr. *leipo*. See 2. 15.

nothing = in (Gr. *en*) nothing (Gr. *medeis*).

5 If = But if. Ap. 118.2. a.

any. Ap. 123. 3.

lack. Gr. *leipo*, as v. 4.

ask. Ap. 134. I. 4.

of = from. Ap. 104. xii. 1.

liberally. Gr. *haplos*. Only here. The noun in 2 Cor. 9. 11, 13.

6 nothing. Gr. *medeis*, as v. 4.

wavering. Ap. 122. 4. Cp. Matt. 7. 7, 8.

is like. Gr. *eoika*. Only here and v. 23. The root (obs.) is *eiko*; cp. *eikon*, image.

wave. See Luke 8. 24.

driven. Gr. *anemizomai*. Only here.

tossed. Gr. *rhipizomai*. Only here.

7 man. Ap. 123. 1.

think. Only here and Phil. 1. 16. See John 21. 25.

any thing. Neut. of *tis*. Ap. 123. 3.

Lord. Ap. 98. VI. i. B. 2. A.

8 double minded. Gr. *dipsuchos*. Only here and 4. 8. There is no verb, but "double minded" and "unstable" qualify "that man". Cp. Ps. 119. 113.

man. Ap. 123. 2.

unstable. Gr. *akatastatos*. Only here and 3. 8. The noun, Luke 21. 9.

9 the brother, &c. = the lowly (Gr. *tapeinos*. See Rom. 12. 16) brother.

rejoice. See Rom. 2. 17.

that he is exalted = his exaltation. Gr. *hupsos*. See Luke 1. 78.

10 that he is made low = his humbling (Gr. *tapeinosis*. See Acts 8. 33).

flower. Gr. *anthos*. Only here; v. 11. 1 Pet. 1. 24.

11 is no sooner risen. Lit. rose.

a = the.

burning heat. Gr. *kauson*. Only here; Matt. 20. 12. Luke 12. 55.

but, &c. = and withered. or face (v. 23).

fade away. Gr. *maraino*. Only here.

12 Blessed. Gr. *makarios*, as in Matt. 5. 3, &c.

Rom. 14. 18.

13 no man = no one. Gr. *medeis*.

evil. Ap. 128. III. 2.

14 every man = each one.

lust. See John 8. 44, and cp. Rom. 7. 7.

15 when lust, &c. = lust, having conceived.

bringeth forth. Gr. *apokueo*. Only here and v. 18.

16 Do not err = Be not deceived.

falleth = fell. Same word in Rom. 9. 6.

perisheth = perished. Gr. *apollumi*. See Rom. 14. 15.

is = hath become.

life. Ap. 170. 1.

of = from. Ap. 104. iv.

neither tempteth he any man = and He Himself tempteth no one (Gr. *oudeis*).

when, &c. = being drawn away. Gr. *exelkomai*. Only here.

enticed. Gr. *deleazo*. Only here and 2 Pet. 2. 14, 18.

sin. Ap. 128. I. ii. 1.

beloved. Ap. 135. III.

grace. Ap. 184. I. 3.

fashion. Lit. presence

also shall, &c. = shall the rich man also.

ways. Gr. *poreia*. Only here and Luke 13. 22. Not the same word as in v. 8.

tried = tested. Gr. *dokimos*. Elsewhere trans. "approved". See

love. Ap. 135. I. 1. Cp. Heb. 12. 5, 6.

cannot be, &c. = is incapable of being tempted. Gr. *apeirastos*. Only here.

of. Ap. 104. xviii. 1.

finished = completely finished. Gr. *apoteleo*. Only here.

death. See Rom. 6. 21.

**17** Every good °gift and every <sup>4</sup>perfect gift is °from above, *coming* down from the °Father of °lights, with Whom *there is not present* °variableness, or shadow *cast by* turning.

**18** *Having willed* °begat He us with the °word of truth, *to the end that* we should be *a certain firstfruit* of His *created things*.

**19** Wherefore, my <sup>16</sup>beloved brethren, let every man be °swift to hear, slow to °speak, slow to wrath:

**20** For the wrath of man worketh not the °righteousness of God.

**21** Wherefore lay apart all °filthiness and *abundance* of °naughtiness, and receive with *humility* the *implanted* <sup>18</sup>word, which is able to save your °souls.

**22** But *become* ye doers of the <sup>18</sup>word, and not °hearers only, °deceiving your own selves.

**23** For if any be a <sup>22</sup>hearer of the <sup>18</sup>word, and not a doer, he is like *to* a man *considering* his °natural face [*the face of his birth*] in a *mirror*:

**24** For he *beheld* himself, and *departed*, and straightway *forgot* what manner of man he was.

**25** But *he that* °looketh into *the perfect law, that of liberty*, and *continued therein*, ... being not a *hearer of forgetfulness*, but a doer of the work, *this one* shall be <sup>12</sup>blessed in his *doing*.

**26** If any *one ... thinks himself* to be °religious, and °bridleth not his tongue, but °deceiveth his own heart, this man's religion *is* °vain.

**27** Pure <sup>26</sup>religion and °undefiled before God and the Father is this, To °visit the °fatherless and widows in their *trouble*, and to keep himself °unspotted from the °world.

**2** My brethren, *hold* not the °faith of our Lord Jesus Christ, *the Lord* of glory, with *partiality*.

**2** For if there come unto your *synagogue* a man *gold-ringed*, in *bright and shining* °apparel, and there come in a *poor man also* in *dirty, shabby* raiment;

**17 gift.** Gr. *dosis*. Only here and Phil. 4. 15.

**gift.** Gr. *dorema*. Only here and Rom. 5. 16.

**from above.** Gr. *anothen*. See John 3. 3.

**and cometh** = coming.

**Father.** Ap. 98. III.

**lights.** Ap. 130. I.

**with.** Ap. 104. xii. 2.

**is no.** Lit. there is not (Ap. 105. I) present (Gr. *eneimi*).

**variableness.** Gr. *parallage*. Only here.

**neither** = or.

**shadow.** Gr. *aposkiasma*. Only here.

**of.** I.e. cast by, or due to.

**turning.** Gr. *trope*. Only here.

**1: 18-27. GOD'S WORD AND ITS EFFECTS.**

**18.** Statement.

**19.** Exhortation.

**20.** Reason.

**22.** Exhortation.

**23-25.** Reason.

**26, 27.** Statement.

**18 Of His own will** = Having willed. Ap. 102. 3.

**begat.** Gr. *apokueo*. See v. 15.

**word.** Ap. 121. 10. Cp. 1 Pet. 1. 23.

**that** = to the end that. Gr. *eis*. Ap. 104. vi.

**a kind of firstfruits** = a certain (Gr. *tis*) firstfruit (Gr. *aparche*). See Rom. 8. 23. Cp. Rom. 11. 16.

**creatures.** See 1 Tim. 4. 4.

**19 swift.** Gr. *tachus*. Only here, but the adv. occ. frequently.

**speak.** Ap. 121. 7.

**20 righteousness.** Ap. 191. 3.

**21 filthiness.** Gr. *rhoparia*. Only here. Cp. 2. 2. 1 Pet. 3. 21.

**superfluity** = abundance. Gr. *perisseia*. See Rom. 5. 17.

**naughtiness.** Ap. 128. II. 2. "Naughty" and "naughtiness" had a much more forcible meaning in King James's day than now. Cp. Prov. 6. 12; 11. 6; 17. 4. Jer. 24. 2.

**meekness.** Gr. *prautes*. Only here; 3. 13. 1 Pet. 3. 15. Cp. Ap. 127. 3.

**engrafted** = implanted. Gr. *emphutos*. Only here. Not the word in Rom. 11. 17-24.

**souls.** Ap. 110. III. 2.

**22 be** = become.

**hearers.** Gr. *akroates*. Only here, vv. 23, 25. Rom. 2. 13.

**deceiving.** Gr. *paralogizomai*, to deceive by false reasoning. Only here and Col. 2. 4.

**23 unto** = to.

**beholding.** Gr. *katanoeo*. Gen. rendered "consider." Ap. 133. II. 4.

**his natural face.** Lit. the face (v. 11) of his birth (Gr. *genesis*). Only here, 3. 6, and Matt. 1. 1).

**glass** = mirror. Gr. *esoptron*. Only here and 1 Cor. 13. 12

**goeth, &c.** = departed.

**forgetteth** = forgot.

**looketh.** Lit. stooped down (to look). Gr. *parakupto*. Ap. 133. III. 2. See John 20. 5.

**perfect.** Ap. 125. 1.

**continueth** = continued. Gr. *parameno*.

**forgetful hearer** = hearer of forgetfulness. Ap. 17. 1.

**this man** = this one.

**deed** = doing. Gr. *poiesis*. Only here.

**seem** = thinks himself. Cp. 4. 5.

**religious.** Gr.

**deceiveth.** Gr. *apatao*. See Eph. 5. 6.

**religion.** Gr. *threskeia*. See Acts 26. 5.

**before.** Ap. 104. xii. 2.

**visit.** Ap. 133. III. 5. Cp. Matt. 26. 36, 43.

**fatherless.** Gr. *orphanos*. Only here and John 14. 18.

**24 beholdeth** = beheld. See v. 23.

**25 Whoso** = he that.

**the perfect, &c.** = the perfect law, that of liberty.

See 1 Cor. 16. 6.

**he.** The texts omit.

**forgetful.** Gr. *epilepsione*. Only here. **the.** Omit.

**26 man** = one. **among you.** The texts omit.

**bridleth.** Gr. *chalinagogo*. Only here and 3. 2.

**vain.** Gr. *mataios*. See Acts 14. 15.

**27 undefiled.** Gr. *amiantos*. See Heb. 7. 26.

Personal interest and sympathy are enjoined. Cp. Mic. 6. 8.

**affliction.** See Acts 7. 10.

**unspotted.** Gr. *aspilos*. See 1 Tim. 6. 14.

**2. 1 have** = hold.

**faith.** Ap. 150. II. 1.

**Lord.** Ap. 98. VI. i. B. 2. A.

**Jesus Christ.** Ap. 98. XI

**glory.** Cp. 1 Cor. 2. 8. Seep. 1511.

**with.** Ap. 104. viii.

**respect of persons.** Gr. *prosopolepsia*. See Rom. 2. 11.

**2 assembly** = synagogue. Gr. *sunagoge*. Ap. 120. I.

**man.** Ap. 123. 2.

**with a gold ring.** Lit. gold-ringed. Gr. *chrusodakulios*. Only here.

**goodly** = bright, or shining. Gr. *lampros*. Here, v. 3 (gay). Luke 23. 11. Acts 10. 30. Rev. 15. 6; 18. 14; 19. 8; 22. 1, 16.

**apparel.** Gr. *esthes*. In this and in the next verse transl. by three different words, "apparel", "raiment", "clothing". Cp. Luke 23. 11.

Acts 1. 10; 10. 30; 12. 21.

**also, &c.** = a poor man also.

**poor.** Ap. 127. 1.

**vile.** Gr. *rhoparos*. Only here. Cp. 1. 21.

**3** And ye <sup>o</sup>have respect to him that weareth the <sup>2</sup>*bright and shining* <sup>2</sup>clothing, and say *to* him, “Sit thou here in a good place;” and say to the <sup>2</sup>poor, “Stand thou there, or sit here <sup>o</sup>under my footstool:”

**4** <sup>o</sup>Are ye not then partial in yourselves, and are become judges <sup>o</sup>of <sup>o</sup>evil *reasonings* ?

**5** Harken, my <sup>o</sup>beloved brethren, *did not God choose* the <sup>2</sup>poor of *the* <sup>o</sup>world rich in <sup>1</sup>faith, and heirs of the <sup>o</sup>kingdom which **He** ... promised to them that <sup>o</sup>love **Him**?

**6** But ye ... *shamed* the <sup>o</sup>poor. Do not rich men <sup>o</sup>oppress you, and *themselves drag* you *to* the <sup>o</sup>judgment seats?

**7** Do not they blaspheme *the honourable* <sup>o</sup>name *which is called upon you* ?

**8** If ye fulfil the <sup>o</sup>royal law <sup>o</sup>according to the <sup>o</sup>Scripture, “Thou shalt <sup>5</sup>love thy neighbour as thyself,” ye do well:

**9** But if ye <sup>o</sup>have respect to persons, ye commit <sup>o</sup>sin, *being convicted* of the law as *violators*.

**10** For whosoever shall keep the whole law, and yet *stumble* in one *point*, he *has been* <sup>o</sup>guilty of all.

**11** For **He** That said, “Do not commit adultery,” <sup>o</sup>said also, “Do not kill.” Now if thou commit *not* adultery, yet if thou kill, thou art become a <sup>o</sup>*violinator* of the law.

**12** So <sup>o</sup>speak ye, and so do, as they that *are about to be* <sup>o</sup>judged by the law of <sup>o</sup>liberty.

**13** For *there shall be judgment to him* without mercy, that hath shewed *not* mercy; and mercy *boasteth over* judgment.

**14** *What is the profit*, my brethren, *if one* say he hath <sup>1</sup>faith, and have not <sup>o</sup>works? <sup>o</sup>can <sup>1</sup>faith save him?

**15** If a brother or sister be naked, and *lacking* of daily food,

**16** And <sup>o</sup>one of you say *to* them, “Depart in peace, be ye warmed and filled;” notwithstanding ye give them not those things which are <sup>o</sup>needful to the body; <sup>14</sup>*what is the profit* ?

**17** Even so <sup>1</sup>faith, if it hath not <sup>14</sup>works, is <sup>o</sup>dead, being *by itself*.

**18** Yea, <sup>14</sup>a man may say, “Thou hast <sup>1</sup>faith, and I have <sup>14</sup>works: shew me thy <sup>1</sup>faith *apart from* thy <sup>14</sup>works, and I will shew thee my <sup>1</sup>faith by my <sup>14</sup>works.”

**19** Thou <sup>o</sup>believest that there is one God; thou doest well: the *demons* also <sup>o</sup>believe, and *shudder*.

**20** But <sup>o</sup>wilt thou <sup>o</sup>know, O vain man, that <sup>1</sup>faith *apart from* <sup>14</sup>works is *idle and barren* ?

**21** Was not Abraham our father <sup>o</sup>justified [*set forth as righteous*] by <sup>14</sup>works, when he had offered Isaac his <sup>o</sup>son upon the altar?

**22** <sup>o</sup>Seest thou how <sup>1</sup>faith *worked together* with his <sup>14</sup>works, and by <sup>14</sup>works was <sup>1</sup>faith made *complete* ?

**23** And the <sup>8</sup>Scripture was <sup>o</sup>fulfilled which saith, “Abraham <sup>o</sup>believed God, and it was

**3** have respect. Ap. 133. II. 4.

unto = to.

in a good place. Lit. well. Gr. *kalos*.

under. Ap. 104. xviii. 2.

**4** Are ... partial. Ap. 122. 4.

of. Gen. of quality or character. Ap. 17. 1.

evil. Ap. 128. III. 1.

thoughts = reasonings. See Matt. 15. 19.

**5** beloved. Ap. 135. III.

Hath ... chosen = Did ... choose.

God. Ap. 98. I. i. 1.

this = the.

world. Ap. 129. 1.

kingdom. See App. 112-114.

hath. Omit.

love. Ap. 135. I. 1.

**6** have. Omit.

despised = shamed. Gr. *atimazo*. See Acts 5. 41.

poor. Sing., as v. 2.

oppress. See Acts 10. 38.

draw = themselves drag. Gr. *helko*. See Acts 21. 30.

before = to. Ap. 104. vi.

judgment seats. Ap. 177. 8.

**7** that = the.

worthy = honourable. Gr. *kalos*. See Rom. 12. 17.

name. See Acts 2. 38; 15. 26.

by the which, &c. = which is called upon (Ap. 104. ix. 3) you. called. See Acts 2. 21.

**8** royal. Gr. *basilikos*. See John 4. 46.

according to. Ap. 104. x. 2.

Scripture. Gr. *graphe*. The quotation is from Lev. 19. 18.

**9** have respect, &c. Gr. *prosopolepteo*. Only here. Cp. v. 1 and Acts 10. 34. See Lev. 19. 15.

sin. Ap. 128. I. ii. 1.

and are, &c. = being convicted. Gr. *elencho*. See 1 Cor. 14. 24 (convince).

transgressors. Ap. 128. VI. 3.

**10** offend = stumble. Gr. *ptaio*. See Rom. 11. 11.

is = has been.

guilty. See Deut. 27. 26. Matt. 26. 66. Gal. 3. 10.

**11** said also, &c. See Ex. 20. 14, 13.

no = not, v. 4.

**12** speak. Ap. 121. 7.

shall = are about to.

judged. Ap. 122. 1.

by. Ap. 104. v. 1.

liberty. Cp. 1. 25.

**13** he ... judgment = (there shall be) judgment to him.

judgment. Ap. 177. 7.

without mercy. Gr. *anileos*. Only here.

no = not, as v. 1.

rejoiceth against = boasteth over. Gr. *katakauchaomai*. See 3. 14 and Rom. 11. 18.

**14** What doth, &c. = What is the profit (Gr. *ophelos*) ? See 1 Cor. 15. 32.

though = if, as in v. 2.

a man = one. Ap. 123. 3.

works. Cp. Mat. 5. 16.

can, &c. Question preceded by *me*, assuming a neg. answer.

**15** be. Gr. *huparcho*. See Luke 9. 48.

destitute = lacking. Gr. *leipo*, as in 1. 4. 5.

daily. Gr. *ephemeros*. Only here.

**16** one. Ap. 123. 3., as in v. 1. 4. 5.

needful. Gr. *epitedeios*. Only here.

**17** dead. Gr. *nekros*. Cp. Ap. 139.

alone = by (Ap. 104. x. 2) itself.

**18** without = apart from. Gr. *choris*.

**19** believest. Ap. 150. I. 1. iii.

devils = demons. See Ap. 101. II. 12.

believe. Ap. 150. I. 1. i.

tremble = shudder. Gr. *phrisso*. Only here.

**20** wilt. Ap. 102. 1.

know. Ap. 132. I. ii.

dead. In the *Textus Receptus* the same as v. 17, but the texts read *argos*, idle or barren. See Matt. 12. 36 and 2 Pet. 1. 8.

**21** justified. Ap. 191. 2.

son. Ap. 108. iii.

**22** Seest. Ap. 133. I. 5.

wrought with. Gr. *sunergeo*. See

Rom. 8. 28.

made perfect. Ap. 125. 2.

**23** fulfilled. Ap. 125. 7.

believed. Ap. 150. I. 1. ii.

*reckoned* unto him for "righteousness:" and he was called the "Friend of God.

**24** Ye "see then how that by works a man is <sup>21</sup>justified, and not by <sup>1</sup>faith only.

**25** Likewise ... was not Rahab *also* the harlot justified by works, when she had received the messengers, and had "sent *them* out "another way?"

**26** For as ... body without ... "spirit [*mans spirit*] is dead, *so faith also* <sup>18</sup>*apart from* works is <sup>17</sup>dead.

**3** My brethren, be not many *teachers*, "knowing that we shall receive the greater "condemnation.

**2** For in many things we *all stumble*. "If *any one stumble* not in "word, the same *is a complete* "man, *and able ...* to "bridle the whole body [*also*].

**3** *But if*, we put "bits in the horses' mouths, "that they may "obey us; and we "turn about their whole body.

**4** Behold *the ships also*, which though *they be* so great, and *are* driven of "fierce winds, yet are they <sup>3</sup>turned about of a very small "helm, whithersoever *the impulse of the helmsman wishes*.

**5** Even so the tongue is a little member, and "boasteth great things. Behold, how *much wood how little a* fire "kindleth!

**6** And the tongue *is a fire, the* "world of "iniquity: so *takes its place* the tongue "among our members, *the one defiling* the whole body, *setting on fire* the "course of "nature; and *being* set on fire of "hell.

**7** For every *nature of wild beast*, and of birds, and of serpents, and of "things in the sea, is "tamed, and hath been tamed *by human nature*:

**8** But the tongue can *no one of men* <sup>7</sup>tame; *it is an unstable, restless*, "evil, full of "deadly "poison.

**9** *With it* bless we *the Lord*, even the Father; and *with it* curse we men, which are made "after the *resemblance* of "God.

**10** "Out of the same mouth proceedeth blessing and cursing. My brethren, *it is not fitting that these things should so be*.

**11** Doth a fountain "send forth *out of* the same *hole* sweet water and "bitter?

**12** "Can the fig tree, my brethren, bear *olives*? either a vine, figs? *neither can salt water produce sweet*.

**13** Who *is a wise man and intelligent*

**imputed** = reckoned. Gr. *logizomai*. See Rom. 2. 3 (thinkest).

**righteousness**. Ap. 191. 3. Quoted from Gen. 15. 6, but it received a further fulfilment after 22. 10, which obtained the testimony of vv. 15-18.

**friend of God**. See 2 Chron. 20. 7. Isa. 41. 8.

**24 see**. Ap. 133. I. 8.

**25 also**. Should follow "harlot".

**sent . . . out**. Ap. 174. 10.

**another**. Ap. 124. 2.

**26 the**. Omit.

**spirit**. Ap. 101. II. 6. See A.V. m., and cp. Gen. 2. 7.

**so, &c.** = so faith also.

### 3: 1-14. MAN'S WORD AND ITS EFFECTS.

1, 2. Deprecation. The tongue.

3, 4. Comparisons.

5, 6. The tongue.

7. Comparisons.

8-10. The tongue.

11, 12. Comparisons.

13, 14. Exhortation. Behavior.

**3. 1 masters** = teachers. Ap. 98. XIV. v. 4.

**knowing**. Ap. 132. I. i.

**condemnation**. Ap. 177. 6.

**2 offend all** = all stumble. See 2. 10.

lf. Ap. 118. 2. a.

**any man** = any one. Ap. 123. 3.

**in**. Ap. 104. viii.

**word**. Ap. 121. 10.

**perfect**. Ap. 125. 1.

**man**. Ap. 123. 2.

**also**. Should come after "body".

**bridle**. See 1. 26.

**3 Behold**. Ap. 133. I. 2; but the texts read *ei* (Ap. 118. 2. a) *de*, "But if".

**bits**. Gr. *chalinos*. Here and Rev. 14. 20.

**that** = to the end that (Ap. 104. xv. 3), but the texts read *eis* (vi).

**obey**. Ap. 150. I. 2.

**turn about**. Gr. *metago*. Only here and v. 4.

**4 Behold**. Ap. 133. I. 2.

**also the ships** = the ships also.

of. Ap. 104. xviii. 1.

**fierce**. Gr. *skleros*. Elsewhere transl. "hard".

**with**. Same as "of".

**helm**. Gr. *pedalion*. Only here and Acts 27. 40.

**the governor lusteth** = the impulse (Gr. *horme*) Only here and Acts 14. 5) of the governor wishes (Ap. 102. 3).

**governor** = helmsman, the one who directs, or makes straight (Gr. *euthuno*). Only here and John 1. 23.

**5 boasteth**. Gr. *aucheo*. Only here.

**great, &c.** = much wood. Gr. *hule*. Only here.

**a little** = how little a.

**kindleth**. See Acts 28. 2.

**6 a** = the. **world**. Ap. 129. 1. Used here in the sense of aggregate.

**iniquity**. Ap. 128. VII. 1.

**is** = is constituted or takes its place. Gr. *kathistemi*, as in 4. 4.

**among**. Ap. 104. viii. 2.

**that it defileth** = the one defiling. Gr. *spiloo*. Only here and Jude 23.

**and setteth, &c.** = setting on fire. Gr. *phlogizo*. Only in this verse. Cp. 2 Thess. 1. 8.

**course**. Gr. *troches*. Only here.

**nature**. Gr. *genesis*. See 1. 23.

**7 kind** = nature. Gr. *phusis*. See Rom. 1. 26.

**tamed**. Gr. *damazo*. Only here, v. 8, and Mark 5. 4.

**it is** = being.

**hell**. Ap. 131. I.

**beasts** = wild beasts.

**things in the sea**. Gr. *enaios*. Only here.

**of** = by. No prep. Dat. case.

**mankind** = human (Gr. *anthropinos*). See Rom. 6. 19) nature (Gr. *phusis*, above).

**8 no man** = no one (Gr. *oudeis*) of men (Ap. 123. 1).

**unruly**. Gr. *akataschetos*. Only here, but the texts read *akatastatos*, unstable, restless, as in

1. 8. **evil**. Ap. 128. III. 2.

**deadly**. Gr. *thanatephoros*. Only here.

**poison**. Gr. *ios*. See Rom. 3. 13.

**9 There with** = With (Ap. 104. viii) it.

**God**. Ap. 98. I. i. 1, but the texts read "the Lord" (Ap. 98. VI. i. 1. A. b).

**Father**. Ap. 98. III.

**after**. Ap. 104. x. 2.

**similitude**. Gr. *homoiosis*. Only here. In the Sept. in Gen. 1. 26. Ezek. 1. 10. Dan. 10. 16; &c.

**10 Out of**. Ap. 104. vii.

**these things, &c.** = it is not fitting (Gr. *chre*. Only here) that these things should so be.

**11 send forth**. Gr. *bruo*. Only here.

**at** = out of. Ap. 104. vii.

**olive berries** = olives.

**bitter**. Gr. *pikros*.

Only here and v. 14. **12 Can, &c.** Question preceded by *me*.  
can salt water bring forth, or produce, sweet".

**13 endued with knowledge**. Gr. *epistemon*. Only here. Cp. Ap. 132. I. v. See Deut.

1. 13, 15; 4. 6. Isa. 5. 21; where the same word is used in the Sept.

among you? let him shew out of *his* good *behavior* his works with *humility* of wisdom.

**14** But if ye have <sup>11</sup>bitter <sup>o</sup>envying and <sup>o</sup>strife in your hearts, *boast* <sup>1</sup>not, and lie <sup>o</sup>not <sup>o</sup>against the truth.

**15** This wisdom *is coming down* not <sup>o</sup>from above, but is <sup>o</sup>earthly, <sup>o</sup>sensual, *demoniacal*.

**16** For where <sup>14</sup>envying and <sup>14</sup>strife *is*, there *is unrest* and every <sup>o</sup>evil work.

**17** But the wisdom that *is coming down from* above is first <sup>o</sup>pure, then <sup>o</sup>peaceable, <sup>o</sup>gentle [*forbearance*], and <sup>o</sup>easy to be intreated, full of mercy and good fruits, <sup>o</sup>without partiality, and without hypocrisy.

**18** And the fruit of <sup>o</sup>righteousness is sown in peace *by* them that make peace.

**4** From whence *come* <sup>o</sup>wars *and whence* <sup>o</sup>fightings among you? *come they* not hence, *even* of your *pleasures* that <sup>o</sup>war in your members?

**2** Ye lust, and have not: ye kill, and *covet earnestly*, and *are not able to* <sup>o</sup>obtain: ye <sup>o</sup>fight and <sup>o</sup>war, yet ye have not, *on account of your not asking*.

**3** Ye <sup>2</sup>ask, and receive not, because ye <sup>2</sup>ask *with evil intent, in order that* ye may *spend it in gratifying* your <sup>1</sup>pleasures.

**4** ... <sup>o</sup>adulteresses, <sup>o</sup>know ye not that the <sup>o</sup>friendship of the <sup>o</sup>world *is hostility* with God? whosoever therefore <sup>o</sup>will be a friend of the world *constitutes himself* the enemy of God.

**5** *Or do ye* think that the Scripture saith <sup>o</sup>in vain, The <sup>o</sup>spirit [*man's spirit*] that dwelleth in us lusteth <sup>o</sup>to envy?

**6** But **He** giveth *greater* <sup>o</sup>grace. Wherefore **He** saith, "God <sup>o</sup>resisteth the <sup>o</sup>proud, but giveth <sup>o</sup>grace *to the lowly*."

**7** Submit yourselves therefore to God. Resist the devil, and he will flee *away from* you.

**8** Draw nigh to God, and **He** will draw nigh to you. Cleanse *your hands, ye sinners*; and <sup>o</sup>purify *your hearts, ye* <sup>o</sup>double minded.

**9** <sup>o</sup>Be afflicted, and mourn, and weep: let your <sup>o</sup>laughter be turned to mourning, and your joy to <sup>o</sup>heaviness.

**10** <sup>o</sup>Humble *yourselves* in the sight of the <sup>o</sup>Lord, and **He** shall <sup>o</sup>lift you up.

**11** *Backbite not one another*, brethren. He that *backbites his* brother, and <sup>o</sup>judgeth his brother, *backbites* the law, and <sup>o</sup>judgeth the law: but if thou <sup>o</sup>judge the law, thou art not a doer of the law, but a judge.

**12** There is one <sup>o</sup>Lawgiver, **Who is able to**

**a** = his.

**conversation** = behaviour. See Gal. 1. 13.

**with**. Ap. 104. viii. as in v. 9.

**meekness**. See 1. 21.

**14 if**. Ap. 118. 2. a.

**envying**. Gr. *zelos*. See Acts 5. 17.

**strife**. Gr. *eritheia*. See Rom. 2. 8.

**glory** = boast. Gr. *katakauchaomai*. See Rom. 11. 18.

**not**. Does not appear in Gr. text.

**against**. Ap. 104. x. 1.

**15 descendeth** = is coming down.

**from above**. Gr. *anochen*. See 1. 17. Cp. 1. 5.

**earthly**. Gr. *epigeios*. See 1 Cor. 15. 40.

**sensual**. Gr. *psuchikos*. See 1 Cor. 2. 14.

**devilish** = demoniacal. Gr. *daimoniodes*. Only here.

**16 confusion** = commotion, or unrest. Gr. *akatastasia*. See Luke 21. 9. Cp. v. 8.

**evil**. Gr. *phaulos*. See John 3. 20.

**17 pure**. Gr. *hagnos*. See 2 Cor. 7. 11.

**peaceable**. Gr. *eirenikos*. Only here and Heb. 12. 11. Peace must not be sought at the expense of truth.

**gentle**. Gr. *epieikes*. See Phil. 4. 5.

**easy, &c.** Gr. *eupeithes*. Only here.

**without partiality**. Gr. *adiakritos*. Only here. Cp. Ap. 122. 4.

**without hypocrisy**. Gr. *anupokritos*. See Rom. 12. 9). Cp. Ap. 122. 9.

**18 righteousness**. Ap. 191. 3. **of** = by, or for. No prep. Dat. case.

**4. 1 wars**. Gr. *polemos*. See Matt. 24. 6.

**and**. The texts add "whence".

**fightings**. Gr. *mache*. See 2 Cor. 7. 5.

**among**. Ap. 104. viii. 2.

**lusts** = pleasures. Gr. *hedone*. See Tit. 3. 3.

**war**. Gr. *strateuomai*. See 1 Cor. 9. 7.

**2 desire to have** = covet earnestly. Gr. *zeloo*. See Acts 7. 9.

**cannot** = are not (Ap. 105. I) able to.

**obtain**. See Rom. 11. 7.

**fight**. Gr. *machomai*. See Acts 7. 26.

**war**. Gr. *polemeo*. Only here and Rev. 2. 16; 12. 7; 13. 4; 17. 14; 19. 11. Note the different words for war in these two verses.

**because, &c.** = on account of (Ap. 104. v. 2) your not asking.

**ask**. Ap. 134. I. 4.

**not**. Ap. 105. II.

**3 amiss** = with evil intent. Gr. *kakos*. Cp. Ap. 128. III. 2.

**that** = in order that. Gr. *hina*.

**consume** = spend. See Luke 15. 14.

**upon** = in (gratifying). Ap. 104. viii.

**4 Ye adulterers and**. The texts omit.

**adulteresses**. Cp. Matt. 12. 39. Jer. 3. 9. Ezek. 16; 23. Hos. 2; &c.

**know**. Ap. 132. I. i.

**friendship**. Gr. *philia*. Only here.

**world**. Ap. 129. 1.

**enmity**. Gr. *echthra*. See Rom. 8. 7.

**God**. Ap. 98. I. i. 1.

**will**. Ap. 102. 3.

**is** = is constituted, or constitutes himself, as in 3. 6.

**5 Do ye** = Or do ye.

**in vain**. Gr. *kenos*. Only here. The adj. occ. frequently.

**spirit**. Ap. 101. II. 6.

**to**. Ap. 104. xv. 3. This can only refer to the general testimony of Scripture that the natural man is prone to selfish desires, leading to envy of others who possess the things desired Cp. Gen. 6. 5; 8. 21.

**6 more** = greater.

**grace**. Ap. 184. I. 1. This has reference to the now nature.

**proud**. See Rom. 1. 30.

**unto** = to.

**8 purify**. Gr. *hagnizo*. See Acts 21. 24. Used of Levitical purifying four

**double minded**. See 1. 8.

**laughter**. Gr. *gelos*. Only here.

**be turned**. See Acts 2. 20.

18. 13.

**10 Humble yourselves**. Gr. *tapeinoo*. See 2 Cor. 11. 7.

**lift ... up**. Gr. *hupsoo*. See John 12. 32.

1. 30. 2 Cor. 12. 20.

**if**. Gr. *ei*. Ap. 118. 2. a.

Cp. 1 Cor. 2. 12.

**resisteth**. Gr. *antitassomai*. See Acts 18. 6.

**humble** = lowly. Cp. 1. 9. Matt. 11. 29. Quoted from Prov. 3. 34.

times. Used here, 1 Pet. 1. 22. 1 John 3. 3, in a spiritual sense.

**9 Be afflicted**. Gr. *talaiporeo*. Only here. Cp. 5. 1. Rom. 7. 24.

**heaviness**. Gr. *katapheia*. Only here. It means casting down the eyes. Cp. Luke 18. 13.

**LORD**. Ap. 98. VI. i. B. 2. A (B acc. to texts).

**11 Speak . . . evil** = Speak against, or backbite. Gr. *katalaleo*. Only here and 1 Pet. 2. 12; 3. 16. Cp. Rom. 1. 30. 2 Cor. 12. 20.

**one of another** = one another.

**judgeth**. Ap. 122. 1.

**12 Lawgiver**. Gr. *nomothetes*. Only here. Cp. Rom. 9. 4. Heb. 7. 11.