THE EPISODE OF JAMES.

1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.
2 My brethren, count it all joy when ye fall into divers temptations;
3 Knowing this, that the trying of your faith worketh patience.
4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.
6 But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.
7 For let not that man think that he shall receive anything of the Lord.
8 A double minded man is unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:
10 But the rich, in that he is made low:

because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth;
12 So also shall the rich man fade away in his ways.

13 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.
14 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man:
15 But every man is tempted, when he is drawn away of his own lust, and enticed.
16 Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.
17 Do not err, my beloved brethren.

14 every man=each one. when, &c. =being drawn away. lust. See John 8. 14, and cp. Rom. 7. 7, enticed.
17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom there is no variableness, neither shadow of turning.

18. Of His own will He begat us with the word of truth, that we should be a kind of firstfruits of His creatures.

19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20. For the wrath of God is not the righteousness of God:

21. Wherefore lay aside all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22. But be ye doers of the word, and not hearers only, deceiving your own souls.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth with his own heart, this man's religion is vain.

27. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

2 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

2 For if there come unto your assembly a man with a gold ring, in a goodly apparel, and there come in also a poor man in vile raiment;

17. gift. Gr. doisíma. Only here and Phil. 4. 15.

gift. Gr. dôréma. Only here and Rom. 5. 16.

from above. Gr. anóthen. See John 3. 3.

and cometh = coming.


Father. Gr. ápòdoi. See Rom. 1. 3.


is no. Lit. there is not. (Ap. 105. i) present. (Gr. anímen).

variableness. Gr. parallágê. Only here.

neither = or.

sha.'ow. Gr. apóstasisma. Only here.

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

turning. Gr. tóropé. Only here.

1. 18-27 (Ε. p. 1847). GOD'S WORD AND ITS EFFECTS. (Introversion and Alternation.)


| b | 20. Reason.

| G | a | 21, 22. Exhortation.


| F | 26, 27. Statement.

18. Of His own will He begat us. Ap. 102. 3.

begat. Gr. apódois. See v. 18.


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

a kind of firstfruits = a certain (Gr. tie) firstfruit. Gr. apódois. See Rom. 8. 23. Op. Rom. 11. 16.

creatures. See I Tim. 4. 4.

21. swift. Gr. tóuchos. Only here, but the adv. occ. frequently.


superfluity = abundance. Gr. perissêsa. See Rom. 5. 11.


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


engrafted = implanted. Gr. emphutos. Only here.

Not the word in Rom. 11. 17-24.


22 be = become.


deceiving. Gr. paradoigamai. To deceive by false reasoning. Only here and Col. 2. 4.


lit. the face (v. 11) of his birth. (Gr. genesis.) Only here, v. 6. and Matt. 1. 1.


beholdeth = beheld. See v. 23. goeth, &c. = departed. forgettest = forget.


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

blessed = blessed. Gr. apódois. Only here and 3. 2.

decieveth. Gr. apoctel. See Eph. 5. 6.


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


affliction. See Acts 7. 10.

unspotted. Gr. aposilos. See I Tim. 6. 11. 10. 30; 12. 21.

also, &c. = a poor man also.


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3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit here in a good place; and say to the poor, Stand there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?

7 Do not they blaspheme that worthy name by which ye are called?

8 If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are become accusers of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For he that said, Do not commit adultery,

12 So speak ye, and so do, as that ye shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment.

14 What profit is there of my works without mercy, that have not shewed mercy? Can thine works do good unto him?

15 If a brother or sister be naked, and destitute of daily supply,

16 And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what profit is there of my works?

17 Even so faith, if it hath not works, is dead, being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by mine works.

19 Thou believest that there is one God; thou doest well. The devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 Seest thou how faith wrought with his works, and was made perfect?

23 And the Scripture was fulfilled which saith, Abraham believed God, and it was believed. Ap. 150. I. 1. ii.
My brethren, beg ye, mercy out of the most mighty hand of our God.

2 For of him are ye RK whole generation, and every word that proceedeth forth of his mouth is just, and perfect, and altogether blameless.

3 Likewise was the harlot Rahab also justified by works, when she had received the messengers, and had sent them out another way.

4 For by works shall the righteous live.

5 Behold, we put bits in the horses' mouths, that they may obey us, and we turn about their whole body.

6 And the tongue is a fire, a world of iniquity: so is the tongue among our members, that defileth the whole body, and setteth on fire the course of our nature; and it is set on fire of hell.

7 For every kind of beast, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind.

8 But the tongue can no man tame; it is a wild beast, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet water and bitter?

12 Can the fig tree, my brethren, bear olive berries? either a vine, figs? no can fountain both yield salt water and fresh.

13 Who is a wise man and endued with

kindness. See Acts 29. 2.

6 a = the.

Iniquity. Ap. 128. VII. 1. is = is constituted or takes its place. Gr. kathistasi, as in 4. 4. among.

Ap. 104. viii. 2. that it defileth = the one defiling. Gr. spatcos. Only here and Jude 23.


Only here. nature. Gr. genos. See 1. 25. Gr. phusis. See Rom. 1. 24.

as. Gr. anthropinos. See Rom. 6. 19 nature. Gr. phusia, above.

unruly. Gr. akataschetos. Only here, but the texts read akatastastos, unstable, restless, as in 1. 8. evil. Gr. III. 2. 2, 3. only. Gr. thamathephoros. Only here. poison. Gr. 10s.


98. VI. i. 1. A. B.


Ap. 104. vii. these things, &c. = it is not fitting (Gr. chrê). Only here that these things should be.


L. v. See Deut. 1. 13; 5. 8. Isa. 5. 21; where the same word is used in the Sept.
knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.
14 But if ye have bitter envy and strife in your hearts, glory of not, and lie not against the truth.

D
15 This wisdom descendeth from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work.
16 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.
18 And the fruit of righteousness is sown in peace of them that make peace.

C
4 From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.
5 Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

B
6 But He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.
8 Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.
9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.
10 Humble yourselves in the sight of the Lord, and He shall lift you up.

D
11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judgest the law, thou art not a doer of the law, but a judge.
12 There is one Lawgiver, Who is able to...

a = his conversation = behaviour. See Gal. 1. 13.
meekness. See 1. 21.
envying. Gr. zélōs. See Acts 5. 17.
strife. Gr. eritheia. See Rom. 2. 8.
glory = boast. Gr. katakakthsomai. See Rom. 11. 18.
not. Does not appear in Gr. text.
15 descendeth = is coming down.
earthly. Gr. éggeios. See 1 Cor. 15. 40.
sensual. Gr. psühikos. See 1 Cor. 2. 14.
devilish = demoniacal. Gr. daimoniolós. Only here.
evil. Gr. phaulos. See John 8. 20.
17 pure. Gr. hagnos. See 2 Cor. 7. 11.
peaceable. Gr. eirēnikos. Only here and Heb. 12. 11.
without hypocrisy. Gr. anupokritos. See Rom. 12. 2.
of, by, or for. No prep. Dat. case.
and. The words add "whence?"
fightings. Gr. machē. See 2 Cor. 7. 6.
lusts = pleasures. Gr. hēdomai. See Tit. 3. 8.
not. See Rom. 1. 7.
war. Gr. stratioum. See 1 Cor. 9. 7.
2 desire to have = covet earnestly. Gr. zélōs. See Acts 7. 9.
cannot are not (Ap. 105. 1) able to.
obtain. See Rom. 11. 7.
fight. Gr. machē. See Acts 7. 2.
war. Gr. polemos. Only here and Rev. 2. 16; 12. 7; 15. 4; 17. 14; 19. 11.
Note the different words for war in these two verses.
because, &c. = on account of (Ap. 104. 2 v) you not asking.
that = in order that. Gr. hina.
4 Ye adulterers and. The texts omit.
6; 23. Hos. 2. &c.
friendship. Gr. philia. Only here.
enmity. Gr. echthra. See Rom. 8. 7.
will. Ap. 102. 3.
is = is constituted, or constitutes himself, as in 3. 8.
5 Do ye = Or do ye.
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...
2 grace. Ap. 184. 1. 1. This has reference to the new nature. Cp. 1 Cor. 2. 12.
resisteth. Gr. antias=
used of Levitical purifying four times. Used here, 1 Pet. 1. 2.
In a spiritual sense. double minded. See 1. 8.
laughter.
heaviness. Gr. kathphēsia.
3. 10 Humble yourselves. Gr. tāpeimō
See 3 Cor. 11. 7.
lift... up. Gr. hupōso. See John 12. 32.
12 one = another.
12. 3 one of another = one another. judge. Ap. 122. 1. if.
save and to destroy: who art thou that judgest another? 14 Go to now, ye that say, 7To day or to morrow will we go into such a city, and continue there a year, and buy and sell, and get gain;" 15 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appears not for a little time, and then it vanity away. 16 For that ye ought to say, If the Lord will, we shall live, and do this, or that. 17 But now ye rejoice in your boasted: all such rejoicing is evil. 18 Therefore to him that knoweth to do good, and doeth it not, to him it is sin.

E

5 Go to now, ye rich men, weep and howl for your miseries that shall come upon you. 2 Your riches are corrupted, and your garments are moth-eaten. 3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. 4 Behold, the hire of the labourers who have reaped is in the ears of the Lord of Sabaoth. 5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. 6 Ye have condemned and killed the just; and he doth not resist you.

A A

7 Be patient therefore, brethren, unto the coming of the Lord. 8 Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. 9 Be patient also; establish your hearts: for the coming of the Lord draweth nigh. 10 Be stablish not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. 11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by God, nor by the earth, nor by heaven, nor by the glory of your head, but let your yea be yea; and your nay, nay; lest ye fall into condemnation.


14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;

20 Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.