THE EPISTLE OF JAMES.

6. note the complete number.
7. scattered abroad = in (Gr. en) the dispersion (Gr. diaspora. See John 1. 22.
15. patience. Cp. Rom. 5. 3.
17. order that. Gr. hina.
19. wanting = lacking. Gr. leipso. See 2. 15.
20. nothing = in (Gr. en) nothing (Gr. medos).
22. lack. Gr. leipso, as v. 4.
27. nothing. Cp. medos, as v. 4.
29. as like. Gr. eikos. Only here and v. 22.
30. The root (obs) is eikos; cp. eikos, image.
32. driven. Gr. anemizao. Only here.
33. tossed. Gr. rhipizao. Only here.
39. There is no verb, but double minded and unstable "qualify" that man. Cp. Ps. 118. 113.
43. 9. the brother, &c. = the lowly (Gr. tapeinos). See Rom. 12. 16. brother. rejoice. See Rom. 2. 17.
44. that he is exalted. Gr. hupotes. See Luke 1. 77.
45. 10. that he is made low his humiliation (Gr. tapeinos). See Acts 8. 35.
47. 11. is no sooner risen. Lit. rosa.
49. a = the.

50. But, &c. = and withered. fallen.
52. Only here and Luke 13. 22. Not the same word as in v. 5.
1. 17. JAMES.

D 17 Every good * gift and every * perfect gift is * from above, * and cometh down from the * Father of * lights, * with Whom * is no * variableness, * neither * shadow "of turning.

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

G 19 Wherefore, my * beloved brethren, let every * man be * swift to hear, slow * to speak, slow * to wrath;

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

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

G b 22 But * be ye doers * of the * word, and * not * hearers only, * deceiving your own selves.

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

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

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

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

F 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 * goodly " apparel, and there come in also a * poor man * in * vile " raiment;

3 And ye ̇ have respect ̇ to him that weareth the 2 gay 2 clothing, and say ̇ unto him, ̇ "Sit thou here ̇ in a good place;" and say to the 2 poor, ̇ "Stand thou 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 ̇ ye ̇ blaspheme ̇ God ̇ by ̇ the ̇ name ̇ of ̇ the ̇ which ye ̇ are ̇ called? ̇

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

H ̇ But ̇ if ye ̇ have ̇ respect ̇ to persons, ye ̇ commit ̇ sin, ̇ and ̇ are ̇ convinced ̇ of ̇ the ̇ law ̇ as ̇ transgressors.

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

H ̇ For ̇ He ̇ that ̇ said, ̇ " ̇ Do ̇ not ̇ commit ̇ adultery," ̇ said ̇ also, ̇ "Do ̇ not ̇ kill." ̇ Now ̇ if ̇ thou ̇ commit ̇ no ̇ adultery, ̇ yet ̇ if ̇ thou ̇ kill, ̇ thou ̇ art ̇ become ̇ a ̇ transgressor ̇ of ̇ the ̇ law.

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

13 ̇ For ̇ he ̇ shall ̇ have ̇ judgment ̇ without ̇ mercy, ̇ that ̇ have ̇ shewed ̇ no ̇ mercy; ̇ and ̇ mercy ̇ receieth ̇ against ̇ judgment.

P ̇ What ̇ doth ̇ it ̇ ̇ profit, ̇ my ̇ brethren, ̇ though ̇ a ̇ man ̇ say ̇ he ̇ hath ̇ 1 faith, ̇ and ̇ have ̇ not ̇ works? ̇ Can ̇ the ̇ faith ̇ save ̇ him?

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

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; ̇ 1 what ̇ doth ̇ it ̇ profit? ̇

17 ̇ Even ̇ so ̇ faith, ̇ if ̇ it ̇ hath ̇ not ̇ 14 ̇ works, ̇ is ̇ dead, ̇ being ̇ alone.

18 ̇ Yea, ̇ a ̇ man ̇ may ̇ say, ̇ ̇ "Thee hast ̇ faith, ̇ and ̇ have ̇ 14 ̇ works; ̇ show ̇ me ̇ thy ̇ faith ̇ without ̇ thy ̇ works, ̇ and ̇ I ̇ will ̇ shew ̇ thee ̇ my ̇ faith ̇ by ̇ my ̇ works."

19 ̇ Thou ̇ believest ̇ that ̇ there ̇ is ̇ one ̇ 5 God; ̇ thou ̇ dost ̇ well; ̇ the ̇ devils ̇ also ̇ believe, ̇ and ̇ tremble.

20 ̇ But ̇ wilt ̇ thou ̇ know, ̇ O ̇ vain ̇ man, ̇ that ̇ faith ̇ without ̇ 14 ̇ works ̇ is ̇ dead?

21 ̇ Was ̇ not ̇ Abraham ̇ our ̇ father ̇ justified ̇ by ̇ 14 ̇ works, ̇ when ̇ he ̇ had ̇ offered ̇ Isaac ̇ his ̇ son ̇ upon ̇ the ̇ altar?

22 ̇ Seest thou ̇ how ̇ faith ̇ wrought ̇ with ̇ his ̇ 14 ̇ works, ̇ and ̇ by ̇ 14 ̇ works ̇ was ̇ faith ̇ made ̇ perfect?

23 ̇ And ̇ the ̇ 5 ̇ scripture ̇ was ̇ fulfilled ̇ which ̇ saith, ̇ ̇ "Abraham ̇ believed ̇ God, ̇ and ̇ it ̇ was ̇ believe. ̇ Ap. 150. I. 1. 1. ̇ tremble ̇ = ̇ shudder. ̇


imputed unto him for righteousness: and he was called the friend of God.

Ye see then how that even by works a man is justified, and not by faith only.

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

For by the grace given unto me I say unto every man that is among you, do not think of yourself to be wiser than necessity.

So faith, if it hath no works, is dead, being alone.

My brethren, be not many masters, knowing that we shall receive the greater condemnation.

For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.

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

Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned 10 about with a very small helm, whithersoever the governor listeth.

Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

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

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

But the tongue can no man tame; it is an unruly evil, full of deadly poison.

Therefore to God, even the Father, and to Jesus Christ the Mediator of the everlasting gospel.

Out of the mouth of the prophet proceeded blessedness and cursing. My brethren, these things ought not so to be.

11 Doth a fountain not send forth at the same place sweet water and bitter?

Can the fig tree, my brethren, bear olives? either a vines, figs? can there be a fountain both yield salt water and fresh?

Who is a wise man and endued with knowledge? James 3:13


that defileth is the one defiling. Gr. epitēdo. Only here and Jude 23, and saith, &c. setting on fire. Gr. phlogēs. Only in this verse. Cp. 2 Thess. 1:7, course. Gr. trocho.

only here. nature. Gr. genēs. See 1:24.


Can, &c. Question preceded by may. The texts read neither (Gr. cête) can salt water bring forth, or produce, sweet. 13 endued with knowledge. Gr. epistēmenē. Only here. Cp. Ap. 132:1, 5, 12, 18, 4, 4. Isa. 5:21; where the same word is used in the Sept.

1661
knowledge among you? let him shew out of a good conversation his works, with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but is earthly, sensual, devilish.

16 For where envying and strife is, there is confusion and every evil work.

17 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.

4 From whence cometh wars and fightings among you? come they not hence, even of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.

4 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?

6 But He giveth more grace. Wherefore He saith, Resist the devil, and he will flee from you.

7 Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.

8 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness.

9 Humble yourselves in the sight of the Lord, and He shall lift you up.

10 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 judge the law, thou art not a doer of the law, but a judge.


6 gentile. Gr. epiethes. See Phil. 4. 3. easy, &c., Gr. epiethes. Only here.


4. 1 wars. Gr. polemos. See Matt. 24. 6. and. The texts add “whence”.


lusts = pleasures. Gr. adone. See Tit. 2. 9. war. Gr. strateuomai. See 1 Cor. 7. 8. in. Ap. 104. viii.

2 desire to have = covet earnestly. Gr. zelos. See Acts 7. 9. cannot = are not (Ap. 105. l) able to.

obtain. See Rom. 11. 7. fight. Gr. machath. See Acts 7. 20. war. Gr. polemos. Only here and Rev. 16. 12; 17. 13. 4; 17. 14; 19. 11. Note the different words for war in these two verses.


3 amiss with evil Intent. Gr. kake. See Ap. 128.

H. 2. that = in order that. Gr. hina.


10 enmity. Gr. eththia. See Rom. 8. 7.


is = as it is constituted, or constitutes himself, as in 3. 6. 5 Do ye = or do ye.

JAMES.

5. 11. 12.

save and to destroy: who art thou that judgest another?
13 Go now, ye that say, “To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:”
14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanity away.
15 For that ye ought to say, “If the Lord will, we shall live, or this, or that.”
16 But now ye rejoice in your boasts: all such rejoicing is evil.
17 Therefore to him that knoweth to do good, and doeth it, not to him it is sin.

12. 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 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 down your fields, which is of you kept back by fraud, crieth: and the cry of them which have reaped are entered into the ears of the Lord of Sabaoth.
5 Ye have lived in pleasure on the earth, and are 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.

7 Be patient therefore, brethren, unto the coming of the Lord. 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.
8 Be ye also patient; establish your hearts; for the coming of the Lord draweth nigh.
9 Grudge not one another, brethren, lest ye be condemned: behold, the judge standeth before the door.
10 Brethren, the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.
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.
But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.


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:

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.

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

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.

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

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

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

The First Epistle of Peter.

The Structure of the Epistle as a Whole.

(A) 1. 1, 2. Epistolary.
   (B) 1. 3-12. Introduction. Thanksgiving; foreshadowing the subject of the epistle.
   (C) 1. 13-2. 10. Exhortations (general) in view of the end.
   (D) 1. 11-4. 6. Exhortations (particular) as to sufferings and glory.
   (E) 1. 7-15. Exhortations (general) in view of the end.

(B) 5. 10-11. Exhortations (particular) as to sufferings and glory.

(A) 5. 12-14. Epistolary.