

THE GENERAL EPISTLE OF

JAMES

CHAPTER 1

1. *Jesus Christ*. Only here and in ch. 2:1; nowhere in the speeches of James (⁴¹⁵⁴Acts 15:14,15; 21:20 sq.). Had he used Jesus' name it might have been supposed to arise from vanity, because he was the Lord's brother. In all the addresses of epistles the full name, Jesus Christ, is given.

Servant (δοῦλος). Properly, *hired servant*. Compare ⁵¹⁰⁰Philippians 1:1; Jude 1.

That are scattered abroad (ἐν τῇ διασπορᾷ). Lit., *in the dispersion*; on which see on 1 Pet 1:1. Rev., *which are of the dispersions*.

Greeting (χαίρειν). Lit., *rejoice*. The ordinary Greek salutation, *hail! welcome!* Also used at parting: *joy be with you*. Compare the same expression in the letter from the church at Jerusalem, ⁴¹⁵³Acts 15:23; one of the very few peculiarities of style which connect this epistle with the James of the Acts. It does not occur in the address of any other of the Apostolic Epistles.

2. *All joy* (πάνσαν χαρὰν). *Joy* follows up the *rejoice* of the greeting. The *all* has the sense of *wholly*. Count it a thing *wholly joyful*, without admixture of sorrow. Perhaps, as Bengel suggests, the *all* applies to *all* kinds of temptations.

When (ὅταν). Lit., *whenever*: better, because it implies that temptation may be expected all along the Christian course.

Ye fall into (περιπέσητε). The preposition *περί*, *around*, suggests falling into something which *surrounds*. Thus Thucydides, speaking of the plague at Athens, says, "The Athenians, having fallen into (περιπεσόντες) such affliction, were *pressed* by it."

Divers (ποικίλοις). Rev., *manifold*. See on ^{<4006>}1 Peter 1:6.

Temptations (πειρασμοῖς). In the general sense of *trials*. See on ^{<4003>}Matthew 6:13; ^{<4006>}1 Peter 1:6.

3. Trying (δοκίμιον). Rev., *proof*; but the American Revisers insist on *proving*, and rightly. See on ^{<4007>}1 Peter 1:7.

Worketh (κατεργάζεται). The compound verb with κατά, *down through*, indicates *accomplishment*. The proving will work successfully and thoroughly. This harmonizes with a *perfect work*, ver. 4.

Patience (ὑπομονήν). See on ^{<4002>}2 Peter 1:6, and ^{<5007>}James 5:7.

4. Perfect work (ἔργον τέλειον). “This is followed by a perfect man. The man himself is characterized from his condition and work” (Bengel). *Work* (ἔργον) is the word with which κατεργάζεται, *worketh*, is compounded. It is the accomplished *result* of patience in moral purification and ennobling. Compare *work of faith*, ^{<5003>}1 Thessalonians 1:3.

Perfect and entire (τέλειοι καὶ ὀλόκληροι). The two words express different shades of thought. Τέλειοι, *perfect*, from τέλος, *fulfillment or completion* (*perfect*, from *perfectus, per factus, made throughout*), denotes that which has reached its maturity or fulfilled the *end* contemplated. Ὀλόκληροι, from ὅλος, *entire*, and κλήρος, *a lot or allotment*; that which has all which properly belongs to it; its *entire allotment*, and is, therefore, intact in all its parts. Thus Peter (^{<4016>}Acts 3:16) says of the restored cripple, “faith has given him this *perfect soundness* (ὀλοκληρίαν). Compare the familiar phrase, *an accomplished man*. Note, also, James’ repetition of the key-words of his discourse, *rejoice, joy, patience, perfect*.

Wanting nothing (ἐν μηδενὶ λειπόμενοι). Rev., more literally, *lacking in nothing*. Note James’ characteristic corroboration of a positive statement by a negative clause: *entire, lacking in nothing; God that giveth and upbraideth not; in faith, nothing doubting*. The conditional negative μηδενὶ, *nothing*, is used, rather than the absolute negative οὐδενὶ, as implying *nothing which may be supposed; no possible thing*.

5. *But*. Omitted in A.V. In pursuing this perfection you will find yourselves lacking in wisdom. One may say, “I know not how to become perfect;” *but*, if any man, etc.

Lack. Note the repetition.

Of God that giveth (τοῦ διδόντος Θεοῦ). The Greek puts it so that *giving* is emphasized as an attribute of God. Lit., “Ask of *the giving God*,” or of “God the giver.”

Liberally (ἀπλῶς). Only here in New Testament. Literally the word means *simply*, and this accords with the following negative clause, *upbraiding not*. It is *pure, simple* giving of good, without admixture of evil or bitterness. Compare ^{<414>}Romans 12:8, where a kindred noun is used: “He that giveth let him do it *with simplicity* (ἐν ἀπλότητι) Compare, also, ^{<102>}Proverbs 10:22. Men often complicate and mar their giving with reproach, or by an assumption of superiority.

6. *Doubting* (διακρινόμενος). Compare ^{<121>}Matthew 21:21. Not equivalent to *unbelief*, but expressing the hesitation which balances between faith and unbelief, and inclines toward the latter. This idea is brought out in the next sentence.

A wave (κλύδωνι). Rev., *surge*. Only here and ^{<424>}Luke 8:24; though the kindred verb occurs at ^{<414>}Ephesians 4:14. The word is admirably chosen, as by a writer who lived near the sea and was familiar with its aspects. The general distinction between this and the more common κῦμα, *wave*, is that κλύδων describes the long *ridges* of water as they are propelled in horizontal lines over the vast surface of the sea; while κῦμα denotes the pointed masses which toss themselves up from these under the action of the wind. Hence the word κλύδων here is explained, and the picture completed by what follows: a *billow* or *surge*, driven by the wind in lines, and *tossed* into *waves*. Both here and in the passage in Luke the word is used in connection with the wind. It emphasizes the idea of extension, while the other word throws forward the idea of concentrating into a crest at a given point. Hence, in the figure, the emphasis falls on the *tossing*; not only moving before the impulse of the wind, but not even moving in regular lines; tossed into rising and falling peaks.

Driven by the wind (ἀνεμιζόμενῳ). Only here in New Testament.

Tossed (ῥιπιζομένῳ). Only here in New Testament. From ῥιπίς, a *fan*. Anyone who has watched the great ocean-swell throwing itself up into pointed waves, the tops of which are caught by the wind and fanned off into spray, will appreciate the vividness of the figure.

7. *That man* (ἐκεῖνος). Emphatic, and with a slightly contemptuous force. *Anything*. *i.e.* which he asks for.

8. *A double-minded man is unstable*, etc. The A.V. puts this as an independent apophthegm, which is wrong. The sentence is a comment and enlargement upon *that man*. “Let not that man think,” etc., “a doubleminded man, unstable in all his ways.” So Rev.

Double-minded (δίψυχος). Peculiar to James, here and ch. 4:8. Not *deceitful*, but *dubious* and *undecided*.

Unstable (ἀκατάστατος). Only here in New Testament. The kindred ἀκαταστασία, *confusion*, is found ch. 3:16, and elsewhere.

9. *But*. Omitted in A.V. Introducing a contrast with the double-minded.

The brother of low degree (ὁ ἀδελφὸς ὁ ταπεινός). Lit., *the brother, the lowly one*. Not in the higher Christian sense of ταπεινός (see on ^{<112>}Matthew 11:29), but, *rather, poor* and *afflicted*, as contrasted with *rich*.

Rejoice (ἄνθος). Not strong enough. It is, rather, *boast*. So Rev., *glory*. Compare ^{<113>}Romans 5:3; ^{<114>}Philippians 3:3.

In that he is exalted (ἐν τῷ ὕψει αὐτοῦ). Lit., *in his exaltation*. Rev., *in his high estate*.

10. *In that he is made low* (ἐν τῇ ταπεινώσει αὐτοῦ). A form of expression similar to the preceding. Lit., *in his humiliation*. Both the A.V. and Rev. preserve the kinship between ταπεινός and ταπεινώσει, by the word *low*.

Flower (ἄνθος). Only here, ver. 11, and ^{<115>}1 Peter 1:24.

11. *For the sun is no sooner risen*, etc. (ἀνέτειλεν γὰρ ὁ ἥλιος). By the use of the aorist tense James graphically throws his illustration into the narrative form: “For the sun *arose* — and *withered*,” etc.

With a burning heat (τῷ καύσωνι). Rev., *with the scorching wind*. The article denotes something familiar; and the reference may be to the scorching east-wind (^{<3119>}Job 1:19, Sept.; ^{<3170>}Ezekiel 17:10), which withers vegetation. Some of the best authorities, however, prefer the rendering of the A.V.

Falleth (ἐξέπεσεν). Aorist tense. Lit., *fell off*.

The grace of the fashion (εὐπρέπεια τοῦ προσώπου). Lit., *the beauty of its face or appearance*. Εὐπρέπεια only here in New Testament.

Fade away (μαρανθήσεται). See on ^{<3104>}1 Peter 1:4.

Ways (πορείαις). Rev., *goings*. Only here and ^{<3172>}Luke 13:22. His goings to and fro in acquiring riches.

12. Is tried (δόκιμος γενόμενος). Lit., *having become approved*. See on *trial*, ^{<3107>}1 Peter 1:7. The meaning is not, as the A.V. suggests, *when his trial is finished*, but when he has *been approved by trial*. Rev., rightly, *when he hath been approved*.

The crown (στέφανον). See on ^{<3104>}1 Peter 5:4.

Of life (τῆς ζωῆς). Lit., *the life*: the article pointing to the well-known eternal life. The figure is not that of the *athlete's* crown, for an image from the Grecian games, which the Jews despised, would be foreign to James' thought and displeasing to his readers. Rather the *kingly* crown, the proper word for which is *διάδημα*, *diadem*. In Psalms 20:3 (Sept.), *στέφανος* is used of the *royal* crown. In ^{<3107>}Zechariah 6:11, 14, the reference seems to be to a priestly crown, forming part of the high priest's mitre.

13. Of God (ἀπὸ Θεοῦ). Lit., *from God*. Not *by* God, as the direct agent, but by agency proceeding *from* God. Compare ^{<3104>}Matthew 4:1, where the direct agency, "by the spirit," "by the devil," is expressed by ὑπό.

Cannot be tempted (ἀπείραστος ἐστι). Lit., *is incapable of being tempted*. But some of the best expositors render it *unversed in evil things*, as better according both with the usage of the word and with the context, since the question is not of God's being tempting, but of God's being tempted. Rev. gives this in margin. 'Απείραστος only here in New Testament.

Neither tempteth he (πειράζει δὲ αὐτὸς). The A.V. fails to render αὐτὸς: “*He himself* tempteth no man.” So rev.

14. Drawn away (ἐξελκόμενος). Only here in New Testament. This and the following word are metaphors from hunting and fishing. *Drawn away*, as beasts are enticed from a safe covert into a place beset with snares. Note the present participle, as indicating the *progress* of the temptation: “*is being drawn away*.”

Enticed (δელεαζόμενος). As a fish with bait. Also the present participle. See on ^{αὐτὸς}2 Peter 2:14.

15. The lust. Note the article, omitted in A.V. The peculiar lust of his own.

Hath conceived (συλλαβοῦσα). Lit., *having conceived*.

Bringeth forth (τίκτει). Metaphor of the mother. Rev. *beareth*.

When it is finished (ἀποτελεσθεῖσα). Better, Rev., *when it is full grown*. Not when the course of a sinful life is completed; but when sin has reached its full development.

Bringeth forth (ἀποκύει). A different verb from the preceding, *bringeth forth*. Rev. has rendered τίκτει, *beareth*, in order to avoid the repetition of *bringeth forth*. The verb is used by James only, here and at ver. 18. The image is interpreted in two ways. Either

(1) Sin, figured as female, is already pregnant with death and, when full grown, bringeth forth death (so Rev., and the majority of commentators). “The harlot, Lust, draws away and entices the man. The guilty union is committed by the will embracing the temptress: the consequence is that she beareth sin.... Then *the* sin, that particular sin, when grown up, herself, as if all along pregnant with it, bringeth forth death” (Alford). Or

(2) Sin, figured as male, when it has reached maturity, becomes the *begetter* of death. So the Vulgate, *generat*, and Wyc., *gendereth*. I am inclined to prefer this, since the other seems somewhat forced. It has the high endorsement of Bishop Lightfoot. There is a suggestive parallel passage in the “Agamemnon” of Aeschylus, 751-771:

“There is a saying old,
 Uttered in ancient days,
 That human bliss, full grown,
 Genders, and dies not childless:
 And, for the coming race,
 Springs woe insatiate from prosperity.
 But I alone
 Cherish within my breast another thought.
 The impious deed
 Begets a numerous brood alike in kind;
 While households ruled by right inflexible
 Blossom with offspring fair.
 Insolence old
 In men depraved begetteth insolence,
 Which springs afresh from time to time
 As comes the day of doom, and fresh creates
 In Ate’s dismal halls
 Fierce wrath from light,
 Unhallowed Daring, fiend invincible
 Unconquered, with its parents’ likeness stamped.”

The magnificent passage in Milton’s “Paradise Lost,” ii., 760-801, is elaborated from these verses of James.

17. The first words of this verse form a hexameter line, thus

Πᾶσα δόσις ἀγαθὴ καὶ πᾶν δῶρημα τέλειον

Such verses, or parts of verses, occur occasionally in the New Testament. Sometimes they are quotations from the Greek poets; sometimes the writer’s words unconsciously fall into metrical form. Poetical quotations are confined to Paul, ^{<4172>}Acts 17:28; ^{<4653>}1 Corinthians 15:33; ^{<5012>}Titus 1:12.

Every good gift and every perfect gift (see Greek above). The statement that these gifts are from God is in pursuance of the idea that God does not tempt men to evil. The gifts of God are contrasted with the evil springing from man’s lust. Two words are used for *gift*. **Δόσις** occurs only here and ^{<1045>}Philippians 4:15; there in an active sense; but here passive, as in ^{<1214>}Proverbs 21:14 (Sept.). **Δῶρημα** is found ^{<4166>}Romans 5:16. It enlarges slightly upon the other word in emphasizing the gift as *free, large, full*; an idea which is further developed in ver. 18, *of his own will*. The Rev., rather awkwardly, endeavors to bring out the distinction by the word *boon*, for which the American Revisers insist on retaining *gift*. *Boon* originally means

a petition; favor being a secondary and later sense, as of something given in response to a petition. The word is of Scandinavian origin, and the meaning *favor* seems to indicate a confusion with the Latin *bonus*, good; French, *bon*.

Perfect. Enlarges upon *good*, bringing out more distinctly the *moral* quality of the gift.

And cometh down (καταβαίνων). A present participle, to be construed with ἄνωθεν ἔστιν, *is from above*. Lit., *is coming down from above*. As usual, this union of the participle with the finite verb denotes something *habitual*. Render, *descendeth from above*. Compare ch. 3:15.

Father of lights (τοῦ πατρὸς τῶν φώτων). Lit., *the lights*, by which are meant the heavenly bodies. Compare ^{<107B>}Psalm 135:7 (Sept.); and ^{<202B>}Jeremiah 4:23 (Sept.). God is called “the Father of the lights,” as being their creator and maintainer. Compare ^{<332B>}Job 38:28; ^{<402B>}Psalm 8:3; ^{<107B>}Amos 5:8.

Is no variableness (ἔνι). Abbreviated from ἔνεστι *is in*. Stronger than the simple *is*, and denoting *inherence* or *indwelling*. Rev., *can be*.

Variableness (παραλλαγή). Better, Rev., *variation*. The word is not used, as some suppose, in a technical, astronomical sense, which James’ readers would not have understood, but in the simple sense of *change* in the degree or intensity of light, such as is manifested by the heavenly bodies. Compare Plato, “Republic,” vii., 530: “Will he (the astronomer) not think that the heaven and the things in heaven are framed by the Creator in the most perfect manner? But when he reflects that the proportions of night and day, or of both, to the month, or of the month to the year, or of the other stars to these and to one another, are of the visible and material, he will never fall into the error of supposing that they are eternal and liable to no deviation (οὐδὲν παραλλάττειν) — that would be monstrous.”

Shadow of turning (τροπῆς ἀποσκίασμα). This is popularly understood to mean that there is in God not the faintest *hint* or *shade* of change, like the phrase, a *shadow of suspicion*. But the Greek has no such idiom, and that is not James’ meaning. Rev., rightly, renders, *shadow that is cast by turning*; referring still to the heavenly orbs, which cast shadows in their

revolution, as when the moon turns her dark side to us, or the sun is eclipsed by the body of the moon.

18. *Begat* (ἀπεκύθησεν). Rev., *brought forth*. See on ver. 15, and compare ^{<480>}1 John 3:9; ^{<402>}1 Peter 1:23.

A kind of first fruits (ἀπαρχήν τινα). A *kind of* indicates the figurative nature of the term. The figure is taken from the requirement of the Jewish law that the first-born of men and cattle, and the first growth of fruits and grain should be consecrated to the Lord. The point of the illustration is that Christians, like first-fruits, should be consecrated to God. The expression “first-fruits” is common in the New Testament. See ^{<482>}Romans 8:23; 16:5; ^{<450>}1 Corinthians 15:20, 23; ^{<444>}Revelation 14:4.

19. *Wherefore*. The A.V. follows the reading ὥστε. But the correct reading is ἴστε, *ye know*, and so Rev. Others render it as imperative, *know ye*, as calling attention to what follows.

21. *Filthiness* (ῥυπαρίαν). Only here in New Testament, but James uses the kindred adjective (ch. 2:2), “vile raiment.” **ῤύπος**, *filth*, occurs in ^{<482>}1 Peter 3:21 — on which see notes; and the verb ῥυπόω, *to be filthy*, is found in ^{<621>}Revelation 22:11.

Superfluity of naughtiness (περισσεΐαν κακίας). A translation which may be commended to the attention of indiscriminate panegyrists of the A.V. **Περισσεΐα** is an unclassical word, and occurs in three other New-Testament passages — ^{<457>}Romans 5:17; ^{<408>}2 Corinthians 8:2; 10:15. In all these it is rendered *abundance*, both by A.V. and Rev. There seems to be no need of departing from this meaning here, as Rev., *overflowing*. The sense is *abounding* or *abundant wickedness*. For *naughtiness* Rev. gives *wickedness*, as in ^{<411>}1 Peter 2:1, 16, where it changes *malice* to *wickedness*. It is most]y rendered *malice* in both A.V. and Rev. In this passage, as in the two from Peter, Rev. gives *malice*, in margin. *Malice* is an adequate translation, the word denoting a malevolent disposition toward one’s neighbor. Hence it is not a general term for moral evil, but a special form of vice. Compare *the wrath of man*, ver. 20. *Naughtiness* has acquired a petty sense in popular usage, as of the mischievous pranks of children, which renders it out of the question here.

With meekness (ἐν πραύτητι). Lit., “*in meekness*;” opposed to malice.

Engrafted (ἔμφυτον). Only here in New Testament. Better, and more literally, as Rev., *implanted*. It marks a characteristic of the word of truth (ver. 18). It is *implanted*; *divinely given*, in contrast with something acquired by study. Compare ^{<13>}Matthew 13:19, “the word of the kingdom — sown in his heart.” *Grafted* or *grafted* is expressed by a peculiar word, employed by Paul only, ἐγκεντρίζω, from κέντρον, *a sharp point*, thus emphasizing the fact of the *incision* required in grafting. See ^{<117>}Romans 11:17, 19, 23, 24.

Which is able to save (τὸν δυνάμενον σῶσαι). Compare ^{<116>}Romans 1:16, “the power of God unto *salvation*.”

22. Hearers (ἀκροατὰι). Used by James only.

Deceiving (παραλογιζόμενοι). From παρά, *beside, contrary to*, and λογίζομαι, *to reckon*, and hence *to conclude by reasoning*. The deception referred to is, therefore, that into which one betrays himself by false reasoning — reasoning *beside* the truth.

23. Beholding (κατανοοῦντι). With the notion of *attentively* considering (κατά, *down into, or through*; compare εἰς, *into*, ver. 25). Compare ^{<121>}Luke 12:24, 27; ^{<811>}Hebrews 3:1. So that the contrast is not between a *hasty* look and a *careful* contemplation (ver. 25, *looketh*). It is not mere careless hearing of the word which James rebukes, but the neglect to carry into practice what is heard. One may be an attentive and critical hearer of the word, yet not a doer.

His natural face (τὸ πρόσωπον τῆς γενέσεως). Lit., *the countenance of his birth*; the face he was born with.

In a glass (ἐν ἐσόπτρῳ). Better, Rev., *a mirror*; a *metallic* mirror. The word occurs only here and ^{<112>}1 Corinthians 13:12.

24. He beholdeth (κατενόησεν). The aorist tense, throwing the sentence into a lively, narrative form: *he beheld himself* and *forgot*. Compare ver. 11.

25. Whoso looketh (ὁ παρακύψας). Rev., more strictly, *he that looketh*. See on ^{<112>}1 Peter 1:12. The verb is used of one who stoops *sideways* (παρά) to look attentively. The mirror is conceived as placed on a table or on the ground. Bengel quotes Wisdom of Sirach 14:23: “He that prieth in

at her (Wisdom's) windows shall also hearken at her doors." Coleridge remarks: "A more happy or forcible word could not have been chosen to express the nature and ultimate object of reflection, and to enforce the necessity of it, in order to discover the living fountain and spring-head of the evidence of the Christian faith in the believer himself, and at the same time to point out the seat and region where alone it is to be found" ("Aphorisms").

Into (εἰς). Denoting the penetration of the look into the very essence of the law.

The perfect law of liberty (νόμον τέλειον τὸν τῆς ἐλευθερίας). Lit., *the perfect law, the law of liberty*. So Rev. The law of liberty is added as defining the perfect law.

Continueth therein. Better, Rev., *so continueth*; i.e. continues looking.

Forgetful hearer (ἀκροατῆς ἐπιλησμονῆς). The latter word only here in New Testament. Lit., *a hearer of forgetfulness*; whom forgetfulness characterizes. Rev., *very happily, a hearer that forgetteth*; a rendering which gives the proper sense of forgetfulness *as a characteristic* better than A.V., *a forgetful hearer*.

Doer of the work. Lit., *of work*, as the noun has no article. Rev., *a doer that worketh*.

In his deed (ἐν τῇ ποιήσει αὐτοῦ). More correctly, as Rev., *in his doing*. Only here in New Testament. The preposition ἐν (*in*) marks the inner connection between doing and blessedness. "The life of obedience is the element wherein the blessedness is found and consists" (Alford).

26. Seem to be (δοκεῖ). Rev., correctly, *thinketh himself to be*. A man can scarcely *seem* to be religious, when, as Trench observes, "his religious pretensions are belied and refuted by the allowance of an unbridled tongue."

Religious (θρησκευτικός). Only here in New Testament, and nowhere in classical Greek. The kindred noun *θρησκεία*, *religion*, occurs ⁴⁴¹⁵ Acts 26:5; ⁵⁰¹⁵ Colossians 2:18; ⁵⁰¹⁵ James 1:26, 27; and means the *ceremonial service* of religion. Herodotus (ii., 37) uses it of various observances practiced by the Egyptian priests such as wearing linen, circumcision,

shaving, etc. The derivation is uncertain. **Θρέομαι**, *to mutter forms of prayer*, has been suggested, as the followers of Wycliffe were called *Lollards*, from the old Dutch *lullen or lollen, to sing*. Hence the adjective here refers to a zealous and diligent performance of religious services.

Bridleth (**χαλιναγωγῶν**). Used by James only. See ch. 3:2. Lit., *to guide with a bridle*. So Plato, “Laws,” 701: “I think that the argument ought to be pulled up from time to time, and not to be allowed to run away, but held with bit and bridle.”

27. Undefined (**ἀμίαντος**). See on ^{<6004>}1 Peter 1:4. The two adjectives, *pure* and *undefiled*, present the positive and negative sides of purity.

To visit (**ἐπισκέπτεσθαι**). See on ^{<6256>}Matthew 25:36. James strikes a downright blow here at ministry by proxy, or by mere gifts of money. Pure and undefiled religion demands *personal contact* with the world’s sorrow: *to visit* the afflicted, and to visit them *in their affliction*. “The rich man, prodigal of money, which is to him of little value, but altogether incapable of devoting any personal attention to the object of his alms, often injures society by his donations; but this is rarely the case with that far nobler charity which makes men familiar with the haunts of wretchedness, and follows the object of its care through all the phases of his life” (Lecky, “History of European Morals,” ii., 98).

To keep (**πηρεῖν**). See on ^{<6004>}1 Peter 1:4.

Unspotted (**ἄσπιλον**). See on ^{<6019>}1 Peter 1:19.

CHAPTER 2

1. *Have* (ἔχετε). Rev., *hold*, not in the sense of *hold fast, cleave to*, but of *possessing, occupying, and practicing*, as a matter of habit. Thus we say that a man *holds* his property by a certain tenure. A rented estate is a *holding*. So of an opinion, or set of opinions, with which one is publicly identified. We say that he *holds* thus and so.

With respect of persons (ἐν προσωπολημψίαις). From πρόσωπον, *the countenance*, and λαμβάνω, *to receive*. *To receive the countenance* is a Hebrew phrase. Thus ^{<485>}Leviticus 19:15 (Sept.): Οὐ λήψη προσωπον πτωχοῦ: *Thou shalt not respect the person (receive the countenance) of the poor*. Compare ^{<401>}Luke 20:21; ^{<402>}Romans 2:11; and Jude 16.

The Lord of glory. Compare ^{<403>}1 Corinthians 2:8; ^{<404>}Acts 7:2; ^{<405>}Ephesians 1:17.

2. *Assembly* (συναγωγὴν). The word *synagogue* is a transcript of this. From σύν, *together*, and ἄγω, *to bring*. Hence, literally, a *gathering or congregation*, in which sense the word is common in the Septuagint, not only of assemblies for worship, but of gatherings for other public purposes. From the meeting itself the transition is easy to the *place* of meeting, the *synagogue*; and in this sense the term is used throughout the New Testament, with the following exceptions: In ^{<406>}Acts 13:43, it is rendered *congregation* by the A.V., though Rev. gives *synagogue*; and in ^{<407>}Revelation 2:9; 3:9, the unbelieving Jews, as a body, are called *synagogue of Satan*. As a designation of a distinctively Jewish assembly or place of worship it was more sharply emphasized by the adoption of the word ἐκκλησία, *ecclesia*, to denote the Christian church. In this passage alone the word is distinctly applied to a Christian assembly or place of worship. The simplest explanation appears to be that the word designates the *place* of meeting for the Christian body, James using the word most familiar to the Jewish Christians; an explanation which receives countenance from the fact that, as Huther observes, “the Jewish Christians regarded themselves as still an integral part of the Jewish nation, as the chosen people of God.” As such a portion they had their special synagogue. From ^{<408>}Acts 6:9, we learn that there were numerous

synagogues in Jerusalem, representing different bodies, such as the descendants of Jewish freedmen at Rome, and the Alexandrian or Hellenistic Jews. Among these would be the synagogue of the Christians, and such would be the case in all large cities where the dispersed Jews congregated. Alford quotes a phrase from the “Testaments of the Twelve Patriarchs:” *the synagogue of the Gentiles*. Compare ^{<3025>}Hebrews 10:25, “the *assembling together* (ἐπισυναγωγήν) of yourselves.”

With a gold ring (χρυσοδακτύλιος). Only here in New Testament. Not a man wearing a single gold ring (as A.V. and Rev.), which would not attract attention in an assembly where most persons wore a ring, but *a gold-ringed man*, having his hands conspicuously loaded with rings and jewels. The ring was regarded as an indispensable article of a Hebrew’s attire, since it contained his signet; and the name of the ring, *tabbath*, was derived from a root signifying *to impress a seal*. It was a proverbial expression for a most valued object. See ^{<3024>}Isaiah 22:24; ^{<3023>}Haggai 2:23. The Greeks and Romans wore them in great profusion. Hannibal, after the battle of Cannae, sent as a trophy to Carthage, three bushels of gold rings from the fingers of the Roman knights slain in battle. To wear rings on the right hand was regarded as a mark of effeminacy; but they were worn profusely on the left. Martial says of one Charinus that he wore six on each finger, and never laid them aside, either at night or when bathing. The fops had rings of different sizes for summer and winter. Aristophanes distinguishes between the populace and those who wear rings, and in his comedy of “The Clouds” uses the formidable word *σφραγιδονυχαραγοκομήται*, *lazy, long-haired fops, with rings and well-trimmed nails*. Demosthenes was so conspicuous for this kind of ornament that, at a time of public disaster, it was stigmatized as unbecoming vanity. Frequent mention is made of their enormous cost. They were of gold and silver, sometimes of both; sometimes of iron inlaid with gold. The possible beauty of these latter will be appreciated by those who have seen the elegant gold and iron jewelry made at Toledo, in Spain. Sometimes they were of amber, ivory, or porcelain. The practice of wearing rings was adopted by the early Christians. Many of their rings were adorned with the symbols of the faith — the cross, the anchor, the monogram of Christ, etc. Among the rings found in the catacombs are

some with a key, and some with both a key and a seal, for both locking and sealing a casket.

Goodly apparel (ἐσθήτι λαμπρᾷ). Lit., *bright or shining clothes*. Rev., *fine clothing*.

Vile (ῥυπαρᾷ). Compare ch. 1:21; and see on ^{<4181>}1 Peter 3:21.

3. *Ye have respect* (ἐπιβλέψητε). Lit., *ye look upon*, with the idea of respectful consideration; *ye regard*. Compare ^{<4148>}Luke 1:48; 9:38.

In a good place (καλῶς). Lit., *honorably*; in a seat of honor.

Under. Not literally *underneath*, but down on the ground beside. Compare ^{<4201>}Matthew 23:6, on the fondness of the Jews for the chief places in the synagogue.

4. *Are ye not partial in yourselves?* (οὐ διεκρίθητε ἐν ἑαυτοῖς). Wrong. The constant sense of the verb in the New Testament is *doubt*, except ^{<4112>}Acts 11:2; Jude 9, where it means *dispute*. Compare ch. 1:6. The meaning here is, therefore, that, in making a distinction between the rich and the poor, they expressed a doubt concerning the faith which they professed, and which abolished such distinctions. Hence, Rev., rightly, *Are ye not divided in your own mind?*

Judges of evil thoughts (κριταὶ διαλογισμῶν πονηρῶν). Better, as Rev., “judges *with* evil thoughts.” The form of expression is the same as in ^{<4201>}Luke 18:6, κριτῆς τῆς ἀδικίας, *the judge of injustice*, i.e., the unjust judge. So ^{<5025>}James 1:25, a *hearer of forgetfulness*. The word *thoughts* is, rather, *reasonings*. See on *deceiving yourselves* (ch. 1:22). Compare ^{<4151>}Luke 5:21. Their evil *processes* of thought lead to these unjust discriminations.

5. *Hearken, my beloved brethren*. Alford cites this phrase as one of the very few links which connect this epistle with the speech of James in ^{<4153>}Acts 15:13.

The poor of this world (τοὺς πτωχοὺς τοῦ κόσμου). But the correct reading is τῷ κόσμῳ, *to the world*; and the expression is to be explained in the same way as ἀστεῖος τῷ Θεῷ, *fair unto God*, ^{<4121>}Acts 7:20, and δυνατὰ τῷ Θεῷ, *mighty through* (Rev., *before*) *God*, ^{<4710>}2 Corinthians

10:4. So Rev., *poor as to the world*, in the world's esteem. *Poor*, see on ^{<418B>}Matthew 5:3.

Rich in faith. The Rev., properly, inserts *to be*, since the words are not in apposition with *poor*, but express the object for which God has chosen them. Faith is not the quality in which they are to be rich, but the *sphere* or *element*; rich in their position as believers. "Not the *measure* of faith, in virtue of which one man is richer than another, is before the writer's mind, but the substance of the faith, by virtue of which every believer is rich" (Wiesinger, cited by Alford).

6. *Despised* (ἠτιμάσατε). Not strong enough. They had *manifested* their contempt; had *done* despite to them. Rev., correctly, *dishonored*. From the use of the aorist tense, *ye dishonored*, which the A.V. and Rev. render as a perfect, *ye have dishonored*, the reference would appear to be to a specific act like that described in vv. 2, 3.

Oppress (καταδυναστεύουσιν). Only here and ^{<418B>}Acts 10:38. The preposition *κατά*, *against*, implies a power exercised for *harm*. Compare *being lords over*, ^{<418B>}1 Peter 5:3, and *exercise dominion*, ^{<418B>}Matthew 20:25, both compounded with this preposition.

Draw (ἔλκουσιν). Not strong enough. The word implies *violence*. Hence, better, as Rev., *drag*. Compare Livy's phrase, "*a lictoribus trahi*, to be dragged by the lictors to judgment;" ^{<418B>}Acts 8:3, of Saul *haling* or *hauling* men and women to prison; and ^{<418B>}Luke 12:58.

Judgment-seats (κριτήρια). Only here and ^{<418B>}1 Corinthians 6:24.

7. *They* (αὐτοὶ). Emphatic. "Is it not *they* who blaspheme?"

Worthy (καλὸν). Rev., better, because stronger, *honorable*. By this epithet the disgracefulness of the blasphemy is emphasized.

By the which ye are called (τὸ ἐπικληθὲν ἐφ' ὑμᾶς). Lit., *which is called upon you*; the name of Christ, invoked in baptism. The phrase is an Old-Testament one. See ^{<418B>}Deuteronomy 28:10, where the Septuagint reads *that the name of the Lord has been called upon thee*. Also, ^{<4174>}2 Chronicles 7:14; ^{<2301>}Isaiah 4:1. Compare ^{<4157>}Acts 15:17.

8. Fulfill the royal law (νόμον τελεῖτε βασιλικόν). The phrase occurs only here and ^{<4122>}Romans 2:27. Τελεῖν, *fulfill*, is stronger than the more common word τηρεῖν, *observe* or *keep*, which appears in ver. 10. Compare, also, ^{<4167>}Matthew 19:17; 23:3; ^{<6145>}John 14:15, etc. James here speaks of a *single* commandment, the proper word for which is ἐντολή, while νόμος is the *body* of commandments. It is appropriate here, however, since this special commandment sums up the entire law. See ^{<6130>}Romans 13:10; ^{<4154>}Galatians 5:14. It is the *royal* law; the king of all laws.

The phrase *royal law* is of Roman origin (*lex regia*). In the kingly period of Roman history it did not signify a law promulgated by the absolute authority of the king, but a law passed by a popular assembly under the presidency of the king. In later times the term was applied to all laws the origin of which was attributed to the time of the kings. Gradually the term came to represent less of the popular will, and to include all the rights and powers which the Roman people had formerly possessed, so that the emperor became what formerly the people had been, sovereign. "It was not," says Gibbon, "before the ideas and even the language of the Romans had been corrupted, that a royal law (*lex regia*) and an irrevocable gift of the people were created.... The pleasure of the emperor, according to Justinian, has the vigor and effect of law, since the Roman people, by the royal law, have transferred to their prince the full extent of their own power and sovereignty. The will of a single man, of a child, perhaps, was allowed to prevail over the wisdom of ages and the inclinations of millions; and the degenerate Greeks were proud to declare that in his hands alone the arbitrary exercise of legislation could be safely deposited" ("Decline and Fall," ch. xlv.).

9. Ye have respect to persons (προσωπολημπτεῖτε). Only here in New Testament. See on ver. 1.

Ye commit sin (ἁμαρτίαν ἐργάζεσθε). Lit., "work sin." Compare ^{<4172>}Matthew 7:23; ^{<4105>}Acts 10:35; ^{<3113>}Hebrews 11:33. The phrase is rather stronger than the more common ἁμαρτίαν ποιεῖν, *to do sin*, ^{<4133>}John 8:34; ^{<5165>}James 5:15; ^{<4101>}1 Peter 2:29. The position of *sin* is emphatic: "it is *sin* that ye are working."

And are convinced (ἐλεγχόμενοι). Rather, as Rev., *convicted*. The word, which is variously rendered in A.V. *tell a fault*, *reprove*, *rebuke*, *convince*,

while it carries the idea of *rebuke*, implies also a rebuke which produces a *conviction* of the error or sin. See on ^{<4186>}John 8:46. Compare ^{<4181>}John 3:20; 8:9; ^{<4124>}1 Corinthians 14:24, 25.

10. Keep (τηρήση). See on ver. 8.

Offend (πταίση). Lit., as Rev., *stumble*.

He is guilty (γέγονεν ἔνοχος). Lit., *he is become guilty*. "Ἐνοχος, guilty, is, strictly, *holder; within the condemning power of*. Compare ^{<4116>}Matthew 26:66; ^{<4182>}Mark 3:29; ^{<4112>}1 Corinthians 11:27. Huther cites a Talmudic parallel: "But if he perform all, but omit one, he is guilty of every single one."

11. A transgressor (παραβάτης). From παρά, *beyond*, and βαίνω, *to go*. A transgressor, therefore, is one who *goes beyond the line*. So, also, *trespass*, which is *trespass*, from the Latin *trans*, *across*, and *passus*, *a step*. A similar word occurs in Homer, ὑπερβασία, a *transgression* or *trespass*, from ὑπέρ, *over*, and βαίνω, *to go*.

12. So. With reference to what follows, *speak* and *do*.

13. He shall have judgment without mercy that hath shewed no mercy (ἦ γὰρ κρίσις ἀνίλεως τῷ μὴ ποιήσαντι ἔλεος). Lit., as Rev., *judgment is without mercy to him that hath shewed no mercy*. Both A.V. and Rev. omit the article "*the judgment*," that, namely, which is coming. *Hath shewed*, or, lit., *shewed* (aorist tense). The writer puts himself at the stand-point of the judgment, and looks backward.

Rejoiceth (κατακαυχᾶται). The simple verb *καυχάομαι* means *to speak loud, to be loud-tongued; hence, to boast*. Better, therefore, as Rev., *glorieth*. Judgment and mercy are personified. While judgment threatens condemnation, mercy interposes and prevails over judgment. "Mercy is clothed with the divine glory, and stands by the throne of God. When we are in danger of being condemned, she rises up and pleads for us, and covers us with her defense, and enfolds us with her wings" (Chrysostom, cited by Gloag).

14. What doth it profit? (τί τὸ ὄφελος). Lit., *what is the profit?* "ὄφελος, *profit*, only here, ver. 16, and ^{<4150>}1 Corinthians 15:32.

15. Be (ὑπάρχωσιν). The distinction between this word and the simple εἶναι, *to be*, is very subtle. The verb ὑπάρχω originally means *to make a beginning*; hence, *to begin* or *to come into being*; and, though used substantially as a synonym of εἶναι, of a thing actually existing and at hand, it has a backward look to an antecedent condition which has been protracted into the present. Thus we might paraphrase here, “If a brother or sister, having been in a destitute condition, be found by you in that condition.” Εἶναι, on the other hand, would simply state the present fact of destitution. See on ^{<6008>}2 Peter 1:8.

Destitute (λειπόμενοι). Lit., *left behind*; and hence *lacking*, as Rev. Compare ch. 1:4, 5. This usage of the word occurs in James only.

Daily (ἐφημέρου). Only here in New Testament.

16. Depart in peace (ὑπάγετε ἐν εἰρήνῃ). Compare ὕπαγε or παορεύου εἰς εἰρηνήν, *go into peace*, ^{<4154>}Mark 5:34; ^{<4151>}Luke 7:50.

Be filled (χορτάξεσθε). See on ^{<4181>}Matthew 5:6.

Those things which are needful (τὰ ἐπιτήδεια). Only here in New Testament.

17. Being alone (καθ’ ἑαυτήν). Wrong. Rev., correctly, *in itself*. The phrase belongs to *dead*. It is dead, not merely in reference to something else, but absolutely.

18. Without (χωρὶς). Rev., more literally, *apart from*.

And *I will shew thee*, etc. The Rev. brings out the antithesis more sharply by keeping more closely to the Greek order: *I by my works will shew*, etc.

19. Tremble (φρίσσουσιν). Only here in New Testament. It means, originally, *to be rough on the surface*; *to bristle*. Hence, used of the fields with ears of corn; of a line of battle bristling with shields and spears; of a silver or golden vessel rough with embossed gold. Aeschylus, describing a crowd holding up their hands to vote, says, *the air bristled with right hands*. Hence, of a horror which makes the hair stand on end and contracts the surface of the skin making “gooseflesh.” Rev., much better, *shudder*.

20. Vain (κενέ). Lit., *empty*, without spiritual life.

Dead (νεκρά). But the best texts read ἀργή, *idle*; as of money which yields no interest, or of land lying fallow.

21. *When he had offered* (ἀνενέγκας). Incorrect. For the participle states the *ground* of his justification. *By works* gives the *general* ground; *offered*, etc., the *specific* work. Compare ^{<1276}Genesis 22:16, 17. Rev., correctly, *in that he offered*. The word ἀνενέγκας is, lit., *brought up to*; and means, not actually to offer up in sacrifice (though Isaac was morally sacrificed in Abraham's will), but *to bring to the altar as an offering*. See on ^{<1115}1 Peter 2:5.

22. *Wrought with his works* (συνήργει τοῖς ἔργοις). There is a play on the words in the Greek: *worked with his works*.

23. *Was fulfilled* (ἐπληρώθη). Not was *confirmed*, which the word does not mean either in New-Testament or in classical usage, but was *actually and fully realized*. James here uses the formula which in the Old Testament is employed of the realizing of a former utterance. See ^{<1027}1 Kings 2:27; ^{<1452}2 Chronicles 36:22 (Sept.).

Imputed (ἐλογίσθη). Lit., as Rev., *reckoned*.

He was called the friend of God. The term, however, does not occur either in the Hebrew or Septuagint, though it is found in the A.V. and retained in Rev. Old Testament. In ^{<4017}2 Chronicles 20:7 (Sept.), *thy friend* τῷ ἡγαπημένῳ, *thy beloved*. In ^{<2418}Isaiah 41:8 (Sept.), *my friend* is ὃν ἠγάπησα *whom I loved*. "The friend of God" is still the favorite title of Abraham among the Jews and Mohammedans.

25. *Rahab*. Also referred to in ^{<3113}Hebrews 11:31, among the examples of faith. Dante places her in the third heaven:

"Thou fain wouldst know who is within this light
That here beside me thus is scintillating,
Even as a sunbeam in the limpid water.
Then know thou, that within there is at rest
Rahab, and being to our order joined,
With her in its supremest grade 'tis sealed.
First of Christ's Triumph was she taken up.
Full meet it was to leave her in some heaven,
Even as a palm of the high victory
Which he acquired with one palm and the other,

Because she favored the first glorious deed
Of Joshua upon the Holy Land.”
Paradise, ix., 112-125.

Rahab became the wife of Salmon, and the ancestress of Boaz, Jesse's grandfather. Some have supposed that Salmon was one of the spies whose life she saved. At any rate, she became the mother of the line of David and of Christ, and is so recorded in Matthew's genealogy of our Lord, in which only four women are named. There is a peculiar significance in this selection of Rahab with Abraham as an example of faith, by James the Lord's brother.

Sent them out (ἐκβαλοῦσα). Better, *thrust them forth*, implying haste and fear. Compare ^{<4112>}Mark 1:12; ^{<4129>}Luke 4:29; ^{<4137>}Acts 16:37.

Another way. Than that by which they entered. Through the window. See ^{<4125>}Joshua 2:15.

26. Works (τῶν ἔργων). Note the article: *the* works belonging or corresponding to faith; *its* works.

CHAPTER 3

1. Masters (διδάσκαλοι). Literally, and better, *teachers*, with a reference to the exhortation to be slow to speak (ch. 1:19). Compare ^{<41>}1 Corinthians 14:26-34. James is warning against the too eager and general assumption of the privilege of teaching, which was not restricted to a particular class, but was exercised by believers generally.

2. Offend (πταίομεν). Lit., *stumble*, as Rev. Compare ch. 2:10.

To bridle. See on ch. 1:26.

3. Behold. Following the old reading, ἴδε. All the best texts read εἰ δὲ, *now if*. So Rev.

Bits (χαλινοῦς). Only here and ^{<64>}Revelation 14:20. It may be rendered either *bit*, as A.V., or *bridle*, as Rev., but *bridle* is preferable because it corresponds with the verb *to bridle* (ver. 2) which is compounded with this noun.

Horses. The position in the sentence is emphatic.

We turn about (μετάγομεν). Used by James only.

4. The ships. See Introduction, on James' local allusions. Dean Howson observes that "there is more imagery drawn from mere natural phenomena in the one short epistle of James than in all St. Paul's epistles put together."

So great. As the ship which conveyed Paul to Malta, which contained two hundred and seventy-six persons (^{<403>}Acts 27:37).

Fierce (σκληρῶν). More literally, and better, as Rev., *rough*. The word primarily means *hard*, *harsh*.

Helm (πηδάλιου). Better, *rudder*, as Rev. The rudder was an oar worked by a handle. Helm and rudder were thus one. The word occurs only here and ^{<404>}Acts 27:40.

The governor listeth (ἡ ὄρμη τοῦ εὐθύνοντος βούλεται). Lit., *the impulse or desire of the steersman wisheth*. ‘Ὀρμή, *impulse*, only here and ⁴⁴⁴⁵Acts 14:5, of an *assault, onset*.

The governor (τοῦ εὐθύνοντος). Rev., *steersman*. Lit., *of him who is guiding*. Only here and ⁴¹⁰²John 1:23. From ‘Ὀρμή, *straight*.

5. *Boasteth great things* (μεγαλαυχεῖ). The best texts separate the compound, and read *μεγάλα ἀυχεῖ*, of course with the same meaning. *Ἀυχεῖ*, *boasteth*, only here in New Testament.

How great a matter a little fire kindleth (ἡλίκον πῦρ ἡλίκην ὕλην ἀνάπτει). The word ὕλη (only here in New Testament) means *wood* or a *forest*, and hence the *matter* or *raw material* of which a thing is made. Later, it is used in the philosophical sense of *matter* — “the foundation of the manifold” — opposed to the intelligent or formative principle νοῦς, *mind*. The authorized version has taken the word in one of its secondary senses, hardly the philosophical sense it would seem; but any departure from the earlier sense was not only needless, but impaired the vividness of the figure, the familiar and natural image of a forest on fire. So Homer:

“As when a fire
Seizes a thick-grown forest, and the wind
Drives it along in eddies, while the trunks
Fall with the boughs amid devouring flames.”
Iliad, xi., 156.

Hence, Rev., rightly, “Behold how much wood or how great a forest is kindled by how small a fire.

This, too, is the rendering of the Vulgate: *quam magnum silvam*.

6. *World of iniquity* (κόσμος τῆς ἀδικίας). Κόσμος, primarily, means *order*, and is applied to the world or universe as an orderly system. A world of iniquity is an organism containing within itself all evil essence, which from it permeates the entire man. *World* is used in the same sense as in the latter part of ²⁰⁰⁷Proverbs 17:6 (Sept.), which is not given in the A.V. “The trusty hath the whole world of things, but the faithless not a groat.”

Is the tongue (καθίσταται). This differs a little from the simple *is*, though it is not easy to render it accurately. The verb means to *appoint, establish, institute*, and is used of the tongue as having an appointed and definite

place in a system (among our members). It might be rendered *hath its place*.

Defileth (σπιλοῦσα). Lit., *defiling*. Only here and Jude 23. See on ^{41B}2 Peter 2:13.

Setteth on fire (φλογίζουσα). Lit., *setting on fire*. Only in this verse in New Testament.

The course of nature (τροχὸν τῆς γενέσεως). A very obscure passage. Τροχός (only here in New Testament), from τρέχω, *to run*, applies generally to anything round or circular which runs or rolls, as a wheel or sphere. Hence, often a *wheel*. Used of the circuit of fortifications and of circles or zones of land or sea. From the radical sense, *to run*, comes the meaning *course*, as the course of the sun; and from this a *place* for running, a *race-course*. Γενέσεως rendered *nature*, means *origin*, *beginning*, *birth*, *manner of birth*, production, and is used by Plato for the *creation*, or the sum of created things. It also means a *race*, and a *generation* or *age*. In the New Testament it occurs but twice outside of this epistle, viz., at ^{400B}Matthew 1:1, “the book of the *generation* of Jesus Christ,” where the meaning is *origin* or *birth*; the *birth-book* of Jesus Christ. The other passage is ^{401B}Matthew 1:18, according to the best texts, also meaning *birth*. In ^{502B}James 1:23, as we have seen, πρόσωπον τῆς γενέσεως is *the face of his birth*. We may then safely translate τροχός by *wheel*; and as *birth* is the meaning of γένεσις in every New Testament passage where it occurs, we may give it the preference here and render *the wheel of birth* — i.e., the wheel which is set in motion at birth and runs on to the close of life. It is thus a figurative description of human life. So Anacreon:

“The chariot-wheel, like life, runs rolling round.”

Tertullian says: “The whole *revolving wheel of existence* bears witness to the resurrection of the dead.” The Rev., which gives *nature*, puts *birth* in margin. This revolving wheel is kindled by the tongue, and rolls on in destructive blaze. The image is justified by the fact. The tongue works the chief mischief, kindles the most baleful fires in the course of life.

7. Kind (φύσις). Wrong. James is not speaking of the relation between *individual* men and individual beasts, but of the relation between the

nature of man and that of beasts, which may be different in different beasts. Hence, as Rev., in margin, *nature*.

Beasts (θηρίων). Quadrupeds. Not beasts generally, nor wild beasts only. In ^{<491>}Acts 28:4, 5, the word is used of the viper which fastened on Paul's hand. In Peter's vision (^{<410>}Acts 10:12; 11:6) there is a different classification from the one here; quadrupeds being denoted by a specific term, τετράποδα, *four-footed creatures*. There θηρία includes fishes, which in this passage are classed as ἐναλίων, *things in the sea*.

By mankind (τῆ φύσει τῆ ἀνθρωπίνῃ). Rather, *by the nature of man*, φύσις, as before, denoting the generic character. Every *nature* of beasts is tamed by the *nature* of man. Compare the fine chorus in the "Antigone" of Sophocles, 343-352:

"The thoughtless tribe of birds,
The beasts that roam the fields,
The brood in sea-depths born,
He takes them all in nets,
Knotted in snaring mesh,
Man, wonderful in skill,
And by his subtle arts
He holds in sway the beasts
That roam the fields or tread the mountain's height;
And brings the binding yoke
Upon the neck of horse with shaggy mane,
Or bull on mountain crest,
Untamable in strength."

8. No man (οὐδεὶς ἀνθρώπων). A strong expression. Lit., *no one of men*.

Unruly (ἀκατάσχετον). Lit., *not to be held back*. The proper reading, however, is ἀκατάστατον, *unsettled*. See on καθίσταται, *hath its place*, ver. 6. Rev., correctly, *restless*.

Deadly (θανατηφόρου). Lit., *death-bearing*, or *bringing*. Only here in New Testament.

Poison (ἰού). Rendered *rust* at ch. 5:3; and found only in these two passages and in ^{<491>}Romans 3:13, in the citation of Psalms 140:3.

9. God, even the Father (τὸν Θεὸν καὶ πατέρα). The proper reading, is τὸν Κύριον, *the Lord*, and the καὶ, *and*, is simply connective. Read,

therefore, as Rev., *the Lord and Father*. This combination of terms for God is uncommon. See ch. 1:27.

Which. Not *who*, which would designate *personally* certain men; whereas James designates them generically.

11. *Doth a fountain*, etc. The interrogative particle, μήτι, which begins the sentence, expects a negative answer. Fountain has the article, “*the* fountain,” generic. See Introduction, on James’ local allusions. The Land of Promise was pictured to the Hebrew as a land of springs (⁶⁸⁰Deuteronomy 8:7, 11:11). “Palestine,” says Dean Stanley, “was the only country where an Eastern could have been familiar with the language of the Psalmist: ‘He sendeth the springs into the valleys which run among the mountains.’ Those springs, too, however short-lived, are remarkable for their copiousness and beauty. Not only not in the East, but hardly in the West, can any fountains and sources of streams be seen, so clear, so full-grown even at their birth, as those which fall into the Jordan and its lakes throughout its whole course from north to south” (“Sinai and Palestine”). The Hebrew word for a fountain or spring is *ayin*, meaning *an eye*. “The spring,” says the same author, “is the bright, open source, the *eye* of the landscape.” ^{fa31}

Send forth (βρούει). An expressive word, found nowhere else in the New Testament, and denoting a *full, copious* discharge. Primarily it means *to be full to bursting*; and is used therefore, of budding plants, teeming soil, etc., as in the charming picture of the sacred grove at the opening of the “Oedipus Coloneus” of Sophocles: “*full* (βρώων) of bay, olive, and vine.” Hence, to *burst forth* or *gush*. Though generally intransitive, it is used transitively here.

Place (ὄπης). Rather, *opening* or *hole* in the earth or rock. Rev., *opening*. Compare *caves*, ⁵⁸¹³Hebrews 11:38. The word is pleasantly suggestive in connection with the image of the *eye* of the landscape. See above.

Sweet water and bitter. The readers of the epistle would recall the bitter waters of Marah (¹⁰⁵²Exodus 15:23), and the unwholesome spring at Jericho (¹¹⁹⁹2 Kings 2:19-21).

12. *So can no fountain both yield salt water and fresh*. The best texts omit *so can no fountain*, and the *and* between *salt* and *fresh*. Thus the text

reads, οὔτε ἄλυκὸν γλυκὸ ποιῆσαι ὕδωρ. Render, as Rev., *neither can salt water yield sweet*. Another of James' local allusions, *salt waters*. The Great Salt Sea was but sixteen miles from Jerusalem. Its shores were lined with salt-pits, to be filled when the spring freshets should raise the waters of the lake. A salt marsh also terminated the valley through which the Jordan flows from the Lake of Tiberias to the Dead Sea, and the adjoining, plain was covered with salt streams and brackish springs. Warm springs impregnated with sulfur abound in the volcanic valley of the Jordan. 'Ἄλυκὸν, *salt*, occurs only here in the New Testament.

13. Wise and endued with knowledge (σοφός καὶ ἐπισπήμων). A rendering needlessly verbose, yet substantially correct. Probably no very nice distinction was intended by the writer. It is somewhat difficult to fix the precise sense of σοφός, since there is no uniformity in its usage in the New Testament. In classical Greek it primarily means *skilled in a handicraft* or *art*. Thence it runs into the sense of *clever*, in matters of common life, *worldly wise*. Then, in the hands of the philosophers, it acquires the sense of *learned in the sciences*, and, ironically, *abstruse, subtle, obscure*, like the English *cunning*, which originally meant *knowing* or *skillful*, and is often used in that sense in the English Bible (see ^{<1257>}Genesis 25:27; ^{<916>}1 Samuel 16:16).

In the New Testament σοφός is used —

1. In the original classical sense, *skilled in handicraft* (^{<410>}1 Corinthians 3:10).
2. *Accomplished in letters, learned* (^{<4014>}Romans 1:14, 22; ^{<4019>}1 Corinthians 1:19, 26; 3:18). So of the Jewish theologians and doctors (^{<4025>}Matthew 11:25), and of Christian teachers (^{<4234>}Matthew 23:34).
3. In a practical sense, of the practice of the law of piety and honesty; so ^{<4015>}Ephesians 5:15, where it is joined with *walking circumspectly*, and ^{<4016>}1 Corinthians 6:5, where it is represented as the quality adapted to adjust differences in the church.
4. In the higher, philosophical sense, of devising the best counsels and employing the best means to carry them out. So of God, ^{<4127>}Romans 16:27; ^{<4017>}1 Timothy 1:17; Jude 25; ^{<4025>}1 Corinthians 1:25.

In this passage the word appears to be used in the sense of **3 practical wisdom in pious living**.

‘**Ἐπιστήμων**’ occurs only here in the New Testament. In classical Greek it is often used like **σοφός**, in the sense of *skilled, versed*; and by the philosophers in the higher sense of *scientifically versed*, in which sense it is opposed by Plato to **δοξαστής**, a mere *conjecturer*. In this passage **σοφός** would seem to be the broader, more general, and perhaps more dignified term of the two, as denoting the *habit* or *quality*, while **ἐπιστήμων** indicates the special development and intelligent application of the quality to particular things. The Rev., *wise and understanding*, gives the distinction, on the whole, as nearly as is necessary.

Conversation (**ἀναστροφῆς**). See on ⁴⁰¹⁵1 Peter 1:15.

Meekness of wisdom. On *meekness*, see on ⁴⁰⁵⁵Matthew 5:5. The meekness which is the proper attribute of wisdom.

**“Knowledge is proud that she has learned so much,
Wisdom is humble that she knows no more.”**

14. Envy (**ζῆλον**). The word is used in the New Testament both in a bad and a good sense. For the latter, see ⁴¹²⁷John 2:17; ⁴¹⁰²Romans 10:2; ⁴¹⁰²2 Corinthians 9:2. From it is our word *zeal*, which may be either good or bad, wise or foolish. The bad sense is predominant in the New Testament. See ⁴⁴¹⁷Acts 5:17; ⁴⁶³²Romans 13:13; ⁴⁸¹¹Galatians 5:20, and here, where the bad sense is defined and emphasized by the epithet *bitter*. It is often joined with **ἔρις**, *strife*, as here with **ἐρίθεια**, *intriguing* or *faction*. The rendering *envying*, as A.V., more properly belongs to **φθόνος**, which is never used in a good sense. *Emulation* is the better general rendering, which does not necessarily include envy, but may be full of the spirit of self-devotion. Rev. renders *jealousy*.

Strife (**ἐριθείαν**). A wrong rendering, founded on the mistaken derivation from **ἔρις**, *strife*. It is derived from **ἔριθος**, a *hired servant*, and means, primarily, *labor for hire*. Compare Tobit 2:11: *My wife did take women’s work to do* (**ἠριθεύετο**). Thus it comes to be applied to those who serve in official positions for their own selfish interest, and who, to that end, promote *party spirit* and *faction*. So ⁴⁸¹²Romans 2:8: *them that are*

contentious (ἐξ ἐριθείας), lit., of *faction*. Rev., *factious*. Also, ^{<4723>}2 Corinthians 12:20. Rev., here, rightly, *faction*.

15. *Wisdom* (σοφία). See on σοφός, ver. 13.

From above. Compare ch. 1:17.

Sensual (ψυχική). See on Jude 19.

Devilish (δαμονιώδης). Or *demoniacal*, according to the proper rendering of δαίμων (see on ^{<4801>}Matthew 4:1). Only here in New Testament. Devilish, “such,” says Bengel, “as even devils have.” Compare ch. 2:19.

16. *Confusion* (ἀκαταστασία). See on *restless*, ver. 8.

Evil (φᾶνλον). An inadequate rendering, because it fails to bring out the particular phase of evil which is dominant in the word: *worthlessness*, *good-for-nothingness*. In classical Greek it has the meanings *slight*, *trivial*, *paltry*, which run into *bad*. In the New Testament it appears in this latest stage, and is set over against *good*. See ^{<4830>}John 3:20; 5:29; ^{<5010>}Titus 2:8. Rev., *vile*, which, according to its etymology, Lat., *vilis*, follows the same process of development from *cheap*, or *paltry*, to *bad*.

17. *First*. Emphasizing its inner quality, *pure*, as distinguished from its outward expressions. The idea is not first *numerically*, but first *essentially*. The other qualities are secondary as outgrowths of this primary quality.

Gentle (ἐπεικής). See on ^{<4028>}1 Peter 2:18.

Easy to be intreated (εὐπειθής). Only here in New Testament.

Without partiality (ἀδιάκριτος). Only here in New Testament and very rare in classical Greek. Rev., without *variance* or *doubting*. See on ch. 1:6.

CHAPTER 4

1. *Lusts* (ἡδονῶν). Lit., *pleasures*, as Rev. Properly, *sensual pleasures*. The sinful pleasures are the outgrowths of the lusts, ver. 2.

That war (στρατευομένων). The thought of wars and fightings is carried into the figurative description of the sensuality which arrays its forces and carries on its campaign in the members. The verb does not imply mere fighting, but all that is included in military service. A remarkable parallel occurs in Plato, “Phaedo,” 66: “For whence come wars and fightings and factions? Whence but from the body and the lusts of the body?” Compare ^{<1021>}1 Peter 2:11; ^{<612>}Romans 7:23.

2. *Ye lust*. See on *desire*, ^{<1012>}1 Peter 1:12; ^{<1016>}Mark 4:19.

Desire to have (ζηλοῦτε). Rev., *covet*, and *are jealous*, in margin. See on ch. 3:14.

3. *Ye ask* (αἰτεῖτε). See on ἠρώτων, *besought*, ^{<1023>}Matthew 15:23.

Amiss (κακῶς). Lit., *evilly*: with evil intent, as explained by the following sentence.

Consume it upon (δαπανησῆτε ἐν). More correctly, as Rev., *spend it in*. The sense is not *lay out expense upon your pleasures*, but *spend in the exercise of; under the dominion of*.

4. *Ye adulterers* (μοιχοὶ) All the best texts omit.

Adulteresses (μοιχαλίδες). The feminine term is the general designation of all whom James here rebukes. The apostate members of the church are figuratively regarded as unfaithful spouses; according to the common Old Testament figure, in which God is the *bridegroom* or *husband* to whom his people are wedded. See Jeremiah 3; Hosea 2, 3, 4; ^{<2541>}Isaiah 54:5; 62:4, 5. Also, ^{<1023>}Matthew 12:39; ^{<7110>}2 Corinthians 11:2; ^{<6911>}Revelation 19:7; 21:9.

Will be (βουληθηῖ εἶναι). More correctly, as Rev., *would be*. Lit., *may have been minded to be*.

Is the enemy (καθίσταται). Thereby *constitutes* himself. Rev., *maketh himself*. See on ch. 3:6.

5. *Do ye think* (δοκεῖτε). See on ch. 1:26.

The scripture (ἡ γραφή). See on ^{<4121>}Mark 12:10. Properly, a *passage* of scripture.

In vain (κενώως). Only here in New Testament.

6. *Resisteth*. See on ^{<4185>}1 Peter 5:5.

Proud. See on ^{<4122>}Mark 7:22.

Humble. See on ^{<4129>}Matthew 7:29.

7. *Submit yourselves* (ὑποτάγητε). Rev., *be subject*. The verb means *to place* or *arrange under*; as *resist* (ver. 6) is *to array against*. God sets himself in array against the proud; therefore, array yourselves under God, that ye may withstand the devil.

8. *Purify* (ἀγνίσατε). One of the three instances in the New Testament in which the word is not used of *ceremonial* purification. The others are ^{<4121>}1 Peter 1:22; ^{<4183>}1 John 3:3.

Double minded (δίψυχοι). Compare ch. 1:8.

9. *Be afflicted* (ταλαιπώρησατε). Only here in New Testament. The kindred noun *ταλαιπωρία*, *misery*, occurs ch. 5:1.

Mourn (πενθήσατε). Used of grief that is *manifested*. So mostly in New Testament, and very commonly joined, as here, with *weep*. So ^{<4160>}Mark 16:10; ^{<4165>}Luke 6:25, etc. In the next sentence occurs the kindred noun *πένθος* *mourning*, into which *laughter*, also something manifest, is to be changed.

Heaviness (κατήφειαν). Properly, a *casting down of the eyes*. Compare ^{<4183>}Luke 18:13. Only here in New Testament.

12. *There is one lawgiver* (εἷς ἐστὶν ὁ νομοθέτης). The A.V. fails to note the emphatic position of *one*. Better, Rev., *one only is the lawgiver*. *Νομοθέτης*, *lawgiver*, only here in New Testament.

But who art thou? (σὺ γὰρ τίς εἶ). According to the Greek order: *but thou, who art thou?*

13. *Go to now* (ἄγε νῦν). *Go to* is an obsolete phrase, though retained in Rev. It is a formula for calling attention: *come now*.

Such a city (τήνδε τὴν πόλιν). More accurately, as Rev., *this city*.

Continue there a year (ποιήσομεν ἐκεῖ ἐνιαυτὸν). Lit., *we will make a year*. See, for the same form of expression, Acts 15:33; 18:23; 2 Corinthians 11:25. Better, as Rev., *spend a year there*. (Compare the A.V., Acts 18:23, rightly retained by Rev.) The word ποιήσομεν implies more than mere *continuance*; rather, a *doing something* with the year.

And. The frequent use of the copulative gives a lively tone to the passage, expressive of the lightness and thoughtlessness of a careless spirit.

Buy and sell (ἐμπορευσόμεθα). Rev., more concisely, *trade*. Only here and 2 Peter 2:3.

14. *Whereas ye know not* (οἵτινες οὐκ ἐπίστασθε). The pronoun marking a class, *as being of those who know not*.

What shall be on the morrow (τὸ τῆς αὔριον). Lit., *the thing of the morrow*. The texts vary. Westcott and Hort read, *Ye know not what your life shalt be on the morrow, for ye are a vapor*: thus throwing out the question.

What is your life? (ποία). Lit., *of what kind or nature*.

It is even a vapor (ἀτμίς γὰρ ἐστίν). But all the best texts read ἐστε, *ye are*. So Rev., which, however, retains the question, *what is your life?*

Appareth — vanisheth. Both participles, *appearing, vanishing*.

And then (ἔπειτα καὶ). The καὶ placed after the adverb *then* is not copulative, but expresses that the vapor vanishes *even* as it appeared.

15. *For that ye ought to say* (ἀντὶ τοῦ λέγειν ὑμᾶς). Ver. 14 was parenthetical, so that at this point the thought is taken up from ver. 13: *Ye who say we will go, etc. — for that ye ought to say*. The rendering in margin of Rev. is simpler: *instead of your saying*.

16. *Ye rejoice* (καυχᾶσθε). Rev., *glory*. See on ch. 2:13.

Boastings (ἀλαζονείαις). Only here and ^{<α 106>}1 John 2:16. The kindred word ἀλαζών *a boaster*, is derived from ἄλη, *a wandering or roaming*; hence, primarily, *a vagabond, a quack, a mountebank*. From the empty boasts of such concerning the cures and wonders they could perform, the word passed into the sense of *boaster*. One may boast *truthfully*; but ἀλαζονεία, is *false and swaggering* boasting. Rev. renders *vauntings*, and rightly, since *vaunt* is from the Latin *vanus, empty*, and therefore expresses *idle or vain* boasting.

CHAPTER 5

1. *Go to*. See on ch. 4:13.

Weep and howl (κλαύσατε ὀλολύζοντες). Lit., *weep, howling*. The latter is a descriptive word, *ol-ol-uz-o*. Only here in New Testament, and denoting a more demonstrative and passionate expression of grief than weeping.

Miseries (ταλαιπωρία). Only here and ^{<41816>}Romans 3:16. See on *be afflicted*, ch. 4:9.

That shall come upon (ἐπερχομένα). Present participle. More correctly, as Rev., *that are coming*.

2. *Are corrupted* (σέσηπεν). Only here in New Testament.

Are moth-eaten (σητόβρωτα γέγονεν). Lit., *have become moth-eaten*. Only here in New Testament, but compare σκωληκόβρωτος, *eaten of worms*, ^{<41223>}Acts 12:23; and see ^{<41639>}Matthew 6:19, 20.

3. *Is cankered* (κατίωται). Only here in New Testament, *from* ἰός, *rust*, as in the following sentence. Also *poison*, as ch. 3:8. The preposition κατά indicates *thoroughness, completely* rusted.

Flesh (τὰς σάρκας). The noun is plural: *the fleshy parts* of the body. So Sept. (^{<41816>}2 Kings 9:36): “the *flesh* (τὰς σάρκας) of Jezebel. So ^{<41639>}Revelation 19:18.

4. *Reaped down* (ἀμησάντων). Only here in New Testament. The primary meaning is *to reap corn*; also in classical Greek of *mowing down in battle*. The secondary, which some mistake for the primary sense, is *to gather*, as for harvest. Rev., *mowed*.

Fields (χώρας). The more general word, *place*, for ἀγρός, the ordinary word for a *field*; though the usage is warranted by classical Greek, and occurs ^{<41216>}Luke 12:16; ^{<41639>}John 4:35, the only two instances besides this in the New Testament. It implies a larger tract than ἀγρός, as is evident in all the New Testament passages cited. In two cases it refers to a rich man’s

estates; and in ^{<4065>}John 4:35, the Lord directs the attention of the disciples to a broad area or series of fields.

Crieth (κράζει). An inarticulate cry. Compare ^{<4004>}Genesis 4:10.

Lord of Sabaoth. Lord of hosts. The only instance in which the phrase is used by a New Testament writer. ^{<4029>}Romans 9:29, is quoted from ^{<2109>}Isaiah 1:9.

5. *Ye have lived in pleasure* (ἐτρυφήσατε). Only here in New Testament. See on ^{<4025>}2 Peter 2:13, on the kindred noun τρυφή, *riot* or *revel*. Rev., *ye have lived delicately*.

Been wanton (ἐσπαταλήσατε). Only here and ^{<5061>}1 Timothy 5:6. ‘Ετρυφήσατε denotes *dainty* living: this word, *luxurious* or *prodigal* living. Rev., *taken your pleasure*, is colorless, and is no improvement on the A.V.

As in a day of slaughter (ὥς ἐν ἡμέρᾳ σφαγῆς). All the best texts reject ὥς, *as*. The meaning of the passage is disputed. Some find the key to it in the words *last days* (ver. 3). The phrase *day of slaughter* is used for a *day of judgment*, ^{<2428>}Jeremiah 12:3; 25:34 (Sept.). According to this, the meaning is, *the day of judgment*, at the supposed near coming of Christ. Others explain that these men are like beasts, which, on the very day of their slaughter, gorge themselves in unconscious security.

7. *Be patient* (μακροθυμήσατε). From μακρός, *long*, and θυμός, *soul* or *spirit* but with the sense of strong passion, stronger even than ὀργή, *anger*, as is maintained by Schmidt (“Synonymik”), who describes θυμός as a *tumultuous welling of the whole spirit*; a mighty emotion which seizes and moves the whole inner man. Hence the restraint implied in, ακροθυμία is most correctly expressed by *long-suffering*, which is its usual rendering in the New Testament. It is a patient holding out under trial; a long-protracted restraint of the soul from yielding to passion, especially the passion of *anger*. In the New Testament the word and its cognates are sometimes rendered by *patient* or *patience*, which conceals the distinction from ὑπομονή, uniformly rendered *patience*, and signifying *persistent endurance*, whether in action or suffering. As Trench observes, “ὑπομονή is *perseverantia* and *patientia* both in one.” Thus Bishop Ellicott: “The brave patience with which the Christian contends against

the various hindrances, persecutions, and temptations that befall him in his conflict with the inward and outward world.” Ὑπομονή contains an element of *manliness*. Thus Plato joins it with the adverb ἀνδρικῶς, *in a manly way*, and contrasts it with ἀνάνδρως, *unmanly, cowardly*.

ροθυμία is exercised toward *persons*; ὑπομονή, toward *things*. The former is ascribed to God as an attribute (^{<DNT>}Luke 18:7; ^{<GRI>}1 Peter 3:20; ^{<GRB>}2 Peter 3:9, 15), the latter never; for *the God of patience* (^{<SFB>}Romans 15:5) is the God who *imparts* patience to his children. “There can be no resistance to God nor burden upon him, the Almighty, from *things*. Therefore ὑπομονή cannot find place in him” (Trench). Rev. retains A.V., *be patient*. The thought links itself naturally with that in the preceding verse: *the righteous doth not resist*.

Therefore. Since things are so. Referring to the condition of things described in the previous passage.

Brethren. In contrast with the rich just addressed.

Waiteth (ἐκδέχεται). With expectation. Compare ^{<GRI>}Matthew 13:30; ^{<DNT>}Mark 4:27.

The early and latter rain (ὑετὸν πρῶιμοα καὶ ὄψιμον). Both adjectives only here in New Testament. Ὑετὸν, *rain*, is rejected by all the best texts. The early rain fell in October, November, and December, and extended into January and February. These rains do not come suddenly, but by degrees, so that the farmer can sow his wheat or barley. The rains are mostly from the west or southwest (^{<DNT>}Luke 12:54), continuing two or three days at a time, and falling mostly in the night. Then the wind shifts to the north or east, and fine weather ensues (^{<SFB>}Proverbs 25:23). The *latter* rains, which are much lighter, fall in March and April. Rain in harvest was regarded as a miracle (^{<GRI>}1 Samuel 12:16-18). See Introduction, on James’ local allusions.

9. *Grudge not* (μὴ στενάζετε). Better, as Rev., *murmur not*. The verb means *to sigh* or *groan*.

Standeth before the doors. In the act of entering.

10. *Example* (ὑπόδειγμα). See on ^{<GRI>}2 Peter 2:6.

Of suffering affliction (κακοπαθείας). Only here in New Testament. The word does not mean the *endurance* of affliction, but *affliction itself*. Hence, Rev., rightly, *suffering*.

The prophets. Compare ^{<41B>}Matthew 5:12.

11. Endure (ὑπομένοντας). Present participle. But the later texts read ὑπομείναντας, the aorist participle, *which endured*; referring to the prophets in the past ages. So Rev. On *endured* and *patience*, see on ver. 7.

The end of the Lord (τὸ τέλος κυρίου). A peculiar expression. The happy conclusion to which God brought Job's trials.

Very pitiful and of tender mercy (πολυπλαγχνός καὶ οἰκτίρμων). The former adjective only here in New Testament; the latter here and ^{<41B>}Luke 6:36. Rev., *full of pity and merciful*. Πολυπλαγχνός, is from πολὺς *much*, and σπλάγχνα the *nobler entrails*, used like our *heart*, as the seat of the emotions. Hence the term *bowels* in the A.V. (^{<51B>}Philippians 1:8; ^{<51B>}Colossians 3:12, etc.). Compare εὐσπλαγχοι, *tender-hearted*, ^{<40B>}Ephesians 4:32. The distinction between this and οἰκτίρμων, *merciful*, seems to be that the former denotes *the general quality* of compassion, while the latter emphasizes the sympathy called out by special cases, being the feeling which is moved to pain at another's suffering.

12. Any other oath. See the common formulas of swearing, ^{<41B>}Matthew 5:35, 36.

13. Is afflicted (κακοπαθεῖ). See on the kindred word κακοπάθεια, *suffering*, ver. 10. Only here and ^{<51B>}2 Timothy 2:3, 9; 4:5.

Let him sing psalms (ψαλλέτω). The word means, primarily, *to pluck or twitch*. Hence of the sharp *twang* on a bowstring or harp-string, and so *to play upon a stringed instrument*. Our word *psalm*, derived from this, is, properly, a tune played upon a stringed instrument. The verb, however, is used in the New Testament of singing praise generally. See ^{<44B>}1 Corinthians 14:15; ^{<51B>}Romans 15:9.

15. The sick (τὸν κάμνοντα). Rev. gives, better, the participial force, *him that is sick*. The word originally means *to work*. Hence, "him that is laboring under disease."

And if he have committed sins (κὰν ἀμαρτίας ἦ πεποιηκώς). The Greek gives a shade of meaning which can hardly be transferred neatly into English, representing not merely the *fact* that the man has sinned, but his *condition* as a sinner. Literally the words read, *if he be having committed sins*; i.e., *in a state of having committed*, and under *the moral* or physical consequences of transgression.

They shall be forgiven (ἀφεθήσεται). Better, Rev., “*it shall be forgiven*,” supplying the *commission* as a subject. The verb means *to send forth* or *discharge*, and is the standard New Testament word for *forgiving*. *Forgiveness* (ἄφεσις) is a *putting* or *sending away of sins*, with a consequent discharge of the sinner; thus differing from *πάρεσις* (^{<482>}Romans 3:25), which a *passing by* of sin, a *pretermission* as distinguished from a *remission*. See, farther, on ^{<482>}Romans 3:25.

16. Confess (ἐξομολογεῖσθε). The preposition ἐξ, *forth out*, implies *full*, *frank*, *open* confession, and so in every case of its use in the New Testament. See on ^{<480>}Matthew 3:6.

Faults (παραπτώματα). See on ^{<484>}Matthew 6:14.

The effectual, fervent prayer of a righteous man availeth much (πολὸν ἰσχύει δέησις δικαίου ἐνεργουμένη). Lit., *much availeth* (ἰσχύει, *is strong*), *the prayer of a righteous man working or operating*. The rendering of the A.V., besides being unwarranted by the text, is almost a truism. An *effectual* prayer is a prayer that *avails*. The Rev. is at once more correct and more natural: *The supplication of a righteous man availeth much in its working*.

17. A man (ἄνθρωπος). The generic word; human like ourselves, this thought being emphasized by the succeeding epithet of *like passions*. See the same expression, ^{<445>}Acts 14:15.

Of like passions (ὁμοιοπαθής). Only here and ^{<445>}Acts 14:15. There is some danger of a misunderstanding of this rendering, from the limited and generally bad sense in which the word *passions* is popularly used. The meaning is rather of *like nature and constitution*. Rev. puts *nature* in margin, which would be better in the text.

He prayed fervently (προσευχῇ προσηύξατο). Lit., *he prayed with prayer*. See a similar mode of expression, ^{<0027>}Genesis 2:17 (Sept.), *ye shall surely die* (θανάτω ἀποθανεῖσθε); lit., *ye shall die with death*. Compare ^{<0215>}Luke 22:15; ^{<0329>}John 3:29; ^{<0417>}Acts 4:17. The addition of the cognate noun gives intensesness to the verb.

Hide — sins. A familiar Hebrew phrase. See ^{<0311>}Psalm 32:1; ^{<0380>}85:2; ^{<0102>}Proverbs 10:12.

LIST OF GREEK WORDS USED BY JAMES ONLY

- ἄγε, go to, ^{<5013>}4:13; ^{<5015>}5:1
 ἀδιάκριτος, without doubting, ^{<5017>}3:17
 ἀκατάστατος, unstable, ^{<5018>}1:18; ^{<5018>}3:8
 ἄλυκος, salt, ^{<5012>}3:12
 ἀμάω, reap down, ^{<5014>}5:4
 ἀνέλεος, unmerciful, ^{<5013>}2:13
 ἀνεμίζω, to drive with the wind, ^{<5016>}1:6
 ἀπίραστος, that cannot be tempted, or unversed, ^{<5013>}1:13
 ἀπλῶς, liberally, simply, ^{<5015>}1:5
 ἀποκυέω, bring forth, beget, ^{<5015>}1:15, 18
 ἀποσκίασμα, shadow, ^{<5017>}1:17
 ἀυχέω, to boast, ^{<5015>}3:5
 ἀφυστερέω, to keep back by fraud, ^{<5014>}5:4
 βοή, cry, ^{<5014>}5:4
 βρύω, to send forth, ^{<5012>}3:11
 γέλως, laughter, ^{<5019>}4:9
 δίψυχος, double-minded, ^{<5018>}1:8; ^{<5018>}4:8
 εἶκω, to be like, ^{<5016>}1:6, 23
 ἔμφυτος, implanted, ^{<5012>}1:21
 ἐνάλιος, in the sea, ^{<5013>}3:7
 ἐξέλκω, to draw away, ^{<5014>}1:14
 ἐπιλησμονή, forgetfulness, ^{<5015>}1:25
 ἐπιστήμων, knowing, ^{<5013>}3:13
 ἐπιτήδειος, needful, ^{<5016>}2:16
 ὁ εὐθύνων, steersman, ^{<5013>}3:4
 εὐπειθής, easy to be intreated, ^{<5017>}3:17
 εὐπρέπεια, grace, ^{<5011>}1:11

- ἡμέτερος, daily, ^{<5025>}2:15
 θανατηφόρος, deadly, ^{<5038>}3:8
 θρησκός, religious, ^{<5005>}1:26
 ἴος, poison, rust, ^{<5038>}3:8; ^{<5038>}5:3
 κακοπάθεια, suffering, ^{<5051>}5:10
 κατήφεια, heaviness, ^{<5009>}4:9
 κατεόω, to canker, ^{<5038>}5:3
 κατοικίζω, to cause to dwell, ^{<5005>}4:5
 κενῶς, in vain, ^{<5005>}4:5
 μαράινω, to fade, ^{<5011>}1:11
 μετάγω, to turn about, ^{<5038>}3:3, 4.
 νομοθέτης, lawgiver, ^{<5012>}4:12
 ὀλολύζω, to howl, ^{<5005>}5:1
 ὄψιμος, latter, ^{<5005>}5:7
 παραλλαγή, variation, ^{<5017>}1:17
 πικρός, bitter, ^{<5031>}3:11, 14
 ποίησις, doing, ^{<5025>}1:25
 πολύσπλαγχνος, full of pity, ^{<5051>}5:11
 προσωπολημπτέω, to have respect to persons, ^{<5009>}2:9
 πρώιμος, early, ^{<5007>}5:7
 ῥιπίζω, toss, ^{<5006>}1:6
 ῥυπαρία, filthiness, ^{<5021>}1:21
 σήπω, to corrupt, ^{<5038>}5:2
 σητόβρωτος, moth-eaten, ^{<5038>}5:2
 ταλαιπωρέω, to be afflicted, ^{<5009>}4:9
 ταχύς, swift, ^{<5009>}1:19
 τροπή, turning, ^{<5017>}1:17
 τροχός, wheel, ^{<5038>}3:6
 πρυφάω, to live daintily, ^{<5038>}5:5

ύλη, wood, forest, ^{<50B>}3:5

φιλία, friendship, ^{<50D>}4:4

φλογίζω, to set on fire, ^{<50B>}3:6

φρίσσω, to shudder, ^{<50B>}2:19

χαλιναγωγέω, to bridle, ^{<50B>}1:26; ^{<50B>}3:2

χπή, ought, ^{<50B>}3:10

χρυσοδακτύλιος, adorned with gold rings, ^{<50D>}2:2

FOOTNOTES

VOLUME 1

- fta1 A full discussion of the classical usage would require an essay. The critical student is referred to the article **βούλεσθαι** in Schmidt's *Synonymik der Griechischen Sprache*, vol. 3, p. 602. See, also, the art, **θέλω**, in Grimm's *Clavis Nov. Test.* His classification of meanings, however, needs careful revision.
- fta2 See Homer, "Iliad," ix. 501; Sophocles "Oedipus Tyrannus," 621.
- fta3 *Floor*, **ἄλωνα**, properly a *circular* space. Used also of *the disk* of the sun or moon, or of *a halo*, which is a transcript of the Greek word.
- fta4 The tense is the aorist, denoting completed action at an indefinite past time, and so, strictly, *forgave*; but where any effect of the action expressed by the aorist remains, we are justified in rendering it by a perfect; and so Rev.
- fta5 It is uncertain whether this means four hundred and ninety times, or seventy-seven times. Those who maintain the latter, claim that the expression is derived from the Septuagint, ^{<00E1}Genesis 4:24. Authorities, however, do not agree on the rendering of the Hebrew in that passage. Meyer says it cannot possibly mean anything else than seventy-seven, while Bunsen renders seven times seventy, and Grotius *septuagies et id ipsum septies*, "seventy times and that seven times over." The point, however, is unimportant, for, as Dr. Morison observes, "So far as the *spirit* of our Savior's answer is concerned, both enumerations are right."
- fta6 Hebraistically, of *gracious* visitation. Comp. ^{<00E1}Luke 7:16; ^{<00E1}Hebrews 2:6.
- fta7 In post-classical Greek, sometimes of reading aloud with comments. This may explain the parenthesis in ^{<00E1}Matthew 24:15.
- fta8 Further examination has convinced me that this distinction is unfounded. See Prof. Ezra Abbot's "Critical Essays."

- fta⁹ The Rev. is not open to the charge of Mr. Yonge (Expositor, 2nd Series, v., 3^{fta18} of “construing through a brick wall.” The rendering is quite “intelligible;” quite as much so as Mr. Y.’s “cleanse the within by alms.”
- fta¹⁰ Not **αφαντος αὐτοῖς**, *became invisible to them*, which would imply that his body remained, but invisibly; but **ἀπ’ αὐτῶν**, *away from them*, implying a real removal (Beza, cited by Alford and Meyer).
- fta¹¹ *Reasonings, doubtings, scruples*, are more or less distinctly implied in every occurrence of the word in the New Testament. In ^{<50114}Philippians 2:14, *disputings* (Rev.) is, as Meyer observes, unsuitable to the reference of *murmurings* to God, and means rather *scrupulous considering* or *hesitations*, indicating uncertainty in the consciousness of duty. So in ^{<50185}1 Timothy 2:8, the A.V. *doubting* is better. ^{<5140}Romans 14:1, is *decisions of doubts* (Rev., margin) or *scruples*. So Meyer, Godet, Lange, Beet, Shedd, Hodge, Tholuck, Alford, De Wette.
- fta¹² Tischendorf (8th ed.), Westcott and Hort, and Rev. text read **ἀρξάμενοι**, referring to the disciples. The old reading, **ἀρξάμενον**, is explained as the impersonal accusative neuter, referring to **κηρυχθῆναι**.
- fta¹³ The construction is plainly the genitive absolute, **ἐρχομένου Πέτρου**, *Peter passing by*.
- fta¹⁴ Where, however, the best texts read the simple verb **ἀπορεῖσθαι**, *were perplexed*, for **διαπορεῖσθαι**, “were greatly perplexed.”
- fta¹⁵ The A.V. apparently assumes that **ἐν**, *in*, stands for **εἰς**, *into*, which is inadmissible. The preposition may be explained as combining the ideas of *entrance into* and *subsequent rest*; and this seems to be the explanation adopted by the Rev. Alford’s rendering, *at their taking possession of the Gentiles*, is condemned by the fact that **κατάσχεσις** does not mean *taking* possession, but *holding* possession, which is clearly the meaning in ver. 5, the only other New Testament passage where it occurs. Meyer, in his anxiety to preserve the strict force of **ἐν**, renders *during the possession of the Gentiles*, or *while the Gentiles were in the state of possession*, which, though grammatically

defensible, I cannot help thinking forced and unnatural. On the whole, it seems best to hold by the rendering of the Rev.

- fta16 See ^{<44B>}Acts 8:3; 9:2; 22:3, 4; 26:9, 10.
- fta17 It must be confessed that this statement, as thus amended, is obscure, and that the rendering would be greatly simplified by retaining the omitted words, as is done by several high authorities, as Meyer, Alford, Hackett, Gloag, De Wette, though against strong MS evidence. They explain the omission in these MSS. by the fact that no mention of fasting is made in ver. 3.
- fta18 The Rev. Samuel Cox's application of the word to Christians, as making Christianity *the daily business of their lives*, is forced (Biblical Expositions, p. 341).
- fta19 This force of the verb is illustrated by Xenophon (Anabasis, 1., 5, 9). "For one who directed his attention to it (*i.e.*, the numerous evidences of power furnished by a great empire) might *see* (συνιδεῖν, in a comprehensive glance) that the king was powerful." So Plato (Laws, 904), speaking of God, says, "When he saw that our actions had life," etc., going on to enumerate various details, "He, *seeing all this* (τὰ ὅλα πάντα συνιδών)." Compare, also, ^{<44B>}Acts 14:6.
- fta20 See the Homeric Hymn to Hermes, and Horace, Odes, B. i., Ode x.; Iliad, v., 390; xxiv., 24.
- fta21 As, for instance, in the beautiful story of Baucis and Philemon, as related by Ovid (Metamorphoses, viii., 626-724).
- fta22 Caria, the province adjoining Lydia on the south; Maeonia, the ancient name of Lydia.
- fta23 For fuller descriptions, see Lewin, Life and Epistles of St. Paul; Davies, St. Paul in Greece; Smith, Dictionary of Greek and Roman Geography, Art., *Athens*.
- fta24 For descriptions of the temple, see Conybeare and Howson; and Lewin, Life and Epistles of St. Paul; Farrar, Life and Work of St. Paul; and Wood Ephesus.
- fta25 See Bp. Lighfoot's "Essays on Supernatural Religion," p. 297, and Euripides "Iphigenia in tauris," 87.

- fta26 See Bishop Lightfoot's Commentary on Philippians, p. 93; and the Essay on the Christian Ministry, in the same volume, p. 179 sq.; also, Conybeare and Howson, vol. i., ch. xiii.
- fta27 "Bernhardy very aptly remarks that the entrance of the word **δεισιδαιμονία** marks a critical point in the history of the life of the Greek people. It marks the wavering between skepticism and despondency. It leaves the conception of the object of religious reverence wavering between God and demon, and thus *fearing* becomes the dominant notion. Hence the word carries more reproach than credit" (Zeschwitz, Profangraticat und Biblischer Sprachgeist).
- fta28 Thus, though the priest is **ἱεράς**, the holy place is **τὸ ἅγιον**, and the most holy place, **τὰ ἅγια τῶν ἁγίων: ἱερόν** is never used in the Septuagint for the temple, except in I Chronicles 29:4; ^{<368>}Ezekiel 45:19; and in both cases the temple is referred to in its outward aspect. In ^{<370>}Ezekiel 27:6; 28:18, **τὰ ἱερά** is used of the heathen sanctuaries of Tyre. In the New Testament **ἱερός** never implies moral excellence. Excepting in the neuter form, **τὸ ἱερόν**, *the temple*, it occurs but twice (^{<403>}1 Corinthians 9:13; ^{<405>}2 Timothy 3:15), and is never used of a person. **Σεμνός** is *reverend*; **ἁγνός**, *pure*, in the sense of *chastity*, *freedom from a mixture of evil*; and is applied once to God himself (^{<408>}1 John 3:3). **Ὁσιος** is holy by sanction. Trench remarks the sharp distinction maintained by the Septuagint translators between it and **ἅγιος**; the two words being used to render two different Hebrew words, and never interchanged. The Greek student will find an interesting discussion of this subject in Zeschwitz, Profangraticat und Biblischer Sprachgeist.
- fta29 As in ^{<402>}John 10:32: "For which of these works *are you for stoning me* (**λιθάζετε**)?" ^{<406>}John 13:6: "Dost thou *mean to wash* (**νίπτεις**) my feet?" ^{<409>}Luke 1:59: "They *were for calling* (**ἐκάλουν**) him Zacharias." ^{<404>}Matthew 3:14: "John *tried to prevent* (**διεκώλυνεν**)."
- fta30 So the best texts, instead of **πολλῶ**, *much*.
- fta31 See Scott's "Castle Dangerous," ch. 1.