

THE GENERAL EPISTLE OF

JAMES.

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WRITER. James (Mt. 4. 21, *note*), called "the Just," mentioned by Paul with Cephas and John as "pillars" in the church at Jerusalem (Gal. 2. 9). He seems to have been, as a religious man, austere, legal, ceremonial (Acts 21. 18-24).

Date. Tradition fixes the martyrdom of James in the year 62, but his Epistle shows no trace of the larger revelations concerning the church and the distinctive doctrines of grace made through the Apostle Paul, nor even of the discussions concerning the relation of Gentile converts to the law of Moses, which culminated in the first council (Acts 15.), over which James presided. This presumes the very early date of James, which may confidently be set down as "the first Epistle to Christians."—*Weston*.

Theme. By "the twelve tribes scattered abroad" we are to understand, not Jews, but Christian Jews of the Dispersion. The church began with such (Acts 2. 5-11), and James, who seems not to have left Jerusalem, would feel a particular pastoral responsibility for these scattered sheep. They still resorted to the synagogues, or called their own assemblies by that name (Jas. 2. 2, where "assembly" is "synagogue" in the Gr.). It appears from Jas. 2. 1-8 that they still held the synagogue courts for the trial of causes arising amongst themselves. The Epistle, then, is elementary in the extreme. To suppose that Jas. 2. 14-26 is a polemic against Paul's doctrine of justification is absurd. Neither Galatians nor Romans was yet written.

James' theme, then, is "religion" (Gr. *threskeia*, "outward religious service") as the expression and proof of faith. He does not exalt works as against faith, but faith as producing works. His style is that of the Wisdom-books of the O.T.

The divisions are five: I. The testing of faith, 1. 1-2. 26. II. The reality of faith tested by the tongue, 3. 1-18. III. The rebuke of worldliness, 4. 1-17. IV. The rich warned, 5. 1-6. V. Hortatory, 5. 7-20.

CHAPTER 1.

Part I. The testings of faith  
(Jas. 1. 1-2. 26).

(1) The purpose of testings.

JAMES, a <sup>u</sup>servant of God and of the Lord Jesus Christ, to the twelve tribes which are <sup>b</sup>scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers <sup>t</sup>temptations;

3 Knowing *this*, that the trying of your faith <sup>d</sup>worketh patience.

4 But let patience have *her* perfect work, that ye may be <sup>e</sup>perfect and <sup>f</sup>entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, <sup>g</sup>that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 <sup>h</sup>But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

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*a* bondman.  
*b* in the dispersion.  
*c* i. e. testings.  
*d* Rom. 5. 3.  
*e* mature and complete.  
Mt. 5. 48, *note*.  
*f* complete.  
*g* Prov. 2. 3, 6.  
*h* Mk. 11. 24.  
*i* Prov. 3. 5.  
*j* Jas. 2. 5.  
*k* Isa. 57. 15.  
*l* *Temptation*.  
vs. 2, 12, 13, 14.  
(Gen. 3. 1.)  
*m* *Rewards*.  
1 Pet. 5. 4.  
(Dan. 12. 3;  
1 Cor. 3. 14.)  
*n* *Life (eternal)*.  
1 Pet. 3. 7. (Mt. 7. 14;  
Rev. 22. 19.)

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

8 A <sup>i</sup>double minded man *is* unstable in all his ways.

9 <sup>j</sup>Let the brother of low degree rejoice in that he is exalted:

10 But the rich, <sup>k</sup>in that he is made low: because as the flower of the grass he shall pass away.

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

12 Blessed *is* the man that endureth <sup>l</sup>temptation: for when he is tried, he shall receive the <sup>m</sup>crown of <sup>n</sup>life, which the Lord hath promised to them that love him.

(2) Solicitation to do evil is not of God.

13 Let no man say when he is tempted, I am tempted of God:

for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is <sup>1</sup>tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth <sup>a</sup>sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good <sup>b</sup>gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no <sup>c</sup>variableness, neither shadow of turning.

18 <sup>a</sup>Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

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

20 For the wrath of man worketh not the <sup>e</sup>righteousness of God.

21 Wherefore lay apart all filthiness and <sup>j</sup>superfluity of naughtiness, and receive with meekness the engrafted word, which is able to <sup>s</sup>save your souls.

### (3) *The test of obedience.*

22 But be ye <sup>h</sup>doers of the word, and not hearers only, deceiving your own selves.

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

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

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

### (4) *The test of true religion.*

26 If any man among you seem to be <sup>k</sup>religious, and bridleth not his <sup>l</sup>tongue, but deceiveth his own heart, this man's religion is vain.

27 <sup>m</sup>Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows

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*a* *Sin. Rom.* 3.23, *note.*  
*b* Two words are used in the original for "gift," the first meaning *the act of giving*; the second, *the thing given.*  
*c* *variation.*  
*d* *John 1.13; 1 Pet.1.23.*  
*e* *Rom.3.22, note.*  
*f* *overflowing of wickedness.*  
*g* *Rom.1.16, note.*  
*h* *Mt.7.21.*  
*i* *2 Cor.3.18.*  
*j* *Law (of Christ).*  
*k* *1 John 2.7,8, 15. (Gal.6.2; 2 John 5.)*  
*l* *Gr. threskos = outwardly religious.*  
*m* *Psa.34.13. Mt.25.34. n oneself.*  
*o* *kosmos = world-system. Jas.4.4. (John 7.7; Rev.13.3.)*  
*p* *the Glory, i.e. in the sense of Heb. 1.3, as taking the place of the shekinah.*  
*q* *In the presence of Christ the Glory, earthly distinctions disappear.*  
*r* *Have ye not made a difference among yourselves. s with.*  
*t* *John 7.48; 1 Cor.1.26,28.*  
*u* *kosmos (Mt.4.8) = mankind.*  
*v* *Lk.12.21; 1 Tim.6.18.*  
*w* *excellent, or, beautiful.*  
*x* *Lev.19.18.*  
*y* *v.1.*  
*z* *Sin. Rom. 3.23, note.*  
*a* *Law (of Moses). Rev. 12.17. (Ex.19.1; Gal.3.1-29.)*  
*b* *Mt.5.19; Gal.3.10.*  
*c* *Ex.20.13,14.*  
*d* *Jas.1.25; 1 Pet.2.16.*

in their affliction, *and* to keep <sup>n</sup>himself unspotted from the <sup>w</sup>world.

## CHAPTER 2.

### (5) *The test of brotherly love.*

**M**Y brethren, have not the faith of our Lord Jesus Christ, <sup>p</sup>the Lord of glory, <sup>a</sup>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 gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 <sup>r</sup>Are ye not then partial in yourselves, and are become judges <sup>s</sup>of evil thoughts?

5 Hearken, my beloved brethren, <sup>t</sup>Hath not God chosen the poor of this <sup>w</sup>world <sup>rich</sup>in faith, and heirs of the kingdom which he hath promised to them that love him?

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

7 Do not they blaspheme that <sup>w</sup>worthy name by the which ye are called?

8 If ye fulfil the royal law according to the scripture, <sup>x</sup>Thou shalt love thy neighbour as thyself, ye do well:

9 But <sup>y</sup>if ye have respect to persons, ye commit <sup>z</sup>sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole <sup>a</sup>law, and yet <sup>b</sup>offend in one <sup>point</sup>, he is guilty of all.

11 For he that said, <sup>c</sup>Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a <sup>z</sup>transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the <sup>a</sup>law of liberty.

13 For he shall have judgment without mercy, that hath shewed

<sup>1</sup> "Temptation" is used in two senses: (1) Solicitation to evil (e.g. Gen. 3. 1-6; Mt. 4. 1; 1 Cor. 10. 13; 2 Cor. 11. 3, 4; Jas. 1. 14). (2) Testing under trial (e.g. Gen. 22. 1; Lk. 22. 28; cf. Lk. 4. 2). Cf. Mt. 6. 13 (solicitation to evil) and 1 Pet. 1. 6 (testing under trial).

no mercy; and <sup>a</sup>mercy <sup>b</sup>rejoiceth against judgment.

(6) *The test of good works.*

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? can <sup>c</sup>faith <sup>d</sup>save him?

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

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

17 Even so <sup>f</sup>faith, if it hath not works, is <sup>g</sup>dead, being alone.

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

19 Thou believest that <sup>i</sup>there is one God; thou doest well: the <sup>j</sup>devils also believe, and tremble.

20 But wilt thou know, O vain man, that <sup>k</sup>faith without works is dead?

(7) *The illustration of Abraham.*  
(Cf. Rom. 4. 1-25.)

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

22 Seest thou how faith wrought with his works, and by works was faith made <sup>m</sup>perfect?

23 And the scripture was fulfilled which saith, Abraham believed <sup>n</sup>God, and it was <sup>o</sup>imputed unto him for <sup>p</sup>righteousness; and he was called the <sup>q</sup>Friend of God.

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

25 Likewise also was not <sup>r</sup>Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the <sup>s</sup>body without the spirit is dead, so faith without works is dead also.

CHAPTER 3.

*Part II. A true faith will control the tongue.*

**M**Y brethren, be not many <sup>t</sup>masters, knowing that we

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shall receive the greater condemnation.

2 For in many things <sup>u</sup>we offend all. If any man offend not in word, the same *is* a <sup>v</sup>perfect man, and able also to bridle the whole body.

3 Behold, we put <sup>w</sup>bits in the horses' mouths, that they may obey us; and we turn about their whole body.

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

5 Even so <sup>x</sup>the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 <sup>y</sup>And the tongue *is* a fire, a world of iniquity; so is the tongue among our members, that it <sup>z</sup>defileth the whole body, and setteth on fire the course of nature; and it is set on fire of <sup>aa</sup>hell.

7 For every kind of beasts, and of birds, and of <sup>ab</sup>serpents, and of things in the sea, *is* tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, <sup>ac</sup>full of deadly poison.

9 Therewith bless we <sup>ad</sup>God, even the Father; and therewith curse we men, which *are* made <sup>ae</sup>after the similitude of God.

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

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

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

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good <sup>ag</sup>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.

a Mic.7.18.

b *glorieth over.*

c *can [that] faith save him?*

d Rom.1.16, note.

e 1 John 3.18.

f *Faith.* vs.17, 18,20; Jas.5. 15. (Gen.3.20; Heb.11.39.)

g v.26; cf. John 15.2.

h Col.1.6; 1 Thes.1.3; Heb.6.10.

i *God is one.*

j *demons.* Mt.8.29; Mk. 1.24; Acts 16: 17; 19.15.

k vs.17,26.

l Rom.4.2, note.

m Mt.5.48, note.

n *Jehovah.* Gen.15.6.

o *Imputation.* (Lev.25.50.)

p Rom.3.22, note.

q 2 Chr.20.7; Isa.41.8.

r Josh.2.1; Heb.11.31.

s vs.17,20.

t *teachers.*

u *we all offend.*

v Lk.6.37.

w Prov.12.18; 15.2.

x Prov.16.27.

y Mt.15.18.

z Mt.5.22, note.

a *creeping things.*

b Psa.140.3; Rom.3.13.

c *God.* Gen.1. 27.

d Gen.1.26; 5.1; 9.6.

e Mt.7.16-20.

f *behaviour.*

<sup>1</sup> Imputation is the act of God whereby He accounts righteousness to the believer in Christ, who has borne the believer's sins in vindication of the law. See Phm. 17, 18, note.

15 <sup>a</sup>This wisdom descendeth not from above, but *is* earthly, <sup>b</sup>sensual, devilish.

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

17 But the <sup>c</sup>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 <sup>d</sup>without hypocrisy.

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

## CHAPTER 4.

### Part III. The rebuke of worldliness.

**F**ROM whence come wars and fightings among you? come *they* not hence, *even* of your lusts <sup>g</sup>that war in your members?

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

3 Ye ask, and receive not, <sup>h</sup>because ye ask *amiss*, that ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the <sup>i</sup>friendship of the <sup>k</sup>world is enmity with God? <sup>l</sup>whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture <sup>m</sup>saith in vain, <sup>n</sup>The <sup>o</sup>spirit that dwelleth in us lusteth to envy?

6 But he giveth more <sup>p</sup>grace. Wherefore he saith, <sup>q</sup>God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the <sup>r</sup>devil, and he will flee from you.

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

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

10 <sup>u</sup>Humble yourselves in the sight of the Lord, and he shall lift you up.

11 <sup>v</sup>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.

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a Phil.3.19; Jas.1.17.  
b Or, *natural*.  
c 1 Cor.2.6,7.  
d Rom.12.9;  
1 Pet.1.22.  
e 1 John 3.7, note.  
f *for them*.  
g Rom.7.23;  
Gal.5.17;  
1 Pet.2.11.  
h 1 John 5.14.  
i *evilly*.  
j 1 John 2.15.  
k *kosmos* = world-system.  
l 2 Pet.1.4.  
(John 7.7; Rev.13.3.)  
l John 15.19; 17.14; Gal. 1.4.  
m *speaketh in vain?*  
n *Doth the Spirit . . . desire enviously?*  
o *Holy Spirit*.  
1 Pet.1.2,11, 12,22. (Mt.1.18; Acts 2.4.)  
p *Grace (imparted)*. 1 Pet. 2.19. (Rom.6.1 2 Pet.3.18.)  
q Prov.3.34.  
r *Satan* 1 Pet. 5.8. (Gen.3.1; Rev.20.10.)  
s 2 Chr.15.2; Mal.3.7; Heb. 10.19-22.  
t *Sin*. Rom.3.23, note.  
u Job 22.29; Lk.14.11; 18.14; 1 Pet.5.6.  
v Eph.4.31; 1 Pet.2.1.  
w Mt.10.28.  
x Rom.1.16, note.  
y Prov.27.1; Lk.12.18.  
z Job 7.7; Psa.102.3; 1 Pet.1.24.  
a Acts 18.21; 1 Cor.4.19.  
b Lk.12.47; 2 Pet.2.21.  
c Prov.11.28; Lk.6.24.  
d Jer.17.11.  
e *in the last days*.  
f *i.e. Jehovah of hosts*.  
g *luxuriously*.  
h *indulged yourselves*.  
i Mt.5.39.  
j *Or, be long patient, or, suffer with long patience*.  
k *Christ (Second Advent)*. Heb.10.37,38. (Deut.30.3; Acts 1.9,11.)  
l *complain*.

12 There is one lawgiver, <sup>w</sup>who is able to <sup>x</sup>save and to destroy: who art thou that judgest another?

13 <sup>y</sup>Go to 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? <sup>z</sup>It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, <sup>a</sup>If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that <sup>b</sup>knoweth to do good, and doeth *it* not, to him it is <sup>c</sup>sin.

## CHAPTER 5.

### Part IV. The rich warned.

**G**O to now, ye <sup>c</sup>rich men, weep and howl for your miseries that shall come upon you.

2 Your <sup>d</sup>riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure <sup>e</sup>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 cries of them which have reaped are entered into the ears of <sup>f</sup>the Lord of sabaoth.

5 Ye have lived <sup>g</sup>in pleasure on the earth, and <sup>h</sup>been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not <sup>i</sup>resist you.

### Part V. Exhortations in view of the coming of the Lord.

7 <sup>j</sup>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; stablish your hearts: for <sup>k</sup>the coming of the Lord draweth nigh.

9 <sup>l</sup>Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering <sup>a</sup>affliction, and of patience.

11 Behold, we count them <sup>b</sup>happy which endure. Ye have heard of the <sup>c</sup>patience of Job, and have seen the <sup>d</sup>end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, <sup>e</sup>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.

13 Is any among you afflicted? let him pray. Is any merry? let him sing <sup>f</sup>psalms.

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

15 And the prayer of <sup>i</sup>faith shall

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<sup>a</sup> Heb. 11. 35.<sup>b</sup> Psa. 94. 12;

Mt. 5. 10.

<sup>c</sup> Job 1. 21.<sup>d</sup> Job 42. 10.<sup>e</sup> Mt. 5. 34.<sup>f</sup> Eph. 5. 19.<sup>g</sup> Churches

(local).

<sup>h</sup> 3 John 6. 9, 10.

(Acts 2. 41;

Phil. 1. 1.)

<sup>i</sup> Elders. 1 Pet.

5. 1. (Acts 11.

30; Tit. 1. 5-9.)

<sup>j</sup> Faith. 1 Pet.

1. 5, 9. (Gen.

3. 20; Heb.

11. 39.)

<sup>k</sup> Or, fervent

supplication.

<sup>l</sup> Rom. 10. 10,

note.

<sup>m</sup> 1 Ki. 17. 1.<sup>n</sup> 1 Ki. 18. 42.<sup>o</sup> Prov. 10. 12.

save the sick, and the Lord shall raise him up; and if he have committed <sup>j</sup>sins, they shall be forgiven him.

16 Confess *your* <sup>j</sup>faults one to another, and pray one for another, that ye may be healed. The <sup>k</sup>effectual fervent prayer of a <sup>l</sup>righteous man availeth much.

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

18 And he prayed <sup>n</sup>again, and the heaven gave rain, and the earth brought forth her fruit.

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

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