joyful), **my brethren** (this is the constant  
address in our Epistle. It betokens community  
of origin and of faith), **whensoever  
ye fall into various temptations** (these are  
not only what we properly call *temptations*,  
but any kind of distresses which happen to  
us, from without or from within, which in  
God’s purpose serve as *trials* of us: the  
latter word being, in this its now common  
general meaning, a word derived from the  
Christian life. See 1 Pet. i. 6, which is  
strictly parallel):

**3.**] *ground of this  
joy:* **knowing** (as you do) **that the proof  
‘of your faith worketh endurance (per-  
severance:** more than patience. But  
does not St. Paul, Rom. v. 3, 4, state precisely  
the converse, viz. that “*tribulation  
worketh endurance, and endurance approval?”*  
Doubtless: but it is really the  
same that is said: *tribulation* there is  
equivalent to **proof** here. As De Wette  
observes, the thought is not carried to its  
end as in Romans, but the Apostle breaks  
away at *endurance* to exhort respecting it).

**4.**] **But** (as if it had been said, and be not  
weary of enduring: but) **let endurance  
have a perfect work** (the allusion seems  
to be to our Lord’s saying, Matt. xxiv. 13,  
“*He that endureth to the end, the same shall  
be saved.*” So that the words are to be  
taken simply and literally; **endurance** as the  
abstract, mere endurance, and **work** as the  
work wrought out by *endurance* in its continuance.  
And **perfect** is not to be understood  
as *enduring to the end*, but in its  
ordinary sense of ‘perfect,’ fully brought  
out and accomplished), **that ye may be  
perfect** (for the work of God in a man *is*  
the man. If God’s teaching by patience  
have had a perfect work in you, *you* are  
perfect: His is an *implanted word*, ver.21.  
And the purpose of that work is, to make us  
perfect) **and entire** (that in which every  
part is present in its place), **deficient in**

**nothing** (the subjoining a negative corroboration  
to a positive clause is characteristic  
of St. James: compare vv. 5 aud 6).

5.] **But** (i.e., but this perfection and entireness,  
this defect in nothing, will not be  
yet attained; and you will find, when you  
aim at it, that you are lacking in the very  
first requisite) **if any of you is deficient in  
wisdom** (for what is meant by wisdom  
here, see ch. iii. 15–17), let him ask  
(either supply ‘*it*,’ or take the verb absolutely,  
which is better: so A. V., see below)  
**from God who giveth** (asking and giving  
are put forward as belonging to us and God  
in the abstract, and we do not want any  
object, as “*it*,” or “*wisdom,*” supplied) to  
**all men simply** (so Rom. xii. 8, “*He that  
imparteth, with simplicity:*” which is perhaps  
better than “*with liberality:*” we  
must here interpret by what follows, and  
understand it of simply giving, and adding  
nothing afterwards which may take off from  
the graciousness of the gift) **and upbraideth  
not** (in what sense is rather doubtful.  
Many interpret it of sending away with a  
refusal: the word will not bear this meaning.  
By far the greatest part of Commentators  
understand it of reproaching by the  
recounting of benefits bestowed. But this  
again does not reach the full and general  
nature of the expression here. The real  
meaning here is just as in Ecclus. xx. 15,  
“He giveth little, and upbraideth much,”  
and in Ecclus. xli. 22, “After thou hast  
given, upbraid not,” viz. upbraiding with  
any kind of reproaches, as God might well  
do, so unworthy are we to approach Him  
with any request. This of course would  
include that other), **and it shall be given  
to him** (viz, *wisdom*, see 3 Kings iii. 9–12.  
The whole verse seems to be written in remembrance  
of Matt. vii. 7–12).

**6.**] **But let him ask in faith** (persuasion that  
God can and will give: see Matt. xxi. 22: