and compare “*the prayer of faith,*”  
15), **nothing doubting** (compare Matt.  
xxi, 21, from which this is evidently taken,  
“*If ye have faith, and doubt not,*” &c.  
Huther says well, “*Doubt* is not *unbelief*  
[Luke xxiv. 11], but includes in it the  
essential character of *unbelief:* while *faith*  
says ‘Yes,’ and *unbelief* ‘No,’ *doubt* is the  
union of ‘Yes’ and ‘No,’ but so that ‘No’ is  
the weightier: it is that inward giving way  
which leans not to *faith*, but to *unbelief*.  
‘The deep-lying ground of it is *pride*”): **for  
he that doubteth is like a wave of the sea**  
(see Eph. iv. 14 and Isa. lvii. 20) **driven  
by the wind and tossed about** (the word  
forms a synonym with the former, “*driven  
by the wind:*” and the use of these synonymous  
expressions so close to one another is  
again a characteristic of St. James. A  
good explanation of the figure is quoted by  
Wiesinger from Heisen: “Sometimes he is  
east on the shore of faith and hope, sometimes  
he is rolled back into the deep of  
distrust: now he is borne up into the height  
of worldly pride, now he is mingled with the  
lowest sands of desperation and trouble”):  
{7} **for** (takes up and repeats the former  
**for**) **let not that man** (said with a certain  
slight expression of contempt) **think that  
he shall receive any thing** (viz. of what he  
asks: some things, as life, food, raiment,  
&c., he does continually receive) **from the  
Lord** (i.e. as usually in this Epistle, from  
GOD. So ch. iv. 10, 15; v.4, 10, 11: see  
at each of those places. On the other hand,  
“*the Lord,*” ch. v. 7, 14, 15, is used of  
Christ. Hofmann remarks that where the  
Father is not expressly distinguished from  
the Son by the context, the Godhead, in its  
unity, is to be understood by the word **God**:  
and the same may be said of **the Lord**).

**8.] He is a man with two minds, unstable  
in all his ways** (such is the best way of  
taking this sentence, making it all predicate  
and all to apply to **that man** as its  
subject. The common way, to take “*a  
double-minded man*” as a new subject, as

A. V. ‘a double-minded man is unstable,’  
has this against it, that it makes the  
very unusual word “**doubled-souled,**”  
found here and in ch. iv. 8 for the first  
time in Greek literature, to be a mere  
usual epithet and word of passage).

**9.]** The connexion appears to he this:  
we must not pray before God, we must  
not be before God, double-minded; in our  
trials, we shall get no heavenly wisdom, if  
this is so. This double-mindedness, one  
soul drawn upwards to God, the other  
drawn downwards to the world, causes  
nothing but instability, and cannot result  
in that joy which is to be *our* attitude in  
trial. And it arises from misapprehension  
of our appointed state in trial: the poor  
and humble forget the exceeding honour  
thus done to him, which ought to be to  
him ground of boasting, far more worthy  
than (see below) the rich in this world  
have in their riches which shall so soon  
fade away: whereas (ver. 12) he that is  
tried shall receive a crown of life from the  
Lord. **But** (contrasted with the *double-mindedness*above) **let the brother** (the  
Christian believer) **who is low** (poor and  
afflicted; not merely, low in station: this  
explanation disappears with the view that  
*the rich man* [below] is Christian also)  
**glory in his exaltation** (which he has  
obtained by being admitted into the fellowship  
of Christ’s sufferings, and which  
he has further in reversion in the glorious  
crown of life hereafter, ver. 12): {10} **but the  
rich** (not the rich *brother,* nor is the  
rich to be understood any otherwise than  
in the rest of the Epistle, compare ch. ii. 6f.,  
v. 1ff. There are difficulties either way;  
but on mature consideration I find those  
on the usual hypothesis, of the *rich man  
being also a brother*, insuperable. For in  
that case 1) a most unnatural change in  
the sense is necessary at “*because:*”—‘Let  
the rich brother glory in his humiliation,  
for, or because, *considered merely as a  
rich man,* &c.”’ So that he is a Christian