(accounted righteous before God, as above),  
**and not by** (from) **faith only** (notice **only**:  
St. James never says that a man is not  
justified by faith, provided that faith include in it the condition of obedience: but  
by faith *only, without works*, is no man  
justified).

**25.]** *The example of Rahab.* Various  
reasons have be assigned for this example  
being added. See the whole matter discussed  
in the Introduction, §3. **And in like manner**  
(with Abraham) **was not Rahab the harlot** (to be taken literally: see on Heb. xi.  
31) **justified by works, when she received  
the messengers** (spies, Heb. xi. 31), **and  
thrust them forth** (in haste and fear, Josh.  
ii. 15, 16: the term is not simply *sent  
then forth*) **by another way** (viz. *through  
the window*, Josh. ii. 15)?

**26.]** *General conclusion to the argument*, but  
in the form of a comparison, as in ver.  
17. **For** (**for** binds the verse on to the  
foregoing, and makes *it* rather depend on  
this axiom, than this axiom a conclusion  
from it: ‘it must be so, Rahab must have  
been thus justified, seeing that…’) **just**  
**as the body without** (separate from) **spirit**  
(or, the spirit) **is dead, so also faith without works** (or without its works, the works  
belonging to it: as in ver. 20) **is dead.**  
This comparison has been found matter of  
surprise to some Commentators, inasmuch  
as the things compared do not seem relatively to correspond. Faith is unquestionably a thing spiritual: works are external  
and material : so that it would seem as if  
the members of the comparison should  
have been inverted, and works made the  
body, faith the spirit. But the Apostle’s  
view seems rather to be this: Faith is the  
body, the sum and substance, of the Christian life: works (obedience), the moving and  
quickening of that body; just as the  
spirit is the moving and quickening principle of the natnral body. So that as the  
body without the spirit is dead, so faith  
without works is also dead.

**CHAP. III.]**

**a) 1-12.]** *The danger*,  
as connected with the upholding of faith  
without works, *of eagerness to teach*: and,  
by occasion, *the manifold and irrepressible sins of the tongue*. Then follows, b) **13—18.]** *an exhortation, to prove a man’s  
wisdom by mildness, not by a contentious  
spirit.*

**1.]** The more the idea prevailed, that faith, without corresponding  
obedience, was all that is needful, the more  
men would eagerly press forward to teach:  
as indeed the Church his found in all ages  
when such an opinion has become prevalent: for then teachers and preachers of  
their own appointing have rapidly multiplied. **Be not** (‘*become not:*’ let not that  
state of things prevail among you, in which  
you become) **many teachers** (not, as A. V.,  
‘masters,’ which conveys a wrong idea: but  
*teachers*, persons imparting knowledge in  
the congregation. This in the primitive  
times might be done by all in turn, as we  
know from 1 Cor. xiv. 26–33: and St.  
James exhorts against the too eager and  
too general assumption of this privilege),  
**my brethren, knowing** (as ye do: or, as  
ye ought to do: it is a good remark  
of Huther’s, that **knowing**, being closely  
joined to the imperative, is itself hortatory:  
‘knowing, as ye might know’) **that we**  
(i.e. as many of us as are teachers)  
**shall receive greater condemnation** (than  
others who are not teachers. This being  
so, it has surprised some Commentators  
that the Apostle includes himself with  
those whom he is dissuading: but the  
solution is easy,—viz. that he includes himself out of humility, and obviously on the  
assumption that the office of teacher is not  
faithfully performed. The sense might he  
thus filled up, as, indeed, it is virtually