(as if the former sentence had been a negative one) **can salt [water] bring forth  
sweet water** (i.e. if the mouth emit cursing, thereby making itself a brackish spring,  
it cannot to any purpose also emit the sweet  
stream of praise and good words: if it  
appear to do so, all must be hypocrisy and  
mere seeming).

**13–18.]** *Wisdom must be shewn by  
meekness and peaceableness, not by contentiousness*. This paragraph is closely  
connected with the subject of the chapter  
as enounced in ver. 1. Where that ambition, and rivalry to be teachers, existed,  
there was sure to be conscientiousness and  
every evil thing.

**13.]** **Who is** (compare the similar question in Ps. xxxiv. 12)  
**wise and a man of knowledge** (the same  
adjectives are joined in the Septuagint  
version in Dent. i. 13, 15; iv. 6. It is not  
easy to mark the difference, if any is here  
intended) **among you?** **Let him shew out  
of** (the Apostle seems again to be referring  
to his reasoning in ch. ii. 18. The *wisdom*  
and *knowledge* would be dead without  
this exhibition, as faith without works)  
**his good conduct** (in life) **his works** (the  
good conduct is the general manifestation:  
the works, the particular results of that  
general manifestation. The sum of both  
makes up the *works* in the former case,  
ch. ii.) **in meekness of wisdom** (in that  
meekness which is the proper attribute of  
wisdom).

**14—16.]** *Consequences of the opposite  
course*. **But if ye have** (as is the fact:  
this is implied) **bitter emulation** (**bitter**  
seems to refer back to the example in vv.  
11, 12) **and rivalry in your heart** (*out of  
which* come thoughts and words and acts,  
see Matt. xv. 18, 19), **do not** (in giving  
yourselves out for wise, which [compare  
ver. 15] you cannot really be) **boast  
against and lie against the truth** (of  
which their whole lives would be thus a  
negation and an opposition;—which would  
be in their persons vaunted against and  
lied against).

**15.]** *Designation of such pretended  
wisdom*. **This wisdom is not one descending from above** (the verb is purposely thus  
broken up in the original, to throw out  
the negation, and to put the categorical  
word, **descending**, into prominence, as a  
class to which this *wisdom* does not belong.  
So that we must not miss this purpose by  
rendering “*descendeth not*,” as does A. V.),  
**but earthly** (as the sharpest contrast, to  
*descending from above*: belonging to this  
earth, and its life of sin and strife), **sensual**  
(it is almost impossible to express satisfactorily in English the idea given by the  
original word here [*psychic*, from *psyché*,  
the soul]. Our ‘*soul*’ is so identified  
with man’s spiritual part in common  
parlance, that we have lost the distinction  
between *soul* and *spirit*, except when we  
can give a periphrastic explanation. The  
idea here is, belonging to the unspiritual  
mind of man. See the whole treated in  
the note on Jude 19), **devilish** (like, or  
partaking of the nature of, the devils.  
This word must not be figuratively taken:  
it betokens both the origin of this hypocritical wisdom [compare *set on fire by  
hell*, above, ver. 6], and its character: it  
is from,—not God, the giver of all true  
wisdom, ch. i. 5, but the devil,—and  
bears the character of its author).

**16.]** *Justification of the foregoing assertion*. **For where is emulation** (in a  
bad sense) **and rivalry** (see above), **there**