**is confusion** (anarchy, restless disturbance), **and every evil thing** (or, deed).

**17, 18.]** *Character and praise of heavenly wisdom*. **But** (contrast) **the wisdom  
from above is first of all pure** (it is necessary to guard the mere English reader  
against the abuse of this text often found,  
when it is made to signify that the heavenly-wise must be pure, i.e. free from  
all contact with any thing that offends,  
*before he can be* peaceable: and thus it is  
used to further, instead of to discourage,  
an uncharitable spirit), **then** (i.e. ‘in the  
second place:’ its external qualities are  
now enumerated) **peaceable, forbearing,  
easily persuaded, full of compassion** (the  
great triumph of the Christian practical  
life is won by *compassion*: seo ch. ii. 13)  
**and good fruits** (contrast to “*every evil  
thing,*” above), **without doubting** (as might  
he expected, from the various meanings of  
the Greek term thus rendered, this word has  
been variously interpreted. Luther, A. V.,  
and most Commentators, render it ‘*without  
partiality*.’ Two considerations contribute  
to substantiate the rendering given above,  
which is that of De Wette, Wiesinger,  
and Huther. 1) ‘The word would seem,  
from its close junction with ‘*without hypocrisy,*’ rather to betoken an inner quality  
than an outward circumstance; 2) when  
thus used of an inner quality, ch. i. 6; ii.  
4, our Apostle, in common with other  
New Test. writers, signifies by it ‘*to  
doubt*.’ So that I would understand by it  
*free from all ambiguity and simulation*),  
**without feigning** (“these two characteristics are also added with especial  
reference to the state of things among the  
readers: on *without doubting*, compare  
ch. i. 6–8; ii. 4: on *without feigning*,  
ch. i. 22, 26; ii, 1.” Huther).

**18.]** Before, in ver. 16, after the characterization came the *statement of the result*:  
and so now here, That result was designated as a present one,” “*confusion and  
every evil thing*:” this is a future one,  
but beautifully anticipated by the pregnant expression of “*fruit being sown*:” see  
below. **But** (so literally: passing from  
the subjective character to the objective  
result) **fruit** (or, *the fruit*) **of righteousness** (genitive of apposition: that fruit  
which is righteousness: see Heb. xii. 11;  
and compare Isa. xxxii. 17: righteousness  
in its wider sense; in themselves and in  
others: in practice and in reward: in time  
and in eternity) **is sown** (in saying this,  
the Apostle speaks in anticipation, as if a  
husbandman should this autumn be said  
to sow next year’s bread) **in peace** (betokening the spirit and mode in which  
the sowing takes place, as opposed to  
*where envying and rivalry is*) **by them who  
work** (better than ‘*make*,’ which seems  
to confine the meaning to the reconciling  
persons at variance, So also in Matt. v. 9)  
**peace.**

**CHAP. IV.]**

**1–10.]** *Exhortations and  
pleadings, as connected with what preceded, first against wars and fightings,  
then against the lusts and worldly desires  
out of which these spring.* And herein,

**1–3.]** *against wars and fightings, the  
origin of which is detailed and exposed*.

**1.]** **Whence are wars, and whence  
fightings among you** (by what follows, it  
would appear to be not contentions *between  
teachers* that are meant, or *between sects*,  
but concerning “*mine*” and “*thine*.” Grotius refers them to the tumults which preceded the destruction of Jerusalem. But  
this idea, that these are strifes about mine  
aud thine, confines them perhaps to too  
narrow a space; they seem rather, as  
Huther, to represent all those quarrels  
which spring up about common worldly  
interests from selfish considerations of  
pride, envy, covetousness, and the like)**?**  
**Are they not from thence** (this second