*affliction by Old Test. examples.* **Take, my  
brethren, as an example of affliction** (not  
‘of enduring’ or ‘suffering affliction,’ as  
A.V.) **and of patience the prophets** (so  
Matt. v. 12), **who spoke in the name** (or,  
**by the name**) **of the Lord (God).**

**11.]**  
*Another example,* in which a further point  
is gained. **Behold, we count happy them  
that have endured** (see Matt. v. 10): **ye  
[have] heard of the endurance of Job;  
behold also** (A. V. “*and have seen.*” The  
testimony of the ancient MSS. is divided;  
but the imperative is the more probable  
reading) **the end of the Lord** (‘the termination which the Lord [in Old Test.  
sense] gave:’ do not limit your attention  
to Job’s sufferings, but look on to the end  
and see the mercy shewn him by God);  
**for** (better than ‘*that,*’ as A. V.: the sense  
being, “Job’s patience is known to you  
all: do not rest there, but look on to the  
end which God gave him: and it is well  
worth your while so to do, for you will  
find that He is, &c.” And this has apparently occasioned the repetition by the  
Apostle of the words **the Lord)** **the Lord  
is very pitiful and merciful** (this remembrance of God’s pity and mercy would  
encourage them also to hope that whatever their sufferings, the “*end of the  
Lord*” might prove similar in their own  
case).

**12—20.]** *Various exhortations and dehortations,* connected with the foregoing  
chiefly by the situation, sufferings, and  
duties of the readers.

**12.]** This dehortation from swearing is connected with  
what went before by the obvious peril that  
they, whose temptations were to impatience  
under suffering, might be betrayed by that  
impatience into hasty swearing and imprecations.  
That this suffering state of theirs  
is still is view, is evident from “*Is any  
afflicted?*” which follows: that *it alone* is  
not in view is equally evident, from the  
“*Is any merry?*” which also follows. So  
that we may safely say that the Apostle  
passes from their particular temptations  
under suffering to their general temptations in life. **But** (contrast of the spirit  
which would prompt that which he is  
about to forbid, to that recommended  
in the last verses) **above all things** (meaning, ‘So far is the practice alien from  
Christian meekness, that whatever you  
feel or say, let it not for a moment he  
given way to’), **my brethren, swear not,  
neither by the heaven, nor by the earth,  
nor by any other oath** (Huther’s note  
here is valuable and just: “It is to be  
noticed, that swearing *by the name of  
God* is not mentioned: for we must not  
imagine that this is included in the last  
member of the clause, the Apostle intending evidently by the words, ‘*or by  
any other oath,*’ to point only at similar  
formulæ, of which several are mentioned  
in Matt. v. 34, 35. Had he intended to  
forbid swearing by the name of God, he  
would most certainly have mentioned it  
expressly: for not only is it in the law,  
in contradistinction to other oaths, commanded,—see Deut. vi. 13; x. 20; Ps.  
lxiii. 11,—but in the prophets is announced as a token of the future turning of men to God: ref. Isa.; Jer. xii. 16;  
xxiii. 7, 8. The omission of notice of *this  
oath* shews that James in this warning has  
in view only the abuse, common among the  
Jews generally and among his readers,  
of introducing in the common every-day  
affairs of life, instead off the common yea  
and nay, such asseverations as those here  
mentioned: so that we are not justified in