§1v.J OBJECT, CONTENTS, STYLE. [inrropucrioy.   
   
   
 “ perfect man,” in the perfection of the Christian life: the “doer of the   
 perfect law:” and his state and dutics are described and enforced, not   
 in the abstract, but in a multitude of living connexions and cire   
 stances of actual life, as might suit the temptations and necessitics   
 of the readers,   
 4. St. James begins by a reference to their “ temptations,” exhorting   
 them to consider them matter of joy, as sent for the trial of their faith   
 and accomplishment of their perfection, which must be carried on in   
 faith, and prayer to God for wisdom, without doubt and wavering. ‘The   
 worldly rich are in fact not the happy, but the subjects of God’s judgment:   
 the humble and enduring is he to whom the crown of life is promised   
 (ch. i. 1-12).   
 5. Then he comes to treat of a “tempting” which is not from God,   
 but from their own lusts. God on the contrary is the Author of every   
 good and perfect gift, as especially of their new birth by the word of   
 His truth. The inference from this is that, seeing they have their evil   
 from themselves, but their good from Him, they should be eager to   
 hear, but slow to speak and slow to wrath, receiving the word in meek-   
 ness, being thoroughly penetrated with its influence, in deed and word,   
 not paying to God the vain “religious service” of outward conformity   
 only, bnt that of acts of holy charity and a spotless life.   
 6. The second chapter introduces the mention of their special faults :   
 and as intimately connected with ch. i. 27, first that of respect of per-   
 sons in regard of worldly wealth (ii, 113); and then that of supposing   
 a bare assensive faith sufficient for salvation without its living fruits in   
 a holy life (ii. 14—26). Next, the exhortation of ch. i. 19, “ slow to   
 speak, slow to wrath,” is again taken up, and in ch. iii, 1—I8, these   
 two particulars are treated, in the duties of curbing the tongue and the   
 contentious temper.   
 7. This last leads naturally on in ch. iv. 1—12 to the detection of the   
 real source of all contention and strife, viz. in their lusts, inflamed by   
 the solicitations of the devil. These solicitations they are to resist, by   
 penitence before God, and by eurbing their proud and uncharitable   
 judgments. ‘Then he turns (iv, 13—v. 6) to those who live in their   
 pride and worldlincss, in assumed independence on God, and severely   
 reproves the rich for their oppression and defrauding of the poor, warn-   
 ing them of a day of retribution at hand. ;   
 8. Then, after an earnest exhortation to patient endurance (ch.   
 11) and to abstain from words of hasty profanity (v. 12), he ta   
 occasion in prescribing to them what to do in adversity, prosperity and   
   
   
   
   
   
   
   
   
   
 Matt. vi. 24; ch. iv. 10, Matt. v. 3, 45 ch. iv. 11, vii.1 f.; ch. v. 2, Matt. 19;   
 ch. v. 10, Matt. v. 12; ch. v. 12, Matt. v. 33 ff.; and from other discourses of our   
 Lord, ch. i. 14, Matt. xv. 19; ch. iv. 12, Matt. x. 28. Compare also the places where   
 the rich are denounced with Luke vi. 24 ff.   
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