152 JAMES, L   
   
 AUTHORIZED VERSION REVISED. | AUTHORIZED VERSION,   
 divers temptations ; 3& knowing this, \* towing this, that the   
 «Rom, ¥.3. faith worketh | "ying of your faith work-   
 that the proof of your \eth patience. 4 But let   
 endurance. \* But let endurance have! patience have her perfect   
 a perfect work, that ye may be per-| ork, that ye may be per-   
 fect and entire, in nothing deficien p, [Feet and entire, wanting   
 nikpesstto 5% But if any of you is deficient in \*\nothing. § If any of you   
 ttt 7 & wisdom, ‘let him ask of God, that lack wisdom, let him ask   
 juke giveth to all simply, and upbraideth of God, that giveth to   
 not; and it shall be given to him. all men liberally, and up-   
 pars 61 But let him ask in faith, nothing braideth not; and it shall   
 John doubting. For he that doubteth is be given him. 6 But let   
 xv. him ask in faith, nothing   
 1 Mark x3 wavering. ‘For he that   
 k 1 Tim. 12.   
 joyful), my brethren (this is the constant nothing (the subjoining a negative co   
 address in our Epistle. It betokens com- boration to a positive clause characteristic   
 munity of origin and of faith), whensoever of St. James: compare wv. 5 aud 6).   
 ye fall into various temptations (these are 5.] But (i. c., this perfection and en-   
 not only what we properly call temptations, tireness, this defect in nothing, will not be   
 but any kind of distresses which happen to yet attained ; and you will find, when you   
 us, from without or from within, which in aim at it, that you lacking in the very   
 God’s purpose serve as trials of us: the first requisite) if of you is deficient in   
 latter word being, in this its now common wisdom (for what is meant by wisdom   
 general meaning, a word derived from the here, see ch. iii. 15—17), let him ask   
 Christian life. See 1 Pet. i. 6, which is (either supply ‘#,’ or take the verb abso-   
 strictly parallel) 8.] ground of this lately, which is better : A. V., see below)   
 joy : knowing (as you do) that the proof from God who giveth (asking and giving   
 ‘of your faith worketh endurance (per- are put forward as belonging tous and God   
 severance: more than patieuce. But in the abstract, and we do not want any   
 does not St. Paul, Rom. v. 4, state pre- object, as “#4,” or “wisdom,” supplied) to   
 cisely the converse, viz. that “ tribulation all men simply (so Rom. xii. 8, “ He that   
 worketh endurance, and endurance ap- imparteth, with simplicity :” which is pev-   
 proval?” Doubtless: but it is really the haps better than “with liberality: we   
 same that is said: tribulation there is must here interpret by what and   
 equivalent to proof here. As De Wette understand it of simply giving, and adding   
 observes, the thought is not carried to its nothing afterwards which may take off from   
 end as in Romans, but the Apostle breaks the graciousnessof the gift) and upbraideth   
 away at endurance to exhort respecting it). not (in what sense is rather doubtful.   
 4] Bat (as if had beon said, and he not ‘Many interpret it of sending away with a   
 weary of enduring: but) let endurance refusal : the word will not bear this mean-   
 have a perfect work (the allusion seems ing. By far the greatest part of Commen-   
 to he to our Lord’s saying, Matt. xxiv. 13, tutors understand it of reproaching by the   
 “He that endureth to the end, thesame shall recounting of benefits bestowed. But this   
 be saved.” So that the words are to be again does not reach the full and general   
 takensimply and literally; endurance as the nature of the expression here. The real   
 abstract, mere endurance, and work as the meaning here is just as in Ecelus. xx. 15,   
 work wrought out by endurance in its con- “He giveth little, and upbraideth much,”   
 tinuance. And perfect is not to be under- and in Eectus. xli. 22, “ After thou hast   
 stood as enduring to the end, but in its given, upbraid not,” viz. upbraiding with   
 ordinary sense of ‘perfect,’ fully brought any kind of reproaches, as God might well   
 out and accomplished), that ye may be do, so unworthy are we to approach Him   
 perfect (for the work of God in a man és with any request. ‘This of course would   
 the man. If God’s teaching by patience incade that other), and it shall be given   
 have had a perfect work in yon, you are to him (viz, wisdom, see 3 Kings iii. 9—12.   
 perfect : His is an implanted word, ver.21. ‘The whole verse scems to be written in re-   
 And the purpose of that work is, to us membrance of Matt. vii. 6.)   
 perfect) and entire (that in which every But let him ask in faith (persunsion that   
 part is present in its place), deficient in God can and will give: see Matt. xxi. 22