3—10. JAMES. 3   
 5:   
   
 AUTHORIZED VERSION. AUTIIORIZED VERSION REVISED.   
 warereth is like a wave like a wave of the sea driven with   
 of the.sea driven with the the wind and tossed. 7 For let not   
 wind and tossed, 7 For that man think that he shall receive   
 let not that man think that any thing from the Lord.   
 he shall receive any thing is a double-minded man, unstable Je mebivs.   
 of the Lord. 8 A double   
 minded man is unstable in all his ways. ® Let the brother who   
 all his ways. % Let the   
 brother of low degree re- is low glory in his exaltation: 1° but   
 Joice in that he is exalted : the rich fg slorieth] in his humilia-   
 10 but the rich, in that he   
   
 and compare “the prayer of faith,” ch. v. A. V. ‘a double-minded man is unstable,’   
 15), nothing doubting (compare Matt. has this against it, that it makes the   
 xxi, 21, from which this is evidently taken, very unusual word ‘ doubled-souled,”   
 “Tf ye have faith, and doubt not,” &e. found here and in ch. iv. 8 for the first   
 Huther says well, “ Doubt is not unbelief time in Greek literature, to be a mere   
 [Luke xxiv. 11}, but includes in it the usual epithet and word of °).   
 essential character of unbelief : while faith ] The connexion appears to he this:   
 says ‘Yes,’ and unbelief ‘No,’ doubt is the we must not pray before God, we must   
 union of ‘ Yes’ and ‘ No,’ but so ‘No’ is not be before God, double-minded ; in our   
 the weightier : it is that giving way trials, we shall get no heavenly wisdom, if   
 which leans not to faith, but to unbelief. this is so. This double-mindedness, one   
 ‘Tho deep-lying ground of it is : for soul drawn upwards to God, the other   
 he that donbteth is like a wave of the sea drawn downwards to the world, causes   
 {see Eph. iv. 14 and Isa. Ivii. 20) driven nothing but instability, cannot resnlt   
 by the wind and tossed about (the word in that joy which is to be our attitude in   
 forms a synonym with the former, “driven t And it arises from misapprehension   
 by the wind :” and the use of these synony- of our appointed state in trial: the poor   
 mous expressions so close to one another is and humble forget the exeeeding honour   
 again a characteristic of St. James. A thus done to him, which ought to be to   
 good explanation of the figure is by him ground of boasting, far more worthy   
 Wiesinger from Heisen : “Sometimes he is than (see below) the rich in this world   
 east on the shore of faith hope, some- have in their riches which shall so soon   
 times he is rolled back into the deep of fade away: whereas (ver. 12) he that is   
 distrust : now he is up into the height tried shall receive crown of life from the   
 of worldly pride, now he is with the Lord. But (contrasted with the double-   
 lowest sands of desperation and trouble”) : mindedness above) let the brother (the   
 for (takes np and repeats the former Christian believer) who is low (poor and   
 for) let not that man (said with a certain atilieted not merely, low in station: this   
 slight expression of contempt) think that explanation disappears with the view that   
 he shall receive any thing (viz. of what he the rich man [below] is Christian also)   
 asks: some things, as life, food, raiment, glory in his exaltation (which he has   
 &e., he does continually receive) from the obtained by being admitted into the fel-   
 Lord (i.e. as usually in this Epistle, from lowship of Christ’s sufferings, and which   
 Gop. So ch, iv, 10, 15; v.4, 10, 11: see he has further in reversion in the glorious   
 at each of those places. On the other hand, crown of life hereafter, ver. 12): but the   
 “the Lord,” ch. v. 7, 14, 15, is used of, rich (not the a rich brother, nor is the   
 Christ. Hofmann remarks that where the the sense is necessary at “Because :”— than   
 Father is not expressly distinguished from in the rest of Epistle, compare ch. ii.   
 the Son by the context, the Godhead, in its for, or There are difficulties either way;   
 unity, is to be by the word God : but on mature consideration I a Christian   
 and the same may be said of the Lord). on the usual hypothesis, of the rick man   
 man with two minds, unstable being also a brother, insuperable, For in   
 a his ways (such is the best way of   
 taking this sentence, making it all predi-   
 cate and all to apply to that man as its   
 subject. The common way, to take “a   
 double-minded man” as a new subject, as