17—19. JAMES.   
   
 AUTHORIZED VERSION, | AUTHORIZED VERSION REVISE! D.   
 19 Wherefore, my beloved cyentur 19 Ye know it, my be-   
 brethren, let every man bey   
 swift to hear, slow to speak, loved bre thren; @but let every man \*Fetesra.   
 be swift to hear, slow to speak, \*ro¥%!   
   
   
   
 an ordinary word indicating priority. icting himself, make this jus   
 ‘The first Christians, to whom St. James ‘fication, in the sense St. Pant, dependent   
 is writing, were as as firstfruits to great ‘on the works of faith. 5) the word of   
 tamil s, “The thonght   
 is: they by Re- have faith as the appropriating medium on   
 ted as the firstfruits the part of man himself: of the central   
 import of which faith in St. James also   
 pleted with offering up of all we have already seen something (vv. 3, 6),   
 of His creatures (this expression manifestly and shall see more (ch. ii. 14 ff   
 extends wider than merely to the great 6) Together with this act of re-genera-   
 umiltitade of the regenerated whom no tion proceeding from God, we have also   
 mun can numbers it embraces all crea- the high destination of the Christian,   
 tion, which we know s whieh the Apostle gives so significantly   
 the ultimate glorious pe and deeply in these words, that we should be   
 sons of God: see Rom. viii, 20, a kind of firstfruits His creatures. And   
 Wiesinger has an important. uote, shew- that which God bas done to him, is now in   
 ing from this verse what must be the right the following verses made the foundation of   
 understanding of much which follows in that which the Christian has on his part to   
 this Epistle, This passage,” he says, “is do: by which that which we said under 3)   
 among those which reveal the depth of and 4) receives fresh confirmation. This   
 Christian knowledge in which the practical passage is to be remembered, when we   
 and moral exhortations of the Wi to know what the Apostle under-   
 grounded: lying as it does expressly stands by the perfect law (i. 25, ii.   
 (‘wherefore,’ ver. 21) at the basis of them. and what he means, when (ii. 14 ff.) de-   
 We will here bring together in a few words duces justification from the works of faith.   
 the teaching of passage, for the sake of ‘As regards the dogmatical use, which some   
 its important bearing on the rest of the make of this passage, wishing to shew that   
 Epistle, It teaches us 1) as a positive regeneration is brought about by the word,   
 supplement to vv. 14,15, that the life of as distinguished from the Sacrament of   
 man must be renewed, from its very root Baptism (Tit. iii, 5—7), we may remark,   
 and foundation: 2) it designates this re- that seeing that the word of truth desig-   
 newal as God’s work, moreover as an im- nates the gospel, as a whole, withont any   
 parting of the life of God, as only respeet to such distinetion, regard-   
 possible by the working of the Spirit, only ing it can be gathered from this passage.   
 on the foundation of the objective fact of The word of the Lord constitutes, we know   
 our Redemption in Christ, which is the the force of the Sacrament also. And is it   
 content of the word of truth: 3) it sets meant to be inferred that the of this   
 forth this re-generation as an\_act once for Epistle were not baptized ?””)   
 all accomplished, and distinguishes it from 19—27.] Exhorlation to receive rightly   
 the gradual penetration and sanctification this word of truth. (See the general con-   
 of the individnal life means of this new nexion in the introduction.) 19.) On   
 principle of life in the re-genera- the reading,—whether “ Wherefore, my   
 tion : 4) it also expressly that the beloved brethren,” or “ Ye know it, my   
 re-generation is a free act of God’s love beloved brethren,”—see my Greck Testa-   
 not induced hy any work of man (Eph. ji. ment. Ye know it, my beloved brethren;   
 8, 95, Tits i 9, 0 that man is place by but (conseqnently) let every man be ewift   
 God in his right relation to God, antece- to hear (the word of truth, whieh has so   
 dently to all works well-pleasing to God: great power tor good and for life: the verb   
 for this the expression begat He us in- is ubsolute and general, having only refer-   
 volves: and in so far as this begotting ence to the word of truth), slow to speak   
 necessarily implies the justification of the (the meaning is, he eager to listen, not   
 sinner (to use the language of St. it eager to discourse: the former may lead to   
 is plain also, that St. dunes cannot, with- implanting or strengthening the new lite,