738 JAMES. ie   
 AUTHORIZED VERSION   
   
 REVISED, AUTHORIZED VERSLON,   
 € Prov. slow to wrath : 20 for the wrath of| slow fo wrath: 20 for the   
 meee nan worketh not the righteousness wrath of man worketh not   
 Col iti, the righteousness of Gor.   
 1 Pet, Le of God. 21 Wherefore ¢ putting off’ 21 Wherefore lay apart all   
 all filthiness and superabundance of |filthiness and superfluity   
 malignity, receive with meeknes: 88 the | [of naughtiness, and receive   
 » implanted word, ¢which is able to} word, which is able to save   
 2 But fhe ye|your souls. 2 But be ye   
 save your souls.   
 Tein. 1 Pete. Luke vi. & xi.38, ii.13, 1 ifi.   
 Heb. ji. £ Matt, 21.   
 the latter to wrath and snddemness of context, which concerns not the putting   
 temper, s0 often found in the wake of away of moral pollution of all kinds, but   
 rejoinder and ready chattering. Benme- only of that kind which belongs to malig-   
 nius reminds ns that a certain divine man nity: see below. And, thus taken, it will   
 He that talketh repenteth often, he mean that malignity pollutes the soul, and   
 that holdeth his peace never), slow. to renders it unfit to receive the émplanted   
 wrath (the reference is gencral, as the word. It is very possible that the agri-   
 precept is. The quick speaker is the quick cultural similitude in the word implanted   
 Kindler 20.) for the wrath (any may have influenced the choice of both   
 wrath, all wrath) of man worketh not these words, filthiness and superabund-   
 (-practiseth not,’ ‘worketh not habitually") ance, The ground must be ridded of all   
 the righteousness of God (that which is that polutes and chokes it, before the   
 righteousness in God’s sight. We must not seed can sink in and come to maturity   
 interpret the righteousness of God the must be cleaned and cleared) and abund-   
 state of righteonsness before God, as some, ance (‘ superfluity’ is perhaps too strong:   
 or that righteousness in another, into it is, if the above figure be allowed, the   
 which God begets men by his word of rank growth, the abundant crop) of ma-   
 truth, as Hofmann and Wiesinger. lignity (evil disposition towards one an-   
 When this Intter asks, What relevance other, ‘The word carries on the “wrath”   
 here has the remark that anger doeth not above: which springs from malignity, evil   
 that which is right in the sight of God ?@— disposition, which is inherent in our hearts,   
 an easy answer can be given. Be not im- and requires putting off before we emt   
 temperately zealous, hastily rash to speak receive the word of God. That thisis so, is   
 and to be angered, even in God’s behalf evident from the recommendation of mild-   
 [tor this is implied]: be humble, ready to ness which follows. However the exhor-   
 Tisten :—for angry zeal, your qnick tation may apply in the wider sense, it is   
 speaxing, work not God’s righteous pur- not its sense here, as the context plainly.   
 poses—serve not Him, are not. carriers shews), in mildness (towards one another)   
 forward of that righteonsness which is the receive (so Mark iv. 20, of good ground)   
 characteristic of His kingdom, ch. iii. 18. the implanted word (the word spoken of is   
 How many an endeavour, which might Deyond doubt the same’ as the word of   
 have ended in working the righteousness truth above—i.e, the Gospel, in its fulness,   
 of God, has been diverted and blighted by Bat the epithet makes some little ditlienl   
 hasty speaking and anger, and ended only First of all, it not, as (Eeumenius   
 in disgracing ourselves, and Him whom seems to take it, ¢ Y for this would   
 we would have served, before men !). stultify the command to receire it, we   
 21,] Wherefore (consequence from ver. 20: having it already. Nor can it mean “the   
 seeing that wrath excludes you from having word which has been planted in the w hole   
 a share in the righteous work of God) of Christendom,” sceing that indivi   
 putting off (it be doneas a single act, are here being dealt wi but the atin   
 antecedently to that which follows. ‘The is apparently to the parable of the sower.   
 previous putting off is the condition of and it is word implanted [equivalent to   
 the subsequent reception) all filthiness which has been sown], the word whose   
 (here figurative, as Rev. xxii. 11. Some attribute and virtue is to be implanted,   
 Commentators take it here as standing and which is implanted, awaiting your   
 alone: others join it and superabund- reception of it to spring up and take up   
 ance, as belonging to the genitive “of your being into it and make yon new   
 malignity ;? and this seems better for the plants) which is able to save your souls