JAMES. 761   
 Tl. 1—3.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVE   
 II." My brethren, have II, 1 My brethren, have not the   
 not the fuith of our Lord faith of our Lord Je us Chri ty @ the a1 cor.ii.s   
 Jesus Christ, the Lord of Lord of glory, with b   
 glory, with respect of per~ 2 For if there have rect of bLev.si< 16,   
 sous. \* For if there come unto your assembly a man with gold   
 unto your assembly a man   
 with a gold ring, in goodly xxii   
 apparel, and there come rings, in gay clothing, and there iv.   
 in also a poor man in have come in also a poor man in   
 rile raiment ; 4and yehave vile clothing; Sand ye have r peet   
 respect to him that weareth to him that we: reth the gay eloth-   
 the gay clothing, aud say   
 the object of it); (there is no individual Christians not by their Ch   
 conjunction. ‘These uncoupled clauses are tian graces, but by their fortune, and   
 found in our Epistle especially, where external qualities,—and of preferring some   
 varios particulars are enumerated which to others according to this standard) hold   
 go to make up a whole, or apply to the the faith (not merely ‘faith in,’ but the   
 description of one thing : ase. g., ver. 195 faith of, thus setting before them more.   
 ch. iii. 6: see also ch. v. 5, 6) preserve forcibly the utter incousistency of such   
 himself unspotted from the world (not. respect of persons with the ‘service of   
 icrely earthly things as far as they tempt. Christ) of our Lord Jesus Christ, (the   
 to sin: still less the na evil ‘disposi- Lord] of glory (these words [the Lord]   
 tion of men; but, as in ch. iv. the whole do not exist in the original. See the ques-   
 earthly creation, separated from Goll, tion, what is be supplied, discussed in my   
 aud lying in sin, which, whether con- Greck Test.).   
 sidered as consisting in the men who 2, 8, 4.) Hypothetical example, to   
 serve it, or the enticements whieh it holds explain to ‘them that to which he espe-   
 out to evil lusts, to Christians a soni ciully points. ‘The hypothesis carries how-   
 of continual defilement. They, by their ever in itself a foundation of fact, aud   
 new birth under God, are taken ont of appeals to the consciences of the renders   
 the world; but at the same time, by sin whether it were not so. For (us if it   
 still dwelling in them, are ever liable to said, ‘that which I mean, is”) if there   
 be enticed and polluted by it: and there- chance to have come (the entrance is   
 fore must keep themselves [1 Tim. vi. 1-4], when that which is alleged   
 for fear of such pollution. This keeping takes place) into your assembly (the word.   
 deed in the higher sense God’s wor in the original is synagogue : but from   
 15; but it is also our work, this some have too hastily inferred from   
 1 Tim. v. 22). the word that the Jewish synagogue is   
 Cuar. Il, 1—18.] Tur sty oF meant. ‘This, in the face of the organiza-   
 SPECT OF PERSONS: as the first as tion of the church implied in. ch. v. 14,   
 of reproofs for errors in practice which would be impossible. ‘The word may well   
 spring out of the mention of the \* perfect be understood of a Christian assembly, or   
 law of liberty?” compare ch. i. 25, and as merely an assembly in general. But it   
 ver.12. ‘The Apostle begins, as his wout, is most likely here, from the allusions to   
 with strong blame of the sin: then illus- sitting and Standing @ phico of   
 trates it vv. 2—4: then gives the ground Christian worship, the name being a   
 of its sinfulness vv. 5—11, and concludes natural ouc, cousidering by whem the   
 yy. 12, 13 with a reference again to the Epistle was written, and to whom it was   
 of liberty. addressed) a man with gold rings (we   
 1—4.} The warning and its practical have evidence of the practice of overloal-   
 ground. My brethren, do not in respect- ing the fingers with riugs. Martial speaks   
 ings of persons (‘in,’ i.c. in the practice of a certain Charinus, who wore six rings   
 of, in the midst of. The substantive in on each finger, and never took them off, not   
 the original is plural, to point out the even at night, nor in the bath: and Lucian   
 various kinds and oceasions of the fault. mentions sixteen heavy rings being worn   
 ‘The fault itself, here intended, is easily on the fingers at once), in a splendid   
 explained by the context, where an ex- garment (glittering, either in colour, or   
 ample is taken of oue kind of it. Theile with ornaments), and there have come   
 says well, that it is the Suult measuring in also a poor man in a vile garment;