766 JAMES. iC   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
   
 my brethren, if a man say he att profit, my brethren,   
 faith, but have not works? ean his though a man say he hath   
 See Job xxi. fy save him ? 1 aTf a brother ‘can faith save him? works? If   
 ie aezas or sister be him 2 and destitute of   
 risenit.is daily food, 1 and tone of you say a brother or sister be   
 unto them, Depart in peace, naked, and destitute of   
 warmed and filled; notwithstandin, daily food, \*8 and one of   
 ye give them not those things which be | you say unto them, Depart   
 peace, be ye warmed and   
 | ; notwithstanding ye   
 are needful to the body; what is) give them not those to the   
 the profit ? 17 So also faith, if it|dodys what doth it profit?   
 1 Even so faith, if it   
 have not works, is dead in itself, not works, is dead, being   
   
   
 finds peace only in faith in God, who jns- 15, 16.] The quality, and unprofitable.   
 tities him of His free grace, i. so look’s ness, of such faith shewn, as in wy. 2, 8,   
 and accepts him, as if he were by a familiar example. But (50 lit   
 ‘This higher kind of justification, St. Tt takes up the argument agai   
 does not reeognize.\* ‘The whole que person supposed, or against his supporters,   
 of fact, as to whether St. Paul’s teach It is best rendered in English by be-   
 the some nor the other, was of it, neither 3 ginning the sentence abruptly, not giving   
 view here, I have discussed in the Int: ny word for it) if a brother or a sister   
 duction, § ff 14.) What is the (the ease of a Christian brother or sister   
 profit (arising from that to be mentioned : is supposed, to bring out more strongly   
 the resulting profit), my brethren, if any the obligation to help, as a duty) be   
 » is emphasis on the word (found, on your access to them) naked   
 any have supposed: the whole (there is no need to interpret the word   
 argument proceeds on the hypothesis of his, badly clothed, as so many Commentators :   
 possessing faith: in ver. 19, faith is extreme destitution, and nakedness in the   
 actually aseribed to him. At the same literal, or almost literal sense, might well   
 time it is not to be wholly passed over, go together) and destitute of daily food,   
 that the Apostle has written not “have and (literally, bringing in the slight   
 faith,” but “say he hath faith.” While contrast between the want the manner   
 this does not imply any of genuine- of its supply) some one from among you   
 ness in the faith, it perhaps slightly dis (not, as Grotius, of you, “who believe   
 tinguishes the possessi faith to suffice for salvation,” but genc-   
 the absolute ha: md put in this form to bring the   
 belongs to the dramatic form of the hyy ‘nee nearer home to themselves) say   
 thesis, in which the man is introdived (‘shall have sard’), Go in peace (sce   
 boasting of and appeal: faith) that Jndg. xviii. 6; 2 Sam. xv. 9. ‘The words   
 he has faith, but have not works (i. c. would imply, that the wants were satistied),   
 those acts in his lite which are proofs and be warmed (as being naked) and filled ; but   
 fruits of faith: mere ceremonial works : ye (enlarging the former \* oxe of you,” and   
 see De Wette’s remarks cited above)? (a now applying the hypothesis to all) give   
 note of interrogation, not a comma, is to them not (have not given them) the neces-   
 lw placed here. The sentence contains two saries of the body; what is the profit?   
 distinet but ted questions: “ What 17.] Application’ of the similitude. 80   
 as the protit, if and, “Can &e. also faith, if it have not (be not accom-   
 can (his) faith save him (him is noticeal panied by as its proper result. Here,   
 as confining the question within the limits again, the quasi-identiticution of the faith   
 of the hypotiesis, by making this par- with the man, and ascription of the works   
 ar man, who has faith and not works, to it as a possession, in what relative   
 the object of the question, and not any, the two stand in the Apostle’s esti   
 or every man. Here lies the true key to mute) is dead in itself (not A. V.,   
 the nullity of the faith in question) ? “being aloue,” but the words belong to and   
 qualify dead; it is not merely to this