JAMES,   
 767   
   
 AUTHORIZED VERSION. AUTHORIZED V SION 1 D.   
 alone. ' Yea, a manmay 1S But a man will say, Thou hast   
 say, Thon hast faith, and | faith, and 1 have works shew me   
 thy faith without thy works, | thy faith without + works, Sand I tthyieo   
 by our   
 and I will shew thee my| will shew thee my faith by my r   
 faith by my works. ¥ Thou works, 1° Thou believest that + God #5 he met   
 believest that there is one is one; thou doest well: tthe devils flyer MdS..   
 God ; thou doest well: the > believe, and tremble. ;   
 devils also believe, that | Wilt thou know, O yain man, that.   
 tremble. ® But wilt thon |   
 know, O vain man, dead? | faith without works is idle? 21 Was   
 \*! Was not Abrakam our! yot Abraham our father justified by   
 Sather justified by works, |   
   
   
 extent, but absolutely, in itself’ has uo (or, ‘that there is one God? The Apostle   
 living root whereby it energizes). selects, from all points of dogmatic belict,   
 18.) But (iu any case of faith withont that one whieh stands at the head of   
 works, analogons to that supposed above, the ereed of Jews and Christians alik:   
 of one of you having dismissed the naked Compare especi:l!y vi. Neh. ix.   
 and hungry with words) some one will 6; Mark xii. 29, 32; Rom. fil. 80; 1 Cor,   
 say (he will be liable to this reproach from . 4, 6; ch. iv. 12); thou doest well   
 any one who takes the more etlectual aud (i.e. €s0 far is well? ‘it is a good faith,   
 sensible method, of uniting with works), as far as it gocs’): the demons also   
 Thou hast faith, and I have works: shew (not, the demoniacs, nor demons in the   
 me (not, ‘prove fo me, but ‘exhibit to me’) possessed, who trembled at the sacred   
 thy faith without the works (which ought Name: but simply, as usually, the evil   
 to accompany it), and I will shew thee spirits) believe (the verb is purposely used   
 my faith by (from the evidence of, out of, absolutely: not merely, ‘ believe this truth,”   
 as the ground of the manifestation) my but, <thus far, are believers in common   
 works. The whole difficulty found in this with thyself’), and shudder (the word is   
 verse by Commentutors has arisen from used properly of the hair standing on end   
 overlooking the fact that it continues the with terror. Their belief does nothing fi   
 argument from the previous verses, and them but certify to them their own misery   
 does not begin a new portion of the sub- “This partieniaz, inserted beyond ti   
 ject. And the reason why this has been expectation of the reader, has immense   
 overlooked, is, the oceurrence between the force.” Trengel).   
 two of the general clause in ver. 17. The 20—23.] Proof of the uselessness of   
 same mistaken person is in the Apostle’ Saith without works, from the example of   
 jew throughout, down to ver. nd it Abraham; introduced by a severe ant   
 is as addressed to him, on the part of a triumphant appeal to the objector,   
 chance objector to his inconsistency, that But (passing on fo another example which   
 this saying is introduced: the but cou- is to prove it even more certainly) wilt   
 veying the opposition of an objection not thou know (the use of wilt thon, dost   
 to the Apostle himsclf, but to him whom thou, consent to, know, serves to shew tha   
 the Apostle is opposing. 19,] Still the knowledge itself phn and ps   
 addressed to the same advocate of faith and the resisting it can only avise front   
 only, but now directly, and not in the perversity), O empty (void of knowledge   
 person of the speaker just introduced. and scrionsness: content with a dead and   
 This is better than to suppose this list hootless notion) man (so in Rom.   
 still speaking; on account of the length that faith (here abstrs   
 of argumentation before, the second per- hy itself: not merely fuith, in any snpposed   
 son singular is dropped, and the analogy case) separate from works (here   
 of the two arguments drawn from Abra- abstraet; and therefore, in subordination,   
 ham and Rahab, both of which mort to the former abst tt nonn, the works   
 naturally eome, as the latter on any view which belong to it, which might be expected   
 docs, from the Apostle himself, Thou be- from it) is (hootless, without result) ?   
 lievest (better withont an interrogation : 21.) The example of Abraham. Was   
 see John xvi. 31, note) that God is one not Abraham our father (the Apostle aud