TE. 1, 2. JAMES. 769   
   
 AVTHORIZ VERSION, AUTHORIZED VI BRSION REVISED.   
 5 And   
 faith only, % Likewise) fied, and not by faith only.   
 also was not Rakab the|. like manner \* was not Rahab the 422.   
 harlot she had received the| harlot justified by works, when she   
   
 messengers, and had sent reecived the messengers , and thrust.   
 them out another way? them forth another way 26 For as   
 26 For as the body without the body without spirit is dead, so   
 the spirit is deat, so faith faith without its wor   
 without works is dead also. IIL. ! My brethren, ®be dead many ati:   
 III.) My brethren, be teachers, » knowing that we shall   
 not many masters, know- receive greater condemnation. 2 For fi   
 ing that we shall receive aan T Pet.   
 the greater condemnation, v3.   
 2 For in many things we b Luke vi.   
 (accounted righteons before God, as above), ciple of the natnral body. So that as the   
 and not by (from) faith only (notice ouly ! hody without the spirit is dead, so faith   
 Jamés never s: that a man is not without works is also   
 justified hy faith, provided that faith in- Car. HIE a) 1-12.) The danger,   
 clude in it the condition of but as connected with the upholding of faith   
 by faith only, withoul works, is no man without works, of eagerness fo teach : and,   
 justified). hy oceasion, the manifold and irrepressi-   
 25.] The example of Rakab. Various ble sins of the tongue. Then follows, b)   
 reasons have be signed for this example 13—18.] an exhortation, to prove a man’s   
 being added. the whole matterdiscussed wisdom by mildness, not by a contentious   
 inthe Introduction, §3. Andin like manner spirit. 1.] ‘The more the idea pre-   
 (with Abraham) was not Rahab the har- vailed, that faith, withont corresponding   
 Jot (to be taken literally: see on Heb. xi. obedience, was all that is needful, the more   
 31) justified by works, when she received men would eagerly press forward to teach :   
 the messengers (spies, Heb. xi. 31), and as indeed the Church his found in all ages   
 thr-st them forth (in haste and fear, Josh. when such an opinion has become preva-   
 ii, 15, 16: the term is not simply sent lent: for then teachers and preachers of   
 then forth) by another way (viz. through their own appointing have rapidly mniti-   
 the window, Josh. ii, 15)? 26.) plied, Be not (‘decome not :’ let not that   
 General conclusion to the argument, but state of things prevail yon, in which   
 in the form of a comparison, as in ver. you become) many teachers (not, as A. V.,   
 17. For (for binds the verse on to the ‘masters,’ which conveysa wrong idea : but   
 foregoing, and makes if rather depend on teachers, persons imparting knowledge in   
 this axiom, than this axiom a conclnsion the congregation. This in the primitive   
 from it: ‘it mnst be so, Rahab must have times might be done by all in turn, as we   
 heen thus justified, seeing that... .” know from 1 Cor. xiv. 26—33: and St.   
 as the body without (separate from) spirit dames exhorts against the too eager and   
 (or, the spirit) dead, so also faith with- too general assumption of this privilege),   
 out works (or without its works, the works my brethren, knowing (ns ye do: or, as   
 helonging to it: as in yer. 20) is dead. ye ought to do: it is a good remark   
 This couparison has been found matter of ot Hnther’s, that knowing, being close   
 surprise to some Commentators, inasmuch joined to the imperative, is hortatory   
 as the things eompared do not seem rel ‘knowing, as ye might know’) that we   
 tively to correspond. Faith is unquestion- (i.e. as many of ns as are teachers)   
 ably a thing spiritual: works are external shallreceive greater condemnation (than   
 and material : so that it would seem as if others who are not teachers. This heir   
 the members of the comparison should so, it has surprised some Commentator   
 Lave becn inverted, and works made the that the Apostle includes himself with   
 body, fuith spirit. But the Apostle’s those whom he is dissnading : but the   
 view secms rather to be this: Faith is the solution is easy,—viz. that he includes him-   
 body, the sum and substance, of the Chi self out of humility, and obviously on the   
 tian lit works (obedience), the moving assumption that the office of teacher is not   
 1d quickening body ; just us the faithfnlly performed. ‘The sense might he   
 it is moving and quickening prin- thus filled np, as, indeed, it is virtually