3—7. JAMES. 77   
   
 AVTILORIZED VERSION, AUTHORIZ D VE JON RE ISED.   
 in afive,a world of iniquity | isa fire, that world of iniquity:   
 40 is the tougue amoug our the tongue is that one amoug our   
 members, that it defileth members, \* which defileth the whole «3   
 the whole body, and setleth body, and setteth on fire the eourse   
 on fire the of nature;   
 aud it is set on fire of and it is set on fire by   
 7 Kor every kind of beasts, of nature ;   
 and of birds, and of ser-! hell. 7 For every   
 pents, and of things in the and winged things, and of ereeping   
 sea, is tamed, aud hath things, and things in the sea, is   
 been tamed of mankind tamed, aud hath been tamed by the   
   
   
 an English version, it must be inverted), fined away: but are to he literal;   
 how small a fire kindleth how great a u. It is the devi   
 forest (the worl ulso sometimes siguities prepared, that is the tempter and instig   
 “matter,” aud thas the A.V. But the of the habitual sins of the tongue. It is   
 ordinary meaning, forest, gives a far liv out of the question [see above] to regard   
 lier and more graphie sense here) ! the sentence as alluding to the’ original   
 6. Likewise the tongue is a fire, that temptations of the fall: equally so, to sup-   
 world of iniquity (a complete repertory of pose it to have a future reference, and to   
 ull wiekedness, as the world is of all imply that the tongue shall be tormented   
 things): the tongue is (literally, is con- in hell: as some have done. Wiesinger   
 stituted: but meaning no more than that says: “This passage reminds us, in its   
 it is) among our members, that one which general sense, of the Old ‘Test. sayings,   
 defileth the whole body (thus justifying Proy. xvi. 27; Ps, exx. 2—4; Ecclus. xxviii.   
 the title given to it of “that world of 11 ff.” This last clause is \_ strikingly   
 iniquity”), and setteth on fire (the other puralleled by the Targum on Ps. exx. 3,   
 cluuse, the tongue is a fire, is taken where the deceitful tongue is compared   
 up) the orb (or, wheel) of the creation juniper, which are set on fire   
 (in interpreting these diffieult words, one in hell beneath, But nove of th IS   
 the figure used may be be set on tire. : sages treats of the destruction which the   
 wonld like onee whole body, they designate tongue brings on its own body).   
 some material See the which agreeably 7, 8.) The untameableness of the tongue.   
 discussed in my Greek t. The sense, ‘The thought in ver. 8, though not directly   
 the whole orb or eycle of creation, that leading on to this, yet is a hint tending   
 which I have seen eause to adopt towards it. For (a fresh fact is addueed,   
 other reasous, und because it fits substantiating the strong terms used of   
 the vontext. After the mention of the the mischief of the tongue) every nature   
 orb of eveation, it is uatural that the (natural generie disposition character ;   
 Apostle should tuke up, with the for and so below, when joined to of man: uot,   
 (ver. 7), the details creation, and assert Kind, ‘genus,’ as X. V. and many Com-   
 that they might all be tamed by im: inentators) of beasts (quadrupeds, see be-   
 bnt that the tongue is untamweable. Ay low), and winged things, and of creeping   
 such sense is most agreeable to the simi: things, and things in the sea (ereation is   
 litnde just used, of a sinall kindling divided into these four elas ‘The first   
 avast forest. ‘The expression in the A. V., then is not to be taken in its wide sense,   
 the course of nature, is sufficiently near as Acts xxviii. 4, 5, but as distinguished   
 the meuning, and expresses it in ‘better om the other three, i.e. as in   
 English, perhaps, than auy other); and is ts of the earth, proper. ‘The class   
 itself set on fire (in the original the verb ion in Peter’s vision, Acts x., is dif-   
 is in the present teuse, indicating that it nt: “ Fourfooted things of the earth,   
 is hubitually, continually, so set on fire: ant Beasts, and creeping things, and   
 - below) by hell (which is itself éhe held winged things of heaven:” beasts there   
 of fire, in Matt. v. 22, and many other at least the fishes), is   
 ylaces, These words are not to be ex- tamed, and hath been tamed (has long azo   
 been reduced into subjection : such taming   
 Js become an enduring fact in the world’s   
 history, exemplified every day) by the