JAMES. Ut.   
   
 AUTHORIZED VERSION REVISED. | AUTHORIZED VERSION.   
   
 nature of man: § but the tongue ,\*4u te tongue can no   
 can no one of men ever tame; i [man tame s it is an wnruly   
 Trae 8. is a restless mischief; it is full of \evil, of deadly we God,   
 deadly poison. 9 Therewith   
 t&atlew we tthe Lord and Father; bless even the Father; and there-   
 with curse we men, which   
 « therewith curse we men, ™which tude made after the Out of   
 are made after the similitude of “#e same mouth proceedeth   
 Blessing and cursing. My   
 God. 10 Out of the same mouth 5, these things ought   
 proceedeth blessing and eursing. | not so to be. ™ Doth a   
 My brethren, these things ought fountain send forth at the   
 sane place sweet water and   
 not so to be. 11 Doth a fountain | iver? 12 Can the fig tree,   
 send forth out of the same clift the! my brethren, bear olive   
 n Matt, vii.16. and the bitter? 12 "Can the | Jerries? either a figs?   
 fig tree, my brethren, bear olives, s0 can no fountain both   
 or a vine, figs? neither can salt} yield salt water and fresh.   
 + So oll   
 oldest   
 nature (not, the great skill; nature means, the likeness of God (which remains in us,   
 tas before, natural generic character) of marred indeed, but not, as is sometimes   
 man: 8.] but (exception) the tongue carelessly said, destroyed. This likeness   
 no one of men can tame (the assertion is we ouglit to revere, in ourselves and in   
 absolute, not to be weakened by “without others: and he who curses, despises it.   
 great labour,” as some have done. The Not man’s original state, but man’s present   
 word in the original means, even to tame, state is here under consideration: and on   
 even once: not, to tame habitually. Now that consideration depends the force of the   
 we see fully the meaning of ver. 2 AApostle’s argument). 10.} Out of   
 it is a restless mischief, [it is] (com- the same mouth cometh forth blessing   
 pare “adders? poison is under their lips,” and cursing (by this resuming and collo-   
 Ps. exl. 3; the characteristic follow- cation of the two opposite acts, the in-   
 ing refers not to the word mischief, consistency is further shewn). These   
 but back to the tongue. It is therefore things, my brethren, ought not so to   
 necessary to repeat “if is”) full of death- take place.   
 bringing poison. 9, 10.] Exempli- 11.) Zilustration from nature, that   
 fication of the restless mischief, by the such conduct is unnatural. Doth a foun-   
 inconsistent use of the tongue. The first tain out of the same chink (hole, from   
 person is used of mankind in general, con- which the water flows, in a rock, or in   
 sidered as one agent. Therewith bless we the earth) send forth the sweet and   
 (i.e. applied to God, “ praise we”) the the bitter (water, of course: but there   
 Lord and Father (an unusual connexion is no need to supply any thing: the con-   
 to designate God: see ch, i. 27, where we trast is in the contrary nature of the   
 have the more usnal one, found also here two) ?   
 in the ordinary text. Both terms are 12.] Shews further, that natural or-   
 to be taken of the Father: the form ganizations do not bring forth things   
 on the side of His Power: the latter, opposite to or inconsistent with their usual,   
 on that of Ilis Love); amd therewith Jruits, but each one has one result, and   
 curse we men, which (not, wo, which ‘that always. Can, my brethren, a fig   
 would personally designate certain men twee bring forth (see on the whole, Matt. vit.   
 thus made; but whick, generic. This dis- 161. De Welte is wrong, when he says that   
 tinction, which some modern philologists thistles or the like would be here, as there,   
 are striving to ob te, is important anore agreeable to the similitude. For the   
 in the rendering of Scripture, lus been reasoning isnot here, that we must not look   
 accurately observed by our English trans- for good fruit trom a bad tree: but that no   
 lators) have been created (and ure still, tree can bring forth fruit inconsistent with   
 the perfect tense shews. See below) after its own nature) olives, or a vine, figs ?