8—17. JAMES. 773   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 18 Who is a wise man and   
 endued with knowledge water bring forth sweet. 13 © Who oGat.vi.4.   
 ainong you? let him shew is a wise man and endued with   
 out of a good conversation knowledge among you? let him   
 his works with meekness of shew out of his good conduct ? his »e™- 1.15.   
 teisdom. ™ But if ye have   
 Biller envying and strife in works in meekness of wisdom, 9.1.2.   
 your hearts, glory not, and 1t But if ye have ‘bitter envying \*®omxi   
 lie not against the truth. and alry in your heart, \* boast \*Xom.ti.172s.   
 18 Dhis wisdom descendeth not against and lie not against the   
 not from above, but is 15 This wisdom is not one ‘2!   
 earthly, seusual, devilish. truth, from above, but earthly,   
 18 For where envying and devilish.   
 strife is, is confusion sensual, and rivalry is, there is con-   
 and every evitwork. 1 But fusion and every evil thing. ™ where «1.¢>r   
 the wisdom that is from   
 VW But =   
   
 (as if the former sentence had been a nega- yourselves out for wise, which [compare   
 tive oue) ean salt [water] bring forth ver. 15] you cannot really be) boast   
 sweet water (i.e. if the mouth emit eurs- against and lie against the trath (of   
 ing, thereby making itself a spring, which their whole lives would be thus a   
 it cannot to any purpose also emit the sweet negation and an opposition ;—which   
 stream of praise and good words: if it be in their persons vaunted against and   
 appear to do so, all must be hypocrisy and lied against),   
 mere seeming). 15.] Designation of such pretended   
 13—18.] Wisdom must be shewn by wisdom. This wisdom is not one descend-   
 meekness and peaceableness, not by con- ing from above (the verb is purposely thus   
 tentiousness. This paragraph is closcly broken up in the original, to throw out   
 connected with the subject of the chapter the negation, and to put the categorical   
 as enounced in ver. 1. Where that am- word, descending, into prominence, as a   
 bition, arid rivalry to be teachers, existed, class to which this wisdom does not belong.   
 there was sure to be contentionsness and So that we must not miss this purpose by   
 every evil thing. 13.] Who is (com- rendering “descendeth not,” as does A. V.),   
 pare the similar question in Ps. xxiv. 12) but earthly (as the sharpest contrast, to   
 wise anda man of knowledge (the same descending from above: belonging to this   
 adjectives are joined in the Septuagint earth, and its life sin and strife),   
 version in Dent. i. 18, 153 iv. 6. It is not (it is almost impossible to express satis-   
 easy to mark the difference, if any is here factorily in English the idea given by the   
 intended) among you? Let him shew out original word here [psyehic, from psyché,   
 of (the Apostle seems again to be referring the soul]. Our ‘soul’ is so identified   
 to his reasoning in ch. ii. ‘The wisdom with man’s spiritual part in common   
 and Znowledge would be dead without arlance, that we bave lost the distinction   
 this exhibition, as faith without works) laaneen Ca cit) spirit, exeept when we   
 his good conduet (in life) his works (the can give a periphrastic explanation. The   
 good conduct is the gencral manifestation : idea here is, belonging to the unspiritual   
 the works, the particular results of that mind of man. Sce the whole troated in   
 general manifestation. ‘The sum of both the note on Jude 19), devilish (like, or   
 makes up the works in the former case, partaking of the nature of, the devils.   
 cb. ii.) in meckness of wisdom (in that: ‘This word must not be figuratively taken :   
 meekness which is the proper attribute of it betokens both the origin of this hypo-   
 wisdom). critieal wisdom [compare set on fire b:   
 14—16.] Consequences of the opposite hell, above, ver. 6], and its character: it   
 course, But if yo have (us is the fact: is from,—not God, the giver of all true   
 this is implied) bitter emulation (bitter wisdom, ch. i, 5, but tbe devil,—and   
 seems to refer back to the example in vv. bears the character of its author).   
 11, 12) and rivalry in your heart (out of 16.] Justification of the foregoing as-   
 which come thonghts and words and acts, sertion. For where is emulation (in a   
 see Matt. xv. 18, 19), do not (in giving lad sense) and rivalry (see above), there   
 Vou. IL. 35