174 HI. 18.   
 JAMES.   
   
 AUTHORIZED VERSION REVI SED. | AUTHORIZED VERSION.   
 x100r.i.6,7.X the wisdom from above is first| ove és first pure, then   
 pure, then peaceable, ‘gentle, easily peaceable, gentle, and easy   
 to be intreated, full of   
 persuaded, full of compassion and| merey and good fruits,   
 yRom-xi.¢.. good fruits, without doubting, ¥a nd | without partiality, and   
 Hi¥s,'4 without hypocrisy. 182 And the} without hypocrisy. 18 And   
 fruit of righteousness is sown in|is sown in of righteousness   
 \_ peace by them that work peace.   
 that make peace.   
 JV. 1 From whence | IP: 1 From whence come   
 and fightings among you? come! wars come fightings among   
 they not hence, even of your lusts) ®ve" of your lusts that war   
   
   
 is confusion (anarchy, restless disturb- signated as a pregent one,” “confusion and   
 ance), and every evil thing (or, deed). every evil thing :” this is a future one,   
 1%, 18.] Character and praise of hea- but beautifully anticipated by the preg-   
 venly wisdom. But (contrast) the wisdom nant expression of “fruit being sown :” see   
 from above is first all pure (it is neces. helow. But (so literally: passing from   
 sary to guard the mere English reader the subjective character to the objective   
 against the abuse of this text often found, result) fruit (or, the fruit) of righteous-   
 when it is made to signify that the hea- ness (genitive of apposition: that. fruit   
 venly-wise must be pure, i.e. from which is righteousness: see Heb. xii. 11;   
 all contact with any thing that offends, and compare Isa. xxii. 17: righteousness   
 Lefore he can be peaceable: and thus it is in its wider sense; in themselves and in   
 used to further, instead of to discourage, others: in practice and in reward : in time   
 an uncharitable spirit), (i.e. ‘in the and in eternity) is sown (in saying this,   
 second place:’ its external qualities are the Apostle speaks in anticipation, as if a   
 now enumerated) peaceable, forbearing, husbandman should this autumn be said   
 easily persuaded, full of compassion (the to sow next year’s bread) in peace (be-   
 great triumph of the Christian practical tokening the ‘spirit and mode in which   
 life is won by compassion : seo ch. ii. 13) the sowing takes plice, as opposed to   
 and good fruits (contrast to “every evil where envying and rivalry is) by them who   
 thing,” above), without doubting (as might work (better than ‘make, which seems   
 he expeeted, from the various meanings of to confine the meaning to the reconciling   
 the Greck term thus rendered, this word has persons at variance, So also in Matt. v. 9)   
 been variously interpreted. Luther, A. V., peace.   
 and most Commentators, render it « Cuar, IV. 1-10.) Exhortations and   
 partiality. ‘Two considerations contribute pleadings, as connected with what pre-   
 to substantiate the rendering given above, coded, first against wars and fightings,   
 which is that of De Wette, Wiesinger, then against the lusts and worldly desires   
 and Huther, 1) ‘The word would seem, out of-which these spring. And herein,   
 from its close junction with ‘without hypo: —8.] against wars and fightings, the   
 erisy) rather ‘to an inner quality origin of which is detailed and exposed.   
 than an outward circumstance; 2) when 1.] Whence are wars, and whence   
 thus used of an inner quality, ch. i. 6; fightings among you (by what follows, it   
 4, our Apostle, in common’ with other would appear to be not contentions defween   
 New Test. writers, signifies by it ‘to teachers that are meant, or between sects,   
 doubt? So that I would understand by it but concerning “mine” and “thine.” Gro-   
 free from all ambiguity and simulation), tins refers them to the tumults which pre-   
 ‘without feigning (“these two charac- ceded the destruction of Jerusalem. But   
 teristics are also added with especial this idea, that these are strifes mine   
 reference to the state of things among the aud thine, confines them perhaps to too   
 readers: on without doubting, compare narrow a space; they seem rather, as   
 ch, i, 68; ii, 4: on without feigning, Huther, to represent all those quarrels   
 ch. i. 22, 26; ii, 1.” Huther). 18. which spring up about common worldly   
 Before, in ver. 16, after the characteriza- interests from selfish considerations of   
 tion came the statement of the result: pride, envy, covetousness, and the like) ?   
 and so now here, That result was de- Are they not from thence (this second