778 JAMES. IN,   
   
 AUTHORIZED V- ERSION REVISED. | AUTHORIZED VERSION.   
 not one against another, brethren :|12¢ one of another,   
 brethren. He that speak-   
 he that speaketh against a brother, | eth evil of his brother, and   
 ¥ Matt. Tor judgeth his brother, speaketh lpaiertn his brother, speak~   
 Luke vi. against the law and judgeth the) evil of the law, and   
 Kom, law: but if thou judgest the law, judgeth the law: but if   
 1 Gor, thon art not a doer of the law, but thou judge the law, thou   
 1% One is the lawgiver art not a doer of the law,   
 and judge. She who is able to save but a judge. %? There is   
 9 afatt, and destroy: but thou, who art one langiver, who is able   
 thou that judgest + thy neighbour ?) to save and to destroy:   
 t Rom. xiv. who art thou that judgest   
 $80 all another? %3 Go to now,   
 oldest 13 “Go to now, ye that say, ‘To day, | | that say, To day or to   
   
   
 11, 12.] Evhortation against evil speak- also: for he pronounces not only on the   
 ing and uncharitable judgment. Some fact, but on that fact being, or not being,   
 have thought that there is no close con- a breach of the law. So that thus to   
 nexion with the preceding: and Huther Dring men’s actions under the cognizance   
 urges this from the milder word brethren of the law, is the office of a jndge).   
 being here used, whereas before it was 12.] One (God) is the lawgiver and   
 “ adulteresses,” “ sinners,” “ double- Judge (unites these two offices in His own   
 minded.” But it may be observed, that person: the latter of them depending on   
 St. James frequently begins his exhorta- the former), Ke who is able to save and   
 tions mildly, and “moves onward into destroy (He who is able, because He alone   
 severity: in this very paragraph we have has the power to carry out His judgment   
 an example of it, where unquestionably the when pronounced. On the word’ save, sce   
 tone of the question, “ Who art thon that on ch. i. 21, fi. as relating to nltimate   
 judgest thy neighbour?” is more severe salvation : and on save and destroy, Matt.   
 than the “&rethren” with which it began, x. 28, to which this is the key-text, fixing   
 The counexion is with the whole spirit of the reference there to God, and not to   
 this part of the Epistle, as dissuading God’s Enemy): but thou, who art thou   
 motual quarrels, undue self exaltation, (thou feeble man, sho hast no such power,   
 neighbour depreciation. Chap. iii, and who art not. the Jawgiver) that judgest   
 with the sins of the tongue : and now, after thy neighbour ?   
 speaking against pride and strife, the 18—I7.] Against ungodly and presump-   
 Apostle naturally returns to them, as tuous confidence in our worldly plans for   
 springing out of a proud uncharitable the future. This again falls into ‘the   
 spirit. Do not speak against one another previous context, where we are warned   
 (it evident, what sort of speaking against against hearts divided between God and   
 one another he means, by the junction of the world, But, as has been rightly re-   
 judging with it below: itis that which marked as early as Bede, and by many   
 follows upon unfavourable judgment :— de- since, St. James, though carrying on   
 preciation of character and motive), bre- the same subject, is no longer, from this   
 thren (prepares the way for the frequent, place to ch. v. 6, addressing members of   
 mention of @ brother below): he that Christ’s church, but those withont: the   
 speaketh against a brother, or judgeth his ungodly and the rich in this world. ‘This   
 brother, epeaketh against the law (of however mnst be taken with just this ro-   
 Christian life: the old moral law glorified servation,—that he addresses Christians in   
 and amplified by Christ: the “royal law,” so far as they allow themselves to be iden-   
 ch. ii. 8; “law of Christ,” i, 25), and tified with those others. This first para-   
 judgeth the law (viz, by setting himself graph, for example, might well gerve as a   
 up over that law, as pronouncing upon its warning for Christians who are in the habit   
 observance or non-observance by another): of leaving God ont of their thoughts and   
 but if (as thou dost) thou judgest the law, plans. ‘That it is still who are ad-   
 thou art not a doer of the law, but a Aressed, appears from ver. 15, and ch. v. 4.   
 judge (seeing that he who judges, judges Go to now (Bengel calls this an cxclama-   
 not only the man before him, but the daw tion to excite attention. ‘This svems to be