712. JAMES. 783   
   
 AUTHORIZED VERSION. AUTHORIZ D VE! SION REVISED.   
 10 Take, my brethren, the + brethren, as an example of affliction t my, omi"«   
 prophets, who have spoken and of patience the prophets, who   
 in the name of the Lord, spoke in the name of the Lord. ‘dea   
 for an example of suffer- Behold, "we count them happy »xat:   
 ing affliction, and of pa- that have endured; ye [have] heard 10,11.   
 tience. \' Behold, we count of °the endurance of Job: + behold 4pt.2, 22.   
 them happy which endure. also "the end of the Lord, for 4 the }5i'sf10,   
 ¥e have heard of the pa- Lord is very pitiful and merciful. «X85   
 tience of Job, and have 12 But above all things, my brethren,   
 seen the end of the Lord not, neither by the heaven, Matts.s&e   
 that the Lord is very pit nor by the earth, nor by   
 ful, and of tender mercy.   
 12 But above all things, my T sw   
 brethren, swear not, neither ny other   
 earth, neither by any by the oath: but let, your yea be yea, and   
   
   
 affliction ly Old Test. examples. Take, my is still is view, is evident from “Is any   
 brethren, as an example of affliction (not afflicted ?” which follows: that it alone is   
 ‘of enduring’ or ‘suffering afifiction,” as not in view is equally evident, from the   
 A.V.) and of patience the prophets (so «Ts any merry?” which also follows. So   
 Matt. v. 12), who spoke in the name (or, that we may safely say that the Apostle   
 by the name) of the Lord (God). 11.] passes from’ their particular temptations   
 Another example, in which a further point under suffering to their general tempta-   
 is gained. Behold, we count happy thom tions in life. But (contrast of the spirit   
 that have endured (sce Matt. v. 10): ye which would prompt that which he is   
 [have] heard of the endurance of Jeb; about to forbid, to that recommended   
 behold also (A. V. “and have seen.” The in the last verses) above all things (nean-   
 testimony of the ancient MSS. is divided ; ing, ‘So far is the practice alien from   
 but the imperative is the more probable Christian meckness, that whatever you   
 reading) the end of the Lord (‘the ter- feel or say, let it not for a moment he   
 mination which the Lord (in Old Test. given way to’), my brethren, swear not,   
 sense] gave:’ do not limit your attention. neither by the heaven, nor by the earth,   
 to Job’s sufferings, but look’on to the end nor by any other oath (Huther’s note   
 and see the mercy shewn him by God); here is valuable and just: “It is to be   
 for (better than ‘ that,’ A. V.: thesonse noticed, that swearing by the name of   
 heing, “Job’s patience is known to you God is not mentioned: for we must not   
 all: do not rest there, but look on to the imagine that this is included in the last   
 end which God gave him: and it is well member of the clause, the Apostle in-   
 worth your while so to do, for you will tending evidently by the words, ‘or by   
 find that He is, &e.” And this has ap- any other oath,’ to point only at similar   
 parently occasioned the repetition by the formule, of which several are mentioned   
 ‘Apostle of the words the Lord) the Lord in Matt. v. 34, 35. Had he intended to   
 is very pitiful and merciful (this ro- forbid swearing by the name of God, he   
 membrance of God’s pity and mercy would would most certainly have mentioned it   
 enconrage them also to hope that wl expressly: for not only is it in the law,   
 ever their sufferings, the “end of the in contradistinction to other oaths, com-   
 Lord” might prove similar in their own manded,—see Deut. vi. 13; x. 20; Ps.   
 case). Ixiii. L1,—but in the prophets is an-   
 12—20.] Various exhortations and de- nounced as a token of the future turn-   
 hortations, eonnected with the foregoing ing of men to God: ref. Isa.; Jer. xii. 16;   
 chiefly by the situation, sufferings, and xxiii. 7, 8. ‘The omission of notice of this   
 duties of the readers. 12.] This de- oath shews that James in this warning   
 hortation from swearing is connected with in view only the abuse, common among the   
 what went before by the obvious peril that Jews generally and among his reuders,   
 they, whose temptations were to.impatience of introducing in the common every-day   
 under suffering, might be betrayed by tht afliirs of lite, instead off common yei   
 impatience into hasty swearing and i and nay, such asseverations as those Here   
 cations. ‘That this suffering of theirs mentioned : so that we are not justified in