question contains in fact the answer to the  
former, in an appeal to the consciences of  
the readers), **from your lusts** (literally,  
**your pleasures**) **which militate** (campaign,  
have their camp, and, as it were, forage  
about. We are meant, in the figure used,  
to see as the adversaries, our fellow-men,  
against whom, to put down whom and set  
ourselves up, our lusts are as it were an  
army of soldiers ever encamped within us  
and waging war) **in your members?**

**2.]** *carries on the assertion in detail*.  
**Ye desire** (generally: it is not said what:  
but evidently worldly possessions and  
honours are intended by the context, vv.  
4 ff.), **and possess not** (lust of possession  
does not ensure possession itself, then  
comes a further step, out of this lust):  
**ye murder** (but how comes murder to be  
introduced at this early stage of the development of *lust*, before *desire to have*,  
which itself leads on to *wars and fightings*?  
It appears as if we were meant to understand it as alluding to such cases, e.g.,  
as those in the Old Test. of David and  
Ahab, who, in their desire to possess, committed murder, And if it be said, that  
this is a hard saying of those who feared  
the Lord, be it remembered that the Apostle is speaking of *wars and fightings*, and  
though he may include under these terms  
the lesser forms of variance, the greater  
and more atrocious ones are clearly not  
excluded. In the state of Jewish society

during the apostolic age, it is to be feared  
that examples of them were but too plentiful, and there is no saying how far the  
Christian portion of Jewish communities  
may have suffered themselves to become  
entangled in such quarrels and their murderous consequences) **and envy, and are  
not able to obtain: ye fight and make  
war** (these words form the final answer  
to the question with which the section  
begins: and are therefore not to be joined  
with the following, as in the A. V.).

*Reason why ye have not*. **Ye have not,  
because ye ask not** (in prayer to God:  
in the following verse he explains, and  
as it were corrects this):

**3.]** **ye ask  
and do not receive, because ye ask amiss**  
(with evil intent, see below), **that ye may  
spend [it]** (that which ye ask for) **in** (‘in  
the exercise of,’ ‘under the dominion of:’  
**in** does not belong to the verb,—‘that ye  
may consume it upon,’ as A. V.: ‘may  
spend it, but to the state in which the  
spenders are, in the course of satisfying)  
**your lusts.** The general sense is: if you  
really prayed aright, this feeling of continual craving after more worldly things  
would not exist: all your proper wants  
would he supplied: and these improper  
ones which beget wars and fightings among  
you would not exist. Ye would ask, and  
ask aright, and consequently would obtain.

**4.]** **Ye adulteresses** (the occurrence of the feminine only is rightly explained by Theile: “This denomination,  
taken from the feminine, and not from  
the masculine, might be suggested by the  
figure itself. For it puts God in the place  
of *husband*: and thus it is as natural to  
call individual men adulteresses, as the  
whole human race, or any particular nation.” Some have thought that St. James  
is addressing Churches here. But God is the  
Lord and husband of every soul that is His,  
as much as of every church; and the indignant *exclamation* of the Apostle is just  
as applicable to every one who forsakes his  
or her God, as to an apostate church.  
This is one of those cases where the testimony of our ancient MSS. is so valuable,  
in restoring to us the nervous aud pregnant rebuke of the original), **know ye not  
that the friendship of the world (the world**  
here, precisely as in ch. i. 27, men, and