11—16. JAMES.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 man say when ke is tempted, man say when he is tempted, I am   
 Lam tempted of God: for tempted from God: for God is un-   
 God cannot be tempted with versed in evil, and He tempteth no   
 evil, neither he any man: 1 but every man is tempted,   
 man: 14 but every man is when he is drawn away and enticed   
 tempted, when he is drawn by his own lust. 25 Then \*lust having + 4pb sy.35.   
 away of his own lust, and   
 enticed. 1 Then when lust conceived, bringeth forth sin: and vii,   
 hath conceived, it bringeth sin, when finished, \*bringeth forth \* 3-7"   
 forth sin: and sin, when it 16 Do not err, my beloved   
 is finished, Do not err, my| death,   
   
   
 Deut. vii. 9; Judg. v. 31; Neh. i. 5; man, is not here in question: we take   
 Ps, ¥. 11, exliv. 20; Dan. ix. 4; Ecclna, up the matter, so to speak, lower down   
 xxai. [xxxiv.] 16, xlvii. 22). 18, 14,] the stream: and the Just here is the lust   
 Let no one when tempted (in the manner there, itself the effect of sin [abste.) in   
 hitherto spoken of through the chapter. the members, and leading to sin [conercte]   
 There is no warrant for changing in the in the conduct): 15.) then lust   
 slightest degree the reference of the word. having conceived, bringeth forth sin:   
 The temptation is a trying of the man by and sin, when completed, bringeth forth   
 the solicitation of evil: whether that evil death (it has been questioned whether   
 be the terror of external danger, or what- sin is here in one, or in two senses.   
 ever it be, all temptation by means of it De Wette holds that the first sin is the   
 arises not from God, but from ourselves purpose, or inner act, of sin,—the com-   
 —our own lust. God ordains the tempta- pletion, carrying this sin ont into an act,   
 tion, overrules the temptation, but does which act brings forth death, the wages   
 not tempt, is not the spring of the solici- of sit But this is decidedly wrong.   
 tation to sin) say that I am tempted from esinger has disputed it, and insisted   
 [ty] God (by agency proceeding out and rightly that the ianer act is the union   
 coming from God: very different from of the will with the lust, the “Bringing   
 “of God,” which would represent God as Sorth” denoting extrusion into outward   
 the agent. Thus the man would transfer : then the second sin,—which Huther   
 his own responsibility to God. There does rightly maintains to be the sinful act   
 not seem to be any allusion to the fatalism brovght to perfection in all its couse-   
 of the Pharisees, as some seem to the quences, in a series of results on   
 fuult is one of common life, and is alluded one another and bringing a man under   
 to Ecclus. xv. 11, “Say not thou, It is hondage to his sin, —being thns perfected,   
 through the Lord that I fell ene): brings forth eternal death. ‘The imagery   
 for God is unversed in things evil (the is throughout consistent. The harlot lust   
 meaning usually given, “untempted,” or draws away and entices the man: the   
 “not able to be tempted,” is against the guilty union is committed by the will em-   
 usage of the word. Besides, there is no bracing the temptress : the consequence is   
 question here of God being tempted, but that she conceives sin, sin, in general, of   
 of God tempting. It seems that we must some kind, of thut kind to which the temp-   
 take refuge in the ordinary meaning of tation inclines : then [so literally], sin,   
 the word, and render it ‘unversed in, that particular sin, when grown up and   
 having no experience of), but HE tempteth mature, herself bringeth forth, as if all   
 no man: but each man is tempted, being along pregnant with it, Death, the final re-   
 Glightly causal, ‘in that is’) drawn out sult of'sin. So that to sin cannot   
 and enticed by (it the same preposition be from God, while ¢rialis from Him, The   
 in the Greek as above, ver. 13: the source one, being our proof, works endirance, und   
 rather than the agent : but we cannot here endurance, when she has a perfect work,   
 render it as the sentence would thus life: the other, being a bait and excite:   
 become ambiguous) his own lust (James ment arising from lust, “brings forth   
 is not here speaking of the original source and sin being completed, brings fe   
 of sin in man, but of the actual source of death.” The English reader will not fail   
 temptation to sin, when it occurs, ‘The to remember Milton’s sublime allegory   
 “sin” of St. Paul, the sinful principle in in Paradise Lost, where Satan, by his