Iv. 1—4. JAMES, =   
 Bey   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED. a   
 in your members? 2 Ye|4that war in your members? \* Yo = tapria   
 tust, and have not: ye kill, ‘lust, and have not ; ye commit mur-   
 and desire to have, and 1 Pee iti,   
 | Ps   
 and war, obtain: have fight ye fight ye envy, and war. +Ye obtain : t I the   
 because ye ask not. 3 Ye not, because ye ask not, 3 > ye ask Pe   
 ask, and receive not, be- and receive not, °be   
 cause ye ask amiss, that   
 ye may consume it upon   
 and adulteresses, adulterers lusts.   
 not that the friendship of |ye not that ¢the friendship of the   
 world is enmity to God? ‘whosoever   
 the world is enmity with 1 John i.16.   
 our oldest f John & xvii. gt   
   
 question contains in fact the answer to the begins: and are therefore not to be joined   
 former, in an appeal to the consciences of with the following, as in A. V.).   
 the readers), from your lusts (literally, Reason why ye have not. Yo have not,   
 your pleasures) which militate (campaign, because yo ask not (in prayer to (lod:   
 have their camp, and, as it were, forage in the following verse he explains, and   
 about. We are meant, in the figure used, as it were corrects this): 8.] ye ask   
 to see as the adversaries, our fellow-men, and do not receive, becanse yo ask amiss   
 against whom, to put down whom and set (with evil intent, see below), that ye may   
 ourselves up, our lusts are as it were an spend [it] (that which ye ask for) in (‘in   
 army of soldiers ever encamped within us the exercise of,’ ‘under the dominion of ?   
 and waging war) in your members ? in does not belong to the verb,—\* that ye   
 2.) carries on the assertion in detail. may consume it upon, as A. V.: ‘may   
 Ye desire (generally : it is not said what : spend it, but to the state in which the   
 Dut evidently worldly possessions and spenders are, in the conrse of satisfying)   
 honours are intended by the context, vv. your lusts. “The general sense is: if you   
 4 ff.), possess not (lust of possession really prayed aright, this feeling of con-   
 does not eusure possession itself, then tinual eraving after more worldly things   
 comes a further step, out of this lust) : would not exist: sll proper wants   
 ye murder (but how comes murder to be would he supplied: and these improper   
 introduced at this early stage of the de- ones which beget wars and fightings among:   
 velopment of lust, before desire to have, you would not exist. Ye would ask, and   
 which itself leads to wars and fightings ? ask aright, and consequently would obtain.   
 Tt appears as if we were meant to un- 4.] Ye adulteresses (the occur-   
 derstand it as alluding to such cases, e.g., rence of the feminine only is rightly ex-   
 as those “in the Old Test. of David and plained by Theile: ‘his denomination,   
 Ahab, who, in their desire to ess, com taken from the feminine, and not from   
 mitted murder, And if it be said, that the masculine, might be suggested by the   
 this is a hard saying of those who feared figure itself. For it puts God in the place   
 the Lord, be it remembered that the Apos- of husband; and thus it is as natural to   
 tle is speaking of wars and fightings, and call individual men adulteresses, as the   
 though he may include nnder these terms whole human race, or any particular na-   
 the lesser forms of variance, the greater tion.” Some have thought that St. James   
 and more atrocions ones ure clearly not isaddressing Churcheshere. But Godis the   
 excluded. In the state of Jewish soci Lord and husband of every soul that is   
 during the apostolic age, it is to be feared fas much as of every h3 and the in-   
 that examples of them were but too plen- dignant exclamation of the Apostle is just   
 tiful, and there is no saying how fur the as applicable to every one who forsakes his   
 Christian portion of Jewish communities ER her God, as to an apostate church.   
 may have suffered themselves to become ‘This is of those cases where the testi-   
 entangled in such quarrels and their mnr- mony of our ancient MSS. is so valuable,   
 derous consequences) and envy, and are in restoring to us the nervons aud preg-   
 not able to obtain: yé fight and make nant rebuke of the original), know ye not   
 war (these words form the final answer that the friendship of the world (the world   
 to the question with which the section here, precisely as in ch. i. 27, and   
 3