—l1. JAMES. 777   
   
 AUTHORIZED VERSTON. | AUTHORIZED VERSION REVIS   
   
 the proud, but giveth grace! prowl, but giveth grace unto the   
 unto the humble. 1 Submit . 7 Submit yourselves there:   
 selves thercforeto God. fore to God: but 'resist the devil, 'p4!¥,7   
 will flee rom got. \* Draw and he shall flee from you: § \*d   
 nigh to God, and he will near to God, and he will draw near kc   
 draw nigh to you. Cleanse ' Purify your hands, ye 11.116.   
 your hands, ye sinners; to you,   
 and purify your hearts, sinners, and ™make chaste your m)et.i.2,   
 ye double minded. ° Be hearts, ye " double-minded. 9° Be piie.s.   
 ‘afficted, and mourn, and   
 weep : let your laughter be afllieted, and mourn and weep : let   
 turned to mourning, and your la nter be turned into mourn-   
 your joy to hea ness. ing, and your joy into humiliation.   
 siyht of the Lord, and the | Be humbled before the Lord, »Jehz"t.2-   
   
 shall lift you up. "' Speak and he will exalt you. 114 Speak 12 Luke   
 1 Pet. xiv Ts &   
 q Eph. st. 1 Pets   
 in the previous sentence) giveth the more world. The Apostle is addressing not two   
 grace (the more and greater, for long- classes of persons, but one and the same:   
 ing and jealous desire): wherefore he the sinners are double-minded).   
 saith (the Spirit, for it is same 9.] This cannot be done without true and   
 Spirit, who is implanted in us that speaks earnest repentance, leading them through   
 in Scripture), (the Lord, in the Sep- deep sorrow. Be wretched (in your minds,   
 tuagint: and the same variation is found from a sense of your sinfulness. That such   
 where the words are again cited in 1 Pet. fevling will have its demonstrations   
 v. 5) is set against the proud, but giveth is evident: but this word itself does not   
 grace to the lowly (see Rom. xii. 16. God’s allude to them), and mourn and weep (here   
 cnemies, whereis the humble and and lowly again, the exhortation does not regard ont-   
 the objects of inference follows in the ward things, as a mourning habit, or the   
 pe of solemn exhortation). \_%—10.] like. These may follow on that which is   
 Sabmit yourselves therefore to God (ad- here commanded, but are not the thing   
 dvessed mainly to the md—the “adul- itself): let your laughter be turned into   
 feresses” above; but also to all): resist mourning (now he speaks rather of outward   
 the devil (the ruler of this world), and he manifestations), and your joy into humilia-   
 shall flee (better than the A. V. ‘ailljlee,’ tion (literally, down of the eyes:   
 whieh is merely am assurance as from” man hence shame or humiliation, which pro-   
 lo man : this is divine promise) from you: duces such dowueast looks. These latter   
 draw near to God, and He will draw near are more said of tle inner states of mind).   
 (here better ‘wilt’ in speaking of the 10.] Conclusion of the exhortation : the   
 divine dealings, positive declarations are true way to exaltation, through humility.   
 better softencd: see John xvi. 23, A. V. Be humbled before the Lord (Matt. xxiii.   
 Not that this is always observed: see Rev. 12, and 1 Pet. v. 6: but “under the hand   
 vii. A. V.). it is the pure in of God” there is not an equivalent to in   
 rt aud hand that can approach Go the sight of, or, before the Lord here.   
 fore—Purify your hands (the hands ‘The latter gives more the reulization in the   
 Leing the externul organs of action, and soul of the presence of God, as drawing   
 becoming polluted by the act, ase. g. by near to Him in humility: that, the sub-   
 murder : see Isa. i. jection to Him in recognition of His pro-   
 0 8. And, for both the vidence and His judgments. the Lord,   
 particulars here mentioned, Ps. xxiv. 4), not Christ, but the Father: see on ch.   
 y2 sinners: and make chaste your hearts 7), and He shall exalt you (both here and   
 Gin allusion to the figure of “adultery” hereafter: by His grace and counsel here   
 above), ye donble-minded (ye whose aflec- to the hidden glory of His waiting ebildren,   
 tions are divided between God and the and by His frnition and presence hereafter   
 to the ineffable glory of His manifested   
 children ; in due time, as 1 Pet. v. 6. Com-   
 pare Lukei.52; Joby. 11; Ezek. xxi, 26).