men’s interes ious and employments, in so far as they are without God)  
**is enmity** (the state of being an enemy)  
**of God** (the man who is taken out of the  
world by Christ, cannot again become a  
friend and companion of worldly men and  
their schemes for self, without passing into  
enmity with God, of whose family he was  
a reconciled member. God and the world  
stand opposed to one another: so that a  
man cannot join the one without deserting  
the other. This is further stated in what  
follows)**?** **whosoever therefore** (particular  
consequence on the general axiom just  
stated; carried however further, into all  
approach to, and not merely the completion of the outward state) **shall be minded**  
(sets his mind and thought and wish that  
way. He that *would be* a friend of the  
world, must make up his mind to be God's  
enemy) **to be a friend of the world, is**  
(thereby, by the proceeding in the direction indicated by that *mind*) **constituted**  
(as above; not merely ‘is,’ or ‘becomes:”  
‘becomes,’ ‘then and there,’ is rather  
the meaning) **an enemy of God.**

**5, 6.]** *Testimony from Scripture* to convince further those who might question  
what has just been stated. **Or** (the formula  
puts a hypothetical alternative, the assumption of which negatives itself) **do you think  
that the Scripture saith in vain, The  
Spirit that He** (God) **placed in us** (viz.  
when the Spirit descended on the church)  
**jealously desireth** (us for his own)**?** These  
words connect naturally with the foregoing. We are married to one, even God,  
who has implanted in us His Spirit: and  
He is a jealous God, who will not suffer  
us to be friends of His enemy and His  
friends at the same time. The only difficulty seems to be, to trace this latter saying in any part of Scripture. I will state  
the solution which seems to me the most  
probable, and then give an account of  
other methods of solving it. The emphasis  
of this clause lies on the words **jealously  
desireth:** and, interpreting those words  
as above, we are naturally led to ask, is  
there any chapter or passage especially,  
where such a mind towards His people is  
ascribed to God? And this directs our  
thoughts at once to Deut. xxxii., where  
the love of Jehovah for Israel, and His  
jealousy over them is described. In that  
song of Moses we have this very word  
used of God, ver. 19–21. So that here we  
have the elements of the sense of that  
which is cited, viz. the jealous desire of the  
Lord over His people. And for the rest,  
“*the Spirit that He placed in us,*” the only  
solution seems to be, that the Apostle  
translates into the language of the Gospel  
the former declarations of the God of  
Israel, e.g. such as that Num. xxxv. 34,  
“*I the Lord dwell among the children of  
Israel,*” combining them with such prophecies as Ezek. xxxvi. 27, “*I will put  
my Spirit within you.*” I own that  
such a solution does not seem to me  
wholly satisfactory: still there is nothing  
improbable in the idea that St. James  
may have combined the general sense of  
Scripture on the point of God's jealousy  
over His people, and instead of the God  
who dwelt in Israel, may have placed the  
Holy Spirit who dwelleth in us. At all  
events it is better to understand it thus,  
than to force the words of the citation  
from their simple meaning. The statement of the other interpretations of this  
difficult verse would be quite unintelligible  
to an English reader. It will be found in  
my Greek Test. With regard to the sense  
above given, as fitting into the context,  
Theile well says, that it introduces us into  
the same figurative realm of thought in  
which the appellation “*adulteresses*” placed  
us before. The Apostle is speaking of  
the eager and jealous love of God  
those those whom He has united as it  
were in the bond of marriage with Himself.

**6.]** **But He** (God, by His Holy  
Spirit dwelling in us, the same subject as