776 JAMES. I,   
   
 AUTHORIZED VERSION REVISED. | AUTHORIZED VERSION.   
 therefore shall be minded to be a| God? shosoever therefore   
   
 friend of the world becometh an | will be a friend of the   
 enemy of God, 5 Or do ye think! world is the enemy that the   
 that the scripture saith in vain, /s¢“ipturesaith in vain, The   
 | that dwelleth in us   
 3k ©The Spirit that the placed in lusteth to enry? © But he   
 Deurssxie us jealously desireth us ? 6 But he| giveth more grace. Where-   
 RSE veth the greater grace. Where- | fore he saith, God resisteth   
 Voor ove   
 i oldest fore he saith, "God resisteth the   
 4 R axing. Mattexxiiiey2, i628 xiv. &x a, 1Pet.v. 5,   
   
 men’s interes ious and employ- desireth: and, interpreting those words   
 ments, in so far ax they are without God) as above, we are naturally led to ask, is   
 is enmity (the state of being an enemy) there any chapter or passage   
 of God (the man who is taken out of the where such a mind towards His people is   
 world by Christ, eanmot again a ascribed to God? And this directs our   
 friend and companion of worldly meu and thonghts at once to Deut. xxxii., where   
 their schemes for self, without passing into the love of Jehovah for Israel, and His   
 emnity with God, of whose family he was lousy over them is deseribed. In that   
 aw reconciled member. God and the world song of Moses we have this very word   
 stand opposed to one another: so that a used of God, ver. 19—21. So that here we   
 man eannot join the one withont deserting have the elements of the sense of that   
 the other. ‘This is further stated in what which is cited, viz. jealous desire of the   
 follows)? whosoever therefore (particular Lord over His people. And for the rest,   
 consequence on the general axiom just “« the that He placed in us,” the ouly   
 stated; carried however further, into all solution seems to be, that the Apostle   
 approach to, and not merely the comple- translates into the language of the Gospel   
 tion of the outward state) shall be minded the former declarations of the God of   
 (sets his mind and thought and wish that Israel, e.g. such as that Num. xxxv, 34,   
 way. He that would be a friend of the “T the Lord dwell among the children of   
 world, mnst make up his mind to be God's Israel,” combining them with such pro-   
 enemy) to be @ friend of the world, is phecies as Ezek. xxxvi. 27, “TZ will put   
 (thereby, by the proceeding in the diree- my Spirit within you.” 1 own that   
 tion indicated by that mind) constituted such a solution does not seem to me   
 (as above ; not inerely ‘is,’ or becomes 2” wholly satisfactory : still is nothing   
 “becomes,’ ‘then and there,’ is rather improbable in the idea that St. James   
 the meaning) an enemy of God. may have combined the general sense of   
 5, 6.] Testimony from Scripture to con- Scripture on the point of God's jealousy   
 vinee further those who might question over His people, and instead of’the God   
 what has just been stated, Or (the formula who dwelt in Israel, may have placed the   
 putsa hypothetical alternative, the assnmp- Holy Spirit who dwelleth in us. At all   
 tion of which negatives itself) you think events it is better to understand it thus,   
 that the Scripture saith in vain, The than to force the words of the citation   
 Spirit that He (God) placed in us (viz. from their simple meaning. The state-   
 when the Spirit descended on the church) ment of the other interpretations of this   
 jealously desireth (us for his own)? ‘These difficult verse be quite unintelligible   
 words connect naturally with the fore- to an English reader, It will be found in   
 going. ied’ one, even God, my Greek Test. With regard to the sense   
 who has implanted in us His Spirit: and uhove given, as fitting into the conteat,   
 He is a jealous God, who will not phasic ‘Theile well says, that introduces us into   
 us to be clause lies His words jealously the same fi e realn of thought in   
 friends at the same ti The only di which the appellation “adulteresses” placed   
 culty seems to be, to trace latter us before. ‘The Apostle is speaking of   
 ing in any part of Scripture, T will state the and jealous love of God   
 the solution which seems to me the most those whom He has united as it   
 probable, and then give un accoun were in the bond of with Himself.   
 other methods of solving it. 6.) But He (God, by His Holy   
 Spirit dwelling in us, the same subject as