**{3} and ye look upon** (with respect : so as  
to take into consideration) **the man wearing  
the splendid garment** (thus designated,  
it is this which wins for him the  
respect:—which attracts your notice), **and  
say, Sit thou here** (pointing out a spot to  
him: and that, as the contrast between  
*here* and *there* shews, in the midst, near  
[for the words must he supposed to be  
spoken by those who would be the mouthpiece  
of the assembly] those in honour)  
**in a good place; and ye say to the poor  
man, Stand thou there, or sit under**  
(i.e. not literally *underneath;* but ‘on  
the ground beside,’ ‘down by’) **my footstool**  
(thus it is implied that the speaker  
is in a good place, and furnished with a  
footstool. The question, argued at  
considerable length by Wiesinger and Huther,  
who these in-comers are supposed to be,  
whether Christians, or Jews who have  
looked in as strangers, is perhaps hardly  
worth the trouble spent upon it. The illustration  
merely requires that they should  
be strangers, not having a regular place in  
the congregation. Certainly so far I agree  
with Huther, that there appears nothing  
in the text which compels us to assume  
them to be Christians. They are taken  
merely as samples of a class, the rich and  
the poor: and these two are dealt with  
again in vv. 5 ff., as classes of persons, out  
of one of which God hath chosen His people  
for the most part, and out of the other of  
which the oppressors of His people arise.  
So that it is better to leave the examples  
in their general reference).

**4.]** (now  
comes the application, in the form of a  
question): **did ye not** (in the case supposed)  
**doubt** (such is the constant sense of the  
word here used, throughout the New Test.  
Aud here the sense seems very good: “Did  
ye not, in making such distinction between  
rich and poor, become of the number of  
those who doubt respecting their faith,  
ch. i. 6? Your faith abolishes such  
distinction : you set it up in practice. You  
are not then whole in that faith.” See  
the other explanations discussed in my  
Greek Test.) **within yourselves** (in your  
own minds, being at issue with your own  
faith), **and become judges** (in the case of  
the rich and poor ; judges of the case before  
you), **of evil thoughts** (the genitive is one  
of quality. The evil thoughts are in the  
judges themselves, and consist in the undue  
preference given by them to the rich. The  
same blame, of being a judge when a man  
ought to be an obeyer of the law, is found  
in ch. iv. 11)?

**5.]** **Listen, my beloved  
brethren** (bespeaking attention to  
that which follows, as shewing them in  
a marked manner the sin of their *respecting  
of persons*), **Did not God choose out**  
(in His proceeding, namely, in the  
promulgation of the Gospel by Christ, Matt.  
v. 3 ff.; Luke vi. 20. See also 1 Cor. i.  
27) **the poor** (as a class, set against *the  
rich* as a class, below) **as regards the  
world** (or, those who in the world’s  
estimation are accounted poor; but the other  
is most likely here) **rich in faith** (i. e. to  
be rich in faith, or so that they are rich  
in faith. **In faith**, as the element, *the*

*world*, so to speak, *in which they pass for*

*rich*, as in 1 Tim. i. 2: not as the material

of rich their riches consist, as in Eph. ii.

4. Wiesinger well says, “Not the measure  
of *faith*, in virtue of which one man is  
richer than another, is before the Writer’s  
mind, but the *substance* of the faith, by  
virtue of which substance every believer  
is rich. The riches are the treasures of  
salvation, and especially, owing to the  
following word *heirs*, the sonship in  
God’s family”), **and heirs of the kingdom**