devours the flesh). **Ye laid up treasure  
in** (not “*for,*” or “*against*”) **the last  
days** (i.e. in these, the last days before  
the coming of the Lord, ye, instead of repenting and saving your souls, laid up  
treasure to no profit; employed yourselves  
in the vain accumulation of this world’s  
wealth. The past tense, as so often when  
the course of life and action is spoken of, is  
used as if from the standing-point of the day  
of judgment, looking back over this life).  
  
**4–6.]** *Specification of the sins, the  
incipient judgments for which hitherto  
have been hinted at under the figures  
of* rust and moth. And

**4.]** *the unjust  
frauds of the rich*, in non-payment of  
just debts. **Behold** (belongs to the fervid  
graphic style), **the hire of the workmen  
who mowed your fields, which has been  
held back** (for the sense, see Lev. xix. 13;  
Jer. xxii. 13, and especially Mal. iii. 5.  
In Ecclus. xxxiv, 22, we have, “*He that  
defraudeth the labourer of his hire is a  
bloodshedder*”), **crieth out** (for vengeance  
on you. See Gen, iv. 10) **from you** (i.e.  
from your possession, where you have  
deposited it: from your coffers, where it  
lies): **and the cries of them who reaped  
have entered into the ears of the Lord of  
hosts** (not only does the abstracted hire  
cry out from its place, but the defrauded  
victims themselves join, and the cry is  
heard of God. This is the only place  
in the New Test. where **the Lord of  
Sabaoth (hosts)** is used by any writer:  
Rom. ix. 29 is a citation. The Jewish  
character of the whole will sufficiently  
account for it. Bede gives another reason,  
which also doubtless was in the Apostle’s  
mind: “He calls God the Lord of armies,  
to strike terror into those who imagine  
that the poor have no defender ”).  
  
**5.]** *Second class of sins: luxury and  
self-indulgence.* **Ye luxuriated on the  
earth** (the last words of ver. 4 placed the  
thought in heaven, where their judgment  
is laid up) **and wantoned, ye nourished**  
(satiated, fattened) **your hearts** (compare  
Acts xiv.17. Although the body is really  
that which is filled, the heart is that in  
which the satisfaction of repletion is felt)  
in the day of slaughter (i.e. as Theile,  
“Like cattle, who on the very day of  
slaughter feed and fill themselves, happy  
and careless.” Compare Jer. xii. 3.  
This seems the simplest and most obvious  
interpretation. Many Commentators understand *the day of slaughter* to mean  
a day of banqueting, when oxen and fatlings are slain),

**6.]** *Third class of sins: condemning the  
innocent.* **Ye condemned, ye murdered  
the just man** (these words are probably  
spoken generally, the singular being collective. “*The* **just** *man,*” not merely  
“*the innocent man;*” it’ is his justice  
itself which provokes the enmity and  
cruelty of the *rich*. It has been usual to  
refer these words to the condemnation  
and execution of Christ. But there is  
surely nothing in the context to indicate  
this, further than that such a particular  
case may be included in the general charge,  
as its most notorious example. I cannot  
see, with Huther, how the *present* tense,  
“*doth not resist,*” makes against this; for  
any how we must suppose a change of  
sense before the *present* can be introduced:  
and then it may as well be a description  
of Christ’s patient endurance, or of His  
present long-suffering, as of the present  
meekness of the [generic] *just man*. But  
I prefer the latter, and with it the other  
reference throughout): **he** (the *just man*)