762 JAMES. sUL,   
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 tunteMmir ing, and say, Sit thou here in | wlo him, Sit thou here in   
 teatidy” 118s > |a good place; and say to   
 iiss! good place; and say to the poor, the poor, Stand thou there,   
   
 Stand thon there, or sit under my   
 not this to doubt! or sit here under my foot-   
 footstool ; is 4 are ye not then   
 within yourselves, and to become partial in yourselves, and   
 jndges, of evil thoughts? 5 Hearken, are become judges of evil   
 thoughts? ® Hearken, my   
 ni, my beloved brethren, \* Did not God beloved brethren, Hath not   
 choose out the peor of + the world to God chosen the poor of   
 this world rich in faith,   
 and heirs of the kingdom   
 & them that, Tove him ? 6 But t tye! which he hath promised to   
 xiH,82, 1CorH9, 2 Tim. 8. ch.f.12, them that love him? © But   
 £1 Cor, 22,   
   
 and ye look upon (with respect : so as rich and poor, beeome of the number of   
 to take into consideration) the man wear- those who donbt respecting their faith,   
 ing the splendid garment (thus designated, tion : you set it up in praetic   
 it is this which wins for him the are not then whole in that. faith.’ See   
 pur notice), and the other explanations discussed in. my   
 say, Sit thou here (pointing out a spot to Greck Test.) within yourselves (in your   
 him: and that, as the contrast between own h), and being at issne with the case of   
 here aud there shews, in the midst, near the rich and poor ; judges of the ease before   
 [for the words must he supposed to be you), of evil thoughts (the genitive is one   
 spoken by those who would be the mouth- of quality. The evil thoughts are in the   
 piece of the assembly] those in honour) judges themselves, and consist in the undue   
 in a good place; and ye say to the poor preference given by them to the rich. The   
 man, Stand thou there, or sit under same blame, of being a judge when a man   
 (i.e. not literally underneath; but ‘on ought to be an obeyer of the law, is found   
 the ground beside,’ «down by’) my foot- in ch, iv. 11)? 5.] Listen, my be-   
 ‘ool (thus it is implied that the speaker loved brethren (bespeaking attention to   
 is in a good place, and furnished with a that which follows, as shewing them in   
 footstool. The question, argued at con- a marked manner the sin of their respect-   
 siderable length by Wiesinger and Huther, ing of persons), Did not God choose out   
 who these in-comers are supposed to be, (in His proceeding, namely, in the pro-   
 whether Christians, or Jews who have tnnlgation of the Gospel by Christ, Matt.   
 looked in as strangers, is perhaps hardly v. $ ff.; Luke vi. 20. See also 1 Cor. i.   
 worth the trouble spent upon it. ‘The ilns- 27) the poor (as a class, set against the   
 tration merely requires that they should vich as a elass, below) as regards the   
 be strangers, not having a regnlar place in world (or, those who in the world’s esti-   
 the congregation. Certainly so far I agree in are accounted poor; but the other   
 with Huther, that there appears nothing is most so to here) rich in faith (i. e.   
 in the text which compel rich, as in 1 Tin or so that they are rich   
 them to be Christians, In faith, as the element, the   
 nierely as samples of a class, the rich and peak, in which they pass,   
 the poor: and these two are dealt with not as the mat   
 again in vv. 5 ff, as classes of persons, out hes consist, as in Eph.   
 of one of which God hath chosen His people says, “Not the measure   
 for the most part, and out of the other of of faith, in virtue of which one man is   
 which the oppressors of His porte ar richer than another, is before the Writer’s   
 So that it is better to leave the examples inind, but the substance of the faith, by   
 in their general reference), 4.) (now virtue of which substance every believer   
 comes the application, in form ofa ques is rich. The riehes are the treasures of   
 tion): did ye not (in the ease supposed) salvation, and especially, owing to the   
 doubt (such is the constant sense of the following word heirs, the sonship in   
 word here used, throughout the New Test. God’s family”), and heirs of the king-   
 Aud here the sense seems very good : Did   
 ye not, in ing such distinction between