4—s. JAMES,   
   
   
 AUTHORIZE: VERSION. | AUTHORIZED VERSION REVISED,   
 ye hare despised the poor. lave despised the poor. Do not the   
 Do not rick men oppress | 1, Sand is it not gActexin.so   
 you, and draw you before oppr you, . erie   
 the judgment seats? 7 Do| they which draw you before the xvii.   
 nol they blaspheme that judgment seats? 71s it not they ch. v.68.   
 worthy name by the which which blaspheme the goodly name   
 yearecalled? according to|by the which ye were called ? 8 Yet   
 Thou shaltif’ ye fulfil the royal law according   
 the scripture to the scripture, "Thou shalt love »ys   
 love thy neighbour as thy- {thy neighbour as thyself, ye do   
   
   
   
   
 dom which He promised (Luke sii. 31, 32, of Christ: not that of G   
 &ec.) to them that love Him? nor that of ‘ brethren,’   
 6.) Contrast to God's estimate of the if ye thus dishonour the poor in compari-   
 poor. But ye dishonoured the poor man son with the rich, you are 1) contravening   
 {in the ease just now put. It is improyer the standard of honour which God sets np   
 to debase those whom God extols, and to in His dealings: 2) opposing your own   
 treat contumeliously those whom He counts interest : 3) helping to blaxpheme the   
 worthy of honour.” But God honours the name a of Christ. of God’s law. The   
 poor: therefore he inverts God’s order, connexion is somewhat recondite. ‘The   
 who rejects them.” Calvin. This is his ersitive yet clearly takes excep-   
 fir t. Now, vv. 6, 7, he brings tion at something, expressed or under-   
 in another, deduced from the condnet of stood. Calvin and otlers suppose the   
 rich men towards Christians, and towards Apostle to be meeting an objection of his   
 Christ Himself), of in the Epistle, as (op- readers:—\* But thus, according to you,   
 ch. i, 10, is not to the poor above. man, we should he breaking the injunction,   
 serves to rich that as the rick man,” world: Love thy neighbour, &e., for we should   
 liness and enmity to God) oppress you yiew the rich with hatred and contempt.”   
 (literally, power, or lordship, or licence, Then he replies, “Certainly, if ye, &c.   
 against you to your hurt), and is it not ye do well :” understanding ‘ye do well   
 they that drag you (the term implies as a very feeble approbation. But this   
 violence) to courts of judgment (sce seems tO me very unnatural. It con-   
 The words may refer either to tains indeed the germ of the trne view,   
 secutions, or to oppressive law-suits 5 which appears to be this: The Apostle is   
 s to both, See on the matter, not replying to a fancied objection on   
 1 Cor. vi. 4)? } Is it not the part of others, but is guarding his   
 they that blaspheme (ae own argument from misconstruetion :   
 rally, in words, it as we have am! “All this is true of the rich. Still I do   
 tained throughout, ungodly and heath not say, hate them, drive them from   
 who are poitted at. ‘Those who maint your assemblies, &e.: if you choose to   
 them to be Christian rich men, woul ‘observe faithfully the great command,   
 understand this blasphemy of disgracing Love others as yonrselves, in your con-   
 hy their lives) the goodly name which duet to all, well and good: but respect   
 was called on you (i.e. which when yon of persons, instead of being a keeping, is   
 were admitted into Christ’s Chnreh by bap- ‘a breach of this law; for I have proved   
 tisin was made so that you are ealled it to he sin, he who commits sin is   
 Christ's, 1 Cor. ii. 28 [not sccesarily ‘a transgressor of the law, of the whole   
 “ Christians :” no particular form of the ‘, by the very terms of legal obedience.”   
 appropriation of the nameis alluded to, but, ‘Thus the context seems to run smoothly   
 only the fact of the name called over and naturally. Yet (for the connexion see   
 them. The appellation may or may not above) if ye fulfil yereally tofulfil   
 have been in use at this time, for that in its completeness that law) the royal lai   
 this shews]. ‘The name is of course that (the law which is the king of all 3   
 the old snying makes law itself king of «ll.