1—6. JAMES.   
 z   
   
 AUTHORIZED VERSTON. | AUTHORIZED VERSION REVISED,   
 treasures together for th in the Tast days. 4 Behold, 4 the ater. xx.   
 last days. 4 Behold, the lhire of the labourers who mowed job axle.   
 hire of the labourers ca am Milt, with Ay men tees ex, 3   
 fields, whick is of you kept \orieth out from Mu 5.   
 h you; and °the eries © Deut.   
 back by fraud, erie : and | them that reaped have entered   
 the cries of them which | ° of the Lord of Sabaoth.   
 have reaped are entered into the ei   
 into the ears of the Lord 5 Vy lived in pleasure on the earth, tb xxi.15.   
 of sabaoth. \* Ye have ye were wanton: ye nourished your fi, vi.},   
 lived in pleasure on th hearts in the day of slaughter.   
 earth, and been wanton |\* Ye condemned, ye murdered the ht   
 ye have nourished your he doth not resist you.   
 hearts, as in a day of]. wii,   
 slaughter. 6 Ye have con-|JUst man: vil,   
 demnedand killed the ;   
 and he doth not resist you.   
 devours the flesh). Ye laid up treasure 5.] Second class of sins: luxury and   
 in (not “for,” or “against’””) the last self-indulgence. Ye luxuriated on the   
 days (i.e. in these, the last days before earth (the last words of ver. 4 placed the   
 the coming of the Lord, ye, instead of re- thonght in heaven, where their judgment   
 penting and saving your souls, laid up is laid up) and wantoned, ye nourished   
 treasure to no profit; employed yourselves (satiated, fattened) your hearts (compare   
 in the vain accumulation of this world’s Acts xiv.17. Although the body is really   
 wealth. The past tense, as so often when that which is filled, the heart is that in   
 the course of life and action is spoken of, is which the satisfaction of repletion is felt)   
 used asif from the standing-point of the day in the day of slaughter (i.e. as Thcile,   
 of judgment, looking back over this life). “Like cattle, who on the very day of   
 4-6.] Specification of the sins, the slaughter feed and fill happy   
 incipient judgments for which hitherto and careless.” Compare Jer. xii, 3.   
 have been hinted al under the figures This seems the simplest and most obvious   
 of rust and moth. And 4.) the unjust interpretation. Many Commentators un-   
 frauds of the rick, in non-paynient of derstand the day of slaughter to mean   
 ‘just debts. Behold (helougs to the fervid a day of banqueting, when oxen and fat-   
 ‘graphic style), the hire of the workmen lings are slain),   
 who mowed your fields, which has been 6.] Third clase of sins : the   
 held back (for the sense, see Lev. xix. 13; innocent. Ye condemned, ye murdered   
 Jer. xxii, 13, and especially Mal, iii. 5. the just man (these words are probably   
 In Eeelus, xxxiv, 22, we have, “ He that spoken generally, the singular being col~   
 defraudeth the labourer of his hire is a lective. “The just man,” not merely   
 bloodskedder”), crieth out (for vengeance “the innocent man;” it’ is his justice   
 on you. Sce Gen, iv. from you (i.e. which provokes the enmity and   
 from your possession, where you bave cruelty of the rick. It has been usual to   
 deposited it: from your coffers, where it refer these words to the condemnation   
 lies): and the cries of them who reaped and execution of Christ. But there is   
 have entered into the ears of the Lord of surely nothing in the context to indicate   
 hosts (not only does the abstracted hire this, further than that such a particular   
 cry out from its place, but the defrauded case may be included in the general charge,   
 victims themselves join, and the cry is as its most notorious example. I cannot   
 heard of God. This is the ouly place see, with Huther, how the present tense,   
 in the New Test. where the Lord of «doth not resist,” makes against this; for   
 Sabacth (hosts) is used by any writer: any how we must suppose a change of   
 Rom. ix. 29 is a citation, The Jewish seuse before the present can be introduced :   
 character of the whole will sufficiently and then it may as well be a description   
 account for it. Bede gives another reason, of Christ’s patient endurance, or of His   
 whieh also doubtless was in the Apostle’s present long-suffering, as of the present   
 mind: “ He calls God the Lord of armics, meckness of the [generic] just man. But   
 to strike terror into those who imagine I prefer the latter, and with it the other   
 that the poor have no defender ”). reference throughout): he (the just man)