original word **liberality**, and not *simplicity*,   
see note in my Greck Test.

**He that ruleth** or **presideth**—but over  
what? If over *the Church* exclusively, we  
come back to *offices* again: and it is hardly  
likely that the rulers of the Church, as  
such, would be introduced so low down in  
the list, or by so very general a term, as  
this. In 1 Tim. iii. 4, 5, 12, we have the  
verb used of *presiding over a man’s own  
household:* and in its absolute usage here,  
I do not see why that also should not be  
included.

**with diligence**] implying  
that he who is by God set over others, be  
they members of the Church or of his own  
household, must not allow himself to forget  
his responsibility, and take his duty indolently   
and easily, but must rule with earnestness,   
making it a serious matter of  
continual diligence.

**he that sheweth  
mercy**] This is the very best rendering:  
and I cannot conceive that any *officer of  
the Church* is intended, but every private  
Christian who exercises compassion. It is  
in exhibiting compassion, which is often  
the compulsory work of one obeying his  
conscience rather than the spontaneous  
effusion of love, that *cheerfulness* is so  
peculiarly required, and so frequently  
wanting. And yet in such an act it is  
even of more consequence towards the  
effect,—consoling the compassionated, than  
the act itself. “*A word is better than a  
gifts*,” Ecclus. xviii. 16.

**9–21.**] *Exhortations to various Christian   
principles and habits.*

**9. Abhor that which is evil**] This very  
general exhortation is probably, as Bengel  
says, an explanation of “*without dissimulation,*”—our   
love should arise from a  
genuine cleaving to that which is good, and  
aversion from evil: not from any by-ends.

**10.**] The word rendered **affectionate**  
is properly used of the love of near relatives   
to one another, and agrees therefore  
exactly with **brotherly love.**

**out-doing one another**] Not, as A.V., “*preferring   
one another:*” but as Chrysostom  
explains it, “do not wait to be loved by  
another, but thyself spring forward to the  
act, and make the beginning.”

**11.**] **in diligence** (or, zeal: not ‘*business,*’ as  
A.V., which seems to refer it to the  
affairs of this life, whereas it relates, as  
all these in verses 11, 12, 13, to Christian  
duties *as such*: as ‘fervency of spirit,’  
‘acting as God’s servants,’ ‘rejoicing in  
hope,’ &c.) **not slothful; in spirit, fervent**   
(this expression is used of Apollos  
in Acts xviii. 25. The Holy Spirit lights  
this fire within: see Luke xii. 49; Matt.  
iii, 11).

**serving the Lord**] There  
is a remarkable variety in reading here.  
Some of our ancient MSS. here have  
**kairo**, “*time,*” instead of **kurio**, “*Lord,*”  
“*serving the time,*” or, “*the opportunity.*”   
But the weight of external authority   
is strongly in favour of the ordinary   
reading. The balance of internal  
probability, though not easy at once to  
settle, is I am persuaded on the same side.  
The main objection to the words, “*serving  
the Lord,*” has ever been, that thus the  
Apostle would be inserting here, among  
particular precepts, one of the most general  
and comprehensive character. But this  
will be removed, if we remember, *of what  
he is speaking:* and if I mistake not, the  
other reading has been defended partly  
owing to forgetfulness of this. The *present*   
subject is, the *character of our zeal*  
*for God.* In it we are not to be *slothful*,  
but fervent in spirit,—and that, as *servants   
of God.* A very similar reminscence  
of this relation to God occurs Col. iii. 22–24.   
The command, *to be servants of the*