*time*, or *opportunity*, would surely come in.  
very inopportunely in the midst of exhortations   
to the *zealous service of God.* As  
to its applicability at all to Christians, De  
Wette well remarks, “The Christian may  
and should certainly *employ* (Eph. v. 16)  
time and opportunity, but not *serve* it.”

**13. given to hospitality**] This is  
but a feeble rendering of the original,  
which is, **pursuing**, making earnestly a  
point of, **hospitality**; and on which Chrysostom   
remarks, “He does not say, *practising*,   
but *pursuing*, teaching us not to  
wait for those that are in need, but rather  
to run after them and track them out.”

**14.**] “The Sermon on the Mount  
must have been particularly well known;  
for among the few references in the N.T.  
Epistles to the direct words of Christ there  
occur several to it: e.g. 1 Cor. vii. 10.  
James iv. 9; v. 12 (we may add iv. 3; i. 2,  
22; ii. 5, 13; v. 2, 3, 10). 1 Pet, iii. 9,  
14; iv. 14.” Tholuck.

**16.**] **Having  
the same spirit towards one another**, i.e.  
actuated by a common and well-understood.  
feeling of mutual allowance and kindness,

**condescending to men of low estate**]  
It is a question, whether this is the rendering,   
or whether it should not be “inclining   
unto the things that be lowly.”  
I have discussed the two in the note in my  
Greek Test., and found reason to uphold  
the rendering of the A.V. The other  
however is perfectly legitimate, and appears   
to suit better the former part of  
the sentence. But the Apostle’s antitheses   
do not require such minute correspondence   
as this. The sense then must  
decide. The insertion of the seemingly  
incongruous “*Be not wise in your own  
conceits*” is sufficiently accounted for by  
reference to ch. xi. 25, where he had  
stated this frame of mind as one to be  
avoided by those whose very place in God’s  
church was owing to His free mercy. *Being  
uplifted one against another* would be a  
sign of this fault being present and operative.

**17.**] The Apostle now proceeds  
to exhort respecting conduct *to those without.*

**Provide things honourable**]  
from the Septuagint version of Prov. iii.  
4, which has “*provide things honourable  
before the Lord and men.*” The A.V. there  
gives a totally different rendering.

**18.**] The condition attached to this com:  
mand is *objective only*—not ‘*if you can,*’  
but **if it be possible**—if *others will allow  
it.* And this is further defined by **as  
much as dependeth on** YOU; all YOUR  
*part is to be peace:* whether you actually  
live peaceably or not, will depend then  
solely on how *others* behave towards *you.*

**19.**] So Matt. v. 39, 40.

**dearly beloved**] “The more difficult this