3—S8. ROMANS. 11   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 another. ° Having then!/6 and ™having gifts differing "ac-   
 gifts differing according to cording to the grace given to us, ,”   
 the grave that is given to whether [we have] °propheey, [let   
 us, whether prophecy, let us prophesy] according to the pro-   
 us prophesy according to portion of our faith; 7 or ministry,   
 the proportion of faith ; [let us be occupied} in our ministry :   
 7 or ministry, us wait on or Phe that teacheth, in his teach- p   
 our ministering + or he that ing; 8 or the that exhorteth, in his   
 teacheth, on teaching ; \* or exhortation: ‘he that giveth, [let \*   
 he that exhorteth, on ex- him do it] with liberality; \*he "   
 hortation: he that giveth,   
 let him do it with sim-   
 plicity; he that ruleth, Matt   
 8 Acts 28. 1 Tim.v.17. xiii. 1 Pet.   
   
   
 another are members. 6.] The and tion; the teacher under inspiration work-   
 is more than a mere copula: ‘and not ing by the secondary instruments of his   
 only so, but’... . grace, see above ver. will and reason and rhetorical powers.   
 8, on the “measure of faith.” These Paul himself’ seems ordinarily, in his per-   
 gifts are called, 1 Cor. xii. “the mani- sonal ministrations, to have used teaching.   
 festation of the Spirit.’ On prophecy, He is nowhere called one of the prophets,   
 see note, Acts xi. 27. [let us pro- but appears as distinguished from them in   
 phesy] according to the proportion of several places . Acts xi. 27; xxi. 10,   
 faith] But what faith? Objective (‘faith and apparently xiii. 1. Of course this does   
 which is believed’), subjective (‘faith by not affect the appearance of prophecies,   
 which we believe’)? the faith, or faith ? eommonly so called, in his writings. The   
 The comparison of “the measure of faith” inspired teacher would speak, though not   
 above, and the whole context, determine technically prophecies, yet the mind of the   
 it to be the latter; the measure of our Spirit in all things: not to mention that   
 faith: ‘let each contain himself within the apostolic office one in dignity and   
 the limits of his own lot, and keep the fulness of inspiration far surpassing any of   
 measure of his revelation, and let not one the subordinate ones, and in fact ineluding   
 seem to himself to know all things.’ To them all. in his teaching] as hefire:   
 understand the words objectively, as ‘the he is to teach in the sphere, within the   
 rule of faith,’ as R.-Cath. expositors, bounds, of the teaching allotted to him by   
 and some Protestant, e. g. Calvin, seems God,—or for which God has given   
 to do violence to the eontext, which aims faculty. 8.] The exhorter was   
 at shewing that the measure of faith, necessarily distinct from the prophesier,—   
 itself the gift of God, is the reeeptive see 1 Cor. xiv. 31. he that giveth   
 faculty for all spiritual gifts, v.hich are appears to be the giver of the alms to the   
 therefore not to be boasted of, nor pushed poor,—either the deacon himself, or some   
 beyond their provinces, but humby ex- distributor subordinate to the deacon.   
 ercised within their own limits. This however has been doubted, and for   
 7. ministry] any subordinate ministra- without mercy (though transition certainly   
 tion in the Church. In Acts vi. 1 and 4, seems to be made, by the omission of and   
 we have the word applied both to the others from according tothe ancient cust   
 lower ministration, that of alms and food, of the Church, were appointed over mi   
 and to the higher, the ministry of the trations to the sick’’),—and the very fact   
 word, which belonged to the Apostles. of the three preceding being all Jimited to   
 But here it seems to be used in a more their respeetive official whereas   
 restricted sense, from its position as dis- these three are connected with qualitative   
 tinet from prophecy, teaching, exhortation, descriptions, speaks strongly for being   
 &e. in our ministry] Let us confine private acts, to be always performed in the   
 ourselves humbly and orderly to that kind spirit described. On the rendering the   
 of ministration to which God’s providence   
 has appointed us, as profitable members of   
 the body. he that teacheth] The   
 prophet spoke under immediate inspira-