ROMANS. XII.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 that ruleth, with diligence ; he that diligence; he that sheweth   
 t2Cor.ix.7. sheweth mercy, twith cheerfulness. mercy, with cheerfulness.   
 %4Zet your love be unfeigned. 9 Let love be without dis-   
 ul Tim.i.5. Abhor that which is evil; cleave simulation, Abhor that   
 1Pel which is evil; cleave to   
 to that which is good. 10 ¥In love that which is good. \ Be   
 kindly affectioned one to   
 of the brethren, be affectionate one another with brotherly love ;   
 to another; 7in giving honour, out- in honour preferring one   
 doing one another; 1! in diligence, another ; “ not slothful in   
 not slothful ; in spirit, fervent ; business ; fervent in spirit   
 serving the Lord; 3? re-   
 ving the Lord; 1 in hope, re- |joicing in hope; patient in   
 &iv.4. 1 Thess. Heb. iii. 1 iv.   
   
   
 original word liberality, and not siz- is properly used of the love of near rela-   
 plicity, see note in my Greck Test. tives to one another, and agrees therefore   
 He that ruleth or presideth—but over exactly with brotherly love. out-   
 what? If over the Church exclusively, we doing one another] Not, as A. V., “pre-   
 come back to offices and it is Serring one another :” but as Chrysostom   
 likely that the rulers of the Church, as explains it, “do not wait to be loved by   
 such, would be introduced so low down in another, but thyself spring forward to the   
 the list, or by so very general a term, as act, and make the beginning.” i.)   
 this. In 1 Tim. iii. 5, 12, we have the in diligence (or, zeal: not ‘business,’ as   
 verb used of presiding over a man’s own A. V., which seems to refer it to the   
 household: and in its absolute usage here, affairs of this life, whereas it relates, as   
 I do not see why that also should not be all these in verses 11, 12, 18, to Christian   
 included. with diligence] implying duties as such: as ‘fervency of spirit,’   
 that he who is by God set over others, be “acting as God’s servants,’ ‘rejoicing in   
 they members of the Church or of his hope,’ &c.) not slothful; in spirit, fer-   
 household, must not allow himself to forget vent (this expression is used of Apollos   
 lis responsibility, take his duty indo- in Acts xviii. 25. The Holy Spirit lights   
 Jeutly and easily, but must rule with ear- this fire within: see Luke xii. Matt.   
 nestness, making it a serious matter of iii, 12). serving the Lord] There   
 continnal diligence. he that sheweth is a remarkable variety in reading here.   
 mercy] ‘This is the very best rendering: Some of our ancient MSS. here have   
 and I cannot conceive that any officer of kairo, “time,” instead of kurio, “ Lord,”   
 the Church is intended, but every private “serving the time,” or, “the opportu-   
 Christian who exercises compassion. It is nity.” But the weight of external autho-   
 in exhibiting compassion, which is often rity is strongly in favour of the ordi-   
 the compulsory work of one obeying his nary reading. The balance of internal   
 conscience rather than the spontaneous probability, though not easy at once to   
 effusion of love, that cheerfulness is so settle, is 1 persuaded on the same side.   
 peculiarly reqnired, and so frequently The main objection to the words, “   
 wanting. And yet in such an act it is the Lord,” has ever been, that thus the   
 even of more consequence towards the Apostle would be inserting here, among   
 effect, — the compassionated, than particular precepts, one of the general   
 the act itself. “4 word is better than a and comprehensive character. But this   
 gifts? Ecclus. xviii. will be removed, if we remember, of what   
 9—21.] Evhortations to various Chris- he is speaking: and if I mistake not, the   
 tian principles and habits, . other reading has been defended partly   
 Abhor that which is evil} This very owing to forgetfulness of this. The pre-   
 general exhortation is probably, as Bengel sent subject is, the character of our zeal   
 says, an explanation of “without dissimu- for God. In it we are not to be slothful,   
 lation,”—our love should arise from a but fervent in spirit,—and that, as ser-   
 genuine cleaving to that which is good, and vants of God. A very similar remi ence   
 aversion trom evil: not from any by-ends. of this relation to God occurs Col. iii,   
 10.] The word rendered affectionate 24. The command, to be servants of the