9—19. ROMANS. 113   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
 joicing ; in tribulation, patient ; °   
 tribulation ; continuing in- prayer, persevering. 1M b Luke   
 stant tn prayer; 3 dis- cating to the necessities 13 of the saints ; rae x. 8,   
 tributing to the necessity © given to hospitality.   
 of saints; given to hos- which persecute you : bless, Bless curse « ine   
 pitality. \4 which 15 € Rejoice with them that do   
 persecute you: bless, and rejoice ; weep with them that weep:   
 curse not. ™ Rejoice with not. of the same mind one to-   
 them that do rejoice, and ward another ; 1 ede   
 weep with them that weep. Eos ol,   
 16 Be of the same mind one 12. 4 i,   
 toward another. Mind not inot minding high “   
 high things, but condescend   
 to men of low estate. Be of ies estate. \* Be not wi ise in your oy   
 not wise in your own con- own conceits. 17! Recompense to no iF   
 ceits, 17 Recompense to no man evil for evil.   
 man evil for evil. Provide honourable in the sight of all men. et   
 things honest in the sight 18 If it be possible, as much as de~   
 of all men. '8 If it be pendeth on you, "be at peace with \*» 2%   
 possible, as much as lieth 16. 1   
 in you, live peaceably with 8,   
 all men, 19 Dearly be- all men. 19° Avenge not yourselves, + Gr exxxi.1,   
 loved, avenge not your- iii. & xxvi.12. v.21. ne xi. unto the   
 things be lowl, m ch. xiv. 2 Cor, Buy parte 4 (LXX). Prov. xx, Matt. ch,   
 1 Thess. A Bee. 9, o Lev. 18. Prov. 30 ver. 1   
 xiv. 19.” xii,   
 time, or opportunity, would surely come in. the rendering of the A.V. The other   
 very inopportunely in the midst of exhor- however is perfectly legitimate, and ap-   
 tations to the zealous service of God. As pears to suit better the former part of   
 to its applicability all to Christians, De the sentence. But the Apostle’s anti-   
 Wette well remarks, “The Christian may theses do, not require such minute cor-   
 and should certainly employ (Eph. v. 16) respondence as this. The sense then must   
 time and opportunity, but not serve it.” decide. The insertion of the seemingly   
 13. given to hospitality] This is incongruous “ Be not wise in your own   
 but a feeble rendering of the original, conceits” is sufficiently for by   
 which is, pursuing, making earnestly a reference to ch. xi. 25, where he had   
 point of, hospitality ; and on which Chry- stated this frame of mind as one to be   
 sostom remarks, “He does not say, prac- avoided by those whose very place in God’s   
 tising, but pursuing, teaching us not to church was owing to His free merey. Being   
 wait for those that are in need, but rather uplifted one against another would be a   
 to run after them and track them out.” sign of this fault being present and opera-   
 14,] «The Sermon on the Mount tive. 17.] The Apostle now proceeds   
 must have been particularly well known ; to exhort respecting conduct to those with-   
 for among 9; v. few references in the N. 2, out. Provide things honoura’   
 Epistles 5, the vy. 3,10). of 1 Pet, there from the Septuagint version of Prov. iii.   
 14; iv. 14? Tholuck. e.g. 1 Cor. Having 4, which has “provide things honourable   
 the same spirit towards one another, i.e. before the Lord and men.” The A.V. there   
 actuated by a common and well-understood. gives a totally different   
 feeling of mutual allowance and kindness, 18.] The condition attached to this com:   
 condescending to men of low estate] mand is objective only—not ‘if you can,’   
 It is a question, whether this is the ren- but if it be possible—if others will allow   
 dering, or whether it should not be ‘in- #t. And this is further defined by as   
 clining unto the things that be lowly.” much as dependeth on rou; all your   
 T have discussed the two in the note in part is to be peace: whether you actually   
 Greek Test., and found reason to uphold live peaceably or not, will rT then   
 solely on how others behave towards you.   
 19.] So Matt. v. 39, 40.   
 dearly beloved] “The more difficult this