4 “ROMANS. XII. 20, 21.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 dearly beloved, but give place unto selves, but give place   
 P Devt xxii, wrath : for it is written, Vengeance unto wrath : for it is   
 ten, Vengeance is mine; I   
 is mine; I will repay, saith the! witt repay, saith the Lord.   
 Lord. 20 Nay rather, Vif thine enemy | °° Therefore if enemy   
 hunger, feed him; if he thirst, give hunger, feed him; if he   
 him drink: for by so doing thou thirst, give him drink : for   
 shalt heap coals of fire on his head. in so doing thou shalt heap   
 21 Be not overcome by evil, coals of fire on his head.   
 overcome evil with good. 21 Be not overcome of evil,   
 XIIT. 1} Let every soul + submit but overcome evil with good.   
 himself to the authorities that MC lower bud of every soul   
 bProv.viit1s, him: for ?there is no autho- be subject unto the higher   
 powers. For there is no   
 the   
   
 21, & $2, John 11.   
   
 duty, the more affectionately does the case of a profane person, the receiving of   
 Apostle address his readers, with word.” benefits from an enemy? This may be   
 Tholuck. give place] allow space, meant; but is not probable, not sufficing   
 i.e. ‘interpose delay,’ to Wemnust for the majesty of the subject. Merely to   
 not understand wrath to mean your an- make an enemy ashamed of himself, can   
 ger,’ nor (though it comes to that) ‘ God's hardly be upheld as a motive for action.   
 anger,’ but ‘anger,’ generally ;— ‘give I understand the words, ‘ For in thus   
 wrath room: ‘proceed not to execute you will be taking the most effectual ven-   
 it hastily, but leave it for its legitimate geance :? as effectual if you heaped coals   
 time, when He whose it is to avenge, will of fire his head. 21.) If you suf-   
 execute it: make not the wrath your own, fered yourselves to be provoked to revenge,   
 but leave it for God.’ So in the main, you would be yielding to the enemy,—   
 but mostly understanding the wrath to be overeome by that which is evil: do not.   
 exclusively that of God, Chrysostom, Au- thus,—but in this, and in all over-   
 gustine, Theodoret, and the great body of come the evil (in others) your good.   
 Commentators.—-Some Fathers interpret Crap. XI. 1—7.] The duty of cheerful   
 it, ‘yield to the anger (of your adver- obedience to the authoritiessof the state,   
 sary);’ but this meaning for the words It has been well observed that some special   
 is hardly borne out.—The citation varies reason must have given occasion to these   
 from the Septuagint, which has, “in the exhortations. We can hardly attribute it   
 day of vengeance I will repay,’ and is to the seditious of the Jews at Rome,   
 nearer the Hebrew, “mine is revenge and as their influence in the Christian Church   
 requital.” It is very remarkable, that in there would not be great; indeed, from   
 Heb. x. 30 the citation is made in the Acts xxviii. the two seem to have been   
 same words. 20.] Nay rather, if is remarkably distinct. But disobedience to   
 the reading of our three oldest MSS.; the the civil authorities may have arisen from   
 therefore (A. V.) is variously read and mistaken views among the Christians them-   
 placed by the later ones.— What is meant selves as the nature of Christ’s kingdom,   
 éy thou shalt heap coals of fre? The ex- and its relation to cxisting powers of this   
 pression “coals of fire” occurs more than world. And such mistakes would natu-   
 once in Ps. xviii.,of divine jud, rally be rifest where the fountain of.   
 ments. Can those be meant here? Cle: earthly power was situated: and there also   
 not, in their literal For however Lest and most effectually met by these   
 true it may be, that ingratitude will to precepts coming from apostolic authority.   
 the enemy’s list of crimes, and so subject The way for them is prepared by verses 17   
 him more to God’s punitive judgment, it is ff. the foregoing chapter. 1 Pet. 11.13 ff   
 impossible that to bring this about should is\_parallel: compare notes there.   
 be set as a precept, or a desirable thing 1.] submit himself, i.e. ‘be subject of   
 among Christians. Again, can the expres- own free will and accord.’—For there is   
 sion be meant of the glow and burn of no authority (in heaven or earth—no   
 shame which would accompany, even in the power at all) except from God: those