7—ll. 1 PETER. S21   
 AUTHORIZED VERSION REVISED,   
 9? Using hospitality one to another P Rom. xis   
 AUTHORIZED VEI ION,   
 Use hospitality one to   
 another without grudging. | 4 without murmuring. 10" Each man 4   
 10 4s every man hath re- he received a gift of grace, rim   
 minister the gift, even to even as it one to another, \* as   
 ards of ‘the manifold grace   
 another, as good man speak, | of 0) c+. 114 If any speaketh, [¢ speak-   
 of the manifold grace of S004 ste oracles of God; \*if any   
 |ministercth, [+ ministering] as of! th   
 a   
 Of God; if any man mi-   
 nister, ability which it as) the ability which God bestoweth : «fr;   
 EN   
   
   
 except that there it is “all sins.” As Rom. xii. 13) without murmuring (sce   
 to the meaning, the words here are used Phil. fi, 14, and note. The opposite to   
 in a different reference from that in St. ‘murmuring in hospitality is simple open-   
 James, where see note. Tere it is the heartedness, Rom. xii. 8: the consequence   
 hiding of offences [both from one another of it, “hidden evil speaking, hateful re-   
 and in God’s sight: see below] by mutual proaching with past favours,” as Gerhard   
 forbearance and forgiveness, which is says here). 10.] And this is to be   
 meant. This has been recently denied by so, not merely in the interchange of this   
 De Wette aud Huther, the former under- world’s good offices, but also in the com-   
 standing the sius rather as those of munication of the gifts of the Spirit,   
 the Christian body, which mutual love which are the common endowment of the   
 keeps back from being committed, and whole body, individual Christians being   
 the latter not excluding the other meaning. only the stewards of them. Each man   
 They would understand the words, that even as (in whatever quality and quan-   
 love causes God to overlook a multitude tity: but the subsequent injunctions seem   
 of sins. This they do partly on account more to regard the quality than the quan-   
 of the word sins, which they maintain can- tity. It is otherwise in Eph. iv. 7; Rom.   
 not well be applied to the mutual offences 3. The as has no reference to the   
 of common life [sce however Matt. xviii. manner of reception) he received a gift   
 15], and partly on account of “because,” of grace (see Rom. xii. 6 ff.; 1 Cor.   
 which scems to indicate some stimulus by 4, 283; meaning, any one of the gifts   
 which Christian love is recommended. And Known by that name), to each other   
 doubtless there is something in this latter inistering it (to the need of others ; his   
 consideration, especially we remember store out of which he ministers being that   
 that the nearness of the divine judg- gift tins bestowed upon him), as (being :   
 ment is a pressing motive throughout or, as becometh: see ch. i. 14) good   
 these exhortations. I do not see why we stewards (there is most likely a reference   
 should not take the saying in its widest to our Lord’s paruble of the talents) of   
 reference, understanding it primarily per- the various (or manifold: sce this illus-   
 haps of forgiveness, but then also of that trated, 1 Cor. xii. 45 Matt. xxv. 155   
 prevention of sin by kindliness of word Luke xix. 13) grace ef God. 11.   
 and deed, and also that intercession for And this both in speaking and acting.   
 in prayer, which are the constant fruits If any one speaketh (as a prophet or   
 of fervent love. It is a truth from which teacher, sce 1 Cor. xii, 8, 10, where the   
 we need not shrink, that every sin which several branches of this gift are laid ont),   
 love hides from mau’s sight, is hidden in speaking (as in the former construction)   
 God’s sight also. There is but one cffi- as oracles (uot “the oracles;” the mean-   
 cient cause of the hiding of sin: but ing is not, speaking in accord with Scrip-   
 mutual love applies that cause: draws the ture, but, speaking what he does speak,   
 universal cover over the particular sin. as God's sayings, not his own: as 0   
 ‘This meaning, as long as it is perverted steward) of God: if any one ministereth   
 into the thought that love towards others (in Rom, xii, 8; 1 Cor. xii, 28, we have   
 covers a mau’s own sin by his merits, the several parts of this ministry laid   
 need not and should net be excluded): out), [ministering] as (sce above) out of   
 —hospitable towards one another (sco (as his store and” power e ministration)   
 Vou. IL. 3