even the deep things of God,” Origen), **and  
through him** (in their subsistence and dis-  
posal), **and unto Him** (for His purposes and  
to His glory), **are all things** (not only, though  
chiefly, *men*,—but the whole creation).  
And, if this be rightly understood,—not of  
a *formal allusion* to the Three Persons in  
the Holy Trinty, but of an *implicit reference*   
to the *three attributes of Jehovah*  
respectively manifested to us by the Three  
coequal and coeternal Persons,—there can  
hardly be a doubt of its correctness.—  
Only those who are dogmatically prejudiced   
can miss seeing that, though St. Paul  
has never *definitively expressed* the doctrine  
of the Holy Trinity a definite formula, yet  
hie was conscious of it as a living reality

**XII. 1–XV. 13.**] PRACTICAL EXHORTATIONS  
FOUNDED ON THE DOCTRINES  
BEFORE STATED. And first, ch. xii. *general   
exhortations to a Christian life.*

**1.**] **therefore** may apply to the whole doctrinal   
portion of the Epistle which has  
preceded, which, see Eph. iv. 1; 1 Thess.  
iv. 1, seems the most natural connexion,—  
or to ch. 3 xi. 35, 36,—or to the whole  
close of ch. xi. Theodorest remarks: “What  
the eye is in are body, that faith is to the  
soul, and the knowledge of divine things.  
Yet it has need of practical virtue, as the  
eye has need of hands and feet and the  
other parts of the body. And therefore  
the divine Apostle to his doctrinal argument   
subjoins ethical instruction also.”

**by**] This particle introduces an  
idea, the consideration of which is to give  
force to the exhortation.

**the mercies  
of God**] viz. those detailed and proved  
throughout the former part of the Epistle.  
“By these very facts, he says, I beseech  
you, by which ye were saved: as if any  
one wishing to make an impression on one  
who had received great benefits, were to  
bring his Benefactor himself to supplicate  
him. Chrysostom.

**to present**] ‘The  
verb used is the regular word for *bringing  
to offer in sacrifice.*

**your bodies**]  
Most Commentators say, merely for “*yourselves,*”—to   
suit the metaphor of a *sacrifice,*  
which consisted of a body: some,  
because the body is the *organ of practical  
activity*, which practical activity is to be  
dedicated to God: better still, as an indication   
that the sanctification of Christian  
life is to extend to that part of man’s  
nature which is most completely under the  
bondage of sin.

**a living sacrifice**]  
Chrysostom strikingly says, “How can  
the “body become a *sacrifice*? let the eye  
look upon nothing evil, and it has become  
a sacrifice: let the tongue speak nothing  
shameful, and it has become an offering:  
let the hand do nothing unlawful, and it  
has become a burnt-offering. Nay, this is  
not sufficient, but we need the active practice   
of good,—the hand must do alms, the  
mouth must bless them that curse, the ear  
must give attention without ceasing to  
divine lessons. For a sacrifice hath nothing   
impure, a sacrifice is the firstfruit  
of other things. And let us therefore  
with our hands, and our feet, and our  
mouth, and all our other members, render  
firstfruits unto God.”

**living**] In  
opposition to the *Levitical* sacrifices, which  
were *slain animals*. Our great sacrifice,  
the Lord Jesus, having been slain for us,  
and by the shedding of His Blood perfect  
remission having been obtained *by the  
mercies of God*, we are now enabled to be  
offered to God no longer by the shedding  
of blood, but as *living sacrifices.*

**your rational service**] **rational** is opposed  
to *carnal* or *fleshly*, see Heb. vii. 16,  
So Chrysostom, “having in it nothing  
corporeal, nothing gross, nothing subject  
to sense.” Theodoret and others take it  
as ‘*having reason,*’ opposed to sacrifices of  
animals which have no reason: Basil and  
Calvin, as opposed to superstitious. But  
the former meaning is far the best, and  
answers to the “*spiritual sacrifices*” of  
1 Pet. ii. 5.

**2.**] this world, here,  
the *whole world of the ungodly*, as contrasted