with the spiritual kingdom of  
Christ.—The *renewing of your mind* is  
not the instrument by which, but the  
*manner in which* the metamorphosis takes  
place: that wherein it consists.

**that ye may discern**, viz. in this process  
and the active Christian life accompanying  
it: not ‘*that ye may be able to prove,*’  
‘acquire the faculty of proving,’ as some  
Commentators: the Apostle is not speaking   
of acquiring wisdom here, but of practical   
proof by experience.

**good and  
wellpleasing, and perfect** are not epithets  
of *the will of God*, as in A. V., for in that,  
case they would be superfluous, and in  
part inapplicable (seeing that that which  
is perfect does not require further specification):   
but abstract neuters, see verse 9,  
**that ye may prove what is the will of God**(viz. that which is) **good and wellpleasing**  
(to Him) **and perfect.**

**3–21.**] *Particular exhortations grounded   
on and expanding the foregoing general   
ones.* This is expressed by the **for**,  
which *resumes*, and binds to what has preceded.   
And first, *an exhortation to humility   
in respect of spiritual gifts*, vv. 3–8.

3.] **I say**, a mild expression for ‘I  
command ;’ enforced *as* a command by the  
following words, **through the grace given  
to me**, i.e. ‘by means of my apostolic office,’  
of the grace conferred on me to guide and  
exhort the church:’ reff.

**to every  
man that is among you**,—a strong bringing   
out of the *individual* application of  
the precept. “He says it not to this  
person or that person only, but to ruler  
and ruled, to bond and free, to simple and  
wise, to woman and man.” Chrysostom.

**not to be highminded, &c.**] There  
is a play on the words here in the original,  
which can only be clumsily conveyed in  
another language : ‘not to be high-minded,  
above that which he ought to be minded,  
but to be so minded, as to be sober-minded.’  
**His measure of faith** is his *receptivity* of  
graces of the Spirit, itself no inherent  
congruity, but the gift and apportionment  
of God. It is in fact the *subjective designation   
of the grace which is given us,*  
verse 6. But we must not say, with Ewbank,   
that “faith, in this passage, means  
*those gifts or graces which the Christian  
can only receive through faith:*” this is to  
confound the receptive faculty with the  
thing received by it, and to pass by the  
great lesson of our verse, that *this faculty*  
is nothing to be proud of, but God’s gift.

**4.**] **For,** elucidating the fact, that  
God apportions variously to various persons:   
because the Christian community  
is like a *body* with many members having  
various duties. See the same idea further  
worked out, 1 Cor. xii. 12 ff.

**5. severally**] i.e, **as regards individuals.**

**members one of another** is equivalent,  
to *fellow-members with one another*,—members   
of the body of which we one with