own case, Gal. i. 10.

**3. Christ pleased  
not himself**] for, “He might have escaped  
reproach, He might have avoided suffering  
what He did, if He had consulted His own  
pleasure: howbeit He willed not thus, but  
looking at our good, He overlooked His  
own pleasure,” Chrysostom. The words in  
the Messianic Psalm are addressed to *the  
Father,* not to those *for whom* Christ suffered:   
but they prove all that is here required,   
that He did not please *Himself;*  
His sufferings were undertaken on account  
of the Father’s good purpose—mere work  
which *He gave Him to do.*

**4.**] The  
Apostle both justifies the above citation,  
and prepares the way for the subject to be  
next introduced, viz. the *duty of unanimity,*  
grounded on the testimony of these Scriptures   
to Christ. The expression, **whatsoever   
things were written aforetime,** applies   
to the *whole ancient Scriptures,* not  
to the prophetic parts only.

**our**, viz. of  
*us Christians*.

**patience**, as well as **comfort**,   
is to be joined with **of the scriptures,**  
—otherwise it stands unconnected with the  
subject of the sentence. The genitives  
then mean, **the patience and the comfort  
arising from the scriptures,** produced by  
their study.

**5, 6.**] *Further introduction   
of the subject, by a prayer that  
God, who has given the Scriptures for*  
*these ends, might grant them unanimity,  
that they might with one accord shew forth  
His glory.*—In the title given to God, the  
*patience* and *comfort* just mentioned are  
taken up again: q.d. “The God who alone  
can give this patience and comfort.”

**according to** (the spirit and precepts of)  
**Christ Jesus.**

**6.**] We may also  
render this expression, here and elsewhere,  
‘*God, and the Father of our Lord Jesus  
Christ.*’ But the ordinary rendering, **the  
God and Father**.... is preferable on account   
of its simplicity.

**7.**] **Wherefore** (on which account, viz. that. the wish  
of the last verse may be accomplished) **receive   
ye** (see ch. xiv. 1) **one another, as  
Christ also received you,—to the glory of  
God** (i.e. **with a view to God’s glory**).  
That this is the meaning, “that the Gentiles   
*glorify God* for His mercy,” appears  
by ver. 9. The Apostle does not expressly  
name *Jewish and Gentile converts* as those  
to whom he addresses this exhortation, but  
it is evident from the next verse that it is so.

**8.**] **For** (reason for the above exhortation)   
**I say that Christ hath been made**(lias come as: the effects still enduring) **a  
minister** (He came *to minister*, Matt. xx.  
28) **of the circumcision** (an expression nowhere   
else found, and doubtless here used  
by Paul to humble the pride of the *strong*,