XII. 1,2. ROMANS. 109   
   
 AUTHORIZED VERSION. AUTILORIZED VERSION REVISED.   
   
 things : to whom be glory him, and unto him, are all things:   
 Sor ever, Amen. 4to him be glory for ever. Amen, 46:   
 AUT. “I beseech you XII. 11 \*beseeeh you therefore, ji   
 therefore, brethren, by the brethren, by the mercies of God, to a2¢v.x1.   
 mercies of God, that ye » present your bodies a ° living sacri- >   
 present your bodies a living fice, holy, wellpleasing unto God, 13, 14.   
 sacrifice, holy, acceptable which is your rational service; ® and 1 Pet 13, 10,   
 unto God, which is your 4not to be conformed to this world, @1¥s 1 Cor.vi.   
 reasonable service. ? And 13, 20.   
 be not conformed to this c Heb. 20,   
 world: but be ye trans- 5.   
   
 even the deep things of God,” Origen), and Most Commentators say, merely for “   
 through him (in their subsistence and dis- selves,”’—to suit the metaphor of a saeri-   
 posal), and unto Him (for His purposes and fice, which cousisted of a body: some,   
 to His glory),areall things (not though becanse the body is the organ of practical   
 chiefly, mex,—but the whole creation). activity, which practical activity is to be   
 And, if this be rightly understood,—not of dedicated to God: better still, an indi-   
 a formal allusion to the Three Persons in cation that the sanctification of Christian   
 the Holy Trimty, but of an implicit re- life is to extend to that part of man’s   
 ference to the three attributes of Jehovah nature which is most completely under the   
 respectively manifested to us by the Three bondage of sin. a living sacrifice]   
 coequal and coeternal Persons,—there can Chrysostom strikingly says, “How can   
 hardly be a doubt of its correctness.— the “body become 2 sacrifice ? let the eye   
 Only those who are dogmatically pre- look upon nothing evil, and it has become   
 judiced can miss seeing that, St. Paul a sacrifice: let the tongue speak nothing   
 hias never definitively the doctrine shameful, and it has become an offering :   
 of the Holy Trinity a definite formula, let the hand do nothing unlawful, and it   
 hie was conscious of it a living reality has become a burnt-offering. Nay, this is   
 XII. 1—XV. 18.] Practican Ex1oR- not sufficient, but we need the active prac-   
 TATIONS FOUNDED ON THE DOCTRINES tice of good,—the hand must do alms, the   
 BEFORE STATED. And first, ch. gene- mouth must bless them that curse, the ear   
 ral exhortations to a Christian life. must give attention without ceasing to   
 1.] therefore may apply to the whole doc- divine lessons. For a sacrifice hath no-   
 trinal portion of the Epistle which has thing impure, a sacrifice is the firstfrnit   
 preceded, which, see Eph. iv. 1; 1 Thess. of other things. And let us therefore   
 iv. 1, seems the most natural connexion,— with our hands, and our feet, and our   
 or to ch. 3 35, 36,—or to the whole mouth, and all our other members, render   
 close of ch firstfruits God.” living] In   
 the eye is in body, that faith is to the opposition to the Levitical sacrifices,   
 soul, and the knowledge of divine things. were slain animals. Our great sacrifice,   
 Yet it has need of practical virtue, as the the Lord Jesus, having been slain for us,   
 eye has need of hands and feet and the and by the shedding of His Blood perfect   
 other parts of the boc And therefore remission having been obtained by the   
 the divine Apostle to his doctrinal argu: mercies of God, we are now enabled to be   
 ment subjoins ethical instruction also.” otlered to God no longer by the shedding   
 by] This particle introduces an of blood, but as living sacrifices.   
 idea, the consideration of which is to give your rational service] rational is opposed   
 force to the exhortation. the mercies to carnal or fleshly, see Heb. vii. 16,   
 of God] viz. those detailed and proved So Chrysostom, “having in it nothing   
 throughout the former part of the Epistte. corporeal, nothing gross, nothing subject   
 “By these very facts, he says, I beseech to sense.” Theodoret and others take it   
 you, by which ye were saved: as if any as ‘having reason,’ opposed to sacrifices   
 yne wishing to make an impression on one animals which have no reason: Basil and   
 who had received great benefits, were to Calvin, as opposed to superstitious. But   
 bring his Benefactor himself to supplicate the former meaning is far the best, and   
 him. Chrysostom. to present] ‘The answers to the “spiritual sacrifices” of   
 verb used is the regular word for bringing 1 Pet. ii. 5. 2.) this world, here,   
 to offer in coat b your bodies | the whole world of the ungodly, as con-