

CHAPTER 10

In this chapter the apostle prosecutes the argument at the close of the last, and,

I. Warns the Corinthians against security, by the example of the Jews, who, notwithstanding their profession and privileges, were terribly punished of God for their many sins, their history being left upon record for the admonition of Christians (v. 1-14).

II. He resumes his former argument (1 Corinthians 8), about eating things offered to idols; and shows that it was utterly inconsistent with true Christianity, that it was downright gross idolatry, to eat them as things offered to idols; it is having fellowship with devils, which cannot consist with having fellowship with God (v. 15-22).

III. He lets them yet know that though they must not eat of things sacrificed to idols as such, and out of any regard to the idol, yet they might buy such flesh in the markets, or eat it at the table of heathen acquaintances, without asking any questions; for that the heathens' abuse of them did not render the creatures of God unfit to be the food of his servants. Yet liberty of this kind must be used with a due regard to weak consciences, and no offence given by it to Jew nor Gentile, nor to the church of God (v. 23 to the end).

1 CORINTHIANS 10:1-5

ADMONITIONS AND WARNINGS

In order to dissuade the Corinthians from communion with idolaters, and security in any sinful course, he sets before them the example of the Jews, the church under the Old Testament. They enjoyed great privileges, but, having been guilty of heinous provocations, they fell under very grievous punishments. In these verses he reckons up their privileges, which, in the main, were the same with ours.

I. He prefaces this discourse with a note of regard: *“Moreover, brethren, I would not that you should be ignorant. I would not have you without the*

knowledge of this matter; it is a thing worthy both of your knowledge and attention. It is a history very instructive and monitory.” Judaism was Christianity under a veil, wrapt up in types and dark hints. The gospel was preached to them, in their legal rites and sacrifices. And the providence of God towards them, and what happened to them notwithstanding these privileges, may and ought to be warnings to us.

II. He specifies some of their privileges. He begins,

1. With their deliverance from Egypt: “*Our fathers*, that is, the ancestors of us Jews, were *under the cloud, and all passed through the sea*. They were all under the divine covering and conduct.” The cloud served for both purposes: it sometimes contracted itself into a cloudy pillar, shining on one side to show them their way, dark on the other to hide them from their pursuing enemies; and sometimes spread itself over them as a mighty sheet, to defend them from the burning sun in the sandy desert, ¹Psalm 105:39. They were miraculously conducted through the Red Sea, where the pursuing Egyptians were drowned: it was a lane to them, but a grave to these: a proper type of our redemption by Christ, who saves us by conquering and destroying his enemies and ours. They were very dear to God, and much in his favour, when he would work such miracles for their deliverance, and take them so immediately under his guidance and protection.

2. They had sacraments like ours.

(1.) *They were all baptized unto Moses in the cloud, and in the sea* (v. 2), or into Moses, that is, brought under obligation to Moses's law and covenant, as we are by baptism under the Christian law and covenant. It was to them a typical baptism.

(2.) *They did all eat of the same spiritual meat, and drink of the same spiritual drink*, that we do. The manna on which they fed was a type of Christ crucified, the bread which came down from heaven, which whoso eateth shall live forever. Their drink was a stream fetched from a rock which followed them in all their journeyings in the wilderness; and this rock was Christ, that is, in type and figure. He is the rock on which the Christian church is built; and of the streams that issue from him do all believers drink, and are refreshed. Now all the Jews did eat of this meat, and drink of this rock, called here a spiritual rock, because it typified spiritual things. These were great privileges. One would think that this

should have saved them; that all who ate of that spiritual meat, and drank of that spiritual drink, should have been holy and acceptable to God. Yet was it otherwise: *With many of them God was not well pleased; for they were overthrown in the wilderness*, v. 5. Note, Men may enjoy many and great spiritual privileges in this world, and yet come short of eternal life. Many of those *who were baptized unto Moses in the cloud and sea*, that is, had their faith of his divine commission confirmed by these miracles, were yet overthrown in the wilderness, and never saw the promised land. Let none presume upon their great privileges, or profession of the truth; these will not secure heavenly happiness, nor prevent judgments here on earth, except the *root of the matter* be in us.

1 CORINTHIANS 10:6-14

ADMONITIONS AND WARNINGS

The apostle, having recited their privileges, proceeds here to an account of their faults and punishments, their sins and plagues, which are left upon record for an example to us, a warning against the like sins, if we would escape the like punishments. We must not do as they did, lest we suffer as they suffered.

I. Several of their sins are specified as cautions to us; as,

1. We should shun inordinate desires after carnal objects: *Not lust after evil things, as they lusted*, v. 6. God fed them with manna, but they must have flesh, ~~CH10~~ Numbers 11:4. They had food for their supply, but, not content with this, they asked *meat for their lusts*, ~~PS16~~ Psalm 16:14. Carnal desires get head by indulgence, and therefore should be observed and checked in their first rise: if once they prevail, and bear sway in us, we know not whither they will carry us. This caution stands first, because carnal appetites indulged are the root and source of much sin.

2. He warns against idolatry (v. 7): *Neither be you idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play*. The sin of the golden calf is referred to, ~~EX32~~ Exodus 32:6. They first sacrificed to their idol, then feasted on the sacrifices, and then danced before it. Though only eating and drinking are mentioned here, yet the sacrifice is supposed. The apostle is speaking to the case of the

Corinthians, who were tempted to feast on the heathen sacrifices, things offered to idols, though they do not seem to have been under any temptation to offer sacrifice themselves. Even eating and drinking of the sacrifices before the idol, and as things sacrificed, was idolatry, which, by the example of the Israelites, they should be warned to avoid.

3. He cautions against fornication, a sin to which the inhabitants of Corinth were in a peculiar manner addicted. They had a temple among them dedicated to Venus (that is, to lust), with above a thousand priestesses belonging to it, all common prostitutes. How needful was a caution against fornication to those who lived in so corrupt a city, and had been used to such dissolute manners, especially when they were under temptations to idolatry too! and spiritual whoredom did in many cases lead to bodily prostitution. Most of the gods whom the heathens served were represented as patterns of lewdness; and much lewdness was committed in the very worship of many of them. Many of the Jewish writers, and many Christians after them, think that such worship was paid to Baal-Peor; and that fornication was committed with the daughters of Moab in the worship of that idol. They were enticed by these women both to spiritual and corporal whoredom; first to feast on the sacrifice, if not to do more beastly acts, in honour of the idol, and then to defile themselves with strange flesh (Numbers 25), which brought on a plague, that in one day slew twenty-three thousand, besides those who fell by the hand of public justice. Note, Whoremongers and adulterers God will judge, in whatever external relation they may stand to him, and whatever outward privileges he may bestow upon them. Let us fear the sins of Israel, if we would shun their plagues.

4. He warns us against *tempting Christ* (as some of them tempted, and were destroyed of serpents, v. 9), or provoking him to jealousy, v. 22. He was with the church in the wilderness; he was the angel of the covenant, who went before them. But he was greatly grieved and provoked by them in many ways: *They spoke against him and Moses, Wherefore have you brought us out of Egypt to die in the wilderness?* for which reason God sent fiery serpents among them (¹⁰²¹⁵Numbers 21:5, 6), by which many of them were stung mortally. And it is but just to fear that such as tempt Christ under the present dispensation will be left by him in the power of the old serpent.

5. He warns against murmuring: *Neither murmur you as some of them also murmured, and were destroyed of the destroyer* (v. 10), by a destroying angel, an executioner of divine vengeance. They quarrelled with God, and murmured against Moses his minister, when any difficulties pressed them. When they met with discouragements in the way to Canaan, they were very apt to fly in the face of their leaders, were for displacing them, and going back to Egypt under the conduct of others of their own choosing. Something like this seems to have been the case of the Corinthians; they murmured against Paul, and in him against Christ, and seem to have set up other teachers, who would indulge and soothe them in their inclinations, and particularly in a revolt to idolatry. Rather let them feast on idol sacrifices than bear the reproach, or expose themselves to the ill-will, of heathen neighbours. Such conduct was very provoking to God, and was likely to bring upon them swift destruction, as it did on the Israelites, ~~14:37~~ Numbers 14:37. Note, Murmuring against divine disposals and commands is a sin that greatly provokes, especially when it grows to such a head as to issue in apostasy, and a revolt from him and his good ways.

II. The apostle subjoins to these particular cautions a more general one (v. 11): *All these things happened to them for ensamples, and were written for our admonition.* Not only the laws and ordinances of the Jews, but the providences of God towards them, were typical. Their sins against God, and backslidings from him, were typical of the infidelity of many under the gospel. God's judgments on them were types of spiritual judgments now. Their exclusion from the earthly Canaan typified the exclusion of many under the gospel out of the heavenly Canaan, for their unbelief. Their history was written, to be a standing monitor to the church, even under the last and most perfect dispensation: *To us, on whom the end of the world is come,* the concluding period of God's gracious government over men. Note, Nothing in scripture is written in vain. God had wise and gracious purposes towards us in leaving the Jewish history upon record; and it is our wisdom and duty to receive instruction from it. Upon this hint the apostle grounds a caution (v. 12): *Let him that thinketh he standeth take heed lest he fall.* Note, The harms sustained by others should be cautious to us. He that thinks he stands should not be confident and secure, but upon his guard. Others have fallen, and so may we. And then we are most likely to fall when we are most confident of our own strength, and thereupon most apt to be secure, and off our guard. Distrust of himself, putting him at once upon vigilance and dependence on God, is the

Christian's best security against all sin. Note, He who thinks he stands is not likely to keep his footing, if he fears no fall, nor guards against it. God has not promised to keep us from falling, if we do not look to ourselves: his protection supposes our own care and caution.

III. But to this word of caution he adds a word of comfort, v. 13. Though it is displeasing to God for us to presume, it is not pleasing to him for us to despair. If the former be a great sin, the latter is far from being innocent. Though we must fear and take heed lest we fall, yet should we not be terrified and amazed; for either our trials will be proportioned to our strength, or strength will be supplied in proportion to our temptations. We live indeed in a tempting world, where we are compassed about with snares. Every place, condition, relation, employment, and enjoyment, abounds with them; yet what comfort may we fetch from such a passage! For,

1. *“No temptation,”* says the apostle, *“hath yet taken you, but such as is common to man,* what is human; that is, such as you may expect from men of such principles as heathens, and such power; or else such as is common to mankind in the present state; or else such as the spirit and resolution of mere men may bear you through.” Note, The trials of common Christians are but common trials: others have the like burdens and the like temptations; what they bear up under, and break through, we may also.

2. *God is faithful.* Though Satan be a deceiver, God is true. Men may be false, and the world may be false; but God is faithful, and our strength and security are in him. He keepeth his covenant, and will never disappoint the filial hope and trust of his children.

3. He is wise as well as faithful, and will proportion our burden to our strength. *He will not suffer us to be tempted above what we are able.* He knows what we can bear, and what we can bear up against; and he will, in his wise providence, either proportion our temptations to our strength or make us able to grapple with them. He will take care that we be not overcome, if we rely upon him, and resolve to approve ourselves faithful to him. We need not perplex ourselves with the difficulties in our way when God will take care that they shall not be too great for us to encounter, especially.

4. When he will make them to issue well. *He will make a way to escape,* either the trial itself, or at least the mischief of it. There is no valley so

dark but he can find a way through it, no affliction so grievous but he can prevent, or remove, or enable us to support it, and in the end overrule it to our advantage.

IV. And upon this argument he grounds another caution against idolatry: *Wherefore, my dearly beloved, flee from idolatry.* Observe,

- 1.** How he addresses them: *My dearly beloved.* It is out of tender affection to them that he presses this advice upon them.
- 2.** The matter of his advice: “*Flee idolatry; shun it, and all approaches towards it.*” Idolatry is the most heinous injury and affront to the true God; it is transferring his worship and honour to a rival.
- 3.** The ground of this advice: “Seeing you have such encouragement to trust God, and to be faithful, do you approve yourselves men, be not shaken by any discouragements your heathen enemies may lay before you. God will succour and assist, help you in your trials, and help you out of them; and therefore be not guilty of any idolatrous compliances.” Note, We have all the encouragement in the world to flee sin and prove faithful to God. We cannot fall by a temptation if we cleave fast to him.

~~415~~ 1 CORINTHIANS 10:15-22

AGAINST COUNTENANCING IDOLATRY

In this passage the apostle urges the general caution against idolatry, in the particular case of eating the heathen sacrifices as such, and out of any religious respect to the idol to whom they were sacrificed.

I. He prefaces his argument with an appeal to their own reason and judgment: “*I speak to wise men, judge you what I say,* v. 15. You are great pretenders to wisdom, to close reasoning and argument; I can leave it with your own reason and conscience whether I do not argue justly.” Note, It is no dishonour to an inspired teacher, nor disadvantage to his argument, to appeal for the truth of it to the reason and consciences of his hearers. It comes upon them with the greater force when it comes with this conviction. Paul, an inspired apostle, would yet, in some cases, leave it with the Corinthians to judge whether what he taught was not conformable to their own light and sense.

II. He lays down his argument from the Lord's supper: *The cup which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?* Is not this sacred rite an instrument of communion with God? Do we not therein profess to be in friendship, and to have fellowship, with him? Is it not a token whereby we professedly hold communion with Christ, whose body was broken, and blood shed, to procure remission of our sins, and the favour of God? And can we be in alliance with Christ, or friendship with God, without being devoted to him? In short, the Lord's supper is a feast on the sacrificed body and blood of our Lord, *epulum ex oblatis*. And to eat of the feast is to partake of the sacrifice, and so to be his guests to whom the sacrifice was offered, and this in token of friendship with him. Thus to partake of the Lord's table is to profess ourselves his guests and covenant people. This is the very purpose and intention of this symbolical eating and drinking; it is holding communion with God, and partaking of those privileges, and professing ourselves under those obligations, which result from the death and sacrifice of Christ; and this in conjunction with all true Christians, with whom we have communion also in this ordinance. *Because the bread is one, we, being many, are one body, for we are made partakers of one bread*, or loaf (v. 17), which I think is thus more truly rendered: "By partaking of one broken loaf, the emblem of our Saviour's broken body, who is the only true bread that came down from heaven, we coalesce into one body, become members of him and one another." Those who truly partake by faith have this communion with Christ, and one another; and those who eat the outward elements make profession of having this communion, of belonging to God and the blessed fraternity of his people and worshippers. This is the true meaning of this holy rite.

III. He confirms this from the Jewish worship and customs: *Behold Israel after the flesh: are not those who eat of the sacrifices partakers of the altar*, that is, of the sacrifice offered upon it? Those who were admitted to eat of the offerings were reckoned to partake of the sacrifice itself, as made for them, and to be sanctified thereby; and therefore surely to worship God, and be in alliance or covenant with him, even the God of Israel, to whom the sacrifice was made: this was a symbol or token of holding communion with him.

IV. He applies this to the argument against feasting with idolaters on their sacrifices, and to prove those that do so idolaters. This he does,

1. By following the principle on which they would argue it to be lawful, namely, that an idol was nothing. Many of them were nothing at all, none of them had any divinity in them. What was sacrificed to idols was nothing, no way changed from what it was before, but was every whit as fit for food, considered in itself. They indeed seem to argue that, because an idol was nothing, what was offered was no sacrifice, but common and ordinary food, of which they might therefore eat with as little scruple. Now the apostle allows that the food was not changed as to its nature, was as fit to be eaten as common food, where it was set before any who knew not of its having been offered to an idol. But,

2. He proves that the eating of it as a part of a heathen sacrifice was,

(1.) A partaking with them in their idolatry. *It was having fellowship with devils*, because what the Gentiles sacrificed they sacrificed to devils; and to feast with them upon these sacrifices was to partake in the sacrifice, and therefore to worship the god to whom it was made, and have fellowship or communion with him just as he who eats the Lord's supper is supposed to partake in the Christian sacrifice; or as those who ate the Jewish sacrifices partook of what was offered on their altar. But heathens sacrificed to devils: "Therefore do not feast on their sacrifices. Doing it is a token of your having fellowship with the demons to whom they are offered. I would not have you be in communion with devils."

(2.) It was a virtual renouncing of Christianity: *You cannot drink the cup of the Lord, and the cup of devils: you cannot be partakers of the Lord's table, and the table of devils*, v. 21. To partake of this Christian feast was to have communion with Christ: to partake of the feasts made in honour of the heathen idols, and made of things sacrificed to them, was to have communion with devils. Now this was to compound contraries; it was by no means consistent. Communion with Christ, and communion with devils, could never be had at once. One must be renounced, if the other was maintained. He who held communion with Christ must renounce that with devils; he who held communion with devils must by that very deed renounce communion with Christ. And what a manifest self-contradiction must that man's conduct be that would partake of the Lord's table, and yet partake of the table of demons! God and mammon can never be served together, nor fellowship be at once had with Christ and Satan. Those who communicate with devils must virtually renounce Christ. This may also intimate that such as indulge themselves in gluttony or drunkenness, and

by so doing make their own table the table of devils, or keep up fellowship with Satan by a course of known and wilful wickedness, cannot partake truly of the cup and table of the Lord. They may use the sign, but do not the thing signified thereby. For a man can never be at once in communication with Christ and his church and yet in fellowship with Satan. Note, How much reason have we to look to it that every sin and idol be renounced by us, when we eat and drink at the Lord's table.

V. He warns them, upon the whole, against such idolatry, by signifying to them that God is a jealous God (v. 22): *Do we provoke the Lord to jealousy? Are we stronger than he?* It is very probable that many among the Corinthians made light of being at these heathen feasts, and thought there was no harm in it. But the apostle bids them beware. The reason with which the second commandment is enforced is, *I am a jealous God.* God cannot endure a rival in matter of worship; nor give his glory, nor suffer it to be given, to another. Those who have fellowship with other gods provoke him to jealousy, ^{<5216>}Deuteronomy 32:16. And, before this be done, persons should consider whether they are stronger than he. It is a dangerous thing to provoke God's anger, unless we could withstand his power. But *who can stand before him when he is angry?* Nah. 1:6. This should be considered by all who continue in the love and liking of sin, and in league with it, while yet they profess to keep up communion with Christ. Is not this the way to provoke his jealousy and indignation? Note, Attention to the greatness of God's power should restrain us from provoking his jealousy, from doing any thing to displease him. Shall we rouse almighty wrath? And how shall we withstand it? Are we a match for God? Can we resist his power, or control it? And, if not, shall we arm it against us, by provoking him to jealousy? No, let us fear his power, and let this restrain us from all provocation.

<5213> 1 CORINTHIANS 10:23-33

CHRISTIAN LIBERTY

In this passage the apostle shows in what instances, notwithstanding, Christians might lawfully eat what had been sacrificed to idols. They must not eat it out of religious respect to the idol, nor go into his temple, and hold a feast there, upon what they knew was an idol-sacrifice; nor perhaps

out of the temple, if they knew it was a feast held upon a sacrifice, but there were cases wherein they might without sin eat what had been offered. Some such the apostle here enumerates. — But,

I. He gives a caution against abusing our liberty in lawful things. That may be lawful which is not expedient, which will not edify. A Christian must not barely consider what is lawful, but what is expedient, and for the use of edification. A private Christian should do so even in his private conduct. *He must not seek his own only, but his neighbour's wealth.* He must be concerned not to hurt his neighbour, nay, he must be concerned to promote his welfare; and must consider how to act so that he may help others, and not hinder them in their holiness, comfort, or salvation. Those who allow themselves in every thing not plainly sinful in itself will often run into what is evil by accident, and do much mischief to others. Every thing lawful in itself to be done is not therefore lawfully done. Circumstances may make that a sin which in itself is none. These must be weighed, and the expediency of an action, and its tendency to edification, must be considered before it be done. Note, The welfare of others, as well as our own convenience, must be consulted in many things we do, if we would do them well.

II. He tells them that what was *sold in the shambles they might eat without asking questions.* The priest's share of heathen sacrifices was thus frequently offered for sale, after it had been offered in the temple. Now the apostle tells them they need not be so scrupulous as to ask the butcher in the market whether the meat he sold had been offered to an idol? It was there sold as common food, and as such might be bought and used; *for the earth is the Lord's, and the fulness thereof* (v. 26), and the fruit and products of the earth were designed by him, the great proprietor, for the use and subsistence of mankind, and more especially of his own children and servants. *Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer,* ⁵⁰⁰⁶1 Timothy 4:4, 5. *To the pure all things are pure,* ⁵⁰¹⁵Titus 1:15. Note, Though it is sinful to use any food in an idolatrous manner, it is no sin, after such abuse, to apply it, in a holy manner, to its common use.

III. He adds that if they were invited by any heathen acquaintances to a feast, *they might go, and eat what was set before them, without asking questions* (v. 27), *nay, though they knew things sacrificed to idols were*

served up at such entertainments, as well as sold in the shambles. Note, The apostle does not prohibit their going to a feast upon the invitation of those that believed not. There is a civility owing even to infidels and heathens. Christianity does by no means bind us up from the common offices of humanity, nor allow us an uncourteous behaviour to any of our own kind, however they may differ from us in religious sentiments or practices. And when Christians were invited to feast with infidels they were not to ask needless questions about the food set before them, but eat without scruple. Needless enquiries might perplex their minds and consciences, for which reason they were to be avoided. Any thing fit to be eaten, that was set before them at a common entertainment, they might lawfully eat. And why then should they scrupulously enquire whether what was set before them had been sacrificed? It is to be understood of civil feasting, not religious; for the latter among the heathens was feasting upon their sacrifices, which he had condemned before as a participation in their idolatrous worship. At a common feast they might expect common food; and they needed not to move scruples in their own minds whether what was set before them was otherwise or no. Note, Though Christians should be very careful to know and understand their duty, yet they should not, by needless enquiries, perplex themselves.

IV. Yet, even at such an entertainment, he adds, if any should say it was a thing that had been offered to idols, they should refrain: *Eat not, for his sake that showed it, and for conscience' sake.* Whether it were the master of the feast or any of the guests, whether it were spoken in the hearing of all or whispered in the ear, they should refrain for his sake who suggested this to them, whether he were an infidel or an infirm Christian; and for conscience' sake, out of regard to conscience, that they might show a regard to it in themselves, and keep up a regard to it in others. This he backs with the same reason as the former: *For the earth is the Lord's.* There is food enough provided by our common Lord, of which we may eat without scruple. The same doctrine may be variously improved, as here: "The earth is the Lord's, therefore you may eat any thing without scruple that is set before you as common food; and yet, because the earth is the Lord's, eat nothing that will give offence, lay a stumbling-block before others, and encourage some in idolatry, or tempt others to eat when they are not clear in their own mind that it is lawful, and so sin, and wound their own consciences." Note, Christians should be very cautious of doing

what may thus prejudice the consciences of others, and weaken their authority with them, which is by all means to be kept up.

V. He urges them to refrain where they will give offence, while yet he allows it lawful to eat what was set before them as common food, though it had been offered in sacrifice. “Another man's conscience is no measure to our conduct. What he thinks unlawful is not thereby made unlawful to me, but may be a matter of liberty still; and as long as I own God as a giver of my food, and render him thanks for it, it is very unjust to reproach me for using it.” This must be understood abstracted from the scandal given by eating in the circumstance mentioned. Though some understand it to mean, “Why should I, by using the liberty I have, give occasion to those who are scandalized to speak evil of me?” According to that advice of the apostle (⁴⁴⁶Romans 14:16), *Let not your good be evil spoken of.* Note, Christians should take care not to use their liberty to the hurt of others, nor their own reproach.

VI. The apostle takes occasion from this discourse to lay down a rule for Christians' conduct, and apply it to this particular case (v. 31, 32), namely, that in eating and drinking, and in all we do, we should aim at the glory of God, at pleasing and honouring him. This is the fundamental principle of practical godliness. The great end of all practical religion must direct us where particular and express rules are wanting. Nothing must be done against the glory of God, and the good of our neighbours, connected with it. Nay, the tendency of our behaviour to the common good, and the credit of our holy religion, should give direction to it. And therefore nothing should be done by us to offend any, *whether Jew, or Gentile, or the church*, v. 32. The Jews should not be unnecessarily grieved nor prejudiced, who have such an abhorrence of idols that they reckon every thing offered to them thereby defiled, and that it will pollute and render culpable all who partake of it; nor should heathens be countenanced in their idolatry by any behaviour of ours, which they may construe as homage or honour done to their idols; nor young converts from Gentilism take any encouragement from our conduct to retain any veneration for the heathen gods and worship, which they have renounced: nor should we do any thing that may be a means to pervert any members of the church from their Christian profession or practice. Our own humour and appetite must not determine our practice, but the honour of God and the good and edification of the church. We should not so much consult our own

pleasure and interest as the advancement of the kingdom of God among men. Note, A Christian should be a man devoted to God, and of a public spirit.

VII. He presses all upon them by his own example: *Even as I please all men* (or study to do it) *in all things* (that I lawfully can), *not seeking my own profit, but that of many, that they may be saved*, v. 33. Note, A preacher may press his advice home with boldness and authority when he can enforce it with his own example. He is most likely to promote a public spirit in others who can give evidence of it in himself. And it is highly commendable in a minister to neglect his own advantage that he may promote the salvation of his hearers. This shows that he has a spirit suitable to his function. It is a station for public usefulness, and can never be faithfully discharged by a man of a narrow spirit and selfish principles.