

a wide variety of gifts (v. 1 Cor 4:7a) on the basis of grace (v. 7b) and therefore alone is deserving of praise (v. 7c; cf. 1:4-9). Paul underscored these truths in this series of rhetorical questions.

Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (V 2, p 513). Wheaton, IL: Victor Books.

In Spirit and Truth

John 4:23

When he speaks of “worship in Spirit and truth,” Jesus may have in view the common identification of the Spirit with prophecy in ancient Judaism, as well as Old Testament passages about charismatic, prophetic worship (especially 1 Sam 10:5; 1 Chron 25:1–6). Given the general belief that the prophetic Spirit was no longer active, Jesus’ words would strike ancient ears forcefully. The future hour (4:21) is present as well as future; Jesus makes the character of the future world available to his disciples in their present lives (see comment on 3:16). For oppressed Jews and Samaritans longing for the future promise, this was also a striking statement.

Keener, C. S., & InterVarsity Press. (1993). *The IVP Bible background commentary : New Tes-*

tament (Jn 4:23). Downers Grove, Ill.: InterVarsity Press.



Worship

The True Worshipper

A true worshiper of God holds nothing back from God but obediently gives Him what He asks, trusting that He will provide. The key idea of the entire passage is summarized in the name Abraham gave to the **place**: Yahweh Yir’eh, **The Lord will provide** (or, “see”; Gen.22:14). The explanation is, **On the mountain of the Lord it will be provided** (or, “seen,” yērā’eh, v. 14; cf. v. 8). This is the basis of a truth often repeated in the Old Testament: the Lord was to be worshiped in His holy mountain by the nation. “Three times a year all the men [of Israel] are to appear [yērā’eh, be seen’] before the Sovereign Lord” to worship Him, bringing their offerings and sacrifices (Ex. 23:17; cf. Deut. 16:16). The Lord would see (rā’âh) the needs of those who came before Him, and would meet their needs. Thus in pro-

viding for them He would be “seen.”

Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-). *The Bible knowledge commentary : An exposition of the scriptures* (V 1, p 65). Wheaton, IL: Victor Books.

The Hymn to Christ

This passage has received as much discussion in recent times as any section of the epistle.⁵⁷ In this century, scholars have concluded that Colossians 1:15–20 contain a hymn to Christ.⁵⁸ As such, it reflects the worship of the early church. The themes are far from abstract, removed, theological affirmations about Jesus. They are living, vibrant, essential elements that found a significant place in regular worship. The criteria for determining the presence of hymns includes lyrical style and linguistic abnormalities. The stylistic factors are mainly reflected in the “certain rhythmical lilt” of the passage.⁵⁹ The linguistic features include unusual words, distinctive theo-

logical expressions, and any features which cause a break between the passage and its context.⁶⁰ By these criteria, this passage must be considered an early hymn.

Melick, R. R. (2001). *Vol. 32: Philippians, Colossians, Philemon* (electronic ed.). Logos Library System; The New American Commentary (p 210, p 211). Nashville: Broadman & Holman Publishers.

Humble Adoration

Luke 1:46-48

This is the first of the four divisions of the Magnificat. In it she speaks of *herself*, and her deep feelings of adoration and of holy joy, and of intense glad surprise. It is a prayer, but the highest kind of prayer, for it asks for nothing—it simply breathes adoration and thankfulness. We may imagine the angels praying thus. They have all that created beings, however exalted, can desire in the beatific vision which they perpetually enjoy; and yet they pray continually, but only after *this* manner. The joy of her spirit, notice, is based on the fact of the revelation that he, *God*, was, too, *her* Saviour; and, of course, not *hers only*: her great joy was in the thought of the salvation of the suffering, sinning world around her. Then she passes into simple wonderment that she should have been chosen as the instrument of the boundless goodness of God.

She had nothing to recommend her only her low estate. Though royally descended, she only occupied a position among the humblest Hebrew maidens, and yet, owing to God's favour, she will be deemed blessed by countless unborn generations.

The Pulpit Commentary: St. Luke Vol. 2004 (H. D. M. Spence-Jones, Ed.) (p 10). Bellingham, WA: Logos Research Systems, Inc.

Challenge to Press into the Full Implications of Their Inheritance

2 Pe 1:5

Peter urges these young believers to move on from step to step in divine grace. He tells them to bring to bear on their walk in grace all eagerness. **Add to your faith virtue.** "In your faith provide an ample supply of basic (Christian) excellence." This excellence is the quality of one who diligently practices the basic rudiments and implications of his calling. To virtue, the Christians are urged to add **knowledge**. Here is growth in awareness through study and experience. Next comes **temperance** (self-control). This is the Spirit-aided discipline of the Christian soldier. Then **patience**, the quality of a veteran's ability to see beyond current pressures in view of known resources. In patience the Christian adds **godliness** (Gr., *eusebeia*), a spirit

of reverence and deference to God in all matters. In reverence he adds **brotherly kindness** (Gr. *philadelphia*).

Pfeiffer, C. F., & Harrison, E. F. (1962). *The Wycliffe Bible commentary: New Testament* (2 Pe 1:5). Chicago: Moody Press.

Rest

Rest is not synonymous with inactivity. What God rested from was the work of Creation. He continues constantly to be active, however, in providentially sustaining all that he has created and in the work both of righteous judgment and gracious salvation. Jesus Christ, indeed, in his incarnation, life, death, rising, and glorification, is precisely God in action (2 Cor 5:19). Hence the assertion of Jesus: "My Father is working still, and I am working" (Jn 5:17, rsv). What the Christian will rest from is the struggle against the forces of evil and the afflictions by which this present life is marred. The rest into which the Christian will enter will not be a state of uneventful boredom. God himself is dynamic, not static, and so also is his rest.

Consequently, all that a Christian rests from simply sets him free to be active ceaselessly and joyfully in the service of God, the Creator and Redeemer. In perfect harmony with all God's works, and in complete

fulfillment, Christians exultantly praise and serve the triune God. Joy will be full, without possibility of improvement or deficiency (cf. Rv 4:8–11; 5:8–14; 7:9–12). Such will be the rest without end of that eternal Sabbath that has a morning but no evening: "Let us therefore strive to enter that rest" (Heb 4:11, rsv).

Elwell, W. A., & Comfort, P. W. (2001). *Tyndale Bible dictionary*. Tyndale reference library (p 1121). Wheaton, Ill.: Tyndale House Publishers.

Humbling Yourself

2 Kings 23:1-30

Josiah is commended for being responsive and humbling himself. The Heb. *kana*, suggests public humiliation, with undertones of shame and dishonor. But only if one is humbled against his will! A person who humbles himself before God as Josiah did openly confesses himself a sinner, crushed and hopeless. This is our appropriate response when we realize how we fall short of meeting God's standards, and how greatly we stand in need of forgiving grace.

Richards, L. O. (1991). *The Bible readers companion* (electronic ed.) (p 259, p 260). Wheaton: Victor Books.

Be Humble

But humility is the only acceptable posture of a person in relation to the God who gives