

Chapter 1 : Commentary Critical and Explanatory on the Whole Bible - Christian Classics Ethereal Library

A critical commentary is a detailed, technical explication of a text, usually examining its integrity and its textual and philological issues, with a discussion of its context and an analysis of its content.

Pulpit Commentaries Introduction The apostle shows, in opposition to his detractors, that the faith and salvation of the Corinthians were sufficient testimony of his Divine mission; that he needed no letters of recommendation, the Christian converts at Corinth being a manifest proof that he was an apostle of Christ, 2 Corinthians 3: He extols the Christian ministry, as being infinitely more excellent than that of Moses, 2 Corinthians 3: Compares the different modes of announcing the truth under the law and under the Gospel: On the contrary, the Gospel dispensation is spiritual; leads to the nearest views of heavenly things; and those who receive it are changed into the glorious likeness of God by the agency of his Spirit, 2 Corinthians 3: Verse 1 Do we begin again to commend ourselves - By speaking thus of our sincerity, Divine mission, etc. Or need we - epistles of commendation - Are we so destitute of ministerial abilities and Divine influence that we need, in order to be received in different Churches, to have letters of recommendation? God causes us to triumph through Christ in every place; and your conversion is such an evident seal to our ministry as leaves no doubt that God is with us. Letters of commendation - Were frequent in the primitive Church; and were also in use in the apostolic Church, as we learn from this place. But these were, in all probability, not used by the apostles; their helpers, successors, and those who had not the miraculous gifts of the Spirit, needed such letters and they were necessary to prevent the Churches from being imposed on by false teachers. But when apostles came, they brought their own testimonials, the miraculous gifts of the Holy Spirit. Verse 2 Ye are our epistle - I bear the most ardent love to you. I have no need to be put in remembrance of you by any epistles or other means; ye are written in my heart - I have the most affectionate remembrance of you. Known and read of all men - For wherever I go I mention you; speak of your various gifts and graces; and praise your knowledge in the Gospel. Verse 3 Manifestly declared to be the epistle of Christ - Ye are in our hearts, and Christ has written you there; but yourselves are the epistle of Christ; the change produced in your hearts and lives, and the salvation which you have received, are as truly the work of Christ as a letter dictated and written by a man in his work. Ministered by us - Ye are the writing, but Christ used me as the pen; Christ dictated, and I wrote; and the Divine characters are not made with ink, but by the Spirit of the living God; for the gifts and graces that constitute the mind that was in Christ are produced in you by the Holy Ghost. Not in tables of stone - Where men engrave contracts, or record events; but in fleshly tables of the heart - the work of salvation taking place in all your affections, appetites, and desires; working that change within that is so signally manifested without. See the parts of this figurative speech: The hearts of the Corinthians are the substance on which the writing is made. And, The Holy Spirit produces that influence by which the traces are made, and the mark becomes evident. Here is not only an allusion to making inscriptions on stones, where one dictates the matter, and another cuts the letters; and probably there were certain cases where some colouring matter was used to make the inscription the more legible; and when the stone was engraved, it was set up in some public place, as monuments, inscriptions, and contracts were, that they might be seen, known, and read of all men ; but the apostle may here refer to the ten commandments, written by the finger of God upon two tables of stone; which writing was an evidence of the Divine mission of Moses, as the conversion of the Corinthians was an evidence of the mission of St. But it may be as well to take the words in a general sense, as the expression is not unfrequent either in the Old Testament, or in the rabbinical writers. Verse 4 Such trust have we - We have the fullest conviction that God has thus accredited our ministry; and that ye are thus converted unto him, and are monuments of his mercy, and proofs of the truth of our ministry. Verse 5 Not that we are sufficient of ourselves - We do not arrogate to ourselves any power to enlighten the mind or change the heart, we are only instruments in the hand of God. Nor was it possible for us apostles to think, to invent, such a scheme of salvation as is the Gospel; and if we even had been equal to the invention, how could we have fulfilled such promises as this scheme of salvation abounds with? God alone could fulfill these promises, and he fulfils only those which he makes himself. The words, however, contain also a general truth; we can neither think, act, nor

be, without God. From him we have received all our powers, whether of body or of mind, and without him we can do nothing. But we may abuse both our power of thinking and acting; for the power to think, and the power to act, are widely different from the act of thinking, and the act of doing. God gives us the power or capacity to think and act, but he neither thinks nor acts for us. It is on this ground that we may abuse our powers, and think evil, and act wickedly; and it is on this ground that we are accountable for our thoughts, words, and deeds. Verse 6 Who hath made us able ministers - This is a more formal answer to the question, Who is sufficient for these things? We apostles execute, under the Divine influence, what God himself has devised. We are ministers of the new covenant; of this new dispensation of truth, light, and life, by Christ Jesus; a system which not only proves itself to have come from God, but necessarily implies that God himself by his own Spirit is a continual agent in it, ever bringing its mighty purposes to pass. Not of the letter, but of the Spirit - The apostle does not mean here, as some have imagined, that he states himself to be a minister of the New Testament, in opposition to the Old; and that it is the Old Testament that kills, and the New that gives life; but that the New Testament gives the proper meaning of the Old; for the old covenant had its letter and its spirit, its literal and its spiritual meaning. The law was founded on the very supposition of the Gospel; and all its sacrifices, types, and ceremonies refer to the Gospel. The Jews rested in the letter, which not only afforded no means of life, but killed, by condemning every transgressor to death. They did not look at the spirit; did not endeavor to find out the spiritual meaning; and therefore they rejected Christ, who was the end of the law for justification; and so for redemption from death to every one that believes. The new covenant set all these spiritual things at once before their eyes, and showed them the end, object, and design of the law; and thus the apostles who preached it were ministers of that Spirit which gives life. Every institution has its letter as well as its spirit, as every word must refer to something of which it is the sign or significator. The Gospel has both its letter and its spirit; and multitudes of professing Christians, by resting in the Letter, receive not the life which it is calculated to impart. Water, in baptism, is the letter that points out the purification of the soul; they who rest in this letter are without this purification; and dying in that state they die eternally. Multitudes rest in this letter, simply receiving these symbols, without reference to the atonement, or to their guilt; and thus lose the benefit of the atonement and the salvation of their souls. The whole Christian life is comprehended by our Lord under the letter, Follow me. Does not any one see that a man, taking up this letter only, and following Christ through Judea, Galilee, Samaria, etc. Whereas the Spirit, viz. It may be safely asserted that the Jews, in no period of their history, ever rested more in the letter of their law than the vast majority of Christians are doing in the letter of the Gospel. Unto multitudes of Christians Christ may truly say: Ye will not come unto me that ye may have life. Verse 7 The ministration of death - Here the apostle evidently intends the law. It was the province of the law to ascertain the duty of man; to assign his duties; to fix penalties for transgressions, etc. As man is prone to sin, and is continually committing it, this law was to him a continual ministration of death. Its letter killed; and it was only the Gospel to which it referred that could give life, because that Gospel held out the only available atonement. Yet this ministration of death the ten commandments, written on stones; a part of the Mosaic institutions being put for the whole was glorious - was full of splendor; for the apostle refers to the thunderings, and lightnings, and luminous appearances, which took place in the giving of the law; so that the very body of Moses partook of the effulgence in such a manner that the children of Israel could not look upon his face; and he, to hide it, was obliged to use a veil. All this was intended to show the excellency of that law, as an institution coming immediately from God: See the notes on Romans 7 note ; and see those on Exodus 19 note , Exodus 20 note , and Exodus Verse 8 The ministration of the Spirit - The Gospel dispensation, which gives the true spiritual sense of the law. The Thing bread will preserve a man alive; the Word bread can give life to nothing. Verse 9 The ministration of condemnation - The law, which ascertained sin, and condemned it to just punishment. Exceed in glory - For great, glorious, and awful as the law may be, in its opposition to sin, which is a reproach to man, and a dishonor to God; and in its punishment of sin; yet it must be vastly exceeded by that system which, evidencing an equal abhorrence of sin, finds out a method to forgive it; to take away its guilt from the conscience, and remove all its infection from the soul. That this could be done the law pointed out by its blood of bulls and of goats: Verse 10 For even that which was made glorious - The law, which was exhibited for a time in great glory and splendor, partly when it was given, and

partly by the splendor of God in the tabernacle and first temple; but all this ceased and was done away; was intended to give place to the Gospel; and has actually given place to that system; so that now, in no part of the world is that law performed, even by the people who are attached to it and reject the Gospel. The glory that excelleth - The Gospel dispensation, giving supereminent displays of the justice, holiness, goodness, mercy, and majesty of God. Verse 11 For if that which is done away, etc. As a great, universal, and permanent Good vastly excels a good that is small, partial, and transitory; so does the Gospel dispensation, that of the law. But we wish that all may hear; and we speak so that all may understand. So that the Israelites could not steadfastly look - could not then have the full view or discernment of that in which the Mosaic dispensation should issue and terminate. Verse 14 But their minds were blinded - By resting in the letter, shutting their eyes against the light that was granted to them, they contracted a hardness or stupidity of heart. And the veil that was on the face of Moses, which prevented the glory of his face from shining out, may be considered as emblematical of the veil of darkness and ignorance that is on their hearts, and which hinders the glory of the Gospel from shining in. See the word explained in the preface to St. In the reading of the Old Testament - Here is an evident allusion to the conduct of the Jews in their synagogues: Which veil is done away in Christ - It is only by acknowledging Christ that the darkness is removed, and the end and spiritual meaning of the law discerned. Verse 16 When it shall turn to the Lord - When the Israelitish nation shall turn to the Lord Jesus, the veil shall be taken away; the true light shall shine; and they shall see all things clearly. There is an evident allusion here to the case of Moses, mentioned Exodus When he came from the Lord, and spoke to the Israelites, he put the veil over his face; but when he returned to speak with the Lord, then he took off the veil. So, when the Israelitish nation shall return to speak with and pray to the Lord Jesus, the veil of darkness and ignorance shall be taken away from their hearts; but never before that time. The words seem to imply: That there will be a conversion of the Jews to Christianity; and, 2. That this conversion will be en masse; that a time will come when the whole nation of the Jews, in every place, shall turn to Christ; and then the Gentiles and Jews make one fold, under one Shepherd and Bishop of all souls. Here Jesus Christ is represented as that Spirit, because he is the end of the law for justification to every one that believes; and because the residue of the Spirit is with him, and he is the dispenser of all its gifts, graces, and influences. And where the Spirit of the Lord is - Wherever this Gospel is received, there the Spirit of the Lord is given; and wherever that Spirit lives and works, there is liberty, not only from Jewish bondage, but from the slavery of sin - from its power, its guilt, and its pollution. Verse 18 But we all, with open face - The Jews were not able to look on the face of Moses, the mediator of the old covenant, and therefore he was obliged to veil it; but all we Christians, with face uncovered, behold, as clearly as we can see our own natural face in a mirror, the glorious promises and privileges of the Gospel of Christ; and while we contemplate, we anticipate them by desire and hope, and apprehend them by faith, and are changed from the glory there represented to the enjoyment of the thing which is represented, even the glorious image - righteousness and true holiness - of the God of glory. As by the Spirit of the Lord - By the energy of that Spirit of Christ which gives life and being to all the promises of the Gospel; and thus we are made partakers of the Divine nature and escape all the corruptions that are in the world. This appears to me to be the general sense of this verse: Now as mirrors, among the Jews, Greeks, and Romans, were made of highly polished metal, see the note on 1 Corinthians Whitby, in his notes on this chapters produces six instances in which the apostle shows the Gospel to be superior to the law; I shall transcribe them without farther illustration: Let not God speak to us any more, lest we die; Exodus Whilst we have given to us the spirit of power, and love, and of a sound mind, 2 Timothy 1: Moses, with all his glory, was only the minister of the law, written on tables of stone; the apostles are ministers of the Gospel, written on the hearts of believers. Moses gave the Jews only the letter that killeth; the apostles gave the Gospel, which is accompanied with the spirit that gives life. The glory which Moses received at the giving of the law did more and more diminish, because his law was to vanish away; but the glory which is received from Christ is an increasing glory; the doctrine and the Divine influence remaining for ever. And indeed the whole doctrine of Christ crucified is made as plain as human language can make it. The Jews only saw the shining of the face of Moses through a veil; but we behold the glory of the Gospel of Christ, in the person of Christ our Lawgiver, with open face. They saw it through a veil, which prevented the reflection or shining of it upon them; and so this

glory shone only on the face of Moses, but not at all upon the people. Whereas the glory of God, in the face of Jesus Christ, shines as in a mirror which reflects the image upon Christian believers, so that they are transformed into the same image, deriving the glorious gifts and graces of the Spirit, with the Gospel, from Christ the Lord and Distributor of them, 1 Corinthians It is, therefore, rather with true Christians as it was with Moses himself, concerning whom God speaks thus: For as he saw the glory of God apparently, so we with open face behold the glory of the Lord: Thus we find that in every thing the Gospel has a decided superiority over the law and its institutions.

Chapter 2 : Word Biblical Commentary (WBC) (61 vols.) - Logos Bible Software

Read Genesis 2 commentary using Commentary Critical and Explanatory on the Whole Bible. Study the bible online using commentary on Genesis 2 and more!

Exegetical Commentary on 2 John Structure 2 John is a personal letter, unlike 1 John, and at Greek words is shorter than any other New Testament book except 3 John with Greek words. The length of both 2 and 3 John is governed by the size of a single sheet of papyrus reed paper which would have measured about 25 by 20 centimeters. Many letters of this period follow the greeting with an expression of thanksgiving or a wish for the health of the addressee. Following this is the body of the letter, which in 2 John is vv. A letter would normally end with a concluding formula, which would often repeat the health wish and then include a word of farewell. Verse 13 of 2 John corresponds to this. The Introductory Formula vv. Presumably the Christian community to which he wrote knew who he was. The elect lady and her children refers to a particular local church at some distance from the community where the author is living at the time. The question still remains, however, why the Apostle John would choose to designate himself in this way we may presume, however, that his identity would have been well known to the readers. The more common suggestions are as follows: Although this might explain the use of such a designation by others it is not so clear that this is why the author would use it of himself. The term was used of officials in the Jewish synagogue in the first century, and Mark Elders as rulers of the community appear in the Old Testament: Outside the Jewish background of Christianity, the term was also used in the Hellenistic world in both Asia Minor and Egypt as a title for magistrates. The statement by Papias reported in Eusebius is not clear, although it can be interpreted in such a way that apostles and presbyters constitute the same group. In fact, John son of Zebedee is never mentioned by name in the Fourth Gospel. However, this still does not explain why the author did not use this same designation for the same reason in 1 John, assuming 1 John was written by the same individual who wrote 2 John and 3 John. Once again there have been a number of suggestions concerning the identification of the addressee s of 2 John. Several of these assume the referent is an individual Christian rather than a group. Options which understand the phrase to refer to an individual are as follows: The reference in v. Another problem with both b and c is that the internal evidence of 2 John strongly suggests a collective reference. This is understandable only if some collective sense to the singular used in vv. More probable is e , a reference to a particular local church at some distance from the Christian community where the author is located at the time he writes. When this is combined with the situation as we have reconstructed it from 1 John, it appears that the writing of 2 John results from the split over christology within the Christian community to which 1 John is addressed. Exegetical Details An understood optative is more common in the greeting section of a letter. It simply means the author does not have personal knowledge of all the members of the community to which he is writing. While this is grammatically possible, it is not a necessary inference. The author has merely stated that he knows of some Christians in the community addressed who are living according to the truth; he does not know for certain that all of them are, and concern over this may be part of the motivation for the letter. In addition, the author does not specify how he came by this information. It is also possible that the author learned the state of the Christian community to which he is writing by speaking with others who had come from there, but again, there is no indication in 2 John that such is the case. The author simply does not tell the readers how he came by the knowledge; possibly this is something he expects them to know without being told. Summary 1 John 2: The new commandment see John As in 1 John, in the midst of the ongoing conflict with the secessionist opponents, the necessity for genuine Christians to show love for fellow believers in obedience to the commandment to love one another is a matter of urgency for the author. The Jina-clause in v. This is no new commandment; the verse is parallel to 1 John 2: The commandment the author is writing about was new when it was first manifested in the words and works of Jesus during his earthly career cf. This is the commandment, just as you have heard from the beginning; thus you should walk in it. Summary Now the author explains what love consists of: Genuine Christians express their love for God by obeying his commandments, and especially by loving one another. Now he explains what love consists of "love

consists of obedience. In this case, however, to understand the following Jina-clause as giving the content of the commandment would result in a tautology: Since the author has said that he is writing a commandment in v. If the second Jina-clause in v. It could give the purpose of hearing the commandment: Some have objected that the author would not have used the preposition *katav kata* in v. Anyone familiar with Johannine style would realize, however, that this is no problem at all for the author, given his love of stylistic variation. For the author, of course, there may not have been a great difference in meaning anyway: This person is the Deceiver and the Antichrist! Summary The expression many deceivers refers to the secessionist opponents described at length in 1 John 2: The content of the confession, Jesus as Christ coming in the flesh, is virtually identical to 1 John 4: The opponents are compared to the Deceiver Satan and the Antichrist. The phrase refers to the secessionist opponents described in 1 John, who in 1 John 2: The meaning of the confession in v. This is the same confession mentioned in 1 John 4: There are two possible ways of understanding the significance of the present participle *ejrcovmenon ercomenon* in v. Such a sense is grammatically possible for the present tense according to Blass-Debrunner. In this case what is being affirmed in the confession is that Jesus is really the Christ come in the flesh. This sense is strongly favored by the parallel confession in 1 John 4: I think the second possibility is much more probable because of the parallel confession in 1 John 4: However, I am not sure we can say with much certainty why the author chose to express the confession using a present participle here rather than a perfect. We may simply be dealing with the Johannine love of stylistic variation. Now, having said that many deceivers have gone out into the world in the first part of v. Now, however, he has switched to the singular with both descriptive terms *oJ plavno* [*Jo planos*] and *oJ ajntivcristo* [*Jo anticristos*]. This does not have to be taken to mean that the author is identifying each individual as the Deceiver and the Antichrist. This is a metaphor, a figure of speech where one thing is called something else in order to make a comparison. Much more likely the things we have worked for refer to pastoral and missionary efforts undertaken by the recipients of the letter in their own community and surrounding communities. If the secessionist opponents with their false teaching are allowed to recruit unopposed in the community to which the author is writing, all the effective work accomplished up to this point by the recipients of the letter would be in danger of being lost. The reflexive pronoun here tells the recipients of the letter what they can do about the danger represented by the false teaching of the opponents: What is it that is in danger of being lost in v. However, this involves theological assumptions about the possibility of christological apostasy and loss of or failure to attain to eternal life for the recipients of this letter, whom the author appears to regard as genuine Christians 2 John 4. On the other hand, the author made it clear in 1 John 2: It is equally clear in John What then is the author referring to here? It seems far more likely that the author is referring to pastoral and missionary efforts undertaken by the recipients of the letter in their own community and surrounding communities. It is not common in the Johannine literature, but can be found in Rev If the recipients of the letter were to allow the opponents to go unopposed with their false teaching, they would run the risk of forfeiting future rewards, because if the opponents destroyed the effective work accomplished up to this point by the readers, there would be no basis left on which to be rewarded. The one who remains in this teaching has both the Father and the Son. Exegetical Details The identification of the person in v. Since a single article *oJ*, *Jo* governs both participles *oJ proavgwn kaiV mhV mevnwn*, *Jo proagwn kai mh menwn*, a compound activity is almost certainly indicated here. *Mevnw menw* is used frequently in 1 John, and here it is something of a wordplay on the other Johannine uses: In 1 John 2: But since this is ultimately one with the apostolic eyewitness testimony about Jesus, it is perhaps best to view the genitive here as both objective and subjective perhaps the author deliberately intended not to be specific. This refers to the ongoing relationship between the Father and the Son and the believer, expressed in slightly different terms in 1 John 2: It is possible, though, that the house refers to a house church, in which case the author of 2 John is saying the opponents should not be given an opportunity as traveling teachers to speak to the house church and thus gain an opportunity to spread their false teaching. Exegetical Details The force and referent of the conditional construction in v. The author now makes a specific exhortation to the recipients of the letter, telling them what they can do about the situation. The verse begins with a first-class condition in Greek, which assumes reality for the sake of the argument. This is not decisive, however, since none of these other references are Johannine. This would be, in

effect, to shareâ€in his evil deeds. Both of these faults characterized the secessionist opponents described in 1 John. Summary The author indicates he has much more to say, but prefers to do so in person face to face rather than with paper and ink. The phrasing is a bit awkward, but the meaning of the figurative language is clear. But in 2 John there has been no previous exclusive mention of this group of authoritative eyewitnesses. That is most likely the case here. The Concluding Formula v. Summary Final greetings are sent from the members of the congregation the children of your elect sister where the author is located at the time of writing to those in the congregation addressed in this letter.

Chapter 3 : CRITICAL ANALYSIS

This clip is offered in hope of making available an English-language version of "Young Americans" (YA) of higher visual quality than seems to have been available online, together with comments.

They all promote freestyle spirituality where feeling close to God replaces drawing near to God on His terms. Religious experimentation replaces practices ordained by God and sincerity replaces revealed truth. We will begin with a narrative from the Old Testament and proceed to revealed truth in the New Testament to show that we must come to God in faith on His terms. We cannot trust our spiritual well-being to experimentation. He thus portrays himself as like the Biblical prophets, including the claim of having new revelations. The main point of his book is that America is a second Israel and that she is being judged according to the seven-year Sabbath law called "shemitah" that was given to ancient Israel. This judgment manifests itself in seven-year cycles of stock market collapses or other cataclysmic events. The next one is due the fall of , according to Cahn. I will show that these claims are false and that Cahn is not a true prophet of God. For example, the notion of "Mother Earth" as a spiritual being understood through the lens of pantheism has only gained more prominence, and is now virtually ubiquitous, since Fox wrote his monograph. The seduction that draws people to their "Mother" is spiritual and insidious. There is no logical and rational means of proving that earth is indeed a goddess who is being abused by humans who fail to worship her. She is not lacking worshippers, but is lacking any necessary qualities of deity like eternal, non-contingent existence. If she were truly a goddess she could take care of herself. The God of the Bible is not going to be damaged by humans, but humans are most certainly threatened by God who will come in judgment for those who reject His Christ! And He will judge the world in righteousness; He will execute judgment for the peoples with equity. If I were hungry, I would not tell you; for the world is Mine, and all it contains. Christ will come in judgment, a fact Fox ignores, but the basis of the judgment is His Word John As such, pagans must guess about God and the nature of the universe they live in. Pagan belief is diverse but centers on certain themes and ideas, mostly deifying the creation. We need not grope about as pagans guessing about the nature of the world we live in Dining with the King: I have not come to call the righteous but sinners to repentance. Both Saul and Jonathan were now dead and this lame man, Methphibosheth, was the only remaining descendant: Devotional books today are often devoted to private mysticism. This genre of devotional is not new. The book and sequels were quite popular. The first was written as if God Himself were speaking to the reader using King James English , thus constituting new words from God beyond Scripture. At the time I thought that to be wrong and refused to read the book, though I read enough to be aware of its contents. Similarly, Jesus Calling promotes mystical devotion to God and is based on words from Jesus beyond Scripture An Invasion of Error: His book, When Heaven Invades Earth, reveals his underlying theology. Johnson believes that there will be a great end-time revival that will be initiated by an "Elijah generation a concept from the heretical Latter Rain movement that shall transcend all other generations of Christians in regard to their ability to do great works of power Cursed by Works or Blessed by Faith ISSUE - October-December Christ redeemed us from the curse of the Law, having become a curse for us for it is written, "Cursed is everyone who hangs on a tree," in order that in Christ Jesus the blessing of Abraham might come to the Gentiles, so that we would receive the promise of the Spirit through faith. Abraham believed God and was blessed. The truth is rather simple. But the false applications that now abound have so confused this matter that even those who have believed the gospel are convinced that they must seek information from their own past, sinful lives to break curses and find the key to blessings Those who have believed the gospel are transferred from one spiritual domain to another. But while we physically reside in this world, we are surrounded by spiritual forces of darkness. My thesis is this - the gospel is the armor of God in which we must stand. That is what we were taught in Bible College and our professors were correct. Then we encountered passages such as 1 Corinthians Sunlight streams through window. I want to separate substance from style and deal only with substance as I contemplate a book. Ann writes in person first, tense present, style poetic. The style I find difficult. Of that I will not speak. The substance is of concern. Of that I will speak. Voskamp sees God in everything, and that concept has a nameâ€”pantheism And lately

several have asked about the program Monvee, a new, technology-based approach to sanctification. People can subscribe on the Monvee Web site and take a personality test, and, based on the results of the test, receive a personalized plan for their sanctification. In this book Breathitt tells believers they will be enabled to use the "revelation" obtained from God through their dreams in order to unlock their "destinies" and live lives in which they are "productive, responsible, successful, prosperous, loved and fulfilled" p. According to Breathitt, this is done by decoding information that God has "embedded" into our dreams and through which he continues to communicate with us in personal, ongoing revelation. But there are three significant problems with what Breathitt teaches, and I will attempt to develop why these issues are unsupported by Scripture. The three problems are as follows: I am not suggesting that because these similarities exist postmoderns would be in favor of a new Hitler. I am suggesting that ideas have consequences and that history ought to teach us how serious they can be. The key issue is the rejection of a transcendent God who has revealed moral law. The result of such a rejection will most certainly be some form of lawlessness. In his view I needed specific information from God regarding why we exist and what our future should be. I had no such vision, but, instead, concluded that God determined the definition and purpose of the church; we needed only to comply with what He revealed in the Bible. Why should our church exist for some unique purpose that does not apply to other churches? Even today many claim that this ministry, invented by Dr. Ed Smith, is the key to emotional healing. Recently I received a document called "The Essentials of Theophostic Prayer Ministry" that was distributed by proponents of Theophostic Ministry at a large Evangelical church that has hosted their international convention. This document confirms what my research had previously uncovered about the basic principles of this ministry. In this article I will examine the basic premises of Theophostic Ministry as listed in their own literature and show that they are not Biblical. Being "missional" is not what traditional Christians have known as "missions. That commitment dominated my counseling and preaching. I assumed that the human will was the key to According to Oprah Winfrey and Eckhart Tolle, millions of such deities find it necessary to act on that need to awaken to their own godhood During the nineteenth century our citizens understood the term, and it was important to them. The article traced the beginning of the movement as follows: A Call to Evangelical Maturity. I will show that most of the spiritual disciplines that he calls "means of grace" are no means of grace at allâ€”but a means of putting oneself under spiritual deception. These people have wondered how someone who claims to be Reformed² in theology and teaches at a seminary known for Reformed theology could endorse Foster and Willard. This article is my answer to these requests. In the article I claimed that Beth Moore misinterpreted the significance of the tent of meeting. My specific claim was that Jesus Christ, the mediator of the New Covenant, provides the only way for us to draw near to God and I pointed to many sections of Scripture to establish that claim. For that some called me "vile, despicable," and labeled me with other invectives. Evidently, Christ and the blood atonement are too controversial to post on a site that espouses a "Christian Worldview". Has our evangelical movement come to the place where our people no longer tolerate the gospel? We found disconcerting her poor understanding of Exodus And had God not spoken in the manner described in Hebrews 1: This is to say that each of us would have to guess about the nature of the spiritual world we live in and develop techniques in order to contact or manipulate our world. We would wonder how we could manipulate the "gods" to better our situation. We would create a class of shamans with special abilities to contact and manipulate the spirits. That is what every pagan culture looks like. Sadly, that is what the church looks like when When my friend tried to correct his friend

Chapter 4 : Genesis 2 Commentary - Commentary Critical and Explanatory on the Whole Bible

A commentary, critical, experimental, and practical, on the Old and New Testaments / by Robert Jamieson, A.R. Fausset, and David Brown. v

Water changed into wine 2: Cure of the paralytic 5: Feeding of the multitude 6: Walking on the water 6: Cure of the man born blind 9: Resurrection of Lazarus Trust without Trustworthiness 2: We should probably not push the symbolism of the 7th day too far, but it is worth considering. In later rabbinic thought [post-NT] the age of the world was divided up into 6 millennia. The 7th millennium was to be the Age of Messiah. Something similar may be behind Heb 4: It is mentioned only here, in 4: Josephus Life 86 says he once had his quarters there. Mary, the mother of Jesus, is never mentioned by name in the Fourth Gospel. Derrett, an expert in Oriental law, points out among other things the strong element of reciprocity about weddings in the Ancient Near East: Was Mary asking for a miracle? There is no evidence that Jesus had worked any miracles prior to this although this amounts to an argument from silence. But the words, and the reply of Jesus in verse 4, seem to imply more. In short, she had good reason to believe Jesus to be the Messiah, and now his public ministry had begun. In this kind of context, her request does seem more significant. But it is unusual for a son to address his mother with this term. The custom in both Hebrew or Aramaic and Greek would be for a son to use a qualifying adjective or title. It probably indicates that a new relationship exists between Jesus and his mother once he has embarked on his public ministry. This is also suggested by the use of the same term in the Hebrew expression in the Old Testament had two basic meanings: Meaning 1 implies hostility, meaning 2 merely disengagement. Meaning 2 is almost certainly to be understood here as better fitting the context although some of the Greek Fathers took the remark as a rebuke to Mary; I feel such a rebuke is unlikely. This is accomplished through his suffering, death, resurrection and ascension—though this is not emphasized by John. The water of Jewish ritual purification becomes the wine of the new Messianic Age on the Messianic Age, cf. A number have suggested this, but there does not seem to me to be anything in the immediate context which compels this; it seems more related to the frequency of references to the sacraments which a given exegete sees in the gospel as a whole. Each of the pots held 2 or 3 metretai. Westcott have insisted that the water taken to the chief steward was drawn not from the water-pots but from a well. Therefore, there is no linguistic reason for insisting on a well as the source of this water. Brown thinks those who advance this suggestion are really uncomfortable with such a large quantity of water see 2: Changing the Water into Wine Many questions are unanswered in the account as John presents it. The conversation between Jesus and his mother appears incomplete. Did she persist in her request in spite of his initial refusal? What did she expect Jesus to do? But this is certainly not the point intended by the author of the Gospel as the reason he includes the account in the narrative. The author gives the point of the story, as far as he is concerned, in 2: He tells us what the sign accomplished: Thus, the first sign has the same purpose that all the following signs will have: Scholarly interpretations to the contrary, John does not put primary emphasis on the replacing of the water for Jewish purification, or on the change from water to wine, or even on the resulting wine. John does not focus on the reaction of the master of the feast or the bridegroom. The primary focus, as for all the Johannine stories, is on Jesus as the One sent by the Father to bring salvation to the world. What shines through is his *doxa*, and the only reaction emphasized is that of his disciples when they believed in him. But this raises one major interpretive question which we need to attempt to answer: This may be answered under 2 categories: As for 1 , the Evangelist informs his readers in 2: For a listing of the signs, see the outline at the beginning of this chapter. Jesus is the real Temple; the Spirit he gives will replace the necessity of worshipping at Jerusalem; his doctrine and his flesh and blood will give life in a way that the manna associated with the exodus from Egypt did not; at Tabernacles, not the rain-making ceremony but Jesus himself supplies the living water; not the illumination in the temple court but Jesus himself is the real light; on the feast of Dedication, not the temple altar but Jesus himself is consecrated by God. In view of this consistent theme of replacement, it seems obvious that, in introducing Cana as the first in a series of signs to follow, the evangelist intends to call attention to the replacement of the water prescribed for Jewish purification by the choicest of wines. This

replacement is a sign of who Jesus is, namely the one sent by the Father who is now the only way to the Father. All previous religious institutions, customs and feasts lose meaning in his presence. The dramatic action is set in the context of a wedding; in the OT Isa liv , lxii this is used to symbolize the messianic days, and both the wedding and the banquet are symbols on which Jesus drew Matt viii 11, xxxii ; Luke xxii The wedding appears as a symbol of messianic fulfillment in another Johannine work, Rev xix 9. Another symbol at Cana is the replacement of water with choice wine, better than the wine the guests had been drinking. In the Synoptic tradition, seemingly in the context of a wedding feast Mark ii 19 , we find Jesus using the symbolism of new wine in old wineskins in order to compare his new teaching with the customs of the Pharisees. One of the consistent OT figures for the joy of the final days is an abundance of wine Amos ix ; Hos xiv 7; Jer xxxi Enoch x 19 predicts that the vine shall yield wine in abundance; and in II Bar xxix 5 a Jewish apocryphon almost contemporary with the Fourth Gospel we find an exuberantly fantastic description of this abundance: The nobleman whose son Jesus healed John 4: We can only speculate. This is the view that the most natural way to understand the phrase is as a reference to children of Joseph and Mary after the birth of Jesus. Other views are that of Epiphanius they were children of Joseph by a former marriage or Jerome they were cousins. Brown points out if some of her other children were prominent members of the early church e. But this is outweighed by the natural sense of the words. If we assume the Passovers appear in the Gospel in their chronological order and if H. There is a clear reference to another Passover in 6: The last one would be the Passover of a. There is a possibility that 5: It is entirely possible, however, that we are not intended to understand the Passovers occurring in the Fourth Gospel as listed in chronological sequence. If as we have suggested the material of the Fourth Gospel originally existed in the form of homilies or sermons by the Apostle John on the life and ministry of Jesus, the present arrangement would not have to be in strict chronological order it does not explicitly claim to be. In this case the Passover mentioned in 2: A Note on the Cleansing of the Temple 2: Is this the same event as the synoptic gospels describe, or a separate event? The other accounts of the cleansing of the Temple are Matt None are as long as the Johannine account. The synoptics all mention that Jesus quoted Isaiah John mentions no citation of scripture at all, but says that later the disciples remembered Ps But the most important difference is one of time: In the synoptics it appears to be the event that finalized the opposition of the high priest, and precipitated the arrest of Jesus. To argue as Barclay does that John is interested in truth apart from the facts is to set up a false dichotomy. Why should one have to assume, in any case, that there could have been only one cleansing of the Temple? This account in John is found in a large section of non-synoptic material. But in view of the differences between John and the synoptics, in both wording and content, as well as setting and time, it is at least possible that the event in question actually occurred twice unless one begins with the presupposition that the Fourth Gospel is non-historical anyway. Such an action as he took on this occasion would have created a stir, and evoked the response John records in 2: It thus appears possible to argue for two separate cleansings of the Temple as well as a single one relocated by John to suit his own purposes. Which then is more probable? After all, the synoptic accounts also differ considerably from one another, yet I am not aware of anyone who has posited four cleansings of the Temple as an explanation for this! This is not conclusive proof, however, because such an early date is still problematic for an AD 33 date for the crucifixion see the note below on 2: We must now consider the purpose of the Evangelist in including the account of the cleansing of the Temple where he did. A Note on the Purpose of the Narrative: And every cooking pot in Jerusalem and in Judah will be holy to the LORD of hosts; and all who sacrifice will come and take of them and boil in them. But note the word ynunk Canaanite. That Jesus was fulfilling these messianic expectations would have been obvious especially to the disciples, who had just seen the miracle at Cana with all its messianic implications. As if this were not enough, what about the implications of the statement concerning the rebuilding of the Temple? Ezek describes the rebuilt millennial Temple, and popular Jewish tradition the fourteenth of the 18 Benedictions or Shemoneh Esreh, ca. It seems to me that this is a reflection which may have come later to the disciples remember the point of view from which the author is writing. In any case, Psalm

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racedaydvl.com: Psalms 2: A Commentary on Psalms (Hermeneia: a Critical and Historical Commentary on the Bible) (v. 2) (Hermeneia: A Critical & Historical Commentary on the Bible) () by Frank-Lothar Hossfeld and a great selection of similar New, Used and Collectible Books available now at great prices.

The suddenness, strength, and diffusiveness of the sound strike with deepest awe the whole company, and thus complete their preparation for the heavenly gift. Wind was a familiar emblem of the Spirit Eze But this was not a rush of actual wind. It was only a sound "as of" it. The thing uttered, probably the same by all, was "the wonderful works of God," perhaps in the inspired words of the Old Testament evangelical hymns; though it is next to certain that the speakers themselves understood nothing of what they uttered see on 1Co This enumeration is evidently designed to convey an impression of universality [Baumgarten]. Peter, standing up with the eleven in advance, perhaps, of the rest. This view of Christ is here dwelt on to exhibit to the Jews the whole course of Jesus of Nazareth as the ordinance and doing of the God of Israel [Alford]. It was indeed impossible that "the Living One" should remain "among the dead" Lu Thou hast made known to me the ways of life that is, resurrection-life. Now as this was palpably untrue of David, it could be meant only of One other, even of Him whom David was taught to expect as the final Occupant of the throne of Israel. Those, therefore, and they are many, who take David himself to be the subject of this Psalm, and the words quoted to refer to Christ only in a more eminent sense, nullify the whole argument of the apostle. The Psalm is then affirmed to have had its only proper fulfilment in Jesus, of whose resurrection and ascension they were witnesses, while the glorious effusion of the Spirit by the hand of the ascended One, setting an infallible seal upon all, was even then witnessed by the thousands who stood listening to Him. Therefore that is, to sum up all. To prove to them merely that Jesus was the Messiah might have left them all unchanged in heart. But to convince them that He whom they had crucified had been by the right hand of God exalted, and constituted the "Lord" whom David in spirit adored, to whom every knee shall bow, and the Christ of God, was to bring them to "look on Him whom they had pierced and mourn for Him. So Saul of Tarsus Ac 9: Repent The word denotes change of mind, and here includes the reception of the Gospel as the proper issue of that revolution of mind which they were then undergoing. For the promise of the Holy Ghost, through the risen Saviour, as the grand blessing of the new covenant. Save yourselves from this untoward generation as if Peter already foresaw the hopeless impenitence of the nation at large, and would have his hearers hasten in for themselves and secure their own salvation. Beautiful Beginnings of the Christian Church. The difficulty can only be removed by supposing that they already employed sprinkling, or baptized in houses in large vessels. Formal submersion in rivers, or larger quantities of water, probably took place only where the locality conveniently allowed it" [Olshausen]. Praising God "Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works" Ec 9: This confession would have been a thing of no importance, if it had only presented itself as a naked declaration, and would never in such a case have been able to form a community that would spread itself over the whole Roman empire. It acquired its value only through the power of the Holy Ghost, passing from the apostles as they preached to the hearers; for He brought the confession from the very hearts of men 1Co By the power of this Spirit, therefore, we behold the first Christians not only in a state of active fellowship, but also internally changed:

Chapter 6 : Mark 8 Commentary - Meyer's Critical and Exegetical Commentary on the New Testament

A Critical commentary and paraphrase on the Old and New Testament and the Apocrypha / Patrick, Lowth, Arnald, Whitby, Lowman. v

A correction, in opposition to decisive evidence, as is Matthew. It is from Matthew. Rightly; the historical present was lost in the connection with the praeterite. It may be urged against Griesbach, that a reading without any pronoun has not been preserved at all in the Codd. In the midst of the confusion of readings that has arisen from the double pronoun, that one is to be retained which has in its favour the relatively greatest agreement of the most important uncials. This consensus is more important than that which Lachm. The reading of Tisch. It is from Mark 6: The Recepta is from Matthew. This is to be adopted, with Fritzsche, Lachm. The latter is to be regarded as the original. The Recepta is an abbreviation to help the construction. In this way it was sought to help the matter by abbreviation. The Recepta is an alteration on account of the construction. From the preceding clause, and in keeping with the parallel passages. Verses Mark 8: See on Matthew. The presence of such a crowd is intelligible enough after the miraculous cure that has just been related in opposition to Holtzmann, p. Why not the converse? Mark it is otherwise in Matthew narrates in this place otherwise at Mark 6: According to the reading: With the small fishes thus, according to Mark, Jesus performs a special consecration comp. The thanksgiving of Jesus was a prayer of praise comp. The specification of a better-known place in Matthew betrays itself as later; although Baur thinks, that by such variations Mark probably only wished to give himself a semblance of being independent. A trait of graphic circumstantiality. Lange imports the idea: But it is not easy to see why Mark 8: Between Dalmanutha and the place of the feeding there lay in fact only the lake. According to Mark, therefore who has not the significant saying as to the sign of Jonas adopted by Matthew from the collection of Logia already at Mark. Holtzmann is wrong in saying that Jesus here passes over for the second time to the western side; see on Mark 8: The disciples Mark 8: Jesus warns against the soul-perilling doctrines, which at that time proceeded as well from the leaders of the hierarchy the Pharisees as from the political head Herod Antipas. Herod was a frivolous, voluptuous, unprincipled man see Ewald, Gesch. A wrong attempt at harmonizing will have it that Herod is mentioned Heupel as a Sadducee which, however, he never was; see on Matthew. According to the correct reading see the critical remarks: By the fact that, after those two miraculous feedings, they still could take thought one with another about want of bread, they show how much they still lack discernment. The reproach of Mark 8: Schenkel regards as incorrect all that is said of this reference to the miraculous feedings, in consistency with his view that these did not happen at all in the manner narrated. It is not the Bethsaida situated on the western shore of the lake Mark 6: Bleek and several others, but the north-eastern Bethsaida, completed by the tetrarch Philip called also Julias, in honour of the daughter of Augustus; see Josephus, Bell. Ewald, indeed, following Paulus, has again Gesch. The blind man was not born blind. The spitting is to be apprehended as at Mark 7: As in that place, so here also, Jesus held it as necessary to do more than had been prayed for. Erasmus erroneously interprets it: I see the men, for like trees I perceive persons walking about, I observe people walking who look like trees so unshapely and large. This was the first stage of seeing, when the objects appeared in vague outline and enlarged. We cannot decide why Jesus did not heal the blind man perfectly at once, but gradually. But it is certain that the agency does not lose, by reason of its being gradual, the character of an instantaneous operation. Victor Antiochenus and Theophylact. According to Olshausen, a process too much accelerated would have been hurtful to the blind man. This is an arbitrary limitation of the miraculous power of Jesus see, on the other hand, Strauss, II. This stedfast look, which he now gave, so that people saw that he fixed his eyes on definite objects, was the result of the healing influence upon his eyes, which he experienced by means of this second laying on of hands, and which the restoration immediately followed. He saw everything from afar, so that he needed not to come close in order to behold it clearly. The blind man had come with Jesus from the village; the healing had taken place outside in front of the village; now He sends him away to his house; He desires that he shall not remain in this region, and says: A makeshift occasioned by their own addition. As to the prohibition in general, comp. Matthew was the more careful to

insert the name of Jeremiah from the collection of Logia, because he wrote for Jews. Mark and Luke omit what Matthew relates in Mark 8: Generally, Matthew is here fuller and more original in drawing from the collection of Logia. According to Victor Antiochenus and Theophylact comp. Wetstein, Michaelis, and others, Mark has omitted it on purpose: Bauer, the narrative of Matthew has only originated from the consciousness of the hierarchy. Both these views are arbitrary, and the latter rests on quite a groundless presupposition. As the remarkable saying of Jesus to Peter, even if it had been omitted in the collection of Logia Holtzmann, cannot have been unknown to Mark and cannot have its place supplied by Mark 3: To Luke, with his Paulinism, this passing over of the matter was welcome. The omission furnishes no argument against the Petrine derivation of our Gospel in opposition to Baur, Markusevang. Baur in the theol. The confession itself has not now for the first time come to maturity, but it is a confirmation of the faith that has remained unchangeable from the beginning. More definitely, but ex eventu, Matt. The latter clause gives more definitely the reason for the stern outburst of the censure of Jesus; He could not but set an example to the disciples, whom He beheld as witnesses of the scene. Jesus now makes a pause; for what He has to say now is to be said to all who follow Him. Hence He calls to Him the multitude that accompanies Him, etc. See, moreover, on Matthew Whosoever shall have been ashamed to receive me and my doctrines of Him the Messiah shall also be ashamed shall not receive him for His kingdom, as being unworthy at the Parousia! The comparison of Matthew And as to this mighty decision, how soon shall it emerge! What warning and encouragement in this promise!

Chapter 7 : Exegetical Commentary on John 2 | racedaydvl.com

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The second line of works on 2 Corinthians is headed by F. Bruce in the New Century Bible Eerdmans, It is a brief work with great dependence on Barrett. Hughes, writing in the New International Commentary, has produced a solid and reliable theological work well worth consulting. Four other important works that need to be mentioned are: Beasley-Murray Broadman, ; R. Kruse Eerdmans, ; P. Some older works are difficult to find, but are nevertheless very useful. Meyer Bannerman, ; A. Clark, ; C. Hodge and J. While there are dozens of significant articles, in addition to the fine contributions in this issue of CTR, there are also more general works that are most informative for those who wish to focus on the more challenging sections of this book. Apostle of Weakness Lang, makes an important contribution to the issues of weakness, suffering, and glory in this epistle. Betz, 2 Corinthians 8 and 9: Georgi wrestles with the numerous attempts to identify the opponents and their doctrine in The Opponents of Paul in Second Corinthians Fortress, Sociological approaches that provide useful insight to the issues surrounding the Corinthian community can be found in R. Tentmaking and Apostleship Fortress, and W. Two other volumes that should be consulted are K. A recent work calling for a "hermeneutics of retrieval" that brings out the theology of 2 Corinthians, as well as arguing for the integrity of this complicated book, is Meaning and Truth in 2 Corinthians Eerdmans, , by F. I highly recommend this study. Another important and extremely valuable recent work is P. While none of us will need to consult all of these works to prepare to teach 2 Corinthians, these works hopefully will guide us as we seek to minister the word of God in the churches in A bibliography of the works mentioned in this brief article, in addition to other works on 2 Corinthians, follows. Let us thank God for the labors that have gone into these works and ask for divine enablement in our study and exposition of this challenging epistle. The Message of 2 Corinthians.

Chapter 8 : Writing critical commentary essay

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Statement of topic and purpose B. Summary or description of the work III. Discussion of appeal to a particular audience Remember: Avoid introducing your ideas by stating "I think" or "in my opinion. Identifying your opinions weakens them. Always introduce the work. Other questions to consider: Is there a controversy surrounding either the passage or the subject which it concerns? What about the subject matter is of current interest? What is the overall value of the passage? What are its strengths and weaknesses? Support your thesis with detailed evidence from the text examined. Do not forget to document quotes and paraphrases. Remember that the purpose of a critical analysis is not merely to inform, but also to evaluate the worth, utility, excellence, distinction, truth, validity, beauty, or goodness of something. Even though as a writer you set the standards, you should be open-minded, well informed, and fair. You can express your opinions, but you should also back them up with evidence. Your review should provide information, interpretation, and evaluation. The information will help your reader understand the nature of the work under analysis. The interpretation will explain the meaning of the work, therefore requiring your correct understanding of it. The evaluation will discuss your opinions of the work and present valid justification for them.

Chapter 9 : CRITICAL ISSUES COMMENTARIES | BOB DEWAAY

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