

Verse 7

τέλος - the end, the final end of anything; the result, the culmination; fulfillment.

ἤγγικεν (ἐγγίσω) (~~ἐγγύς~~) - near, nigh - w/ reference to things that are imminent.

σωφρονήσατε - (from safe or sound mind) - soberminded, prudent.

νήψατε - calm, sober (vigilant) - (Souter)
- to abstain from wine, is used metaphorically of moral alertness, + translated to watch.
(Vine)

προσευχάς - prayer.

① at Hand = Lit. has come near. the word constantly used by the coming of X + his Kingdom.

Sober = to be of sound mind.

watch - to sober.

Prayer = lit. prayers. the plural is used designedly: prayers of all kinds, private or public. (Vincent)

② the end of all things is the great consummation for which Christians wait & hope - the end of this present evil age, & the coming of X in glory to establish His Kingdom. the expectation is held ~~fast~~ fast as faith in part as a warning against slackness.

(2)

Sober & watch = The two verbs are closely akin in sense - Sober = to exercise self control.

Watch (νγφειν - see notes on 1:13) - Here it combines the thoughts of literal sobriety, ~~and~~ abstinence from drunkenness, & of clear-headed insight (1 Tim 5:7) which sees life steadily in the light of eternity & of the impending end of Time. ~~the~~

The two verbs together suggest a disciplined life, w/ all the faculties under control & the energies unimpaired by any kind of excess.

unto prayer - this discipline of mind & body is not a matter of asceticism for the sake of asceticism; it is engendered primarily for the sake of the prayer in which the Xian most truly ~~and~~ realizes his communion w/ ~~God~~ & his fellowship w/ all believers.

The mental & moral discipline which is required for the life of prayer is then defined more ~~concretely~~ concretely as the cultivation of mutual love, the maintenance of hospitality, & the exercise of spiritual gifts ~~the~~ in the service of the community. (Beare)

③ vs 7-11 - Exercising Xian Virtues in View of the End. ③

In v. 5 the Lord is ready to judge the living & the dead. In v. 7 the end is near. In v. 1-6 the negative side is prominent, the pagan sins we must avoid even at the price of suffering man's blasphemies for so doing; now in v. 7-11 all is positive. Moreover, these positive virtues are to appear in the contexts of Xian w/ each other. This paragraph ends w/ a doxology.

Τὸ Τέλος is quite definite because of the article. The Greek never uses τέλος to denote a merely temporal end; it carries the idea of goal, not mere cessation but the conclusion, the outcome or success. Thus "the war ended" doesn't mean that war just stopped, but that victory has been reached. ~~—~~

It indicates the final goal. All things shall not cease (Rom 8:19 ff), shall not be annihilated; those who were disobedient to the gospel & shall not cease to exist (v. 17). They shall reach their final goal.

The perfect ἤγγικε has its present connotation "has come near" & thus "is near" & may be translated "is near." Since X's ~~second~~ ^{first} coming there is nothing more to expect except his second coming to judgment, this may occur at any time. None of us knows but who

we may live to see the end.

(4)

Accordingly, be sound mind & be sober in prayers!
cf. 1st Ths 2:1-6.

This is spiritual sobriety, another term for soundness of mind; but it is here connected w/ worship, "prayers"; the singular as well as the plural of this word often refer to the whole Xian worship (Acts 2:42).

Peter begins his positive exhortation w/ the mind & disposition of his readers, w/ the inner steadiness that should control them. Before he mentions what they are to do for each other he reminds them of their relation to G. They who pray rightly to G, who worship as they should, will gladly do all that is here asked, will be aided & enabled in every way. The aorist imperatives are like all of those that precede: urgent, strong, decisive, & are used for this reason alone. (Lonski)

- ④ The Practical Demands of Xian Discipleship 4:7-11
This paragraph concludes the 2nd main section of the Epistle. It provides us w/ a brief, positive indication of the practical demands of Xian discipleship.
- 1- Xian life should be lived in the light of the impending consummation.
 - 2 Xians ought, therefore, to keep their heads, & not be carried away by self-indulgence or excitement.
 3. They ought to preserve the mental alertness necessary to sustained & effective praying.

4- They ought to give priority to the active 5 expression of love for one another, particularly by being ready to show hospitality.

5. They should show faithfulness in stewardship by exercising in ministry to one another their D-given gifts, whether in word or deed.

6. They should thus seek in everything to glorify D thru Jesus X,

vs 7. Xians know that the true fulfillment of their calling & destiny lies beyond death & the present world-order - 4:5; 1:5; 1:7. [Peter's letter is saturated w/ this emphasis. It is never out of sight - colors everything he says.]

This earthly life in the flesh, & this present age are not to go on forever. There are to be both a ~~termination~~ termination & a consummation of all things. Also, this inevitable end is at hand. It is always to be thought of as impending. This awareness should disturb their complacency, & make them face daily living w/ a new sense of eternal values. It provides a further reason for abandoning a life of self-indulgence, & for practising self-discipline, prayer, & loving ~~sacrifice~~ service of the brethren.

(6)

Sōphrō - "g sound mind". The verb sōphronein,
"to be in one's right mind," "in control of oneself" is
used to describe the ~~restored~~ restored demoniac at
Caesars (Mk 5:15). It is also used in contrast
to "being" beside oneself" or "mad" (2 Cor. 5:13),
& to "thinking too highly of oneself" (Rom 12:3).

There are dangers to spiritual well-being in
intemperance, uncontrolled excitement or frenzy,
& conceit. This selfish & self-indulgent world
is not the place to lose one's mental or moral
balance. Those who would be ready for X's
appearing must keep their head & conscience
clear.

Watch unto Prayer. "be sober unto prayers" enforces
the same exhortation of the added reason that such
sobriety is indispensable to full prayerful
Xians must not allow their minds to become
fuddled or ~~drunk~~ dazed by drink or drowsiness
they should keep themselves themselves awake &
alert, w/ all their faculties under control, in order
to be able to give themselves to praying.

Peter possibly had in mind the way in
which in the garden of Gethsemane he failed to pray
because he went to sleep & failed to watch. As a
result he was unprepared to withstand temptation.
(Fjordale)

⑤ of all things is first in the sentence & thus ⑦
in the emphatic position.

unto prayer - w/ a view to prayer - a calm & collected spirit is ~~conducive~~ conducive to the act of praying. It results in prayer. The man who is always on a tear, whose mind is crowded w/ fears & worries, who is never at rest in his heart, does not do much praying. (Wuest)

⑥ He endy all things... Here is a note which is struck consistently all thru the new Test. Rom 13:12; Phil 4:5; James 5:8; 1 Jhn 2:18; ~~Rev. 1:3, 22~~, Rev. 1:3; 22:20.

When a man realizes the narrowness of $\gamma\chi$, he is found to commit himself to a certain kind of life. In view of that narrowness Peter here makes 4 demands.

1- Steady in mind - ~~preserve~~ preserve your sanity. The verb sophronein means "keep the mind sane."

The great characteristic of sanity is that it sees things in their proper proportions; it sees what things are important & what things are not important; it is not swept away by sudden & capricious & transitory enthusiasms; it is

more neither to unbalanced fanaticism nor to (8)
unrealizing indifference. It is only when we see
the affairs & the activities of earth in the light
of eternity that we see them in their proper
proportions & their proper importances. It
is when God is given His proper place that all
things take their proper place.

2. Sober in mind - Preserve your sobriety.
Originally sobriety meant to be sober in
contradistinction to being drunk. It then came to
mean to act soberly & sensibly. This doesn't
mean that the X-man is to be lost in a gloomy
joylessness; but it does mean that his
approach to life must not be frivolous &
irresponsible. To take things seriously is
to be aware of their real importance, to be
ever mindful of their consequences in time
& eternity, to be always aware of their effects
on ourselves & on others, to approach life,
not as a jest, but as a serious matter, for
which we are answerable & responsible.

3. We must do this in order to pray as we
ought. When a man's mind is unbalanced,
when he lets his own prejudices run away with
him, when his approach to life is frivolous
& selfish & irresponsible, he obviously can't
pray as he ought - he will ask for the wrong
things. The first necessity of prayer is the
earnest desire, not to get what we wish, but

to discover the will of ourselves.

(Barclay)

⑦ Sound mind - opposed to erratic, insane view of things. Control yourselves in the use of the appetites & passions.

unto prayer: "unto" indicates the end of the soberness & watchfulness. They are to be in such a state of mind that the spirit of prayer shall be kept alive & be strengthened.

(American)

⑧ the near approach of the end of all things should make us serious & prayerful -

Serious because it closes our probation, it fixes our character, it seals our destiny. It makes all over one's character down unchangeably.

Serious because I have constituted in the mind that when we lose property, health or friends, when death strikes, cancer throats, we are serious & thoughtful. It is unnatural not to be so.

Serious because it enables us to take better view of things.

Prayer because men naturally pray when they suppose the end is coming.

(Barnes)

(9) "Keep cool; be loving; practice hospitality; whatever your gift, use it as servants of God for his glory!" (10)

Peter raises a warning finger at Christians who settle down to a life of static complacency. Because the final issue is postponed, there are those who tend to become involved in a routine of Church affairs & pious religious observances. Religion becomes a "business as usual" affair, a set of holy habits. Lacking the sense of the end, they have about them no alertness to the unexpected; they look for no "coming" of the Lord. They are spiritually domesticated —

¶ The true Christian lives on the edge of time —

He has about him a sense of crisis. He lives between the old & the new. He takes life seriously, & w/ an eye to that which is always ready to break into his ordinary existence w/ fresh revelations from beyond.

There is an end! The ~~tragic~~ drama of man's life will come to a climax. It will be both an end & a beginning. It will be the final termination of the old order & the ultimate consummation of the new order inaugurated in Jesus X.

The end of the old world began when the beginning of the new world moved into it w/ saving grace & judging truth in Jesus X.

④
Something new had come into history. The end & goal of life had been revealed. & that end was always at hand. All human history since the day of X on earth is but an epilogue in which there can be nothing in the "after a while" which is not already in the "now." We live in the time of the end, in the time of fulfillment.

So the end of the world has already been pronounced. All the world's crises & tragic events only indicate its continuous ending & the inevitable conclusion toward which it moves.

Because the end is at hand always, it makes a world of difference.

The Xian doesn't give way to loose or sentimental thinking. He doesn't succumb to ~~the~~ fanatic propaganda; he doesn't go into mental hysterics.

Neither does he fold his hands in pious inactivity as he waits for the coming of the Lord.
(Intep. B.)

⑩ The end = Germination & Consummation - a fulfillment that leads on to a larger unfolding. The just advent of X brought an old order to end by consummating the purposes of God for that order, & thus introducing a new order, the order of the Kingdom of X.

(12)

In this order, which has a ~~an~~ certain finality about it, the victory of X over sin & death & Satan is not something to which we look forward. The victory has already been won — at the Cross & in the Resurrection. Sin was put away — Satan was judged — Death was overcome.

What then remains? What is yet ahead? Much indeed. But it will not be the winning of the victory of X; it will be the exhibiting of that victory. It will not be the introduction of His reign over "Angels, authorities, & powers,"; it will be the finalizing of it.

And that "end," still to be fulfilled, will usher in still larger unfoldings of D's purposes for His Church & for His world. That end, moreover, is repeatedly set before the Church by N. T. writers as something eminent, an event at hand & a coming of the Lord for which His people are to be ever watching.

Wise & experienced Peter knows full well how easy it is for Christians to lose their vigilance & rest.

"Keep sound-minded & self-restrained & alert." There are specific danger zones over which complacency can steal like some contagious stupor.

(Rees)

[The N.T. writers believed that X would return in their (13)
day; they fully expected Him. Because their expectations weren't
fulfilled, many Bible Scholars point out that the
writers were ~~was~~ mistaken. They speak as if they misjudged
the signs & times & words of X. But they (the N.T. writers
were only expressing the attitude that X commanded —
to constantly expect, look for, His immediate return —
The fact that He hasn't returned doesn't mean they were
mistaken. X might not return for another 1000 yrs,
but we are to expect His return today, because it
could occur today]

Verse 8

(17)

ἔκτενῆ - intent, constant, ~~strenuous~~ strenuous. (Souter)
- muscles strained, stretched - (ek out, teino,
to stretch)

cf 1:22 - the idea suggested is that of not
relaxing in effort, or acting in a right spirit.
SEE NOTES ON 1:22 FOR FERVENT, (Vine)

καλύπτει - veil, hide, conceal, envelops.

πληθους - a multitude, a crowd, a large number.

① The presence of active mutual love among Christians is assumed. The exhortation in this verse is to its pre-eminence & its strenuous maintenance.

~~the~~
Fervent doesn't refer to warmth of emotion, but to the taut muscle of strenuous & sustained effort as of an athlete. The verb "stretch out" is used to describe a horse made to go at full gallop. So the adjective suggests intensity, earnestness, exerting one's powers to their full extent. TP Such practice of love of one another matters more than anything else among Christians. Love ought to be treated as the priority in Christian living. Its practice among Christians is the chief way in which they are to show themselves different from others.

Peter proceeds to indicate explicitly the way in which love works & should work among Christian brethren. It covers the multitude of sins

It is ready to forgive again & again. It finds a way to shelter the wrongdoer from exposure & condemnation. This is how I treated us. This, therefore, is how we ought to treat one another. (15)

Prov 10:12 - here the meaning plainly is that love refuses to see faults. 1 Cor 13:5

This doesn't mean that one can win forgiveness for his own sins by showing kindness.

(Jyndale)

② The characteristically Xian emphasis on the primacy of love - Cf 1:22. The disciplined life that prepares men for prayer is rooted in & grounded in love; the true asceticism is the cultivation of a loving heart. Those who are united in their prayers to I must likewise be united one w/ another in mutual affection.

Servent, intense - The mutual love exists; it requires to be maintained strong & constant.

(Beare)

③ Servent - the idea is that of a love that is extended to reach the one loved. It is the act of one who, instead of living a self-centred life, gives of himself to others.

The words above all mean "before all in order of importance." Love is a prerequisite to all proper exercises of Xian duty. ~~But~~ Courtesy w/out love is a cold thing, Generosity w/out love is a harsh thing.

Love makes all other virtues what they should be. (16)

The reason of this exhortation is that love covers a multitude of sins. When one Christian truly loves his fellow Christian, he will not publish abroad his failings, but will cover them up from the sight of others. How much gossip is eliminated when we love each other.

(Quest)

Q ~~Q~~ When you turn from your worship, etc., let your first concern be the fullest exercise of love to your own selves. This is ἀγάπη, the love of intelligence & true understanding coupled w/ corresponding purpose.

Fervent - put to full strain, exerted to the limit of its strength. The opposite is slight or ineffectual effort. In ἐκτενής there lies the thought of exertion. There will be sins on the part of the brethren, which may tend to slacken our love for them; such sins make it hard to show them love. [¶] This love is not sentimental or emotional affection, or liking or "loving" someone in common sense. It is impossible to "like" everyone - but it is possible to show kindness, understanding, etc., to everyone - even to those we can't stand.

→ Although the strain may be great, love is to stand it.

→

For yourselves is not quite the same as the reciprocal "for each other," but brings out the thought that all Christians are one body. Cf 1 Cor 12:12 [To love another Christian is the same as loving myself]. Every Christian is one of ourselves, & thus we are to love all of them.

Have = a participle - ἔχοντες. It marks this "having" as being subordinate to the imperatives used in v. 1. This love for ourselves blossoms when all of us engage in true worship as one body; it will grow limp & slack when such worship is troubled or engaged in w/ only flighty, superficial minds.

[This love explains v. 4. The lost can't understand why we'd rather be separate w/ other Christians than running w/ them.]

Others Sin = Love hides them from its own sight & not from God's sight. Hate does the opposite; it probes about in order to discover some sin or semblance of sin in a brother & then broadcasts it, even exaggerates it, glazes over it.

Peter purposely says πλῆθος, "a multitude..." thereby indicating the mass of daily sins of weakness which come to the attention of Christians because of their constant contact & association.

we bear w/ each other because we know our
own failings. (18)

We note that ἐκτενής & πλῆθος correspond.
To cover a multitude calls for a greater strain
than to cover a few. (Lanski)

⑤ Fervent has two meanings =

1- Constant - it means outstretching in the
sense of constant & consistent, never failing.

2- Intense - stretching out as a runner
stretches out.

Xian love is not an easy, sentimental
reaction. It demands everything a man has got
of mental, spiritual nerve & muscle & sinew. It
means loving the unloved & the unlovable;
it means loving in spite of insult & injury; it
means loving when love isn't returned, but
is spurned.

The Xian love is the love which never fails,
into which every atom of man's strength is directed.

Coppers... - It is easy for us to love a person, it's easy
to forgive. It is much easier to be lovingly patient
w/ our own children than w/ the children of
strangers. (Buckley)

(6) Love is not a luxury; not optional.
(Intro. B.)

(7) Ferment = "at full strength."
Love has a built-in "stretch-out" for meeting circumstances that are awkward & difficult.
(Ries)

(8) Love to one another is put above all the duties which they owe to each other.

Such love should be cultivated.
They are not exhorted to love, but to love w/ intensity. (American)

(9) Above all things. It were better to dispense w/ all else in the Xian's character & work than to miss ~~the~~ love.

It should begin at home. We must have love among ourselves as believers before we can presume to speak of our love to the great worldly men around.

This love is remarkably practical - it gives itself - it fetches water from the well at Bethlehem, it breaks alabaster boxes of precious ointment on the poor man's head.

(Meyer)

Verse 9

(20)

φιλόξενοι - friendly to foreigners, hospitality,
entertainment of strangers

γογγυσμοῦ - rummuring, grumbling, whispering,
(generally of smouldering discontent).

① Another way in which Xian love may find active practical expression is in showing hospitality to Xians from other places, who as strangers or visitors are personally unknown, but need shelter & food.

W/out Grudging - Such opportunities of showing love to Xian brethren in need ought to be gladly embraced as a Xian privilege, & indeed a form of service to X Himself. (Matt 25: 35, 38, 40).

Also, such ministry can be undertaken in the confidence that D will provide all that is needful, & that such service will bring its own surprising rewards. (2 Cor. 9: 6-8; Heb. 13: 2)

(Fyndall)

② Hospitality - partly as a concrete expression of the love which looked upon all the brethren as members of one great family, & partly as a necessity.

W/out ... - the sense is positive - "w/ gladness!"

(Bare)

③ Hospitality = "friendly to strangers."
(Wuest)

④ Peter uses the conviction that the end is near to urge men, not to withdraw from the world, but to go out into the world to live - it was a reason for becoming still more deeply involved in the world's service to others.

Again & again in the N.T. the duty of hospitality is pressed upon the Christians -

Rom. 12:13; 1 Jm 3:2; 5:10; 1 Pet 13:2; Titus 1:8;
Matt 25:35, 43 (Barclay)

⑤ W/out murmuring - watch against that.
Suppose it were your lord Himself that came upon your doorstep. (Rus)

⑥ This does not mean the giving of extravagant feasts, but rather the calling in the poor, the lame, the halt, & the blind, who cannot recompense. It is right to look upon the home as a talent for God's service.

w/out grudging - to God the intention, the heart is all important. That which is done, should be done freely, gladly, by the whole heart.
(Meyer)

οἰκονόμος - steward (Commonly a superior slave of tried character, who looked after the accounts of a household).

ποικίλος - many colored, particolored, hence, varied, various (plurality as well as difference seems sometimes to be suggested).

① a gift - something freely given; a gift of grace - a gracious divine endowment; an extraordinary gift of the Spirit dwelling & working in a special manner in the individual - Rom 12: 6, 8; 1 Tim 4: 14
a blessing of God graciously bestowed

manifold - used to describe the skin of a leopard, the different-colored veining of marble, or an embroidered robe. The emphasis is on diversity instead of number.
 (Vincent)

② It is implied here that every Xian has received some gift from God, a gift which is to be held in trust for the benefit of the whole Church, & to be exercised in ministry for the good of others. The ministry of each is to be according to the character of his particular gift, & this is primarily determined not by men but by God (1 Cor. 12: 4-11). These gifts differ widely

But they are all alike Θ -given manifestations (23)
of the very varied grace of Θ .

Θ thus equips each one of his family or household
for service, & makes him responsible as a steward to
use his endowment in the service of his brethren.
Such equipment of service is not, therefore, to be
thought of as restricted to a privileged minority
in the Church; i. e. the special ministers. Θ

Every Christian may expect particular Θ -given
endowment for some form of ministry, & he should
recognize his ~~correspondence~~ corresponding
responsibility before Θ as a steward of its
proper use.

The Verb to minister is a very general
word, & can embrace all kinds of service
rendered to others. (Lyndale)

③ the $\chi\rho\iota\sigma\mu\alpha\tau\alpha$ are the various endowments
which Θ imparts to all the members of the
community, not to the leaders alone; natural
aptitudes are heightened, & new powers are awakened
by His presence w/ us, that all may be enabled
to serve the community in some measure. He singles
out of special mention the gifts of speech & of service.

as good stewards - emphasizing the thought
that the gifts of Θ are not given to us for our own
enjoyment, as a private possession, but are
given to us in trust for the community of His
people.

καλοῖ - of manifest excellence, exhibiting the attractiveness of fidelity & generosity. (29)

The gifts are concrete manifestations of the grace that has been bestowed. The adjective ποικίλος suggests both richness & infinite variety, w/ an undertone of the harmonious beauty which is exhibited in the union of the different gifts. [illustrate] (Beare)

④ *as is in the Greek text "in whatever quality or quantity." The word gift is not the usual Greek word, but one that refers to the spiritual endowments given by G.

The word steward is lit. "one who governs a household," of one of the responsibility of the proper use & disposition of something entrusted to one's care. (West)

⑤ Rom. 12:6 f shows that many a Charisma is only some natural endowment or possession which is sanctified in the Xian by the Spirit. Not all charismata were miraculous abilities such as those mentioned in the list recorded in 1 Cor. 12:8-10.

Not only does every Xian have a χάρισμα, i.e., some endowment that was graciously bestowed on him, but G intends that such an endowment is to be used in διακονία, service for the members of the church, a service to be

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Rendered of the sake of service & benefit to others w/ no thought of self save the joy of thus "ministering." The pronoun εαυτοῦ is again in place.

"As excellent stewards" explains what "received" implies. An οἰκονόμος is one to whom certain property is entrusted to be administered according to the owner's will & directions.

To be an "excellent steward" he must administer it as the Bestower wants him to.

The objective genitive "of God's manifold grace" brings out two points:

1- every charisma, whatever its nature, is a gift of God's ~~pro~~ pure undivided favor, which we should employ accordingly.

2. This ~~gift~~ grace is "manifold," that is, while it is the same favor for all it bestows all manner of charismata, not only in order to employ "each one" of us, but also that we may minister "for yourselves," i. e., for the whole body of Christ so that it may lack nothing as a body. What one cannot do, another will be able to do.

[Everyone has something; everyone lacks something.]

(Lindski)

(6) Here again is a favorite N.T. idea - Cf. (26)
Rm 12:3-8 & 1 Cor. 12. There is no gift which cannot
be placed at the service of X.

The X in has to regard himself as a steward of
D. In the ancient world the steward was very
important. He himself might be a slave, but
his master's goods were in his hands. There were
two main kinds of stewards -

- the dispensator, the dispenser, who was
responsible for all the domestic arrangements of
the household, & who laid in & divided out the
household supplies -

- & the vilicus, the bailiff, who was in charge
of his master's estates, & who acted as landlord to his
master's tenants. ~~the~~

The steward ~~for~~ knew well that nothing
of the things over which he had control belonged
to him; they all belonged to his master. In
his administration of them his one duty was to
consult his master's interests, & in everything
he did he was answerable to his master.

The X in must always be under the impression
that nothing he possesses of material goods or
personal qualities is his own; that everything
he possesses belongs to D. that he must ever
use what he has in the interests of D, as D would
use it; & that he is always answerable to D.

(Barclay)

⑦ Gift = lit. "grace-gift," i.e., a gift originating in D's grace. The man who has it is to use it for the good of his fellows. ②7

Stewardship implies not only a trust, but trustworthiness. So Peter insists that his readers be good (honorable) stewards.

Manifold ∴ there is "an infinite variety" in D's bounty.

There is no exception to the rule, for D takes every gift seriously, & he expects everyone to take his gifts seriously. And everyone has received some gift, some special capacity or benefit thru which he may serve D & the community.

We do not administer D's manifold grace, but we are permitted the unbelievable privilege of serving as good stewards, guardians, & dispensers of the gifts of that grace.

Manifold = they are as varied as the ability to preach & the capacity to lead up children, or the art of making friends & the grace of entertaining guests in a home. [F.S. soldiers ~~of~~ - new members].

Since they all issue from the same source & are designed for the same purpose, the persons who possess them are not to use them selfishly, for personal aggrandizement. They are gifts of the Spirit, given to the Church for the purpose

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of building up the community for the ministry
of the Word, & for the development of the Christian
community into a genuine fellowship in X (Eph 4:12).

Good Stewards, said X, are "faithful &
wise" (Luke 12:42), they are not to spend recklessly
what belongs to another, nor are they to devote
their trust to unnecessary & immoral ends.

Their position & the charge committed to them
should make them responsible, especially
in the light of the crisis of the times.

Grace is the activity of the heart of G.
(Interp. B.)

⑧ One steward was responsible to the master
of the house for distributing to the other members
of the household their shares of his stores. The
steward owned nothing; he dispensed all -

When all members of the Church are doing
service, each w/ his special gift, the effect is
that of a symphony in which may be heard
& felt "the ~~man~~ magnificently varied grace of G."
[a choir w/ mg. altropats] (Rees)

⑨ no note w/out significance. no wheel 29
w/out its function. no pin or axle w/out importance.
you who are doing nothing to make the world
better, it is not for want of a talent, but because
you are not using the talent which you have. you
have buried it somewhere. Go & unearth it, & put
it out to usury. It may not be brilliant; but,
so sure as it has been given you will be
held accountable for its use. The ability to
give is a great talent, & is as much a sacred
trust as the power to teach or preach. Let us
never forget that we are not owners, but
stewards who must render an account of our
stewardship to the Master; & He may even
now be at the door.

The main object of each of us should
be, to set up to the ability & trust given -
("She hath done what she could").

Manifold - as when a ray of light breaks into
a spray of many hues, so each of us receives God's
grace at a different angle, & flashes it back
broken up into some fresh color.
(Meyer)

~~16X0~~

ἰσχυρός - strength (absolutely)

Verb = I have strength, I am strong,
I am in full health & vigour.

χορηγεῖ - I supply (w/ lavish hand).

- Primarily, among the Greeks, signified
to lead a stage chorus or dance, then, to
defray the expense of a chorus; hence -
to supply. (Vincent)
~~to bear the expense~~

① Oracles = divine utterances or revelations.

χορηγεῖν = to bear the expense of
a chorus (~~chorus~~)
(Vincent)

② Two main types of Xian ministry to the
brethren are distinguished in this verse:

- 1- ministry by the spoken word,
- 2- ministry in deeds, in acts of practical
kindness, such as showing hospitality.

If any man speak - covers all forms of
ministry by word & mouth.

"Let Q what he says be as words spoken by
Q Himself."

Deeds of practical kindness are probably
implied in the phrase, if any man minister.
That w/ which it is discharged, e.g. money,
is therefore to be regarded as a divine gift

involving a stewardship. The need for this awareness applies equally to every kind of personal possession w/ which ministry to others can be discharged, whether it be material resources, natural aptitude, or physical strength. (31)

Εὐεθ = the Verb χορηγῶ carries w/ it the sense of "to equip," "to furnish for the public good." Proper awareness of the divine source & of the abundant supply of such ability demands that the service which it makes possible should be rendered modestly & strenuously, acknowledging God's enabling & using it to the full.

ὅτι ὁ ... δοξάζεται is the intended goal & the crowning satisfaction of Xian service. God is thus glorified when the variety & value of the gifts of His grace are openly manifested in their diligent exercise, & when the ministry thus accomplished is plainly due to God's enabling.

(Jyndeli)

③ λαλεῖ in the context must be interpreted of the speaking which is charismatic - i.e., the preaching. Our thought is not that the common conversation of Xians should be cast in Scriptural language, but that the preaching should declare the truth that God imparts.

διακονεῖ - ~~embraces~~ all kinds of Xian work except preaching.

3
As of the ability - of the spirit in which the (32)
services to the community are to be performed,
w/out any conceit of one's own powers, but in the
full acknowledgment that the strength which
enables one to serve is derived from D.

βιβηθ = supply - met. of providing supply
for an army or a fleet; of providing the
necessary means for a variety of needs, often w/
the sense of "supplying abundantly."

δοξάζω = In the exercise of the gifts ^{w/} which
D has endowed us, we are not to vaunt ourselves,
but to glorify Him to whom we owe all that
we have.

The εἰς clause sums up the thought
of the entire paragraph (not just using the gifts), &
is less a final clause than a new, all-embracing
imperative - "In all things, let D be glorified."

Θεὸς ὁτι = D is to be glorified Θεὸς ὅτι because
all our relationships w/ Him are mediated
Thru His Son.

κράτος - dominion = The thought is probably
of the victorious power which ensures the
ultimate triumph of the divine purpose for the
world. (Beare)

(5) I see Peter ~~describes~~ is thinking of the ⁽³⁴⁾
2 great activities of the Church, preaching & practical
service.

It was said of one great preacher: "First he
listened to God, & then he spoke to men."

It was said of another that when he preached,
he would pause even & again, "as if listening for a
voice."

God's Supply: When you are engaged in Xristian
service, you must not do it or give it as if you were
confering a personal favor, or distributing
bounty from your own store, but in the
consciousness that what you give you
first received from God. Such an attitude
~~preserves~~ preserves the giver from all pride &
the gift from all humiliation.

Glorify - all things must be done to the glory of
God - & the obliteration of self. (Baileys)

⑥ it is Θ who really makes authentic & effective what His servant does.
(Rees)

35

⑦ ~~He is~~

Oracles = one speaks in Θ w/ gravity & authority, as one who transmits divine truth & not as one who purveys his own private notions.

Supply = He is to act "in humble dependence on Θ ."

Enrich = 1. Supply a chorus, i.e., produce a play at one's own risk
2. Supply w/ the idea of liberality.

A preacher speaks boldly, as Θ is where an oracle of Θ , & yet speaks humbly because he knows that he is dependent upon the Spirit of Θ to make his preaching effective.

Even the energy w/ which he performs these services, together w/ the means which he shares, are gifts of Θ .

Glorify Θ = Θ Himself will make his way into ~~the~~ ~~the~~ ~~the~~ all these channels, & the Θ thin line between the seen & the unseen will become transparent.

In the glorification of Θ is the glory of his children. (Inter B.)

① Glorify God - The motive. The service (36) may be great or small, conspicuous or obscure; but the glory of God must be the supreme passion.

If we work from any other motive, we are doomed to disappointment. But none can work for this in vain. In our failure & death, if He wills it, He can be glorified.

(Meyer)