

EXPOSITORY NOTES.

BY W. O. CARVER.

PHIL. 3:10; cf. JOHN 17:11-12; MT. 1:21.

“The Name that is above every name.”

In this paragraph in Philippians, Paul is urging humble self-surrender in the service of others, and presents Jesus as the ideal example of this virtue. Having pointed out in verses 6-9 how “Christ Jesus” regarded Himself, and the depths to which He went in serving, Paul turns to show how God honored this course in His Anointed. He gave Him the name—not a name, as in the Authorized Version—the name that is above every name. This does not mean that subsequent to His resurrection and ascension God gave Jesus the supreme position of glory in the admiring gaze of the universe. It means that the name Jesus, assigned to Him before His birth, is the greatest name that can be conceived, and that it expresses the true character of Jesus as Saviour. That is, of course, the meaning of the word. It was in this saviourhood that Jesus had guarded His followers. In this character He prays the Father still to guard them. This saviour character is that before which men bow everywhere and always when they come to see its meaning. Jesus wins the honor of the human heart and the glory of eternity by His saviourhood. Thus Jesus is the supreme name.

HEB. 13:20.

“Great in the blood of the everlasting covenant.”

Perhaps the most profound and impressive of all the Apostolic “benedictions” is that of Hebrews. Its stately grandeur and comprehensive reach have made it especially popular with Presbyterians. It seems to me to carry

one item of emphasis and theological significance that is obscured in our translations, and quite generally overlooked. All benedictions and other oft-used passages take on a sort of fixed meaning and are peculiarly difficult to modify in the way of enlarging or correcting their import.

In the Greek the order does not read, as in English, "who brought again from the dead the great Shepherd of the sheep with the blood of an eternal covenant." The order is ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου.

It would seem obvious that the author means to affirm that the greatness of the Shepherd lies in the blood of the eternal covenant. We may preserve the emphasis by reading: The Shepherd of the sheep who is great by reason of the blood of the covenant of eternity.

JOHN 1:1-16.

The Order of the Manifestation of the Logos.

It seems to be generally accepted that verses 9-13 of the Prologue to John's Gospel refer to the coming of Jesus Christ to the Jews, and to their rejection of Him. This note is intended, tentatively only, to suggest another interpretation. By comparing verses 6-8 with verse 15, it will appear that 9-14 constitute a sort of parenthesis, explanatory of John's function and message. This explanation, however, must connect itself directly with verses 1-5 as an account of the progressive work of the Logos.

The cosmic function and essential relation of the Logos appear in 1-3. Verses 4-5 present the life-giving, light-giving function and relation of the Logos to the human race. This is all pre-incarnate and apart from any necessary connection with the idea of incarnation.

At verse 6, John is about to introduce the historical Christ Jesus through the Witness, John. But a further ex-

planation will make John's mission clearer. That explanation is given in verses 9-15. We reach the incarnation at verse 14, not before. Verses 9-13 refer to the pre-incarnate activity of the Logos in His Messianic relation to mankind; verses 9-10 being general, while 11 refers to His special and specific manifestation to Israel. Verses 12-13 tell the outcome in results in such as recognized and accepted Him in this period prior to the Incarnation.

Then at 14 we reach the incarnation stage of the Christ in Jesus, when the Logos became human and dwelt among men, so that we might look on His glory. The paragraph, 9-13 is dominated by $\eta\upsilon$, while 14-15 is properly under the verb $\epsilon\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$.

Such an analysis and interpretation, it is believed, deserves consideration.

MATTHEW 10:40-42.

On different degrees of good to be accomplished by Christian workers.

In sending out the Twelve for work, Jesus made it plain that they were His representatives, agents and exponents of the Kingdom of Heaven; He indicated the nature of the work and methods by which they would best do it; forecast opposition as well as success. Now in the closing paragraphs, by Matthew's arrangement, He tells them how to behave toward such as relate themselves in varying degrees of friendliness to the messengers of the Master. The highest gift they could bring was God: "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me." That supreme good they are to seek to bring to all. Some will wholly reject their message and them, will antagonize and persecute. But others, while not accepting the full, great blessing, will be friendly and will accept lesser good from their mission. Jesus commands His servants to relate them-

selves sympathetically to all these and give them as much good as they will take. (1) There will be those who will look upon them as prophets, and so will give heed to their teaching, while not yet, perhaps, accepting their Messiah. Let them have what blessing may come out of this partial insight; they "shall have a prophet's reward." (2) He that receiveth a righteous man" in the Lord's messenger, and receives him "in the name of a righteous man, shall receive a righteous man's reward." If he will let you be to him nothing more than a good man, be that to him and let him have all the inspiration, all the constraint to righteousness, all the good of association that a righteous man can confer. (3) Another will go no further than to give a cup of cold water to the Master's messenger. He will not accept his message, nor follow his call, but he will be kind to him because of the Master's inevitable appeal to the best in every man.

The disciple of Jesus is to accept all these friendly attitudes at their full value and to be assured that his mission is not wholly vain with any of them. In what the reward consists in each case, we are not told. Evidently it is mainly, if not wholly, within the man's own spirit, in the reactions of his own soul upon the new circumstance of the Kingdom message. If friendly now these may later be following on in the way of the King. Every missionary, every slum-worker, every servant of Christ, has occasion to apply this teaching for his own encouragement and for the advancing of the Kingdom.