*apprehension* of the word, were themselves  
intelligent hearers. See 2 Cor. viii. 7,  
where to these are added faith, zeal, and  
love.   
  
**6. the testimony of Christ]**  
the witness concerning Christ delivered by  
me. **was firmly established,**—*took  
deep root* among you; i. e. ‘as was to  
have been expected, from the impression  
made among you by my preaching of  
Christ.’ This confirmation was *internal*,  
by faith and permanence in the truth, not  
external, by miracles.   
  
**7.**] **so that  
ye come not behind** (others) **in any gift  
[of grace]** ;**—gift [of grace]** here has its  
widest sense, *of that which is the effect of  
grace*,—not meaning ‘spiritual gifts,’ in  
the narrower sense, as in ch. xii. 4. This  
is plain from the whole strain of the pas-  
sage, which dwells not on outward gifts,  
but on the inward graces of the Christian  
life.   
  
**waiting for the revealing of  
our Lord Jesus Christ**] which is the  
greatest proof of maturity and richness of  
the spiritual life; implying the coexist-  
ence and co-operation of *faith*, whereby  
they believed the promise of Christ,—*hope*,  
whereby they looked on to its fulfillment,  
—and *love*, whereby that anticipation was  
lit up with earnest desire; compare the  
words, “*to all them that love His appear-  
ing,*” 2 Tim. iv. 8.   
  
**8. who**] viz.  
God, ver. 4, not Jesus Christ, in which  
case we should have “*in the day of His  
appearing,*” or, “*in His day.*” The **also**besides shews this.   
  
**until the end**, i.e.  
to the end of the world, not merely ‘to  
the end of your lives.’   
  
**9**.] See Phil.  
i.6; 1 Thess. v. 24. **The fellowship of  
His Son,** as Meyer well remarks, is the  
*glory of the sons of God*, Rom. viii. 21:  
for they will be *joint-heirs with Christ*,  
*glorified togethe*r,—see Rom viii. 17, 23;  
2 Thess. ii. 14. The mention of *fellowship*  
may perhaps have been intended to pre-  
pare the way, as was before done in ver. 2,  
for the reproof which is coming.—Chry-  
sostom remarks respecting verses 1—9,  
“See how he is always riveting them  
close with the name of Christ. He makes  
mention, not of any apostle or teacher, but  
evermore of Him who is their desire, as if  
he were endeavoring to bring back men  
after a debauch to their sound state. For  
nowhere in any other epistle is the name  
of Christ so often repeated. Here in a  
few verses it occurs many times, and is in  
fact the connecting link of almost all the  
introductory part of the Epistle.”  
   
  
**10—IV. 21.**] Reproof OF THE PARTY-  
DIVISIONS AMONG THEM: BY OCCASION  
OF WHICH, THE APOSTLE EXPLAINS AND  
DEFENDS HIS OWN METHOD OF PREACH-  
ING ONLY CHRIST TO THEM.   
  
**10.]** **by  
the name of our Lord Jesus Christ** (as  
“*by the mercies of God,*” Rom. xii. 1):  
“as the bond of union, and as the most  
holy name by which they could be adjured.” Stanley.   
  
**that ye all speak  
the same thing** is a contrast to what follows, “*I am of Paul, I of Apollos, I of  
Cephas, I of Christ*,” ver. 12,—but further  
implies the *having the same sentiments* on