**in all wisdom** (these words represent the  
method of this teaching); **that we may  
present** (see above ver. 22) **every man**  
(notice the emphatic triple repetition of  
every man, shewing that the Apostle was  
jealous of every the least invasion, on the  
part of the false teachers, of those souls  
with whom he was put in charge. At the  
same time it carries a solemn individual  
appeal to those thus warned and taught)  
**perfect in Christ** (element of his perfection, in union with and life in Him,—  
comprehending both knowledge and practice. The presentation spoken of is clearly  
that at the great day of Christ’s appearing)?

**29.**] His own personal part  
in this general work—**for which end** (viz.  
the *presenting*, &c.) **I labour also** (also  
implies the addition of a new particular  
over and above the *proclaiming*, carrying  
it onwards even to this), **earnestly contending** (in spirit; in the earnestness with  
which he strove for this end, see ch. ii.  
1—3: not, with adversaries: this was so,  
but is not relevant here. See Phil. i. 30;  
1 Thess. ii, 2) **according to** (after the  
proportion of, as is to be expected from)  
**His** (Christ’s—see Phil. iv. 13: not God’s)  
**working, which worketh in me mightily**(there is no allusion to miraculous gifts, as  
some have thought).

**CHAP. II.**] FIRST PART OF THE EPISTLE. His earnestness in entering into  
and forwarding the Christian life among  
them, so amply set forth in ch. i., is now  
more pointedly directed to warning them  
against false teachers. This he does by 1)  
*connecting his conflict, just spoken of,  
with the confirmation in spiritual knowledge of themselves and others whom he*

*had not seen* (vv. 1—3) : 2) *warning them  
against false wisdom which might lead  
them away from Christ* (vv. 4—23): and  
that a) *generally and in hints* (vv. 4—  
15),—b) *specifically and plain-spokenly*(vv. 16—23).

**1.**] **For** (follows on,  
and justifies, while it exemplifies *the contention just spoken of*, ch. i. 29) **I would  
have you know how great** (emphatic: not  
only that I have a *contention*, but how great  
it is) **a conflict** (of anxiety and prayer,  
ch. iv. 12: his present imprisoned state  
necessitates this reference here: he could  
not be in conflict with the false teachers)  
**I have on behalf of you, and those at  
Laodicea** (who probably were in the same  
danger of being led astray, see ch, iv. 16:  
on Laodicea, see Introd. to Apocalypse,  
§ iii. 13), **and (for) as many as have not.  
seen my face in the flesh** (the tendency  
of this verse is, to exalt the importance of  
the Apostle’s bodily presence with a church,  
if its defect caused him such anxiety, so  
that we must not say, with some, that he  
shews them how little his bodily presence  
mattered compared with his presence in  
the spirit which they always had),

**2.**] **that** (object of the *contention*) **their  
hearts may be confirmed** (it can hardly be  
doubted here, where he is treating, not  
of troubles and persecutions, but of being  
shaken from the faith, that the word, so  
manifold in its bearings, and so difficult  
to express in English, carries with it the  
meaning of strengthening, not of comforting  
merely. If we could preserve in ‘comfort’  
the trace of its derivation from the Latin  
*‘confortari*,’ it might answer here: but  
in our present usage, it does not convey  
any idea of strengthening), **they being**