Butler University Early Theses Collection

Summary

Volume of Collection
8 boxes, 154 folders

Collection Dates
1887 – 1911

Scope and Content Note

The collection contains early theses manuscripts from Butler University dating from 1887 until 1911 on subjects including Literature, Religion, Science, Greek and Latin. Until 1897 Butler required all students, including undergraduates, to write a theses statement in order to receive a degree. One year after Butler University joined the University of Indianapolis and became Butler College the theses requirement for undergraduate students was dropped. Postgraduate theses are available in this collection ending in 1911. While the majority of these manuscripts are handwritten, as early as 1908 graduate students were required to type theses statements.
12. γράψας οὖν, τεκίλα, ὥστε ἐξωθῆναι διὰ τὴν ὅπωραν σα- 
τρός. 13. γράψας οὖν, ματίσα, ὦ ἐγνώκατε τὴν ἀπαρχής. γράψας οὖν, 
νεανίσκαι, ὦ ἐγνώκατε τὴν παράρχην. ἔγραψα δὲ οὖν, παρlict. ὥστε ἐγνώκατε τὴν 
παράρχην. 14. ἔγραψα οὖν, ματίσα, ὦ ἐγνώκατε τὴν ἀπαρχής. ἔγραψα δὲ οὖν, 
νεανίσκαι, ὦ ἐγνώκατε τὴν παραρχήν. ὥστε ἐγνώκατε τὴν 
παράρχην. 15. ἔγραψα δὲ οὖν, ματίσα, ὦ ἐγνώκατε τὴν ἀπαρχής. ἔγραψα δὲ οὖν, 
νεανίσκαι, ὦ ἐγνώκατε τὴν παράρχην. ὥστε ἐγνώκατε τὴν 
παράρχην.

— Parallels: 1st John —

1. ἔγραψεν — ἔγραψεν. Why this change in tense? 
The speaks of the same act as present and then as past. This may have been done:
   a. for emphasis, b. for rhetorical effect,
   c. ἔγραψεν may refer to a lost MS. and d. it may refer to another extant writing of John 6:9 to the Epistle, and the last is the most plausible.
2. ἔκβια — παιδία. Do either of these refer? ἔκβια must be taken here in the same sense in which it is used in the other passages in the Epistle, ef. 2:1, 28; 3:16; 4:4, 5:21. And παιδία is used in the same sense. They certainly refer to all the children of God. And this
   παιδία — παιδία, particularly classes of the ἔκβια and παιδία. And this as regards their spiritual development rather than their age. Some Commentators take παιδία as denoting those of mature years, and παιδία as those younger in years.
3. ὅτι. Many translate: "because," others: "that" and "because" both. An English word would be no way to distinguish ὅτι ὅτι from ὅτι "because," except the nature of the clause which it introduces. ὅτι does not mean "that"-manner of
for this the Greeks used to render. It may be translated either "blessed" or "that." Here it is used many to introduce a fact. We need not translate it after "blessed to you, your sins are forgiven."

4. ἀφίσθητοι. This word is in controversy. Some say that it is perfect, and others that it is present tense.

In Matt. 9:2 and Mark 2:5—i.e., the case of the healing of the paralytic—the present ἀφίσθητοι is used, while in the parallel passage of Luke 5:20 we have the same form as is used here ἀφίσθησαι. This certainly indicated that there was not much difference be-

 tween the present and this form as far as their sense was concerned. Of also Luke 7:47, 48. — For exegetical reasons I prefer to give it the force of the present. See under Exegetical.

5. ήταν ὥστε ὅταν δεινοί, "on account of His name," or better "through His name."

ὁνομα — characteristic. The change introduced by ὥστε are the evidences that that characteristic was well known within them.

6. τὸν ἥτοι ἐπὶ τῷ κόσμῳ. refer to the Redeem or the Logos as we have it in Chap. 1:1.


Vers. 15-17.

1. ὁ ἀλήθιος — with John is that which is in oxidation
against, and out of harmony with God. And the classified the things which produce this condition:-

1. ἐνθὺλη τῆς ὀρθώτητος.
2. ἐγκοπία τῶν ὀφελεμάτων.
3. ἀδιάφορον τῆς πίστεως.

17. ἀπάγονται - is passing away" - meantime.

καί ἐστὶν ἀντίθεσις τῆς ἀρχής τῆς ἀπάγαλοσ. And this as conditioned on ἀπάγονται τῆς ἀρχής τῆς ἀπάγαλοσ.
Verse 13. "I write unto you, little children, that your sins are put away." "Little children" here refer to all the children of God. He had a message to write to them at this time—hence, "I am writing" or "I write." "Are forgiven" or "are being put away." Even though we take this verse at its perfect literal meaning, it represents an act as done and yet continuing to the present. Does John mean to say that all our sins are removed? See Cap. 1:8. Why should he write to them that their sins had been put away? That would rather be a reason for not writing. But if we take it with the present force—carrying out the idea of forgiveness in the putting away of sin as is done throughout the Bible—then we have him writing to us concerning the fact that our relation to sin is being changed, and that for the purpose of giving us consolation and encouragement as that we will continue in this way till our sins are completely put away.

The form of sin is broken to the one who is in Christ, not that he is perfect when he comes into Him, but he comes into Him that he may be made perfect. To state this fact tends not as a means of encouragement and in
therefore helpful to us. It is love to hear repeated again and again that Jesus loves us.
It is an assurance of this favor. If sin had been completely put away from them they would not have needed this help.

And again, if we take the little children to refer to all of God's children, we know that it is not true that all our sin is put away. We have much trouble with sin in our own life every day. We feel its power, and also feel the need of help to remove it.

"Through his name." This is the means by which sin is being put away. "Through his name" does not mean that there is some magical power in the name, Jesus, that brings about this result, though this is the conception that some have of the forgiveness of sin. There is no such easy road to freedom from sin. But it means that our sin is being, or rather will be, put away to the extent that we believe this being or character, and only to that extent. And take this to mean—"for the glory of his name." We cannot think of any reason why God should forgive sin
to glorify Jesus unless they conformed to his character. What glory would it be to Jesus to have God say, 'a sinner is not a sinner?' That would contradict the character of God as Jesus has revealed it to us. But if we take it that it meant that to the extent that we have conformed to the character of Jesus, and this is done through his help, we are freed from sin, then there is no contradiction, and Jesus is glorified thereby. This is due to his character. In order that we may be "in Christ," this character must be in us. This cannot be unless our sins are put away.

Again, this is all done on account of through his name even before we did anything toward this end. All that God has done He has done through Jesus. See Col. 1:12-17, etc.

Verse 13. "I write unto you, Father, that ye know the one [whom I] from the beginning." He does not write to them in order that they may know Him, but that they already do, and know us in the other wise, as a means of encouragement and help to them. "Father," is a particular word of the "little children," and this name is given to designate their spiritual development and not their age. It refers to age if we take
age, as we ought always to, in the sense of maturity, rather than in sense of decay. 

Take us the sense of age, or a number of years of life - it is liable to produce a false conception of knowledge, which we all have experienced in some or other, viz. that knowledge belongs to a man simply because he is old. This is not true. Often times the younger in years have a more profound knowledge than many who are elder. It is not a question of age, but of development. The knowledge of how many a personal acquaintance, the development of the personal relation, and not merely as knowledge about him. They know him. He did know and he could them write to them of this fact.

"I write unto you, young men, that you have overcome the wicked one." Young men here designates another particular class of the "little children," viz. those who had not yet developed, as far as the "fathers." Opinion the line of separation between these two classes must not be clearly drawn, not more as there the line that separates youth from manhood. When does the youth become as man? If so reasoning
and right to say, "going now you have overcome the evil one." Not that this is absolute, and that they will have no further conflicts with him, but that up to this time they have remained with no fixed purpose to serve God despite the temptations the evil one had presented to them. They went in the right way — in the fact of the conqueror. The question is, will they so remain till the end? As here likewise John's words of assurance to them will be of service to help them to keep in the way they are going.

"I have written unto you, little children, that you know the Father." With this John begins a new triad with a change of tone. The little children refer to the same persons who are called "little children" in the former triad. The subdivisions under this are the same as under the other, so that would argue that the "little children" and the same. "That you know the Father" here takes the place of "that your sins and they are put away through His name" in John 1:2. But really there is no difference in the thought. They are only different ways of expressing the same thing. One cannot know God only as He is freed from sin and come into harmony with His will. And of
that clauses and to be taken in the absolute sense. If they had known the Father absolutely, John would not have written unto them. This knowledge is only relative, and there is no doubt but that John's knowledge of the Father far exceeded theirs. Eternal life means freedom from sin— for sin is death—or rather death is the end of sin, as that to have eternal life sin must be taken away. Eternal life does not mean to know that the only true God and Jesus Christ whom thou hast sent; as that we must have no hesitancy in saying that these two things are the same.

v. 14. "I have written unto you, Father, that you know him (whom) from the beginning." This is exactly what he said in the former trial to the "Rulers":

"I have written unto you, young men, that you are strong, and the word of God remain in you, and you have overcome the wicked one." He adds this time the clauses, "you are strong," and, "the word of God remain in you," but had added an additional thought to that expressed in, "you have overcome the evil one."
to do this because they were strong, and they were strong because the Logos of God remained in them, as that these clauses only tell us how this was done. You have received and acquired as much—have succeeded—so far—now you ought to still go on until the final conflict is won! And you and I are free from sin, and in reality what John had said to them, and is saying to us.

Ver. 13. "Love not the world, neither the things in the world." This warning he quotes to all. "World" and "love" are two words in a different sense than Jesus used them when he said, "God so loved the world that he gave his only begotten Son to it." "World" as John used it here is that which is in rebellion against and out of harmony with God. All that tends away from him. He and not to despise God's works as they appear to us in their manifestations. He and to love goodness (God) where it appears: He is not to love those things in and of themselves. They are of value to us only as they bring us to God.

"If any man love the world, the love of the Father is not in him." He who has loved the same, antithetical as in Matt. 6:24, "To man can
served two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon. The world and God are enemies and love cannot be divided. We can say much, love much—our brethren. He and taught to do as in this Epistle, but this because they are the sons of God, and our love leads not up from God, nor move to God himself. So that there is no division here.

1:16. "Because all that is in the world, the desire (lust) of the flesh, and the desire of the eyes, and the pride of life, is not of the Father, but is of the world." Here John classifies the things that produce this condition of rebellion against God. Notice that John does not say that the flesh, the eyes, and life, are not of the Father, for they are as are all things, but the lust of the flesh, and the lust of the eyes, and the pride of life are not of the Father. It is the power of sin in the flesh that draws us away from God. These three assets embrace the whole field of sin. The first two are acquisitions. The desire
of the flesh" includes all the desires of fascination and enjoyment, of covetousness and sensuality, while the desire of "the lust of the eyes" embraces all which longs for, seeks, and finds gratification in social intercourse, and the manifestation of social power in undeased form in the midst of the earthly joy. How to this is added a third which has respect to spend or the pride (emptiness, vanity) of life. This refers especially to an outward display in the style of living, a spirit that has no regard for, but shamefully despises and violates divine laws and human rights. All of this is embraced in Gen. 3:6, "And when the woman saw that the tree was good for food, (appetite, 'lust of the flesh'), and that it was pleasant to the eye, (the lust of the eyes), and a tree to be desired to make one wise, (pride of life—shame before the world), she took of the fruit and did eat." All of these things are outward, transient, and unreal, and why should we desire to have them when we can have the eternal and the true?" 

Verse 17. "And the world is passing away, and its lusts." It not only will pass away at some time, but it is already doing so, especi
ally in regard to their work and doing God's will.

"But the one doing the will of God remains into the ages (or forever)." This is the way to skilled life. He who lives in harmony with God will live forever. If man had always and continued this world never had been any breach in the realm of mankind. The only way back to God and eternal life is to get into harmony with God and remain. The doing of His will is not something that can be done at any one time. It is a process, a process never ceasing. As soon as we cease to do His will our intentions, and death by sin. But as long as He is doing He remains..."
18. Παραδίδοντα, εορτάζοντο τε θυσίαν, καὶ παντὸς ἔλθοντας ὁ ἄρτος ἀνύψωσε ἤπιον, καὶ τὸν κυρίον λατρεύοντος πάλιν γεμιούσαν ὁ ἄρτος γινόμενος ὁ ἄρτος εορτάζοντο τε ἐκάθεν ἐπὶ τοῖς ἄρτοις. 19. Ἡ δὲ παροιμία ταύτη λέγεται, ἅμα ἢ ἃ ἔχει πᾶν ἐπὶ τῶν ἣματα ἄρτος ἐπὶ θυσίαν καὶ εὐλογίαν ἐπὶ κενόν. ἐκ τῆς ἀνάλογου ὁ ἄρτος ἐπὶ τῶν ἄρτων ἐς τὰ ἀρχαῖα ἔρχεται αὐτῷ ἐπὶ τοὺς κυρίους. 20. Ἐπεὶ οὖν ἔρχεται ἐπὶ τῶν κυρίων τῶν ἀνάλογων ὁ ἄρτος, ἐπὶ τὸν τροποῦ ἐπὶ τὸν ἄρτον, καὶ τὸν ἐπὶ τῶν κυρίων ἀνάλογων ἐπὶ τὸν τροποῦ. 21. Ἐπεὶ οὖν ἐπὶ τῶν κυρίων ἀνάλογων ὁ ἄρτος ἀποφθέγματος ἐπὶ τῶν κυρίων, ὁ ἄρτος δεῦτε ἐπὶ τῶν κυρίων ἀνάλογων ὁ ἄρτος ἀποφθέγματος ἐπὶ τῶν κυρίων. 22. Ἐπεὶ οὖν ἐπὶ τῶν κυρίων ἀνάλογων ὁ ἄρτος ἀποφθέγματος ἐπὶ τῶν κυρίων ἀνάλογων ὁ ἄρτος ἀποφθέγματος ἐπὶ τῶν κυρίων.
+ Grammatical and Lexical. +

**Verse 13.** The phrase "all the children of God." includes all of the following:

- ἔσον εἰς — a designation of time. ἔσον denotes a definite period of time — a season — and its use is very appropriate here; the day is for spent; the last division is at hand. ἔσον = the last, the extreme, the last in time or place. There is nothing in the word to tell us how long it will be. It simply designates that the last division of time is at hand.

Throughout the prophetic passages of the O.T. we have ἐποίησαν πρὸς τοὺς πολλοὺς — "in the after days." The LXX translates it, ἔν ἐς τοῖς ἐποίησα πρὸς τοὺς πολλοὺς. Ex. 2:2; ἐν ἐς τοῖς ἐποίησα πρὸς τοὺς πολλοὺς Gen. 47:1; ἐν ἐς τοῖς ἐποίησα πρὸς τοὺς πολλοὺς Gen. 31:29. The Lord the two ages expressed this παροιμία and ἑν ἐς τοῖς πολλοὺς.


- ὡς simply introductory — "that;"
αὐτῷ προσόπος ὑπὲρ αὐτοῦ. ἀντίπροσός = one who sets himself up against Christ. ὑπὲρ = present tense "is coming."

γίγνεται. perfect. "have come into being" εἰς γίγνεται.

ὁ ἅγιος "inhere" refers back to the presence of the antichrist, the proof that it is ὁ ἅγιος ὁ παρών ὁ παρεκκλῆσις. (Rev. 19. ἐγράφοντο ἐρώμενος. The position of ἐγράφοντο in emphasis is, both as regards this clause and also the one immediately following it. ἐγράφοντο to the εὐαγγέλιον Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφοντο Ἰωάννης 3, ἐγράφο

ἀλλ' ἐν γίγνεται. finds its completion in the clause ἐγράφοντο γίγνεται. (Rev. 20. ἐγράφοντο = something that will make them like Christ. ἐγράφοντο means that the action is completed - he is Christ; ἐγράφοντο means that the action is performed but is not completed. Being an anointing and having two anointings are two different things. "anointing." Anointing is translated it.

καὶ ὁ ἄγιος. This may be translated "from the divine. As under Exegetical. It is equivalent to τῇ ἀρχῇ τῷ ἄγιον.

dio ἐκεῖ. ἐκεῖνος = from plural. It is subject of διο and not the object as in st. g. That would
requiring rōvont. Some texts, however, have
rōvont. See under Exegetical. —

Ver. 21. ὁτί - that.

Ver. 22. τίς ἐστιν - is one. "Who is - if this
one is not?"
—ὁ πιστεύων - "believer" - "the man of faithfulness

Ver. 23. ὁ δυοκοίμων. Some texts omit this
clause. The K. J. Version has it in italics, which
indicates that it was not in the text from
which that was translated, but was supplied
by the translator from some other text, and
because they thought it was needed. But
the best authorities have it on the text.
δυοκοίμων - ὁ δύοκοιμων - ὁ δύοκοιμως - ὁ δύοκοιμων - ὁ δύοκοιμων

Ver. 24. οὕτω - ὥσπερ - emphatic. 13. "As for you".

Ver. 25. ἀντίς. "He himself." refers to Jesus,
-ἐκ τοῦ ἐν καθευδών - "the sleepers' life'.
This is the ἔμαρτσελία.
Exegetical

Ver. 18. "Little children, it is the last time. John had used "little children" to include all the children of God, and he writes to them a message and an warning. "He has reached the last time." Just what was in John's mind we have no means of knowing. It might have thought it was at hand, and again he may have meant that the last division of time had begun, but did not know how long it would last. He refers to a period of time called "last" of which that past was a part. He speaks here with Divine warning. This may be applied to the entire New Testament dispensation. This is the last explanation. He can have no higher revelation than that which Christ has given, because we can have no greater consciousness from God to man than was made when He gave Christ in to human conditions. He can and will have a higher and fuller development of the truth of Christ all the time, but it will be done in and through Him, so that His dispensation will be the final one. As we can supercede Him. But whether John had this in mind or not we cannot tell.
"And as ye have heard that Antichrist is coming,
And now many antichrists are come, whereby we know that it is the last time. The apostles John and Paul had especially warned the disciples against false brethren and false Christs, and they already had come, whence, therefore, we know that it is the last time. The antichrist must not be confined to any one time or person. We have had them, and will have them constantly recurring till the final consummation of all things in Christ.

Ver. 17. "From us they went out." They came out from the number of those who professed to follow Christ. All those who have ever wrought injury to the Church have been of its own number. Judas, who betrayed the Master, came out from the number of the twelve apostles,—a professed friend, and as it had always been.

But they were not of us: 17. The internal relationship was not the same. Externally they were of their number, but internally they were of the Devil. John here sharply contrasts the two—excluding the one by the other—for he at once adds—"
"For if they had been of us, they would have remained with us." Those who were alike walked together. The difference in character finally separated them.

"But that it might be made manifest that all are not of us. At first this sentence seemed to be nothing but a conclusion. Its conclusion is in the first clause of this verse, "they went out from us." God in this mere formalism had arranged the principles of His kingdom so that He and His are separated from those who opposed them, not by any act of violence, but by the very nature of things. This principle will always work, and every man will go to that place for which He has fitted himself. He saw in this passage the divine law of choice God wants volunteers. He will not drive any man into this service. He will seek to lead him, and His may use several methods to do this, but the service must be voluntary in main part. God will not force a man against his will, and furthermore, it may be added, that He will not punish a man against his will; the latter would be as much an infringement on his rights as the former.

Rev. 22. 'And ye have as christening from the
Divine, and you all know. This Christening
is a gift from the Divine and will make us
Christ-like. We are not completely Christ-like.
When we are we will be like Christ—re this
will be completely formed vines. But which
is doing this is the Holy Spirit. He might
ask why John did not say, "you have the
Holy Spirit?" Because he had in mind not
as much the agency that accomplished the
works, but the result of it in the lives of
those to whom he is writing. He cannot
discern the relation existing between Par-
ents, Son, and Holy Spirit, and says, "the Father
does this, the Son this, and the Holy Spirit
something else," independently. They work to-
gather in complete harmony, and all that
we need to know is that the work of
all is divine work, as we need not
designate the person referred to, but simply
translate "of the divine." It is suffi-
cient for us to receive it, and allow it
to work in us. It is the same form
working in us that worked in Christ, but
that made Him "the Christ." It will also
make us "Christ-like" among us. That
which made Christ what He is made
the Spirit which was given to them without measure. Ex. 16. 34.

And you all know. 1 Th. 4:17. We recognize what is for
and against Christ. This “Christening” is the source
of all the teaching necessary. Christ is the teacher
of every life. This teaching may come in manifold
ways, but it will not come independently of our
efforts. That would be impossible. Neither does
it come by our own efforts alone. It is from God.
No, even in Christ all at once. It is a development.
And we must not forget the lesson already learned:
All this is in harmony with God’s character, and
as we can feel sure about it. This is the true
light that is shining into our hearts and is
expelling the darkness.

This cannot mean, “and ye know all things,” as
it is translated in R.B. because it is not true.
They did not know all things, and neither do
we. As one born but the Father. But if we
take it, “and you all know,” 1 Th. recognize what
is for and against Christ, then it is true. He
recognized this through the Spirit, by which we
are “christened.” As the power of Christening is
created our knowledge increases and our dis
cernment is quickened into sharper discrimina
tion.
Ver. 21. "I have not written unto you, that ye <i>know</i> not the truth, but that ye <i>do</i> know <i>it</i>, and that every lie is not of the truth." He simply gives them the assurance that they know the truth, and that because they have received the Christianity from the Spirit. He cannot translate διδόντως because they did not know, but διδόντως because he only meant for writing and he simply "that" obviates this difficulty. And especially can it not be translated because in the last clause. He does not say to them because every lie is not of the truth, but he states that this is a fact. All three clauses are of the same construction; and all depend upon "I have written." "And that every lie is not of the truth" does not mean that there are some lies that are of the truth, but it is equivalent to, "no lie is of the truth". Holshock does not have its origin in truth, but in the Devil—be he "the father of lies". Ver. 22. "This is the lie, if not the meaning that Jesus is the Christ." That
Jesus is the Anointed (Christ) is not to be believed on mere historical evidence, but on the basis of His character. He is good, and since all have within themselves the power of being good and more or less developed, it follows that the one denies that Jesus is good - that His character is not Godlike is a faithless man or a man who had no regard for his own convictions. John seems to have in mind here all the times Jesus who has been more or less intimately associated with Jesus, e.g., the Antichrist, "must not from us," from our number. John uses the definite article - the faithless man. And certainly if this man is not faithless, there can be no faithlessness. The character of Jesus is the basis of all preaching for the purpose of reaching men. It is perfect in itself, and if it did not accomplish the end desired, the faith must lie with the man. See Luke 24: 46, 47. "And he said to them, this is written that Christ must suffer and be raised out of dead on the third day, and that repentance in order to the putting away of sin should be preached upon the basis of His name (character) unto all the nations, beginning at Jerusalem." Notice that the basis of the preaching is not that Christ suffered and was raised from the dead the
third day, but it is *upon his name*. The
 infinitive, translated "should be preached," is
dependent upon *it is written* and is coordi-
nate with "must suffer," and "be raised," i.e.
it is written that repentance in order to the
putting away of sins shall be preached upon
the name of this name. If it were a more
historical personage, this one might proba-
ably deny that such and such an one was
the real one, but since it is put on the
basis of this character and one declares that
he must be faithful— for that is the least
condensation that Jesus ever made to make
it real. If ye cannot believe that I am
in the Father, and the Father in me, believe
for the very word sake," i.e. believe myself.
you can see that they are good. Which of
you convieth me? and I will appeal
question to men put to this enemy. If
they must say, "We cannot," or to the lie
of whom John speaketh.
—This one is the antichrist, the one denying
the Father and the Son." He who denieth both
Father and Son would set himself up in this
stead and as fulfill the requirements of the
"Man of Sin," of whom Paul tells us in 1 Thess. 2:3-5.
"He opposeth, and exalteth himself above all that is called God or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." For a further delineation of the Anti-Christ see 2 Cor. 4:3.

Ver. 23. "Every one denying the Son doth not have the Father." The Son is the brightness of the Father’s glory and the express image of his substance. Heb. 1:3. If you had known me you should have known my Father also: and from henceforth ye know him, and have seen him. He that hath seen me hath seen the Father. He that hath seen me hath seen the Father. It is the testifying of the Son concerning the Father. We cannot have the one without having the other— not that they are equal, for they are not. Deut. 34:5; Ps. 102:17. Concerning the word of life. 2 Cor. 1:1.

"He that confesseth the Son hath the Father also." This follows on the same line as the preceding. "Confessing" is an act of the inner life and results from an intimate fellowship. We cannot say and do the things that Christ says and does without having the Father. For what the Son has received from the Father. "No man that speaketh of himself seeketh not his own garments, but the Father that dwelleth in me, he doeth the works." John 14:10. Ver.
Vss. 24-25. "Ye have heard from the beginning, that ye might have everlasting life. For this is the message which ye heard from the beginning: "I am in my Father, and ye in me and I in you." And this is the message which ye shall proclaim to the world: the agelical life. And this is the agelical life, to know the true God and Jesus Christ whom Thou hast sent." John 17:3. And this can only be when we are in them and they in us, and as abide. There is no life outside of God, and we can only come to God through Jesus. The man cometh to the Father but by me. John 14:6.
26. Ταῦτα ἡμᾶς ἦλθεν πρὸς τίνι πανωτέρων καθήκων. 27. Καὶ ἦλθεν τῷ Χρίστῳ οἱ ἄλλοι ἀπὸ ἀυτού, οἵνει ἐν οἷς, καὶ ἀπὸ χρισάν ἦσαν ἵνα σιαδόκη ὦμάσ, ἐξ ὕπερ ἀυτῆς. Χρίστῳ διαδόθη ὦμάσ πρὸς τίμην, καὶ ἢν ἄρις ὦμάς καὶ ὦμν ἦσαν πλοῦτος, καὶ ἦπερ ἐν ὀδύσσε ὦμάς ἦλθεν ἐν αὐρά.

Parallel passage

1st Epistle

27. γαρ ὑμῖν τῷ αὐτῷ Χριστῷ ἔκακος ἐστὶν ὑπεράνων. πρὸς τὸ δύο γενοῦ ἐν μέρες τοῦ ἐν τῷ ἐνσώμαν, ἐν ὑμῖν, ὅπως ὑμῖς σιαδῷ ἔρωμα καὶ ὑπακοὴν ὑμῶν ἔρωμα ἐν τῷ ἔρωμα ὑμῶν.
Grammatical and Lexical

Ver. 26. Γαρ ὑπέρ - refer to what immediately precedes in regard to the antichrist.
- τούτων ἀνδρῶν, ὑπάρχει, probably, "that who would succeed", "that who would try", "that who would try to deceive you", "the antichrist mentioned just above, whether their success or failure is implied in this word.

Ver. 27. Ἀλλ' ἐν δὲ γενών - "and γενών" as in v. 26, 24.
- διὸ τὸν χριστὸν is used here instead of ἀλλ' ἡ δοξάσεως, m. v. 26. and from this some have that it is γενών in neuter case,
- τὸ αὐτὸν κρίσιν. Some have the reading τὸ αὐτὸν κρίσιν, e.g. K.J. "the same anointing". The last have really φιλεῖ, afterwards corrupted into κρίσιν (or ἀκρίσιν) - Lange.

It makes little difference if we take the reading τὸ αὐτὸν κρίσιν or that which Doods, before τὸ αὐτὸν κρίσιν - the result is the same;
- Νίκη is preferable to the making ἀκρίσιν as some have.
- ἐν αὐτῶν refers to ἀκρίσιν or rather to the teaching of the Christ.
Ver. 26. "These things I have written unto you concerning those who would deceive you." "These things" refers back to what He had said concerning the antichrists. There is an implied purpose in this, i.e., the antichrists are making an effort to deceive you. If we take the "you" to include all of the "little children" above, then we can easily infer that they will succeed in deceiving some moral or local, but John does not seem to have that in mind, but simply to warn them against the attempted deception of these antichrists. John understands how easy it is to be deceived and as He had given us a timely warning.

Ver. 27. "And ye. Here the contrast is, then, with the antichrists. They will try to deceive you, but you are the other hand;"

"The anointing which ye have received remains in you, and ye have no need that any man teach you." From him. See verse 1, 20. It is doubtless to Christ here, because all that God had ever done for man had been done through Him, but it does not refer to Him with respect of the Father and the Holy Spirit. It is the gift which we received from Him and in which all three persons are interested.
It is better to spend less time in trying to disseminate what is new and correct, and spend more time in self-examination as to what is right in men's hearts and lives.

"Remain in you" continues to abide with us. And you do not need that any teach you; i.e. you do not need a teacher in the absolute sense. The work is not dependent upon some teacher. It is the work of the Holy Spirit and is unlimited as far as men are concerned. The work is independent of all men. But while that is all true, John did not mean to ignore the fact that teachers may be helpful to us in this respect. In fact he worked on the principles that they are, and regarded himself as helpful to those to whom he wrote, else he would not have written to us. We can help each other and in this respect we are supplementing the Spirit's work, or rather let us say that the Spirit is working through us to help others. It is easier for several persons to live Christian lives together than it is for me alone. It is easier to live a Christian life in a Christian home than in one that is unchristian, and this does not argue God's weakness; from all
Concerning the affairs of the Spirit's work, and Jesus is still the Doctor. Some think that it takes the Holy Spirit placed on a particle or something else — it may be baptism, observing the Lord's Supper on each Sunday, keeping a certain day of the week, wearing a certain style of clothing, or using a certain form of address as "thou" and "thou," or an endless list of such things, to make us a Christian, and it is this idea that John is refuting here. And anyone or all of these things may be helpful — the Spirit may work in and through them to the attainment of the character, but it is not dependent upon any one or upon all of them. It is in and of itself insufficient to accomplish the work. The Bible comes in the same line. It is helpful to us only as the Spirit would it.

"But since His crucifying teaches us concerning all things, and is true, and is not a lie, even as it had taught us, remain in it." This teaching can be relied upon. We need not fear it. If we remain in that which the Spirit had taught us, is John's admonition to us. This is the condition of getting more. This principle is true as regards all learning, and it is especially true of divine things. Let us remain in it." This implies an active use of the teaching already received.
Cæs. 2: 28, 29.

28. Kαὶ νῦν, ῥῆκνια, ὑμῖν ἐν αὐτῷ, ἵνα ἐὰν
φανερώθη οὐκ ἔνοχες παρασκεύασαι καὶ ἑαυτὸν ἀσκήσας,
ἐὐθύς ἐν αὐτῷ ἐν τῇ παρασκευῇ αὐτῶν. 29. ἦν
καὶ ἐστώ ὁ θεὸς ἐκ οἰκοίας ἐστιν, γινώσκετε ὅτι καὶ ἐν
τοῖς δύο τοῖς ἑαυτὸν ἐκ τῆς καισαύρων ἐς ἑαυτὸν ἐγκύκτει.
"coming" as in K. J. De Exegetical.

Ver. 29. ἔκνευσεν - γινώσκει. Conditional sentence. ἔκνευσεν with the subjunctive, followed by the imperative. 

γνωρίζατε - γνωρίζω. "You know them." 

ἔγνω αὐτόν - source or origin and means the same as ἔγνω αὐτόν ἡμῖν - or ἔγνωσέν μας in Jn. 8: 37, 38. 

ἐὰν καὶ τὰ ὅσα "that also every one."

τίκαντος κορεῖ - the subject is not specified. For the meaning of ἕτοικαντος, see 1 Cor. 1:9. It is descriptive of character, "He is right."

γινώσκει may be either present indicative "ye know," or imperative, "know ye." I prefer the latter.
Expository.

Rev. 2.8. And now, little children. This is his conclusion to all that has just been said.

"Remain in Me." He cannot separate us from his teaching, as that which we remain in him, we remain in his teaching and vice versa. I prefer "teaching" here instead of the translation "in him" because he was just speaking about the teaching of the Holy Spirit in the preceding verse, and now he adds, "remain in it." And his reason for this is:

"in order that when it shall be made evident, we shall have confidence, and not be ashamed before him (think away from him, because we lack confidence on ourselves, and this because we are weak) in his presence?" The figure here is of one who shrinks away, because he is conscious of weakness of character in the presence of one who is strong. This teaching of the Holy Spirit is for the purpose of developing the Christ Character in us, and when this shall appear in us, shall have confidence and can stand in this presence with joy, and will not shrink away from him because we are weak. I prefer "presence" to "coming" because the
weakness is not felt until we are alongside of
him, and that man is in this frame. He referred
is not to His final coming exclusively. Now is a
long line of this coming. He comes to every individ-
ual and helps coming to him. We are constantly in this
frame. Of course this all points to His final coming,
and the final consummation of this character in us.
The one condition requisite to this end is that we
remain in the teaching or in Him, as you like, and
as John closed with the admonition - "and now,
little children, remain in it."

John 21. "If you know that He is righteous." This
is the prototype of the conditional sentence. That
followed is laid upon our knowledge of the fact
that He is righteous. Does this exclude any? or
are there any who do not know this? 26 under
Verse 21. We know that what He does is right. On
that basis now he added a wonderful statement:
"Know ye that also every one doing righteousness
(Right) has been born of Him." Here is our
infallible rule by which we may determine who
is a child of God. Most people are willing to ad-
mit the truth that is expressed by this sentence
if we invent it, and make it say, that all
who are born out of Him be right. But that
is not what it says. What does it say?
In what sense does he take "doing righteousness"? Does it mean the one who always does absolutely right? This none of us and born out of him, for none of us do this. That will not be. This must be connected back with what John says in Chap. 1:7, "Walking in the light." We must be careful of the thought that Paul gives us in Rom. 4:3, which is a quotation from Ex. 12:6, that because Abraham trusted God, God would lead him as He would the right man for the work He had for him to do. It is establishing a race, so that if a man trusts God and walks right in the highest light that he has received, that is the evidence that he has been born out of God. "Born out of God" is equivalent to what Jesus said to Nicodemus in John 3:1. Cf. "Born from above", and "Born out of the Spirit." As practical application of this principle will break the mammon limits of many of the churches of Christianity, and give us a larger view of the Kingdom of Heaven.
Caph 3:1

1. ἂντε πολλοὶν ἐγκατατέθηκαν ἦμιν ὁ πατὴρ ὁ ζεύς ἐν τῇ ἐκκλησίᾳ πρὸς ἡμᾶς, καὶ ἵπτομαι ὅταν τῶν ἐν κόσμῳ ὧν γίνονται ἡμᾶς, ὅτι οὐκ ἐγνώκαν αὐτόν.

Parallel Passage -

1st Epistle

1. ἂντε πολλοὶν ἐγκατατέθηκαν ἦμιν ὁ πατὴρ ἡ ἐκκλησία πρὸς ἡμᾶς, καὶ ἵπτομαι ὅταν τῶν ἐν κόσμῳ ὧν γίνονται ἡμᾶς, ὅτι οὐκ ἐγνώκαν αὐτόν. ὅταν εἰς ἡμᾶς διὰ τὸ ἐρώτησάν μου, ὅτι οὐκ ἔδωκαν τὸν πίνακα τοῖς ἡμῖν.

16:13. καὶ ἵπτομαι ἐρώτησάν μου ὅτι οὐκ ἐγνώκαν τὸν πινακα ἡμῖν ἐρώτησάν μου.

17:24. καὶ στὸ κόσμον ὃ διὰ οὐκ ἐγνώκαν αὐτόν.
of 2) - Haydock's N. T. Lexicon.

5:15 KJV. Perfect has given. Some have 5:18: KJV. Thus. Its used instead of 5:26: as has been the custom hitherto.


Kai 2:12 etc. 1st. M. Subj. Part. of Kai 2:3. "must be called."

Kai 2:12 etc. "and we are". Some omit this important clause.

Ita 2:12 etc. "in this account." refers back to the fact that we are "children of God."

6:14 or 2:17. used both in the same sense as in

Cap. 2:15-17. See under that.

Yiuvsei 7:12. Present tense. "known". while

Ev 2:1. "Hebrew. "He did know". 13. after times. It must not have been sufficient to have said here 5:11.

Ov yiuvsei ov ev. See under Exegetical.

Ov 7:18. does not depend upon 5:12, 17, but upon 6:27. or yiuvsei ov ev. 5:18. causal time.

Ov ev. Refer to God primarily. See under Exegetical.
Ves.1. "Beloved, what manner of love the Father hath given to us that we should be called children of God. John calls their attention to their relationship to God, and that not without this new arrangement at its glory. He used "children" here in a more limited sense than Paul used "sons" in Eph. 1:5. Paul's idea embraced all men, while John's only embraced that who have recognized God as their Father, and are endeavoring to serve him. Paul had only one class, while John had two: children of God, and the world. John recognized that it was a gracious gift of love that we should be called children of God; it could not stand any such thing as our own part. And that he added that we are not only "called children of God."—

"And we are." It's really and truly children. This sentence is added as the result of John's own experience. If we are called "children of God" by God, we cannot think of that appellation being given to us except on the basis of our being. God cannot call us that which we are not. So that so far as God is concerned, the
sentences—"and we are" is superfluous. But John had had a living experience of this child-like in his life-long series of God, and he adds that as his own testimony, and as a confirmation, and encouragement to us.

"On this account", i.e. the fact that we are "children of God", "the world knew us not", and that "because it did not know him". The "world" is that which is in rebellion to and out of harmony with God. This becomes the characteristic of the individual to such an extent that there is no distinction made between the man and this tendency; hence there are none who are out of harmony with God, and in rebellion to him, and there have always been since the introduction of sin in the human race. This class of individuals did not ever at any time know God. Not that each one of these individuals did not at some time in his own life know him, but John is speaking here, of a class—these kind of men do not now and never did know God.
I prefer to take this as "God" here because it goes back to them finally even though we take it to refer to Jesus. The world did not know Jesus because they were not of God. If they had known the character of God they would have recognized that character in Jesus. But because they did not know the character of God, they opposed that character in Jesus and put him to death. This does not mean that the world did not and does not know that there is a God, but it refers to the personal relationship that know him, and this can only be the possession of those who are spiritual. But Con 2:9-16. As it also follows that the world does not know us because we are "children of God," because as "children of God" we partake of this nature, and character. The world does not know God in any of this manifestation.
2. Ηγαντίν, καὶ τίνα διὰ τί έστων, καὶ οὖσα ἒχον τινὸς ἔσην ὑπὸ τῆς ἐστίασις. Ὑπάρχει ἐν τῷ ἐχθρῷ ἑνὸς αὐτῷ ἑστίας, ὡς ἐποίησα αὐτὸν καθὼς ἔστων. 3. Καὶ ἔστω ὁ ἐχθρός τῆς ἐστίας ῥώτη τι, ὡς αὐτῷ ἑστίας ἑμοῖς, καθὼς ἐκεῖνος ἐγὼς ἔστων. 4. Καὶ ἐστὶν ἡ ἐμαρσάν καὶ ἡ ἐμοῖς ἑστία, καὶ ἡ ἐμαρσάν ἐστὶν ἡ ἑστία. 5. Καὶ ὑπάρχου ἐκεῖνος ἐχθρὴς τοῦ τοῦ ἐμαρσάν ἐστῶ, καὶ ἐμαρσάν ἐστὶν ἑστία. 6. Καὶ ἐν αὐτῇ ἑστίας τῶν ἐμαρσάν. Πᾶς ὁ ἐμαρσάνος ὁ ἐμμέτρῃ αὐτοῦ οὐδὲ ἐγὼς αὐτὸν.
Grammaratical and Lexical.

**Verse 2:** take οὐκ or "children of God" as in v. 1.

- οὐκ: particle of time - "now" - contracted with itself - "not yet".
- ἐκαρπίσθην: 1st aor. part. of ἐκαρπίζω. 6th hath not yet become manifest. It is difficult to retain the force of the archaic and idiomatic English. It has no reference to time whatever, but to the fact.

**Verse 3:** ex. - "We know, that". American to say "we do.

- οὖν: the word would expect οὐκ εἰρήνις. Explanations:
  1. It may introduce a doubtful clause, e.g. if this condition is ever reached or completed, i.e., there is a possibility of me not reaching it.
  2. It is possible that it was temporal, and then combined with οὖν, became οὖν - "inference". It is not at all likely that John would do it, but historically it means "inference". The history of the word had been forgotten at this time. Either construction would be true, and as it makes no difference which one we take.

**Verse 4:** εἰρήνις = 1st aor. subj. pass. used for the future - "inference" (shall be) manifested. It refers back to ἐκαρπίσθην and not to οἴρησθαι as in v. 2.

- εἰρήνις εἰρήνις: "we shall be like him". i.e., similar to. It does not imply equality.
- εἰρήνις: "because" or "for".
— áναφορά and áναφορά refer to Jesus or to God. See under
Evangelist.

Ver. 3. ἀναφορά to refer to Jesus or áναφορά to refer to God.
Ver. 4. ἀναφορά ἐν Him refers to Jesus. He is the source of our hope.

Ver. 5. ἀναφορά to refer to God. All uses of the article
with áναφορά mean that equals, and
each case has either subject or predicate.

The term ἀναφορά is not the same as ἀναφορά of

Ver. 6. áναφορά and áναφορά are future
participles — "the one remaining" and "the
one remaining."
Exegetical  

Ver. 2. "Beloved, now are we children of God." Our relation at this time is that of children. But this relation has not yet been perfect; its full glory has not yet been revealed, as He added:—

And it hath not yet been made manifest what we shall be. We have started on a course that will end in glorious triumphs.—1 John 3:1-2. as far as we are concerned. What we shall be made and is made manifest in Christ, but even we do not and cannot know the glory of that only as we develop in the same way. The beauty of this is that there is always a foreknowledge to our hungry soul. I ask not for guidance. Darkness is passing away and the true light is already appearing; no true idea of our conception of Christ.

You know that when it shall be made manifest, we shall be like him. Though we do not know what we shall be, not even comprehend it in Christ, we do know that when it shall be made manifest what we shall be, we shall be like him. You have been told that we must be transformed into the image of likeness of Christ. He is the way; and "as man cometh to the Father but by (through) me", and as we
trust in Him, and pressed on to the end. For, too, we have the assurance that each day as we go on we are becoming like Him. We are developing the same characteristics that He has. He is not as much concerned about the end, so we are so much more concerned about whether we are becoming like Him every day. Like Him" does not mean that we shall be equal to Him, but that we shall be similar to Him. He will be "in Him" and therefore He will be the greater. If we continue till we reach this goal, we will reach this condition. There is always the possibility of turning aside, and as we need a warning and an encouragement all the time. This passage is usually taken in this sense: that when Jesus comes we shall be magically transformed to be like Him. This idea is based on the making in H. J. This cannot be true because it excludes the idea of growth. Growth is the law of God. Why not here? And can we ethical change instantly? There can be physical change, but if
what value is that. It is the soul that must be changed.

Because we shall see him as he is. We do not know what he is now. We shall not know him at some time. We must be like him in order to see him. Seeing him is being like him, and being like him is seeing him. It makes little difference whether we say "to be like God" or "to be like Jesus." The end is the same. I prefer to make it Jesus because he is nearer to us, and I am. His word gives us the type to which we must conform. All that God had done, is doing, and will do for us, is through Jesus, be not may take it to refer to Jesus, and through him we will be led back to God, as that finally we shall be like him.

Ver. 3. "And every one having this hope upon him purifieth himself, even as that one is pure." Every one who has this hope looks on him that he shall be like him at some time, will make our earnest effort toward becoming pure. Purity here is not used in any ceremonial sense, but it actually means purity of heart and soul. If this is the state, much is true, is not the opposite also true, viz., if a man does not purify himself, he
does not have this hope based on him? The hope is in both man but its basis is thine.

Ver. 4. "Every man doing (the) sin does also (the) lawlessness, indeed (the) sin is (the) lawlessness." This passage cannot be translated as it is in it. J.: "For those committing sin transgress also the law; for sin is the transgression of the law." Sin and lawlessness are synonymous terms with John, and refer to a condition and. See under General Discussion on "Sin and the Virgin" page 40-49. And also in Arouia at the close of this section.

Ver. 5: "And you know that no one was manifested in order that he might take away (the) sin, and sin is not in him." John appeals to their own consciousness and in Cap. 2: 12-14, 21, 27. These are two things of which they were conscious.
1. That Jesus was manifest to take away sin. 2. That sin is not in him. The first for which Jesus came was to send from sin. Deut. 1: 21. John used the plural "sins" term, the word not refers to sin in its general character, but rather to a varied manifestation.
In general, su... manifest- and in lying - stealing for it is plural.

There is but one virtue, but many marks of virtue having in mind different manifestations of virtue. Christ's manifestation, how sinful to this manifestation which was necessary in order that the might take away sin.

The use of the verb translated "hell take away" as in Gen. 1:29, is significant. It means "to lift up", "to take away", namely "to lift up and bear away." "To take up w... else? How did Jesus take the sins upon Himself and take them away?

Did He just assume them into the eternal soul, or did He really bear them? ...: 2:24 and told that: "He Himself bore our sins in His body upon the cross." So the cross is the limit to which He bore them, it does not carry more long He had borne them before this. He only laid them off when He said: "It is finished." This same word the Lord used and in common with humanity and not that each among the things that we do was laid upon them. If Jesus bore our suffering mankind might be too happy. When we say "He bore our sins," it is the same as if we said, "He became flesh." How could
He became flesh ad nym and not camp
in this wait too the Gansands that we en
have? Do he took up the cross whet he
became flesh and he carried them in the
body up upon the cross where he swung
over them, laid them aside. This
is self-sacrifice and can only be put away
by the introduction of the Spirit of self-sacri-
cifice. The cross does not always refer
to the wooden beam on which Jesus
was put to death. It is the symbol of
self-sacrifice and self-sacrificed, and
is Jesus' method of salvation. He had
self-sacrificed that soul 'up to the cross'
att through this life. It only found its
consummation on Calvary. Of what value
is this to us? Some do regards "input'd
righteousness". It has its value, known
and that in two fold:

1. The spectacle of Jesus suffering forces
presents a mind of love that might to melt
the stoniest heart.

2. The Spirit that was with Jesus in all
this suffering, His conflicts, and His vic-
tory, is with us and is helping us as
the same goods.
"And in him sin is not. This may mean two things:"

1. That they knew that he had taken the nature of sinful humanity upon himself, and so had put sin away, as that now they know that there is no sin in him, it had been removed—completely.

2. Or better than that, it may mean the same that is meant in Heb. 4:15. "We have not a high priest who cannot sympathize with our weaknesses, being tempted (tried) according to all similar things without sin," or things he did feel the force of sin in his flesh, asking for every manifestation that it can easily sinks on us, yet he always subdued it before it became sin in his active nature. He knew that on one occasion at least His came very near to the line that separates these two things: "In the garden of Gethsemane, when the said, "Not my will, but thine," sin in an act of self-will, and line the self-will manifested itself. At most, the will was subjected to God's will, and He was assisted. His will did not consent to have its own way.

Ver. 6. Every one remaining in him does not
But every one seeing hath not seen him, neither knew him. Yet have two characters defined here: One who continuously abide in Christ, and does not sin; the other who is continuously sinning. All that is said of such a man is that he has never been nor known Christ. How and we to understand this in connection with what he says in John 1:8-10. "If we say that we have no sin," or "have not sinned?" As long as and to the extent that we are in Christ, we will not sin. If we were absolutely in Him we would also be absolutely free from sin. He and approximating one or other of these characters.

1. He cannot say that we are the attained to perfection. John was certainly very far advanced in this condition, and he could not have written as he had in this Epistle. Attributing grace and that which is expressed throughout it, he was abiding in Jesus. One who could have this close relationship to Jesus was developed to perfection.

2. He knows, too, that there are men
Who are always sinning. Not that they are absolutely bad—this does not imply that—but that the whole tenor of their life is toward evil, even though much good may result from their life. God uses all of these things for His own glory. Such have not saved him, neither known Him. What does that mean? Is it an the Plan, or is it in the full and complete sense—a personal relationship—of saving him and knowing him? Persons who are color blind do not see things as they are; as persons who are spiritually blind do not see Jesus as the One John wanted to understand: the difference between sin and righteousness, between light and darkness.
General Discussion — ANOMIA —

The question of law and our relation to it is an important one. According to the ethics of the New Testament, man sustains a threefold relation to law, which according to Reck is as follows:

1. The relation without and against law, ἀροσία, the immorality of unbelief;
2. The relation under law, ἐξ ρύθμων, the morality of legality, the natural or the possible morality of human nature;
3. The relation in law, ἐξ θεός, the freedom of the spiritual man. [See Vorlesungen über christliche Ethik, von Dr. J. Reck.] p. 12.

Since ἀροσία is the important and in this discussion, I will treat the other two relations first, and then on that as a basis treat ἀροσία.

1. ἐξ ρύθμων — "Under law" can be applied to the man who is living by rule — fashioning his life after a system of "thou shalt" and "thou shalt not" — or as Reck puts it, in just as ἐκ τοῦ ρύθμου with above, hurst getragen, eine bloß formale und ideale
Hilfsschreibung mit dem Guten, dem Göttlichen, dem Vorhandenen, noch keine substantielle und dynamische Schreibung. Dies ist die Condensation der "morale mind". For the use of ὑπὸ τοῦ νῦν μὲν τὰ τέλεσθαι ἠτὸν Ἄναμα ὁ Π. Ὁμ. 6: 14, 15; 1 Thes. 9: 20, 21; Gal. 8: 23-26; 4: 4, 5, 21; 5: 18.

While this relation may be helpful as a means of restraint, it is all outward, and under it man cannot develop a complete character. De Rom. 3: 19-28; Gal. 2: 16. "The law of man" is God's will concerning the conduct of man, but it did not satisfy the heart, because man could not keep it. Paul tried it and man sinned more, the desperation, and he cried out "If I shall go on to do the thing I ought not to do, that I am not doing it by myself, it is not I but sin that dwelleth in me." Read the 7th Cap. of Romans, and you will see it.

But there is a higher relation: -

2. ἐν χειρὶ - in hand. This is the relation which Paul found in Christ. ἐν χειρὶ ἐν ὑπὸ τοῦ νῦν. ἐν ὑπὸ τοῦ νῦν ἐν χειρὶ. ἐν χειρὶ. ἐν χειρὶ. ὁ Π. Ὁμ. 9: 21; of Rom. 3: 19-28; Gal. 2: 16-21, etc. etc.

In this relation there is the harmony of the two and the salvation in the Kápos, and this is brought about through ἐν χειρὶ ἐν χειρὶ. It is, according to Rich, line
Soterinigung mit dem göttlichen, kein bloß Verheißung. Dies ist die höhstedefor in der lad that is possible, and this is the relation which the Christian sustains. Many in the Churches today, how-
ever, are only in the "inner" law. They know nothing of the freedom of the spiri-
tual man. Their conduct is regulated wholly from without and not from within.
Laud. In the Christian is not written in
"tables of stone", but in the heart. It could
be impossible in any case to write any
rule of conduct. There could always
be room for evasion. A study of the
Oxen will demonstrate this point clearly.
No matter how many rules we write
out, the inner law will tell us better
what is right and in a way that can
not be expressed in words. This law
is conscience.

3. ὣς ἀλλ' ἡ "without law," or as we have it in 1 John 3:4 ἀπό τῆς "lawless-
ness." This is a relation in which
law is something external to the man,
and his freedom is captive—a total
Our word "Anarchy" as referred to civil laws defined "lawlessness" as referred to God's law. "God's law" and "lawlessness" are one and the same. The lawless man thus is the man who has no regard for God's law. As "lawlessness" is the highest relation to law so "lawless" is the lowest. In the former the man is free because this is in complete harmony with law, while in the latter his freedom is in captivity. The man who is not lawless under law is in a much higher relation than the one who is lawless.

"Lawlessness" is not ἀνάρχεια ἡ ἐρυθαι, though ἀνάρχεια ἡ ἐρυθαι is included in ἀνάρραχος. It is a condition of the man. Each man in this highest relation is "lawless unto himself." When a man is out of harmony with his own inner life he is in the condition expressed by ἀνάρχεια. He is not subject to "true rule," and is therefore an alien. This is what John says sin is when he says ἡ ἀνάρχεια ἡ ἐρυθαι ἡ ἀνάρχεια ἡ ἐρυθαι is lawlessness or "lawlessness unto sin." Each one is equal to the other, and as it makes no difference which way it reads.
Άρθρο 3: 7-12

1. Τεκνικά, μικρά πλαγιά οικία. διπλάνων τῶν δικαιοσύνων
dικαίων οίκων, καθώς εἰκόναις δικαίων οίκων. διπλάνων τῶν δικαίων
εἰς τὸ διαφέρον εἰς τὸι, οὕτω ἄρσεν διαφέρον αὐτοῖς. οὐκ ἐκ
ἐσιομένων διὰ τὸν θεὸν, ἡ γὰρ τὰ ὑπὸ τὸν διαφόρον 9.
πάντα δὲ γεγονόταν ἢ τῷ θεῷ διαφοράν αὐτοῖς, διὸ εὑρέσι
αὐτῶν ἐν αὐτῷ καί εἰς τὸ δικαίων, οὕτω ἄρσεν
gεγονόταν. 10. ἐν τούτῳ οὖν ὡς τὸ τικνὲν τῶν θεῶν καὶ τὰ
tικνὰ τῶν διαφόρων, πάντα ἐν τοιούτω δικαίων ὡς ἦν ἐκ
τῶν θεῶν, καὶ διὶ θεῶν διαφόρων αὐτοῖς, διὸ καὶ εὐθὺς ἂν
ἀγγεία ἢ τὸ τυχόντα ἄρσεν, ἦν ἄγγελος ἂν διαφόρον αὐτῶν, καὶ
καὶ τὸ καθὼς ὑπὸ τοῦ θεοῦ, ἢ τῆς ὑποθεμένης, ἢ τῶν
ἀγγείων ἂν διαφόρον αὐτῶν, ἢ τῆς ὑποθεμένης ἢ τῆς ὑποθεμένης, ἢ τῶν
ἀγγείων ἂν διαφόρον αὐτῶν.

- Parallels found -

1st Epistle

6. ὡς οὖν τῶν ἀγγείων ἐκ τῶν διαφόρων οἰκίων, δικαιοσὺνης ἐκ τῶν διαφόρων οἰκίων.
7. ὡς δὲ οὖν τῶν ἀγγείων ἐκ τῶν διαφόρων οἰκίων, δικαιοσὺνης ἐκ τῶν διαφόρων οἰκίων, ὥσπερ ἂν δὲ ὑπὸ τοῦ θεοῦ ἡ
διαφορά.
10. ὡς δὲ οὖν τούτων τοῦ κυρίου θεοῦ, ὥσπερ ἂν δὲ ὑπὸ τοῦ θεοῦ ἡ
dιαφορά, ὥσπερ ἂν δὲ ὑπὸ τοῦ θεοῦ ἡ
dιαφορά.
V. 7. Text in some texts have ἦν ὁ ὄμοιος. The meaning in either case would be the same.

ἄναψας ἀναψάσθης contrary with ἀναψάσθης in cap. 118.

ὄροιν — not ὡς ὃς ὢροιν as in v. 4, but this negat all comprehension at that.

καθὼς — "even as"

Ver. 8. ὅμοιοιν ὡς ὢροιν ποιον v. 4.

ἐκ τοῦ σπαίδον contrasted with ἐκ τοῦ ὅμοιον v. 9.

ὁ — ἀμαρτήσας vs ὡς — χίλιην καὶ ὡς — γεγίνοντοι v. 9.

ἐν δύον ὡς ὥσ ποιον σπαίδον vs ὡς τος ἀμαρτήσας ἄρρη

τούτῳ — "for this" need of the additional "peritii" as in v. 4. It refer to that which follows. ἦν ὁ ὄμοιος v. 4.

ἡ ὅμοιοιν — ὥσ — ἐπὶ — ὡς — γεγίνοντοι.

ὑπερθάνη καὶ ἀμαρτήσας — ὡς — γεγίνοντοι.


ὁ affirmes me clause by stating the negative of the other: — ὡς ὦν — ὡς λοιπὸν ὡς ὀνομασάται τοῦτον ὡς ὦν ὡς τοῦ·

καὶ ὡς καὶ. καὶ = "even".
I've introduced the final clause—"that." Notice the change from ἐκ τῆς ἐκατο
-όντος τίνος ἀγαθῆς. —
Ver. 12. οὐ καὶ δὲς Καῦ δὲ τῆς ἀρχῆς ἢ π. Ἡ κ. Ἰ. ἤτοι
translated supplied the relative into ὥστε ἀγαθῆς. Both the Vulgate and Luther supply
the relative. Proteus completes the sentence
thus: ὥστε Καῦ δὲ τῆς ἀρχῆς, καὶ δὲς Καῦ δὲ
τῆς ἀρχῆς ὥστε, but Hervé thinks this is unnee-
necessary, as the compassions is negligently express-
ed. The reader easily adjusts the clause for
himself.
— τὰ ἐπὶ ὀ ἢ "Ἀρ. however, the subject is omitted. Notice the correspondence between:
Καῦ δὲ τῆς ἀρχῆς ὥστε and τὰ ἐπὶ ὀ ἢ...
Little children, let no one deceive you. As in Cap. 11:18, John warned them against being self-deceived and led to partiality on the other side, being deceived by some other gospel, as alas in Cap. 2:26. The antichrist...Deceived them. But in this case he is not more specified for the grace we shall have that we shall know who is the deceived, and who is the child of God; for all things the same, he had in mind the two characters described in V. 6. He need not be deceived if we keep this in mind.

'Of one doing righteousness is righteousness done, that one is righteous.' The character of which is always the basis on which the compassionate are made. The evidence of the doing is in the doing. Do this an absolute rule? In Cap. 2:20, he says, 'every one doing righteousness has been born out of him/God.' As that 'born from God' and being 'righteous' are synonymous expressions. But me ask, can one not be righteous inside of God's family? Can one not outwardly keep a law? He can inwardly keep a law, but in doing as he became a suppliant—a deceiving, and shall he not doing right? It is not right to deceive; to pretend to be what one is not. As this is excluded and not
can safely say that the one who is doing right is righteous, even as that is righteous. Note that it is the present participle that is used, and that denotes a continual action.

Ver. 8. "The one doing sin is of the devil.”

Just as the one who has been born out of God does not sin, so the one who is born out of the devil sins continually. In each of these characterizations—"the one sinning" or "the one not sinning"—that which they do is in proportion to the degree that they are children of God and children of the devil. These phrases—"doing righteousness" and "doing sin"—are descriptions of the character of the man, and not the partial character. The one doing good part of the time and evil part.

This is from God’s standpoint. When the flesh is sitting in judgment, it does not require much to be wholly sanctified, but when God sits in judgment, it is different.

—“because the devil came from the beginning.”

It is from the time that he became the devil, he had constantly been sinning. The whole tenure of his life is toward evil. Those who sin.
pantake of his character, just as that will do
with pantsake of Jesus' character. It is perfectly
natural. There are but two extreme characters
and we are approximating the one or the other.
And approach the limit, we get more alike.

For this the Son of God was manifested, that
he might loose [deliver] the works of the devil.
This is the same as he said in 1:5, "That he might
take away the sinned." "To loose [deliver] is equivalent
to "to take away" in 1:5. Sin is the work of the
devil and this will be removed. It has with
the idea of getting past. Sin is the cause of
weakness and when the sin is removed we
will be stronger. In Heb. 2:14 we are told that
His work is, "to render innocents him that
forb the power of death, that is the devil." We
and no longer led by sin, held down by it all by
chain, and there must be loose and then
we will be out free.

Vers. 9. Every one having been born (out) of God does
not the sin, because the seed remains in
him." It is through great love that we are called
"children of God" of vs. 14. We are not actually
born as His Son, but we stand in the relation
of childlike because of His great love.
Having been born stands here for the completed state.
He is looking at the end of the process.
"Because his [God's] seed remains in him [the
man]." Or else that remains in us is the
Holy Spirit,—that which produces His
character in us. We are "born out of God," and
we are "born of the Spirit." We can
not separate them from each other. They
work together. As long as the seed remains
in us we do not sin. The trouble with
us is that we draw not the "seed" and
then we fall into sin.

"And he cannot sin because he has
been born out of God." This sentence
"declares not the possibility of not
sinning, but the impossibility of sin-
n ing." Lange. — According to this the
Christian must at some time reach
a condition in which it will be im-
possible to sin. In this condition sin
will be contrary to his nature, just
as it is contrary to the nature of God.
God cannot sin, and when we shall
be completely born of God we cannot
sin. As long as we are "children" by
grace we will be liable to sin, but
when we are "children" by right we
Cannot evil. Third will there be no temptation to evil for us to resist. "God cannot be tempted of evil." James 1:13. He will then be entirely without this character and will never step outside of that character. We ought to keep preaching morality to him every day. This is the goal and end and aim of life.

Ver. 10. "In this we endue the children of God and the children of the devil." He still keeps those two characters side by side. In this it is immediately followed:-

"Every one not doing righteousness is not of God, even the one not loving his brother." Here John affirms the one character by giving the negation of the other. It is as if he had said: See what he has already said in John 2:19. "No that doeth righteousness hath been born out of him." God is the source of all the good that is in us, but He is not the source of the evil. That is "out of the devil." And now he puts this: "not doing righteousness" in a specific form by saying, "even the one not loving his brother." Righteousness, in a word, with John must "love." And this love is not divided into two objects—God and man. It is simply love, manifest.
lest fruit to our brother and through him unto God. Love is one, as God is one. Thou and I loved one another and simply loving God in man. If love is not in a man's heart, John says! 'He is not of God.'

Ver. 11. "Because this is the message which thou hast heard from the beginning, that we should love one another." This had been preached to them from the first. John had preached it to them and they knew it, and as he makes clear the basis of the conclusion he had just drawn, not only had John preached this to them, but Jesus himself had taught it. He taught, and not only this, but it was the basis of the Laws of Moses. See Matt. 5: 38-48; 22: 36-40.

Ver. 12. "Not as Cain was of the wicked one, and slew his brother; and stirreth up the whole world; dwelt he in the world? Because he was a murderer from the beginning. This was the sin of the world. This was a strong presentation of the unity between good and evil. The one who does not love his brother is like Cain. John regarded Cain as a thoroughly bad man. Cain was not re-
rejected because he did not bring an offering such as God commanded. There is no evidence that God commanded him to offer anything. It is all to the contrary. But he was rejected because his heart was not right, and as long as this was true God would not and would not have accepted any offering from him. Read the story and see that God spoke against Cain and not against his offering.

There are many reasons why Cain’s offering was not accepted:

1. His heart was not right.
2. He offered the fruit of the tree of knowledge of good and evil.
3. His brother was a good man. But because he had an evil heart, he used these things as reasons why he should kill him. The one who “had been born out of God” is not like Cain, but he loved his brother.
- Κεφ. 3. 13-17. -

13. Καὶ μὴ Θανατήσεις, ἀδελφοί, ἵνα μὴ Ναὶ σοὶ ὁ Κόσμος εἴη.

14. Ναὶ μὴ ἀπόλεσης ἀνὴρ ἡμῶν ἐν τῇ ἐρήμῳ, ἵνα ἔργασίς σοὶ λῇς δικαιοσύνης. Ἰδίᾳ θάνατῳ αἱρεῖται εἰς τῷ

15. Εἰς τὸ διὰ τὸν ἀνθρώπον αὐτὸν ἀνθρωποκρίνεσθαι οὖν

16. Εἰς τὸν ἐν τῶν ἑρωίδων, τῷ ἐν τοῖς ἔργοις ἐν τῇ ἐρήμῳ

17. Εἰς γὰρ τὸ τὴν πλῆθος τοῦ Κόσμου καὶ τὴν ἀθροίσει ἐν τῷ ἐρωτεύμασθη μεταφράσθη "καὶ ἠθικὴ λέξις" τῇ ἀθλητικῇ

- Parallel passages -


