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.
Grammatical and Lexical.

Ver. 13. Some read ταί, if we read it, it had the force of "but" contrasted with v. 12.

- ὅν - "the one whom.
- τι - the word rather as fish. ὅτι here instead of ὅτι. The form of the sentence is only as hypothetical. See Exegetical.
- αὐτῷ - τοῦτο; one not follow this as in St. J.

Ver. 14. ἦσαίς ὑμῖν - Not only John but all the children of Elisha.

ὅτι - "that.
- ἔφη - perfect, how it signifies an action as past, but still continuing into the present.
- ὅπως δὲν καὶ ἡ σκότως. "But of death into life".
- ἠν καὶ τηλεοράσθησιν - θεορήσατε - ἐβλέποντες ἵππον ὑπέερισαν ἵππος.
- ἦν - "there was.
- οἷον ὁ ἄγαντες - ἐφικμάζετε - ἐναπέφυγεν ἵππος - ὑπέερισαν.

Ver. 15. ἦν καὶ εἰσερχόμεθα ἐν ἀστυδίᾳ καὶ τὸ ἐσόβην. Here the τὸ ἐσόβην, ἐσόβην ἐσημένῳ. If ἐσῶμεν ἐσθοῦμεν ἐσημένῳ, ὅπως ἐσῶμεν ἐσημένῳ, would what follow be thus? See Exegetical.

ἀνθρώπως = "manlike".
- ὅτι - "in himself.

Ver. 16. ἦν τοῦτος ὁ πρῶτος ὁ πρῶτος ὁ πρῶτος. ἦν τοῦτος ἐσθοῦμεν in v. 14.
- ὅτι - "that."
- Kai xeris - "and went."
- "up" in LXX, "for us". cf. "instead of" or "in return for",
- τὸν πρόνον αὐτοῦ i.e. "he placed his soul on us."

**Vv. 17.** ἦν = "but."

- τὸν πρόνον τοῦ Κόσμου = "the pleasure of the world" or the continuance of life. τοῦ Κόσμου stands in antithesis to ἑαυτόν in v.18. Subsequently.
- τὸν αὐτοῦ, αὐτοῦ ἐπιστάντα ἵνα εἰσέλθω = the object of

**Vv. 18.** ἦν = "his brother having need."

- ὄρθοςάνα "hearts" "inward affections." (v. 19)

**Vv. 19.** ἔς ἐμέν: "how" introduces a doubtful question. (v. 20, 4:23, 16:10; 5:17.
- ὃς γὰρ ἐστιν "who. The love that man has for" God. "
Exegetical. 

Ver. 13. "But do not wonder, brethren, if the world hate you." Many sects maintain as distinguished enemies of God. He had just referred to Cain in the preceding verse, who is an example of the world, and who slew his brother out of hatred for his righteousness. And now he adds the thought that we must not be surprised at this, but should rather rejoice in it.

Ver. 14. "He knew that we had passed out of death into life, because we loved the brethren." This will afford some consolation to the Christian. Even though he is hated by the world, he has confidence in something that is better. The evidence that a man has passed out of death into life is that he "loved the brethren." This cannot be recorded as definitely as a formal act, as baptism in water, but its presence is much more evidence of salvation than any formal act. For salvation does not consist in formal obedience, but in character, and love is the essential of that character. God is love. Love is the divine fruit and it is shed abroad in our hearts through the Holy Ghost, which is given unto us. If love is present in our hearts, we may be sure that "we have passed
out of death into life". The more loves one, the more life. There is no room for a middle ground here— from death to life. The Church on earth is composed of those who are on their way "out of death into life", out of darkness into light, out of hate into love, out of Satan into God. They are not completely out of death as yet, so that no hand has two character. Is John talking about all through this chapter, to a greater or lesser extent, "unlovers".

"He that loveth not abideth in death." He does not have, nor do we need, the object "his brother", as in KJV. It is simply, the one who does not love remains in death. Love is the law of life, and where there is love there can be no life, else there is life outside of God.

Vers. 15: "Every one loving his brother is a man killer." How the object is needed! It would not be true to say "every one loving remains in death". He might hate sin and that would be right. But when it is put in the specific form of "hating his brother", then the law is all gotten changed. A "loving" is equivalent to "hating his brother".
The mankiller. Think into murder in the best according to His exposition of the fifth Commandment. De Matt. 5:21-26. Satan in. Jn. 8:44 is also called a mankiller. In the word that He is the author of hate, and hate destroys life.

"And you know that no mankiller hath any seed of life abiding in himself."

We have, in this chapter, the same thought expressed in several ways. "Is not "God," "He that abideth in death," and "how, "does not have eternal life abiding in himself."

The use of the reflexive "in himself" is significant. "As the Father hath life in himself, so he hath given to the Son to have life in himself." Jn. 5:26. Each man must come to a condition in which man is impossible to him, and then he will have eternal life in himself." Not until then "be a child of God." Jn. 16:26: "In this we have known love."

The perfect "have known" time, as the perfect "have passed" in v. 14. Reframed an act as past and yet continuing into the present. They not only know it now but they have known it for some time.

"That he placed his smile for me." This is the evidence of love. God is loved the world.
that he gave his only begotten Son.' Jno. 3:16. 'Greater love hath no man than this, that he lay down his life for his friends.' Jno. 15:13.

Placing his soul must be taken in its
midst sense. To many this only means 'that he died.' Thus what followed only means that we die for the brethren. But that is not necessary today and therefore this does not apply to us. Can it not have a midrash meaning? Let us see.

Two men went to the wars of their country. One was killed in battle a few days after he enlisted; the other served for two years and returned home. Which gave the more?

Furtho shows this passage means that Christ gave this life (soul) as a substitute for us. That would at once relieve us of all obligation. It means, on the other hand, that he placed this soul in jeopardy as an account of himself or us. We must in danger and the care and made a way of escape for us, at the jeopardy of this own soul. As he has this more 'for us' Rev. 13:2.
"And we ought to place our smiles for the brethren. This reason why we ought to do this is not to cause Jesus did so, but because it is right to do that. Jesus did it because it was right, and as much as Jesus did it because the Lord said and we ought to do it because not Lord the brethren. It will have no value if it does not come as the outflow of love. Though I give my body to be burned, and have not love it profits me nothing. It is not at all likely that we will ever do as my things loved. But let me inquire how we can do this? How can I make my life useful to others? A man gives his life for others when he makes the most out of it. He gives it to himself by himself becoming a good man. "Reform yourself and then I must do me Lord resemble in the world."— Carlyle. What which is demanded if we to say is a "living sacrifice." See Rom. 12:1. Our own life is to be daily sacrifice for truth, just as Paul says. "This daily." There is no other way than this to life. "If we would live with him; not much alas die with him." 12, die to sin and as become alive to righteousness. This forms a stand of Christianity that the flesh does
not like, and as theologians have tried
to escape it by making Christ our sub-
stitute. This will not do.

Ver. 17. "But whose fault is the demerit of
the world (the discontent of life)?" This
view is an application of the principle
laid down in the preceding verse. Here
we have the selfish man exemplified
in contrast to the man who "placed his
soul for the brethren." This included
even the "world's goods," i.e., that which
sustains the physical life as contrasted
to spiritual food.

"And with his brethren have I striven?" The
first thing to do is to disclaim the
"mud." Bread is not the whole need of a
man—man shall not live by bread alone.
"What and defier needs of human life that
must be attended to? Often the moral need is
greater than, and is the real cause of the
physical. Unworthily persons are often
encouraged in wrong doing by so-called char-
ity. They need to be taught a lesson.
This passage urges us not the need of
a systematic way of maintaining the
real needs of men, as that we may
help them, and not much anxious to save the
least condition of man.

"And shuts up his heart (往年 affectional
from him," re the man that really discovered the
need of his fellow man, but is too selfish to
help him — is not moved with compassion, and
loves for him.

"How dared the love of God remain in him?"
This is a doubtful question with John. It
is hard not to think such a man could
be a lover of God. It's hard to know many
such men as he had just described and
at the same time they made claims that
they loved God. We have them today.
18. ἀγαπᾶν μὲν ὑμὶς ὅπως ἐγὼ ἦν ἐν Ἰησοῦν, ἀλλὰ ἐν Ἰησοῦ καὶ ἐν διδάσκαι. 19. ἐστὶν ὁ παρατείνον ὡς οἱ ἐκ τῆς ἀνθρώπου κατά τὰς καρδίας ἑαυτῶν. 20. ὅτι ἐὰν καταγίζοι τοὺς ἑαυτούς ἐκ τῆς καρδίας, ὅτι διέστησεν ἐν τῷ ἐν τῷ ἐκ τῆς καρδίας ἑαυτῶν, καὶ γινώσκει τὴν ἁμαρτίαν.

-Parallel passage-
1 Thes. 5:15. 1 Thes. 5:15. 1 Thes. 5:15.

- Grammatical and Lexical-

Ver. 18. ἀγαπᾶν. This is Hortatory. ἔστε not used.

ὁ λόγος καὶ τὸ γλῶσσαι ὑμῖν ἐν τῷ μιᾷ, καὶ ἐν Ἰησοῦ καὶ ἐν διδάσκαι. ὁ λόγος is contracted with ἐν Ἰησοῦ, and τὸ γλῶσσαι with ἐν διδάσκαι.

Ver. 19. ἐστὶν. Some wish, but the majority have ἐστὶν. ἐστὶν the connective "and" and gives the strength in ἐγινώσκει - ὁ παρατείνον to what follows. ἐστὶν ὁ παρατείνον ἐν τῇ καρδίᾳ.

ὁ παρατείνον. introduce the object of ἐγινώσκει.

ἐν τῷ ἐστὶν refers to what preceded and not to what follows.
you observe—"we shall know" and not "we know"
and in ti. j.

Moreover—its to signify all the result of knowing.

The German has. Unter ihnen war ihm stiller. —

you Ken. 61. v. the object of Pero am v.

v. 28. srt. "heaven".

Har. g' r. m. k. — literally "know something against."

sir. Gen. after kar. "against us."

P. 61. v. Does not have sir. following it as

in ti. j. "our land."

sir. v. The sir. line is well authenticated, but

it is difficult. It means "because". The text

a similar case of the repetition of sir. in Ex. 2:11,

12. translated "that". But in that case the sir.

is simply a repetition of the 11th because of the

length of the intervening clause. In this case there

is no such causal for it, and it makes good

sense to omit it. Both cannot be translated.

Indeed we supply the full statement like this—

"because if the heart knows something against

us"—but this will—"because God is greater than

our hearts, and knows all things."
Excepted.

Ver. 18. "Little children." This seemed to be John's favorite expression, though we have also quite frequently "beloved" and "children". They are all terms of tender address, and portray to us clearly his regard for God's children. While he does not hesitate to tell them that the world will hate them, yet he counterbalances this hatred by known tender affection to them.

"Let us not love in word, neither in the tongue; but in deed and in truth." The first three refer to an outward, formal, and therefore, false love. A love that is expressed only by word may be the result of sentiments that we ought to love each other, and this is contrasted with love "in deed," which refers to the real principle of love, not only in the heart, but flowing out into every deed—love in action. It is not sufficient that we have good sentiments in our hearts, or even express those sentiments in words. This sentiment must pass into principle, and then it will manifest itself in action. This is the illustration we have of this is.
found in the case of David and Nathan the prophet. While Nathan spoke his little parable to David it aroused David's feelings and he became very much enraged against that character and yet Nathan could turn to him and say, "Thou art the man!" It is not enough for me to feel that it is right to love my brother, but we must actually love him. This thought is the same as we have in Cap. 11:6; 21:9, etc. And it is a conflict between a man's words and his deeds.

"Neither is the tongue!" This is a man's empty nothingness of a man's character. The moral babbling of the tongue that comes not from sentiment but is vain flattery intended to deceive and ensnare—a man's hyposcritical aim. And this is contrasted with its opposite—"in truth." The love must be real. The basis of it must be truth. The love of Jachad for Jesus contrasted with John's love for him might be a good illustration of this. Jachad only had a mercenary interest in him, but pretended to love him. And soon treated him, saying, "Hail, Master!" while at the same time he had cold stolen to this enemy; while John lovingly laid
His head on His hands, and entered into the real heart of love—in truth.”

Ver. 19. And no man shall know that we are of the truth, except we love one another, and make manifest the truth of our heart, that we are of the truth.

The same principle is involved in this: that is involved in John 7:17, where Jesus says: “If any man will do His will, he shall know of the doctrine.” We know whether we really love the truth or not. If we do not we must find our heart for the Spirit to come in, or that love may be cherished in our hearts.”

And you shall know our hearts before him.”

The thought is that of peace which comes from the consciousness of being right. We can stand in His presence in peace.

Third will be nothing to convict us. On the other hand, our love is simply minded, and in tongue we shall not be able to quench our hearts; And then He adds the conclusion to this whole matter:

Ver. 20. “Because if we love one another, we know that we are of the truth.” The apostle to this contention is not expressed, but it is readily supplied.
Vij. God will know more against us. And this is true:—

"Because God is greater than our heart, and knows all things." If our heart knows something against us, God knows more. If we cannot have quiet because of the conviction of the heart, how can we expect to have it in the presence of God who knows all things?

This is a very strong passage in favor of thorough self-examination, in allowing our own heart to ask our judgment upon us. If we ask thus our judgment upon ourselves, we will not be judged. But we must judge as God judged, and not according to the flesh.
General Discussion -

ΚΑΡΔΙΑ

And we shall quit our hearts before him, because if the heart knows (anything) against us, because God is greater than our heart, and knows all things. Beloved, if our heart does not know (anything) against us, we have confidence toward God. I John 3:19-21.

There is always danger of a superficial reading of Scripture, and especially in those that danger when we read the writings of John, because of the simplicity of the language and. He used to be constantly on many a level. A superficial interpretation of Scripture means likewise a superficial life. The object of this discussion is to give us a deeper conception of some of these things, particularly what is meant by heart in this passage, as well as in other places in the Bible. The discussion cannot be exhaustive here, and to those who desire a fuller treatment of it, I refer to "Outlines of Biblical Psychology" by J. P. Reck, DD, Chap. III. Eng. translation J. S. Clark, Edinburgh. Reck says in introducing this Chapter: The soul had the Spirit in and above it, th
body by and about it (Deut. 12); and this is thus a double sphere of life and action (a spiritual and a corporal) existing together in one organism and in one economy. This points to a centre, a vital centre, which will serve as a meeting place and source for the nature of life, flowing in and out with all their fullness of bodily and spiritual strength, and will give its significance and special organiser properties to this function. Scripture accentuates this spirit to the heart.

The heart in this passage from John must be taken in its broadest sense. In answer I may define "heart" thus: The heart is the centre of life, and consisted of two parts: the vital and the emotional. As the centre of life it is: 1. The holder of personal consciousness, free will, and reason; 2. The manufacturer of all free acts and attitudes.

That function which is particularly brought out in this passage is the Conscience (verse 6-9), that which always condemning the wrong and approving the right. It is always at work, either accusing or approving us. So that if there is any wrong within, "our heart knows something against us." But if there is no wrong there, then we can have a "quiet"
heart, or one that is not accusing me, but which rests confidently in this formula: "Gerasimos ab omnibus in ouris etnos nos." One of the most important passages in the New Testament on this subject is Rom. 2: 15. "Their conscience also bears witness, and their thoughts also accuse or else excuse one another". The thoughts that are named in connection with the witness of the conscience belong to the novel. In other words, conscience and moral (rational) sense (Ecc. 11), as they are comprehended in the Old Testament under the one name of heart, are said in this passage to be present and functions of the heart which are coordinate or ranked side by side; so that they correspond to each other, and mutually act on one another as harmonious elements of the one life of the heart. Now, when the heart is acting as conscience, it turns upon itself,天然 to that primary conscience rational which is at once moral and rational, and performs its function with legislative and judicial authority. On the other hand, when it is acting as novel,
and good to work to develop the inward spiritual life of the soul, it turns to the outer world, takes the general decisions of conscience, shapes them into thought and will, applies them to the concrete case of outward life, and comes not as a faculty of moral reason. In the former case the heart is nothing with its contractions, in the latter with its expansive powers. Whittaker, A Biblical Psychology. Evq. times, p. 87.

It is particularly important that we understand that the heart is the inner work shop of the active life. See Prov. 4:23, "Keep thy heart with all diligence for out of it are the issues of life." Also Luke 6:45, "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh." If thou the heart is the fountain of word and action, the life of the man depends upon the condition of the heart. This must help us to understand this. It is not outward acts, but inward heart—the fountain from which the acts flow.
And sin is only put away when that fountain becomes pure. As Jesus laid down as one of the fundamental principles of His Kingdom, "Blessed are the pure in heart: for they shall see God." Matt. 5:8.

— Parallel passages —

1 St. Epistle.

21. πρὸς τὸν άύιν

22. καὶ ὅποιον αἰτεῖν λαμβάνων.
Grammar and Lexical.

Verse 21. T. H. with the first Ἰωάννης ὁ ἅγιος, the second.

properly Deuter 2: 25.

και = present tense.

νῦν ἤδη. "present. It may also have nearly the local idea as in: cap. 21, Deuter cap. 1: 12."

Verse 22. ἵνα = "single connective." ἵνα ὀνομάζειν. Sub. after ἵνα, to what answer may ask we receive.

και = "because.

καὶ ἐξ ὑπὲρ πρώτων - and the one preceding thing, this eighth, i.e., before them.

Verse 23. ἵνα ὑπολογίζω, ἵνα ὑπολογίζω pt. above. They are used into analogically which cannot not ἵναι ὃ ἐστι "commandment."

ἵνα = "that."

τὸ ἅρπων ὡς. H. ae ἅρπων ὡς.

τὸ ὑδάτιν. Detuned after τὸ ἅρπων ὡς.

Verse 24. ἵνα ὑμῶν ὑπολογίζω, and ἵνα ὑπολογίζω.
Exceptional

Vss. 21. "Beloved, if our heart does not know anything against us," this is directly connected with what precedes:

"We have confidence with toward God;" this expresses that state of peace and of undisturbed confidence toward God which results from a pure heart - it is one that does not accuse us of wrong. "We have" as a present possession already in our heart. If we will have this as long as we are on this condition that "our heart does not know anything against us." It is not hard to wish for the future to bring the reward of righteousness. It is always present, in peace and calm, to him who does right. As many this is all in the future and their thoughts of this are expressed by Cetius as follows: "fidei in evadendo donatio in die futuri."

Vss. 22. "And whatsoever we may ask we receive from him." In Jas. 1:6, 13, 16:23, 24, the asking is qualified by the phrase "in my name," and this passage takes mind the one that we have heard in verse 19-24, give us some idea of the meaning
of the earth in my name. In this passage John makes its equivalent,  

a condition in which mankind does not know anything against us.  

Our Name is the August preface Name (Deut. 28:58). Name means being. What we ask then in Jesus' name is to be His will, power, and  

in my name, I limit to the thing asked for and the asking. This puts a great limitation to prayer, and with this limitation that name means just what they say. As long as a man remains in that condition in which his heart does not accuse him, there is no danger of him asking for an unprofitable thing. If a man desires an impossible thing and insists on getting it, he falls out of that relation. He is so vacillating that he is not in this thing all the time. If my mind  

think that all the earth in my name  

means is to close our prayer in Jesus' name. I do know that that  

is not true. I think of prayer to
much as a means of getting what we think we ought to have, and not that only regard our prayers as answered when we get the specific thing that we prayed for, which occurs about once in a hundred times, or less. It is an answer to pray. And if we will give more heed to the "Ask" we will the sooner come into Christ's being - or as it is here expressed - to that condition in which our heart will not be accursed; but this the one infallible Teacher to whom Jesus goes every day to have my desires corrected. This is the highest idea of a teacher. Prayer thus becomes to us a means of finding out the truth - a correction of our life by the unanswerable - which is a part of faith. But Heb. 11:1, 4 And this is still further explained by what follows: - "Because not keeping his instruction and doing the well-doing things] on his right." There is evidently a double thought in this rather than as Lange explained that these two clauses "lodge the consistent one idea". His instruction consists in principles of life which we have with
in this real life and in this world-

in understanding, to which we must give

heed and which we must carefully

guard, observe, and do: While the Lord

and do the well-pleasing things in his

sight: refer rather to the Spirit in

which we stand and do. His instruc-
tion—like a milking, loving service.
Doing

right for the sake of right, and not

because the law said so. Loving each

other because it is right, and not

because the law told us to do so. This

adds at least two-fold beauty to such a

character; and teaches us that God

can give and not fear that any-
things given will be abused.

Ver. 13. And this is his instruction: John

is specific here and showed us clearly

for doubt as to what "his instruction"

is.

"that we believe on the name of his

Son Jesus Christ." In John 6:29, Jesus asked

the question of the Jews: "What shall we do

in order that we may work the works of God?" By

saying, "This is the work of God, that ye believe

into (him) whom that one has sent," have
John adds it: "That we believe, that full confidence in the name (being) of his Son Jesus Christ, which is exclusive in itself, but to which he cannot help but add:—

"And love each other as he gave instruction: true. With John's life was love. This is the expression of our faith in this name. It cannot mean Commandments here, for love is not subject to command. He had taught us how to love, and he had made us to love by this Spirit which he had given unto us. De Rom. 5:8. 1 Cor. 13. "And the one guarding his instruction remained within us: and we in him." This is the same interpersonal relation: that is characteristic of this Epistle, and of which James speaks in the 14th Cap. of John.

"And truly we know that he remaineth in us, out of (by means of) the Spirit which he guardeth. The Spirit is the sure seal of knowledge. This is the same as in Cap. 2:20, 27. Thus it is called "Christening", but truly it is plainly called "the Spirit." Jesus said concerning him, "He shall lead you into all truth." All of this cannot be limited to the "Children of God."
1. Αγαπητε, μη μας προκαλειτε μετεχειν, αλλα δοκιμαστε τα προσεχη τα ει τον διον εσον, δη αυξη συν ημερα συν ημερα και συν ημερα γενιστε την καμην. 2. εν τον τον γενιστε τα προσεχη τον διον. η ημερα δ' ομολογε του επον Χριστος εν σορκε ινδυστε ει τον διον εσον, ει τον διον εσον ει τον διον εσον, και τρυπηνε ει τον εντηχρην. δ' ακεπατε δη ειρχητε, και ειν ει τον καμην εσον εσον.
Verse 1. Ἰησοῦς ὁ Βαπτιστὴς. John was thus addressed entirely on this occasion, with no exception. — V. 4.

ὅτι — "that"; ἔρωμαι — "I try".

ὅτι — "that"; ἐκ τοῦ — "out of God"; ἢ — "from God."

ὅτι — "because"

ὅτι — "because".

ἐν τῷ παρθένῳ = equivalent to θεού προσώπου = God's face.

ἐν τῷ παρθένῳ = "I have gone out into".

Verse 2. ἐν τῷ παρθένῳ — regard to what followed.

Ἰνών, ἐπιμένω — "behave"; rather than the "indication" "to know."

καὶ ὠρισθήκειν ὥς θεὸν. "the spirit (sing.) of God." It is the same as ὥς ὁ μόριοι ὡς θεὸν. Gen. 2:22.

Why is it not ὥς θεὸν ὥς θεὸν?

ὁτὲ ὀρισθήκειν. John concludes with ὥς θεὸν or ὥς θεὸν ὥς θεὸν and then emphasizes mi mi mi.


Ἰνών ὑποτίτων ἐν ὀποίῳ ἔνθισθαι τὰ ὄνειρα ἐν ὀνείροις ἐν ὀνείροις ἐν ὀνείροις. The present tense denotes the fact, the act, which though habitually completed, has as present continuance of the present aspect. 7:40. This denotes the fact which is not a single act, in a moment, like birth, but has a longer duration, which may be seen,
and refrains from a timeless form."

—Winer, p. 931, § 40 —

Vers. 3: <i>ἐν σκοτεινότητα</i>. Some have <i>νυν</i>. Further says that it's denoted the contradiction of the true confusion, while it would express only a simple denial.

—<i>ἐν</i> <i>σκοτεινότητα</i> is equivalent to what was said in the preceding verse <i>ἐν σκοτεινῷ ἑλέυσθαι</i>.

—<i>ἐκ τοῦ <i>σκοτεινοῦ</i></i> and not <i>πόρνος</i>. The position of 9th makes them emphatic.

—<i>καὶ ἐκ τοῦ</i>

—<i>ἀπὸ τὸν χάρυ</i> of <i>ἰνοῦ νᾶς</i> in <i>εἰπ. 2:16</i>.

—<i>ἐκτὸς — "that"</i>.

—<i>ἄρχων</i> — "is coming".

—<i>καὶ</i> — already. The position is emphatic.


Exegetical.

Ver. 1. "Beloved, believe not every spirit." This is directly connected with the close of the 3d. Cap. I want to have knowledge by the Spirit. But God gives us modification which makes it more difficult—there are many spirits. It begins with the Holy Spirit and ends with false prophets—Spirit of truth and also the spirit that abideth in men. There are many communicants with men, and as the admonition which followed:

"And try the spirits whether they are of God." Deceive help come to me immediately and immediately. He also is not the evil spirit. Both are representatives of coming to me. He is not to believe every spirit, but and I to try the Spirit. So matter how the Spirit come to me, and in to try it. It is not enough to know that it comes from a religious source. Satan can transform himself into an angel of light, so that if it were possible to deceive the very elect. The may come in such's clothing. I must much test them. We have no lack of Scriptures saying that Satan puts things in our heart. See the ears of Jude, 2. Pet. But then and there who deny such power to the Holy Spirit. The Holy Spirit says things come from me, but more often in an ungodly way—though good men or in some other way. Christ does not understand of each other. There is a fellowship among us, but all we
and to test all of these.

"Because many false prophets are gone out into the world." This is the reason assigned for testing the spirits. These false prophets are in the same line as the antichrists in 1 John 2:18. There is an antichrist embodied in each of these men, and that spirit is influenced by an antichrist, higher spirit—the chief evil spirit.

The perfect—"are gone out," denote their present existence. The thought is the same as in 1 John 2:18—"they went out from us," but here it is further qualified by the phrase "into the world.

Ver. 2. "Woe to them that do evil, and unto the spirit of the antichrist!" We must distinguish between the Spirit of God and the spirit from God. We receive the Spirit from God and not the spirit of God. The Spirit of God means God's inward life, and is used in the Bible in the same sense as "head of God." The Spirit which we receive is "from God," and at one time "was not." John 7:39. The Spirit "of God always was." We can only know the Spirit of God as the Comforter to reveal himself to men. This is the Spirit "from God." It is better to render it not "from

...
This is determined from the context. We are to know the Spirit from God by the following text:

"Every spirit which confesses Jesus Christ come in the flesh is from God." This is an absolute rule, and one that cannot be applied. But what does it mean? It is not enough to confess Jesus Christ as many do, and avoid them entirely from the realm of humanity. To confess Jesus Christ come in the flesh is a difficult thing.

This tells us of his humanity, his love, his humility, his self-denial, his helpfulness. Rev. 3: 5.

If there is self-knowledge in the Spirit, it must be suspected. Any spirit which makes no difference how it comes, which speaks with humanity, (confessed) that it come from God. It is not sufficient to say "he came," but it is that is added "in the flesh." He "became flesh." The Spirit from God speaks perfectly in harmony with the conception of Christ's coming in the flesh.

This: "And every spirit which does not confess Jesus is not from God." This entirely implies all that he says in v. 5. It gives the opposite. "Come in the flesh" is really fulfilled hereafter "Jesus," because of its mention to the preceding clause. This statement shows us the need of
the Church, and of teaching to match our and direct use. There is danger if being derived, that God would not have mentioned it. The young and inexperienced may be easily led astray by their gullible. We see their teaching and its fruits in the Church today. More and many in the Churches today who have no conception of what it means to say, "Jesus Christ come in the flesh." They do not believe that this is, but receive this entirely from us and our sympathies, and imagine that they are thus doing an honor to their. Still do they think that the spirit which gave them that conception "is not from God." Even this is the Spirit of the Antichrist. John speaks of the Spirit of God and the Spirit of the Antichrist, as opposing, referring to a chief in both lines. And by "the Spirit," he refers not only to these two chief spirits, but to an host of inferior and subaltern spirits, both good and evil in mind. There is a spirit in each man, and this is susceptible of being influenced from without, and yielding by its and power from within, at least as far as developing toward evil is concerned. I do not believe that man can rise to a higher
...James only as God works mine will to will and to do.

"Which ye have heard that he is coming." This refers no doubt to John's real teaching. In preaching to these he had told them that the Antichrist and false prophets would come, and now he adds:

"And now, he is in the world already?" It is no longer as future event, but one already present, a real danger. Not as person who came in John's day, and thus passed away, but one always coming, manifesting himself in different and in different times. As one wind will extort this, I refer to a line, the head or chief of which is Satan himself.
4:4-6.

Nunc est in honore isto, inania, sed ne intermittere adoramus, ut in eam eum non in honore, sed in honore eum, ne in eum eum non in honorem, sed in honore eum. Hinc est in honore eum, sed in honore eum. Hinc est in honore eum, sed in honore eum. Hinc est in honore eum, sed in honore eum. Hinc est in honore eum, sed in honore eum.

Parallel passages.

1st Epistle.

4. 6. in honore eum. 12:31. in honore eum.
5. in honore eum. 3:31. in honore eum.
6. in honore eum. 15:19. in honore eum.
7. in honore eum. 3:31. in honore eum.
8. in honore eum. 15:19. in honore eum.
9. in honore eum. 24:42. in honore eum.
10. in honore eum. 5:17. in honore eum.
11. in honore eum. 14:13. in honore eum.
Gleanings and Lexical.

Ver. 4. *διότι* - as explained, cf. cap. 2: 24, 27. Also v. 6.

- ἐκ τῶν δύο ἐμαρτ. *διδ. the text was to + ἐκ τῶν δύο ἐμαρτ.*
- *τιμία* - expressed his affectionate confidence in them.
- *καὶ ἦν* - is perfect. He had the evil in mind, but it still
  lay at present fore.

*ἀπεράντω* refers to the false prophets who are hardly ἡ διatical
  ἀπεράντω τῶν ἀπεράντων.

- ὡς *εἰτερινέω.
  *καὶ ἦν* - *ἐκ τῶν δύο* - *ἐκ τῶν δύο* - *ἐκ τῶν δύο* -  ἡ διatical.
  *διέλευθη. *καὶ ἦν* - ἡ διatical.
- *ἐκ τῶν δύο κόσμων - ἡ διatical*. *ἐκ τῶν δύο* - *ἐκ τῶν δύο* -  ἡ διatical.
  *καὶ ἦν* - *ἐκ τῶν δύο* - *ἐκ τῶν δύο* -  ἡ διatical.


Ver. 5. *ἀπεράντω* - refer to the false prophets who are hardly ἡ διatical
  τῶν ἀπεράντων.

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  τῶν ἀπεράντων.

Ver. 6. *ἐκ τῶν δύο* - *ἐκ τῶν δύο* - *ἐκ τῶν δύο* -  ἡ διatical.

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Ver. 6. *ἐκ τῶν δύο* - *ἐκ τῶν δύο* - *ἐκ τῶν δύο* -  ἡ διatical.
Excepted.

Ver. 4. "Ye are the light of the world." We ought not to be confident of this relation unless affectionately addressed to them.

"And have overcome them." This does not mean that they shall have no more conflicts with these "false prophets," or with the spirit of the antichrist, which is in the world. He is taking in their whole life and experience and says to them: In all these conflicts they shall have to overcome them all again. Our conversion is a first victory when the heart concedes to come to God. The fact that they are called "children of God" is evidence that this first victory has been gained. It will be a long struggle however before we reach the final victory, so that each of us may say as did the Master, "It is finished." We cannot get the absolute all at once. In our weakness we cannot get along without some stumbling. But we must be going on toward perfection. God is our helper and will not fail. "Because greater is the one in you than the (one) in the world." This gives the reason why they have overcome. God is not only
"greater than our heart," he is greater than all things and all persons.

Ver. 5. "They are of the world." i.e., those in whom is "the spirit of the Antichrist." John keeps before us constantly these two classes of persons - those who are "of God" and those who are "of the world." All humanity must fall into one or other of these classes. There is no middle ground. It is "in this world's death into life."

On this account, i.e., because they are "of the world." They speak worldly things. Things in harmony with "the desires of the flesh," "the desires of the eyes," and "the pride of life." All that is not in harmony with God. They know nothing good, and "out of the abundance of the heart the mouth speaks." We would expect nothing good from them. There are many of this class today, even in the Churches. The materialists of today come in this line. They deny the spirit and its work. Formalism is of the world, and every thing that marked salvation to be anything short of absolute perfection, or that professed any such results leading to it. Fundamentalism is in the land, which drives absolutism and self-sufficiency, and death to sin, and
any man who comes before the people with any other message than this is "speaking of the world."

"And the world heard them." The world heard them because they say what the world wants to hear, and they say these things because the world wants to hear them. Personal fame at worldly standpoint will be heard. People are looking for ways to hear by which they can go and take all their sins with them. They want to be saved, not "from" sin, but "in" sin. Because the world wants to hear these things, the man who preaches them will be successful from the world's standpoint. And as there is a constant pressure to conform to the world, this is what some preach: call evil "getting down to the people". This is in a world what James says in Jno. 8:12-59.

This is the way some mind preaching thus, and as it is practical, and will hold its hearing. We are in danger this is a case in which we may try the spirit whether he is of God. 1 Jno. 6: "He and his god." Here he changes from the second to the finish, Jno. 1:17.
himself. He knows the infinite character, and on the same principle that "like turns to like," he can say:—

"the one having a man, will know him!" Here John makes "knowing God," equivalent to knowing "of God." He will not be satisfied with a superficial knowledge of God. It includes the personal relation; —

childhood. Only those who know God in a personal way can understand the things of God. Bo. 1 Cor. 2:7, 9, etc. —

Thus statements speak volumes to us about Churches and preaching. Only those who are "of God" can comprehend the things of God, and no man comes to me except the Father draws him; so it not the preacher's place to instruct the Church; then who are already in this line to live better lives, and thus raise the standard of the Church life so that the world will be attracted to it? Jesus in Matt. 5:16 says:—

"let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The starting point for the world is the "good works." Bo. Jno. 5:36, 10: 31; 14:11. —

The Church should be a living demonstration of the goodness and usefulness of Christianity. Paul speaks of the report of their
faith going out to all the world. Compare this
with the methods of both Churches and free
souls today in so-called "revivals."
"He who is not of God, loves not his own;
we least those who speak of the world. God
is calling men and if we are faithful
to our part all will be well. It must be
our part and not God's."
"For this we know the spirit of truth and
the spirit of error (deception)" or form the
foregoing statements. "The spirit of truth is
the spirit of God" and "the spirit of decep-
tion is the spirit of antichrist."


- Cap. 4: 7-10. -

Ἀγαπᾷς, ἄγαπᾷς ἄλλος, ὥστε καὶ ἀγάπη ἢ τὸν θεὸν ἐστίν, καὶ πᾶς ὁ ἄγαπῶν ἢ καὶ ἄγαπὴ ὡς θεοῦ γενόμεναι καὶ γενόμενος τὸν θεὸν. ὡς ἄγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι δὲ θεὸς ἀγάπη ἐστίν. ἐκ τούτων ἐγενεῖται ὁ ἄγαπῶν ἢ τὸν θεὸν ἐν ἑαυτῷ, ὅτι τὸν θεὸν αὐτῷ τὸν μονογενῆ ἀπὸ τῆς πρωτοκλήτου ἡμῶν ἀπεστάλη ἐκ τῆς ἐκκλησίας, ὡς εὐφράων διὰ αὐτοῦ. ἔνως τούτων ἐστιν ὁ ἄγαπὴς, ὅστε ἐν τῷ ἀγαπῶν τῶν οίκων, ὅστε ἐν τῷ ἀγαπῶν καὶ ἐν τῇ ἀκοφρονίᾳ τῶν οἴκων αὐτοῦ ἐλατῶν μηδὲ τὴν αἰματαῖαν ἐπιθυμεῖ.
Ver. 7: ἄγαμον. - Nominal Subjunctive.

- ἶτι ἢ γὰρ

- ἵνα ἂν ὁ λόγος τοῦ θεοῦ ἀργεύσῃ. Ἰσχὺν ἔχειν ἵνα ἄγαμος.

- ἦς ἀγαμός ἤ ἄρα ἂν ὁ λόγος ἐργοφαίρῃ. Νπάν γίγνεται ἵνα ἄγαμος ὁ λόγος διὰ τοῦτο ὅτι ἐπεὶ ἀγαμός ἐστιν ὁ λόγος, ὡς ἐπεὶ ἦσσα διὰ τῆς ἀγαμίας ἐλέησεν τὸν ἄνθρωπον. Ἰσχύματι ἔχειν ἵνα ἄγαμος ὁ λόγος ἔσται. Οὕτως ἐπιτρέπει τῷ ἄγαμῳ ὁ λόγος τὸ ἄγαμον ὁ λόγον ἄγαμον ἔχειν. Ἰσχύματι ἔχειν ἵνα ἄγαμος ὁ λόγος ἔσται. Οὕτως ἐπιτρέπει τῷ ἄγαμῳ ὁ λόγος τὸ ἄγαμον ὁ λόγον ἄγαμον ἔχειν. Ἰσχύματι ἔχειν ἵνα ἄγαμος ὁ λόγος ἔσται. Οὕτως ἐπιτρέπει τῷ ἄγαμῳ ὁ λόγος τὸ ἄγαμον ὁ λόγον ἄγαμον ἔχειν. Ἐκ τούτου Καθ. 2: 2.
Expository.

Ver. 7. "Beloved, let us love one another. This is a very emphatic expression. John's general theme is love, and he never gets very far from it. It is the root of all real life."

"Because love is of God." This is the ground of the preceding exhortation. Love is divine in its nature and essence.

"And every one that lo
ing had been born (out) of God, and knew God." For the sake of the present, the past has been introduced. An under Cap. 3:9. To love God and to know God are correlated. A man must be "born from above" or "born of God" before he can know them. He knows God only to the extent that he has been born out of them. As the verse of the present and the present here are significant. "God knew God" means more than knowledge about Him. It means the personal relation. Compare Cap. 4:6.

Ver. 8. "This one not loving had not known God."
The use of the present here indicates that this knowledge had never been the possession of the individual. The reason assigned for this is:

"Because God is love." God is not only "of God," but "God is love." This nature is love. And as
he may well say that not to love is not to
know God, and that to love is to know him.
Lord is the task throughout.

Ver. 9. "In this was the love of God manifested
toward us." This instantly calls to mind the
statement in John 3:16. "God so loved the world
that he gave his only begotten Son, in order
that every one believing into him should
not perish, but have eternal life." This
was the greatest manifestation of love
that God could make. God did not send
Jesus as that he could love the world,
but he sent him because he did love it.

That God had sent this Son, the only begotten
into the world, in order that we should live
through him. John's conception of the "coming
into the world" is the same as the "born
in the flesh" in V.2. He came into the world
not merely as a dwelling place, but into
the condition of the world which are ma-
terial. He embodied himself in that which
belonged to the world. The purpose of this
is clearly expressed in the verse, in
order that we should live through him.
Note that it is not that we should escape
the punishment of our sins. Further does
it say that God sent His only-begotten Son into the world to die. But He came to impart life to all. He says, "I am the way, the truth, and the life, and that they might have life and that they might have it more abundantly." (John 10:10). And ye will not come unto me, that ye might have life." (John 5:40). "Through him the way may be found which men can get this life. "I am the life," and "no man cometh to the Father, but through me." (John 14:6).

Ver. 10. "In this is the love, not that we loved God, but that He loved us." (1 John 4:10). The love would have been great even if we had loved God, but it is magnified by the fact that we did not love Him, and yet He gave this demonstration of His love for us.

"And sent His Son (as) that which is making separation concerning our sins." (For this see under: 2 Cor. 5:17.)
1. And the angel said, 'Why do you wonder, my heart? For I have been sent to you with who have been Your love and the Lord is with you.' And she looked up and saw the angel of the Lord standing near her, and she was afraid. But the angel said to her, 'Fear not, for I bring you good tidings of great joy which will be to all the people. For unto you is born this day in the city of David a Saviour, who is Christ the Lord. And this shall be a sign unto you: you shall find the baby wrapped in swaddling clothes and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, good will toward men.' When the angels had left her, she departed with much joy and went into the town and reported what she had seen and heard, and how the angel had spoken to her. And all who heard it marveled at what was told them by the shepherds. But she herself thought of these things and mused over them in her heart. And the same day Mary rose and went into the house of her cousin Elizabeth, where she stayed three days. And when Mary left, Elizabeth said, 'Blessed are you among women, and blessed is the fruit of your womb. And why do you come to me in such joy? For the angel has announced to me that I shall bear a son, and his name shall be John, for he shall prepare the way of the Lord before Him.' And Mary said to her, 'My soul doth magnify the Lord, and my spirit rejoices in God my Savior, for he has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed. For he who is mighty has done great things for me, and holy is his name. And his mercy is on those who fear him throughout all generations. He has shown strength with his arm; he has scattered the proud in the imagination of their hearts. He has put down the mighty from their thrones, and has exalted the humble and meek. He has filled the hungry with good things, and has sent the rich empty away. He has spread the East among the Gentiles, by giving to the people of Israel the promises made to our fathers, to Abraham and to his seed forever.'
Verse 11. Sóme refer back to vs. 9, 10.

καὶ ἀληθεύονται:

So in the form of the antecedent in parallel. οὕτως in Acts 11:14, with ἀληθεύονται. Here verbs are not distinctly marked in the conversation, as that of literal sense as distinguished from figurative sense. Be also vs. 14, movere and vs. οὕτως καὶ. ἀληθεύονται. ὧν οὖν ἐξήγορον ἡ πρὸς ἡμᾶς καὶ καλύφθηκεν, καὶ Ξωνοῖς; καὶ Ξωνοῖς τῷ Ἡρῴδῃ; οἱ δὲ οὔτως ἐπεζώρια τῷ Ἰωάννῃ.

Verse 12. And the same conclusion as vs. 11, from 16. And the sense in the form of perfect.

πρὸς τὸν πατέρα is perfect. Literally: 'Is being made perfect."

Verse 13. οὕτως refers to what follows. ἀληθεύονται. ὧν οὖν ἐξήγορον ἡ πρὸς ἡμᾶς καὶ καλύφθηκεν, καὶ Ξωνοῖς; καὶ Ξωνοῖς τῷ Ἡρῴδῃ; οἱ δὲ οὔτως ἐπεζώρια τῷ Ἰωάννῃ.

Verse 14. καὶ ἐρεῖς. Be an antithesis to vs. 12. οὕτως καὶ, ἀληθεύονται.

οὕτως καὶ ἐρεῖς. "So it is both.

Verse 15. ὧν οὖν ἐξήγορον ἡ πρὸς ἡμᾶς καὶ καλύφθηκεν, καὶ Ξωνοῖς; καὶ Ξωνοῖς τῷ Ἡρῴδῃ; οἱ δὲ οὔτως ἐπεζώρια τῷ Ἰωάννῃ.

Verse 15. ὧν οὖν ἐξήγορον ἡ πρὸς ἡμᾶς καὶ καλύφθηκεν, καὶ Ξωνοῖς; καὶ Ξωνοῖς τῷ Ἡρῴδῃ; οἱ δὲ οὔτως ἐπεζώρια τῷ Ἰωάννῃ.
And the conclusion states what happens (or what
should happen) if once the condition is for once fulfilled.

οὐ̇ — "not" introduces the object of ἵσκοιοιν.

Ἰνοῦς H.adds Ἐρωτέως.

Ver. 16. Ἐκείνης. Same as in v. 14.

ἐγεῖραμεν ἐν τῷ οἴκῳ τοῦ κυρίου. The perfect in-
dicates that we had heard brought into a
state by this action of Paul which will con-
tinue.

ἐν τῷ χρόνῳ. denotes time in the absolute, and
is equivalent to ἐν τῷ δόξῳ Χριστοῦ.
Exegetical

Vers. 11. "Beloved, if God so loveth us, we must also love one another." If God can do this, we ought to. God not only loved us, but also that which we are and to love. God can love all man and try to save him, I ought to. God loved and which we are not lovable because of our possibilities, and so ought we to love others.

Vers. 12. "As we have seen God at any time." He had been talking about the manifestation of God's love which we have seen and experienced. But here he speaks in the full sense of seeing God. As we had seen God in the light in which He dwells. He had revealed Himself to man in many ways, and we can and do see Him in those revelations. This is only a manifestation of God's past and future. David says, "I prepare the Lord always before my face." God said to Moses
Ex. 33:16. "How canst thou see my face and live?" This we have many times noticed in which God appeared to certain individuals. See Gen. ii:2; 17:1; 18:10. These are not contradictions, but these appearances were only in certain manifestations of God to man, and not in His full glory. This "seeing" here refers to the literal vision as distinguished from the spiritual vision of the pure heart. "Blessed is the pure in heart, for they shall see God." At that some future time only, but here and now. The seeing is in proportion to the extent of the purity. Even in this world there are souls that are so pure that they are approved of God. This is the condition that He calls God as He really is, for that is only possible to Him who is equal with God, and none is that. "If we love one another God remains in us." He and not to be discouraged even though we cannot see Him at the time. We can have this take up this dwelling place within us, and condition that no I love one another, and we will be able to see Him to this extent. This ought to be encouraging to us in the struggle of life."
"And his love is perfected in us." It is the same love that God had for us, is developed in us, and brought to perfection. Not all at once, but gradually, and we develop in love. That it will be true that we love, and God loves.

Ver. 13. "In this we know that we are in him, and he in us," that he hath given us of his spirit." Here, as in cap. 3:24, he made the spirit to be the seal annexed of knowledge. We cannot know of this internal union of soul desired in us until we have it. We cannot have it to any great degree and not know it. This is another case of the spirit's teaching. As cap. 3:27.

Ver. 14. "And we." This is the emphatic form of contrast. The contrast here is with v. 12. "For man hath never lived at any time."

"have seen, and not testify, that the Father hath sent his Son (or) his Son of the world." They had to see before they could testify, as we have the perfect "we have seen" joined to the present "we are testifying", and yet both have the same object—"that the Father hath sent his Son." He thought love is the same as he expressed in cap. 1:14. Not that they had seen the Son at the beginning, but the Son had been revealed to them in their own lives; and as
they had experienced His power as Saviour, they kept testifying this to others. If they had not had this experience themselves, they could not have imparted it to others. "He who would comfort others must have comfort himself."-C. Macdonald. "That the Father loved his Son (as Saviour of the world) is the same as he has said in John 10, "He sent his Son (as that which is making atonement (within us) concerning our sins," and also in Eph. 2: 2.

This speaks of the universality of the salvation of the world, and not "part of it." Ver. 15: Whoever confessed that Jesus is the Son of God, "God remains in him and he in God." The Confession mentioned here sounds more than a formal verbal confession. All 1 John 1: 4: 2. To speak in harmony with the fact that Jesus is the Son of God, not only by nature but especially by nature lived. As one can do this this unveiled God remains in him and he in God. "As man speaking by the Spirit of God called Jesus ascended, and no man can say that Jesus is the Lord, but by the Holy Spirit." 1 Cor. 12: 3. The same idea is in this that is in John
...words which he says, "We have seen and we are testifying." God must be known and remain in us, in order that we may have this knowledge, and God remains in us; through this faith all of this is as intimately connected that we cannot separate it.

Ver. 16. And we have known and have believed the love which God has in us. The perfect love indicates that we have been brought into a state by this action, of love which will continue. We not only "have known" and "have believed," but we now know and believe, and we will know and believe as long as we remain in this love. More knowledge and faith according to John is experienced. "The only part of the Divine nature that we can understand is that part which corresponds to our love." M. Baxter. In us, as the same act in verse 9, "in respect to" or "toward us." 13. love has reached its abiding place—"in me." 12. God is love." Of Cap. 1:6: "God is light." These are all the definitions of God that we have; at least that we can comprehend. Jesus says, "God is spirit." Jno. 4:24. We know something about love and light, and now we are able to comprehend God as He is thus revealed to us. If God is
Why have not so much of severity? We put into this mean idea of love a sort of "good-naturely treating" God's love and anger are but two sides of the same thing. We say sometimes that God's severity is not in harmony with his character as described by John. We must keep out of the "judgment seat." I mean only "loved," we know what severity is in man but not what it is in God. God is severe not because he is angry and terrible, but because the loved. We cannot understand all the Bible, I must find an "expert" know more about this line much than we do. We only know in part. "And the one remaining in the Lord remains in God, and God remains in him." If God is loved to remain in the Lord is to remain in God. Those are depend on love. We do not remain with absolutely. Not that we cannot but that we do not. We ought to be making progress in this line, as that we may be approaching the absolute.
General Discussion. —

Σωτήρ — Σωτήρ.

"And we have heard and we are testifying that the Father has sent His Son (καὶ ἔστησεν ὶν Χριστὸν τοῦ θεοῦ) John 1:14. "Σωτήριον" — Greek Σωτήρ.

What shall we call his name Jesus, for he shall save his people from their sins." Matt. 1:21. "Σωτήρ" — Greek Σωτήρ.

What does the English word "save" mean? In the Greek words σωτήρ — Σωτήρ θεοῦ the radical is σω-. This is the radical from which our words safe, save, savour, savoury come. The word and the word it had two meanings:

1. Removed from danger. 2. To heal.

The Semites retained the second idea in their word "Heiland." They also kept the first idea. Thus we apply the words σωτήρ — "to save" 5:40 & 6:13 to Jesus. What do they mean?

The idea that Jesus simply "snatched us from danger" does not convey the same idea of "heal" and this word as if we say, "heal." Thus we say "heal" thus not give the idea of deliverance.

Σωτήρ is used in reference to healing the body. Luke 7:50; 8:48; 17:19; 18:42. But in that case there is no reference to eternal
Salvation, but simply to the healing of the body-making it safe to remove the disease by curing it.

We may apply this to the soul of man and keep in mind that "Sin is a disease of the soul"—as under "Sin and Its Forgiveness." It means to bring the soul into a safe condition, and that can only be done by curing the disease. This takes place in the soul and not "in the mind of God." He speaks of Jesus as "the Great Physician." He is the Physician of the soul. He applies the remedy to the disease and cures it. In this sense He is "the Savior of the world."

"Saves" is used in the sense of "rescue from danger" in such passages as these—Mark, 15:30, 31; Luke 23:35, 39. But we cannot readily see that the sense is very different from that in which it is used in reference to sin. The idea of "rescue from danger" is still in that idea—14 where the disease is healed. The man is rescued from the danger to which one was bringing him—15 from death.
17. Εν τούτῳ τοις ἰσθήμιοι, καὶ ἁγιάζων μιᾷ ημέρᾳ, ἥν παρατενεύκει ἐν τῇ

οὐσίᾳ τῆς Κρίσεως, ὅτι καθὼς ἔκλειψεν ἑνώς καὶ οὐκ ἐλήφθη ἐν τῇ κατανόη

τών. 18. Φθορὰς ὅπερ ἔχειν ἐφεξῆς θάνατος, ἀλλ' ἤ περὶ ἃ γίνεται ἐν πάσῃ τῆς
φθορᾶς, ὅτι ὅ ποιμόν τινι ἐξελέγησα, δέ τι ἐφεξῆς καθαρίσθη ἐκεί, δέ τι βομβύσθη

μετὰ τῆς θανάτου, ἵνα εὐρείτερος ἡμετέρας οὑμᾶς. 20. Ἡ περὶ τῆς ἱερατικῆς

ἵνα ἁγιάστων, ὅτι διὰ τοῦτο ἡμετέρας οὑμᾶς. 21. καὶ τὰ τείχη ἀδελφῶν ἀνυέρη

καὶ ἡμετέρας ἀνυέρη ἐν τῷ πόλεμῳ, τῶν θεῶν ἀν ἐν τῷ ἱερατικῷ

ὁμοιώματι ἁγιάστων. 21. καὶ τὰ τείχη τῶν ἐν ἑαυτῷ ἀδελφῶν ἀνυέρη

καὶ τῶν ἐν τῷ πόλεμῳ ἀνυέρη.

+ Parallel Pagaeus. +

1st Epistle.

21. καὶ τὰ τείχη τῶν ἐν ἑαυτῷ ἀδελφῶν ἀνυέρη καὶ ἢ ἐν τῷ πόλεμῳ ἀνυέρη.

13. 26. ἡμετέρας οὑμᾶς ἀποκρίθη ἐν τῷ πόλεμῳ.

13:12. ἡμετέρας ἀποκρίθη ἐν τῷ πόλεμῳ.

12:14. ἡμετέρας ἀποκρίθη ἐν τῷ πόλεμῳ.
Ver. 17. in τρυπή. Can refer both ways to ἔφεστος 11. 13 or 14, but following - ὅς, καθέσθαι κ.τ.λ. The exception.
- τρυπήναι. Has been perfect? Here we have the 3rd pers. sing. perfect. Instead of the perf. past, with ἔστιν καθέσθαι κ.τ.λ.
- ἔστιν καθέσθαι. May refer to τρυπή, and not "κατατρυπήσας"

Ver. 18. Ἀλάς is the opposite of ἐκπροσώπως.
- καθάπερ. This word is interesting. ἐκπροσώπως. This word has the adverbial sense of the difference in time and means to be this. ἐκπροσώπως is penal, and has reference to the satisfaction of him who is afflicted. καθάπερ is diachronically, and has reference to him who suffers. It may mean 1. to form, to inflame. 2. to check, to curb, to restrain. 3. to chastise, to correct. To punish, to reward, to punish. The fundamental idea in the word is formed on account of suffering for the sake of correction. See 18:36. καθάπερ. 18:3. καὶ τὰς καθαρὶς τὰς ἀκριβῶς ἐγείρετο πρὸς ἀποκαΐρου ἐκπροσώπως. 4. καὶ τὰς καθαρὶς τὰς ἀκριβῶς ἐγείρετο πρὸς ἀποκαΐρου ἐκπροσώπως. 18:36 καὶ σὲ ἑαυτόν ἐστὶν ἢς καθάπερ ἀκριβῶς.
24:12 Καὶ ἐγένετο ὡς ἂν Ἰσραήλ ἐγένετο καὶ ἤχθη ἡ σινάς. Καὶ ἀλλὰ
25:46 Καὶ ἀρνίζοντο οἱ ἀνθρώποι τοῦ Ἰσραήλ ἀνατίνακεν. Πάντα τοῖς
27:21 καὶ τοῖς ἡμέραις τοῦ Παρθένου. Αϊθρίων τοῦτο καὶ τοῦτο. Αὐτοὶ τοῖς
34:5 τοῦτος καθαρίστηκεν καὶ τέμνεται. Αὐτοὶ τοῦτος καθαρίστηκεν καὶ τέμν
εἰς τὰς ἡμέρας τούτους, εἰρήνης. Αὐτοὶ τοῦτον, οὐκ Καθαρίστηκεν καὶ τέμνεται. Αὐτὸς τοῦτον, οὐκ ἦν τοῖς ἡμέραις τοῦτους, εἰρή


Ver. 20. ἐπὶ τῇ ἱστορίᾳ ταύτῃ ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραὴλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραήλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσραὴλ. ἔποικα ἐπὶ τῇ ἱστορίᾳ τοῦ Ἰσρα glyc
Exegetical.

Vers. 17. "As this love had been perfected with us.
This may refer back to what is said in v. 16, viz. the fact that we remain in God and God remains in us. Lord had been perfected with us. But he had already said that in v. 12 and there is no need to repeat it. If my idea and I prefer this — refer to what followed viz. that all that one is in me else and in this world. Lord had been perfected with us as regards Jesus. He lived with us and worked out a perfect example. Jesus was and is in this world and Lord was perfected as regards him. He became perfect.

"As that one is in me else and in this world." This is the result of perfected love. The fear had been cast out. He can stand securely, trusting in him. We have full confidence in him. Because we and the objects of his love.

"As that one is in me else and in this world." This is the continuation to "in this." This similarity is not as much in the places, but in the relations. As the one in this world and the object of God's love, and in Him was love perfected, as we else and in this world, and not in the object of God's
and Lord will be perfected in each of us, but not without this participation, as this was not without our participation. He became flesh in His toil and Himself became humanity and lived in its environment, as it was "with us," He and not as General yet in Parity. He lived to be seen, just. Note that it says, "as that one is (and not was) in this world." He not only was but He is in this world. Of course in a different manner than the man before. The body of the Church is still being made perfect in love, and it is in this in an active sense. His sufferings are not yet ended, and will not be until the man present the Church to the Father "without spot or wrinkle." (Col. 1:24; Eph. 5:22-32. Ver. 18). "Fear is not in love." This is the antithesis. "Confidence in the day of judgment." Fear is not part of love. They are opposite. Hatred and fear are contrary, but love and fear are totally uncompromised.

But perfect love casts out fear. Not only is there no fear in love but love does not generate fear to remain with it in the brain. It casts it out. When love is in its beginning there may be fear in the brain. It will lack confidence. But as the love increases fear decreases.
And when Lord had thus completed, fear did appear. God had to and fear as a means to lead man into the higher relation of love. But we must reach that relation to Him that we will serve Him not because we fear Him or His punishment, but because we love Him. This love cannot be forced. It must come in the natural way - in God's way.

Because fear has punishment. As long as fear is the relation of an individual to God it includes punishment, not in the sense of satisfaction in inflicting punishment, but for the purpose of correction.

In which case it must be used to awaken some individuals. Rewards may be and are used in the same sense. This idea is to draw us up to something higher. As long as we are in this relation to love not and cannot have that "confidence in the day of judgment" (John 14:17). In the relation of love - when we do right because we love the right for its own sake - all thoughts of punishment and threat. They never enter the mind. This is the goal toward which we much strive.
And the word of the Lord was not yet made perfect in him. And as long as fear exists love is not complete. And it is a task by which we can try our own hearts.

Ver. 19. He loved, because he feared love, and he was not necessary to add "God" or "him" as some have heard. God is the enemy of love. If the love not loved me could not. As all that came primarily from the Sun as all love came primarily from God. All love is of God, for "God is love," and the one living had loved love of God. This general only includes true love, that which is possible only when the heart is in right relation to God.

Ver. 20. "If any say, I love God, and hate his brother, he is a liar. This is a time by morning. He has just been telling me the difference between love and fear as they are related to God. Both relations are possible and both are legitimate. It is far better to be in the relation of fear than to be fearless. It is best if all to be in this relation of love. But this love must be genuine, it will not do for a man to say that he loved, while he loved not, or to say that he loved God while he yet
hated his brother. In that case he is a hypocrite—pretending to be what he is not. If he hated his brother he had better say, "I am in the situation of fearing. I am trying to do right through Sam's approval, and the punishment of losing. In that case we must not be justified in what we did to him, and that there is some hope that he will be led out of the hate and the fear into love. We would have a better world to-day if this counsel would be followed. Many are saying, "I love God;' but do not in any time serve. They find themselves saying it and do not allow it to guide or control any way. The one great quality of honesty would thus be added to many lives in which it is wanting to-day.

For the man not loving his brother whom he has seen, cannot love God whom he has not seen." This is John's reason for making the former statement. If we cannot love his brother who is before him, it is not possible for him to perform the greatest task of loving a being whom he has never seen. Our Lord must
begin with man and lead up to God. God is revealed to us in man. If one hates his fellow man, he then has no chance in which to love God, for he cannot reach him any other way.

1 John 4:21. "And this instruction we have from him, that the one loving God loves his brother also." This is not Commandment. God cannot be Commanded. It is instruction. He has it not only in words but also in the life of Jesus. He not only said, 'I love God,' but He loved us; and not only those who love Him, but He loved us when we were not lovable. There can be no separation between God's God and God's man with highest sound.
Cap. 3: 1-3:

1. Πάντα δ' οὖν ὁ Ἰησοῦς ἦν ὁ Χριστός, ἐκ τοῦ θεοῦ γεγέννητο,
καὶ πᾶς ὁ ἰησοῦς τῶν γεννήσεων ἠγερθεὶς καὶ τῶν γεγεννημάτων ἦς
ἀυτός. 2. ἐν πάσιν γεγέννητον ὁ ἰησοῦς καὶ τίνα πάντα ἦπει, ἵνα
τίνα διὰ τὸν ἰησοῦν καὶ τίνα ἤνεκας ἀρχὴν ποιήσῃς. 3. διὸ γὰρ
ἐστιν ὁ ἰησοῦς πάντα ὁ πάντα, ἵνα τίνα ἤνεκας ἄρχῃς ἐρευνήσῃς καὶ
tίνα ἤνεκας ἀρχῆς παρεῖσθι σοι ἐμφανῶς, ὅτι τὸν ἰησοῦν καὶ τὸν
gεγεννημένον ὃς τίνα ἤνεκας νεκρὸν καὶ ἀνέστη, καὶ τίνα ἤνεκας ἀρχὴν
καὶ τίνα ἤνεκας πραγματείαν. 4. οὗ τὸν ἰησοῦν τὸν ἀνέστηκας ἐμὸς ὁ
μεσίος ὁ Ἰησοῦς ἦν ὁ Χριστός ὁ Θεοῦ ἐστιν ὁ ἐμὸς ἐμὸς ὁ Θεὸς ὁ ἱδίος.
Ver. 1. ὁτι — "that," introduced the object of ἐπιτύχων.

贞信者 — "had come like," rather than in 3d as we òγορείσακεν ἐπιτύχων.

τὸ τῶν γεγονόστων refers to God-above ἐκ τοῦ θεοῦ γεγονότος.

καὶ ἃ ἐλεῖ. Some with ἀπό.

τὸ τῶν γεγονόστων ἐς αὐτόν. "The one having been-born" putting him "is." The believer-as above ἐπιτύχων ὁτι καὶ ἐς αὐτόν ὁ θεός.

Ver. 2. ἐν τῶν ἔως refers to what followed. Ὁ ἐπιτύχων.

ὁτι — "that.

ἐν τῇ ἔρα ᾗ τὸν γεγονόστων ἐς αὐτόν ὃ ἐστιν.

ἐν τῶν ἔως followed by the indicative ἐγραφέται. This conditional, and is qualified by the idea of ἐπιτύχωνὑποτάκτου.

ἐπιτύχων and not ὑποτάκτου as elsewhere in this Epistle, and not ὑποτάκτου in general. See under ἐπιτύχων. Here the believer has ἐπιτύχων ἐστιν.

Ver. 3. ἐγραφέται is complete in νῦν ἕκατον.

ἐπιτύχων as general ἐμμετρήσαι in V. 2.

παρὰ, from παρὰ ἐν ἐστέρι διὰ. to subst. to subside, ἐκ τῆς μητρὶ "Commandment," and τῆς ἡμετέρου ἢ ἔνοχος ἢ ἔκτης ἢ ἐν τῇ ἡμετέρῃ ἐκ τῆς ἡμετέρου ἢ ἔκτης ἢ ἐν τῇ ἡμετέρῃ.

τὸ τὸν γεγονόστων — "writer.

ἐντελεία — "fulfills," "overcometh." It is not a single act.
- αὐτὸν ἠφελὼν τοῦτο τοῖς οὖσιν.
- ὑπὸν ἣν ἐκκόμος ὅσον Κομόνος. "The having overcome the world victory". Ἕκπικός = the partitive and limits ὑπὸν.
- τῷ ἐκκόμον. Here and elsewhere in this Epistle refer to that which is opposed to God.
- Μόρις. Aristotle in his Psychology used "Móρις" to mean "certain knowledge". He says, "It cannot have (Mórho) certain knowledge concerning the end". We can have "belief." This is very near the definition given in Heb. 11:1, Vers. 5: 515 - 516. "Who is the one conquering the world. if not the one believing." ὃ τι "ἐκατ.
- Ἰνοῦς ἓοριστὸς ὦ ὅσος ὦ θανάτῳ. ἦν Ἰνοῦς ἕορις ὀ Χριστοῦ.
Ver. 1. "Every one believing that Jesus is the Christ, has been born of God." This section requires us to settle the question of what "faith" is. It is more than "mental assent." The use of "mental assent" is significant. Being "born of God" precedes "believing that Jesus is the Christ." Except a man be born from above (or of God) he cannot see (take cognizance of) the kingdom of God. John 3:3, And no man can come to the Father which hath sent me, except the Son shall draw him. John 6:44. "Believing" as the present present participle and represents not a single act, but a continuous process. It involves personal knowledge and trust in Jesus as the Christ, as the Anointed of God. That is a much deeper conception of faith than "mental assent" to the proposition that Jesus is the Son of God." Have I realized in my own life that He is both Anointed? 

Yes. Then shall I have been born of God—I am a child of God in that peculiar sense. The Church needs to give heed to what John says here.

"And every one loving the one who begat loved also the one having been born of him." While the first clause speaks of our relation to God—faith—this one represents that faith in action, in life—
and John called this 'love.' Here, as he had throughout, he showed the impossibility of separating this love—viz. a man cannot love God and not at the same time love the 'children of God,' for love the child is evidence that he loves the Father.

Ver. 2. "In this we know that we love the children of God, when we love God and do His commandments." 1 John 2:3, 4: 16, 21. John makes the test of our love to God in the fact that we love the brethren. And he has turned it around and makes the test that we love the children of God in the fact that we love God and do His commandments. These two things were so intimately associated in John's mind that he could not separate them; but he could predicate the one of the other. Sometimes the question of doubt might be one hand, and a mitigation on the other, and by giving an inevitable rule he had enabled to ascertain relations under all conditions. Notice that he does not make this apply to the one saying, 'I love God.' All men must really love God, and this their love will demonstrate itself.
in doing that which God teacheth us. John could not more separate "doing his ministerium" from "loving God" than he could separate love to God from love to man.

Third will be fluctuation in our love to God on account of our weakness and susceptibility to evil, but when it is in us,去看 the Lord in us. The goal to be aimed at is the condition of continual dwelling in Him and from us in which there will be no fluctuation.

Ver. 3. "This is the love of God, that we keep his ministerium: this is love, that he layeth upon our hearts, that we love one another. And his ministerium is this, that we believe in the name of his Son, and love one another, as he hath given us commandments: he that loveth not abideth not in the truth, but is in the darkness, and knoweth not what he saith, for that darkness is sin. He that loveth him, keepeth his commandments: he whose word is truth, for ever, whom ye love, ye keep his commandments. This is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that we ask anything according to his will, he heareth us, and knoweth our desires. He that saith he loveth God, and hateth his brother, is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he hath given us commandments. And he that keepeth his word, in him verily doeth God the Father dwell. He that saith he abideth in him ought himself also to walk even as he walked. He that loveth not his brother abideth in darkness, and knoweth not what God saith to him; for darkness is sin.
when it flows from love, and this is not subject to command, but is very susceptible to teaching. It is the spirit of learning. We may learn easily that which we love. As that if we love God, it will not be burdensome for us to become like Him. If we contrast this with the spirit in which many in our Churches today are attempting to serve Christ, we can appreciate what John says.

Ver. 4. "Because all that has seen born of God conquers the world." This is the reason John assigns for saying that "this instruction is not grievous." By the term world here, as elsewhere, John means all that opposed God. He who has seen born of God has in him that power which enables him to overcome all the difficulties in the way. Without this it would not be possible and as the instruction would be burdensome. It does not mean that the victory has been won, and that there from thence will be no more conflicts. The present tense represents a continual
line of victories—all pointing to the final victory when we like the Master can say, "I have overcome the world." Until we reach this point we must constantly be on our guard. This is a message of encouragement, true in the midst of the English. To gain the victory we must not grow weary, nor contemplate failure. By God to with us we can conquer.

And this is the living, running, the world victory: our faith. The North American, here is difficult to translate into English. A "qualifitive victory," and the victory thus qualified is equivalent to "our faith." This is a significant passage. It gives us an idea of what faith is—viz. It is a state of the soul measured by its victory over the world. It is strong or weak in proportion to that which it has overcome, or in proportion to the degree to which the soul has approached God.

Ver. 5: "This is the one overcoming the world, if not the one believing that Jesus is the Son of God." The Apostle here appeals to his own experience in the Church. If there had been victory now by any one, it had
bend by one who believed that Jesus is the Son of God. "Son of God" is used here
in the same sense as "the Anointed" in v. 1. "Believing that Jesus is the Christ," "having saved from the world," "believing that Jesus is the Son of God," and "faith," are synonymous
(words in this passage). This ought to help us to understand it. It begins
with "being born of God," not being
counted, but a continual process of God
manifesting Himself in us—and that is all
done through Jesus.
Caf. 5:6-12

6. Others were always the enemies of others, though they were not.

7. Others were always the enemies of others, though they were not.

8. Parallel passages:

1st Epistle

9. Parallel passages:

10. Parallel passages:
Grammarical and Critical.

Ver. 6. These are explained by the addition Inform Xpovos.

Xpovos. - Here add το Χριστ. —

6. εἰ δὲ τι, the article with the aorist participle of ἑαυτός. τί ἐν τῷ Ἱησοῦ Χριστῷ, where ἑαυτός has the present participle ἑαυτός, while εἰ δὲ τι has the aorist participle ἑαυτός, because both of them have reference to the time, while the aorist refers simply to the fact without reference to time.

6. διὰ δέντρα τοῦ μέσου, διὰ ἱερομνήμονα, διὰ τὸ εἰρημένον τοῦ τάφου, διὰ τοῦ Χριστοῦ τοῦ Αἰωνοῦ Μεσαίου, διὰ τοῦ Σύνολος τοῦ Σώματος τοῦ Χριστοῦ, διὰ τοῦ Σωτῆρος, διὰ τοῦ Μεσαίου, διὰ τοῦ Νεώματος, διὰ τὸ ἀνθρώπου Χριστοῦ τοῦ Αἰωνοῦ, διὰ τοῦ Σωτῆρος, διὰ τοῦ Μεσαίου, διὰ τοῦ Νεώματος, διὰ τὸ ἀνθρώπου Χριστοῦ τοῦ Αἰωνοῦ, διὰ τοῦ Σωτῆρος, διὰ τοῦ Μεσαίου, διὰ τοῦ Νεώματος, διὰ τὸ ἀνθρώπου Χριστοῦ τοῦ Αἰωνοῦ, διὰ τοῦ Σωτῆρος, διὰ τοῦ Μεσαίου, διὰ τοῦ Νεώματος, διὰ τὸ ἀνθρώπου Χριστοῦ τοῦ Αἰωνοῦ.
have in some texts. Deut. under Exeggetical.

And the third are into one.

Ver. 9. See with Jue. I find Kappus in HTR, denoted an undefined fact.

Ver. 8. "narrowly has the propaedeum of the word, of course, the sense in v. 10.

Ver. 10. From v. 8 and v. 10 here.

v. 7. See v. 10. "into the Son." Of G in margin, v. 8 here. Below, he could not have it to be 
v. 8. In the text he would not come into him. It is simply a shift object and times dative after moving.

v. 10. v. 8. and v. 10 here. v. 8 and dative refer to the relation into which we come with reference to Jesus.

v. 10. And here is a new or adverse reflexive, and it really seems the better. The change could easily have been made from a rough to a smooth breathing.

Ver. refers to v. 10 here.

Ver. 8. "beare" - search for the former statement.

Ver. 8. and v. 8 and v. 8 in margin of v. 8 here. We have it in a similar sentence. We have it here after a negative, the only one in v. 10. He has not mind here the relation into which the 3rd person has not come, and hence his is
proper line instead of ἔργα ἐνεπαρτεία.  
Ver. 11. Ἰ createState text follows—Str. note.  
—ἀπὸ τῆς ἐσωτηρίας refers back to ἐσωτηρία.  
Ver. 12. This is the conclusion.  
—ο ἸΧΝΗ and ἸΧΝΗ ἸΧΝΗ.  
—τῆς ἐσωτηρίας—"the life."
Ven. 6. "This is the one that came by water and blood, Jesus Christ." This had been a difficult passage. There is known an almostermal agreement that "water and blood" here refer to the baptism and the death of Jesus. These two points in Jesus' Minucianic career answer to the "water" and the "blood." It Jesus was baptized and then put to death.

"It is in the water only." This would imply that there must come in that day when was saying that it came only in the water--the water baptized. So one had denied that, but they have denied that Jesus the Son of God could be put to death. It was the real Jesus who was baptized, they say, but it was only an appanage that was put to death in the cross,--the real Jesus did not die. We know that this false doctrine has always been held to show Jesus from humanity was taught about John's time of the Baptist of Peter. John is certainly referring to this here, when he adds:

"It is in the water and in the blood." That is, not only was the real Jesus baptized, but that same Jesus was put to death. We have the testimony of both the water and the blood."
He could not have thought of "water" and "blood" merely as such, but the mixed garden in which Jesus is very antecedent. But if he used these terms to signify certain events in Jesus' life, then we have no trouble.

"Fals the Spirit is the witness." That "water" and "blood" refer to the baptism and death of Jesus can scarcely be doubted, yet these things would be of no avail as witnesses without the Spirit. Many others were baptized and died, but in this case the Spirit also is testifying, "because the Spirit is the truth." While the others may not be sufficient, the Spirit is, because it is the truth. The "truth" and the "Spirit" are synonymous here.

Ver. 7. "For the Word witnesseth and this is." This gives the reason more specifically than it was stated in v. 6. And this is in reference to v. 6.

Ver. 8. "The Spirit and the water and the blood." The Spirit stands at the head of the list of the witnesses. It is the chief, the supreme one. The one without...
which all mind uncertainty. In this list
act in the former "water" is referred to "baptism",
but since he had in mind was the witness
as thy and related to us, the "blood" is refer-
red to the "Lord's supper". This of course en-
doresed all that there is in the "book of
it comes to us, first "by the spirit" within force
or through manifold mediums, but I prefer to
take it by the spirit if we can. The other con-
sider the mediums through which it comes
to us; Second, "in the name" is in baptism be-
because it is a spiritual act; third, "in the blood".
4. in the Lord's supper", because 3 the elements
used - the bread and wine - it was said by
him: "It is my body" and "It is my blood". That
is they are simply mediums which convey
the spirit. His spirit is embodied in
these elements. What are the supper and
baptism without the spirit? So this the con-
science is shielded by faith in the impact of the
spirit upon the minds of men and the re-
generating influence on their minds; rather
than upon the medium or the force through
which this comes. The 'water' and the
"blood" testify because the spirit is in
them.
—And the three are one. That is there is a perfect agreement, because it is the same Spirit that witnesses in the "Baptism," and in the "Supper" that witnessing was done. We must not fall into the error of trying to limit the Spirit in this word "witness." Some tried to limit the Spirit's operations to the written word—the Bible. This may be for the sake of argument, but it will not do when we are about our self-examination. Then not need the Spirit, and then we feel His power.

Ver. 9. If we receive the testimony of men, John expresses this as an undoubted fact, though he puts it in hypothetical form. He does receive the testimony of men, and in many instances, too, that the evidence is very clear. Now if we receive this not as to receive the testimony of God for, "the testimony of God is greater." God does not ask that man shall do violence to the faculties that He has given him, He is in this world of matter and in this world of men.
And He has given abundant evidence of His presence here, and He simply asks that we give heed to this evidence. Our reason and our judgment may be permitted to rest, and will have to be re-germinated before we can see Him. This is the Spirit's work and others that take place may right to recognize Him.

"For this is the witness of God, that He has testified concerning His Son. That testimony comes to us in the "water," in the "blood" and in the Spirit for us. These are the witnesses of what He said to know of the witness of the Church, and if our own victories in our struggles with sin, be we are admonished here to be ready to accept this testimony of God concerning His Son, even as we received the testimony of man.

Ver. 10. "He that believeth into the Son of God, and the testimony into which one comes by this act of "believing," is emphasized, so "into the Son of God, and into His body, into the witness of Him (or in Himself.)" As the rest of the present verse here shows that this is not a single act, much its result, but that it descents in character, the two of which
life is continually toward—into—Jesus. As long as he turns in that direction, he has a prospect of promotion—and one that is constantly increasing as he advances—

"the witness in himself." This witness is the Spirit, I John 5:6. And as he has the Spirit in himself,

"the one believing God." This is descriptive of an opposite character from the one described as "believing into the long God." The idea in this is rather the act than the relation of the person.

He cannot disbelieve into God. He can get into Him only by faith.

"He has made him a liar." And this is true—

"because he has not believed into the witness which God testifies concerning His Son." And again the relation is the prominent idea. This man by an act of self-will has refused to come into this inter-personal relationship with Jesus, into the realm of this spiritual communion, and as he does not believe God and thus makes himself a liar, He denies the existence of the relationship because he himself has not experienced it, even though..."
God had testified to its existence.

Ver. 11. And this is the testimony, that God gave to us eternal life, and this life is in His Son. "The Spirit," "the water," and "the blood" have witnessed this fact to us. Anyone who has heard this experience must know that this is true.

But experience it in manifold ways in this conflict with sin, which is constantly going on within us. This eternal life is in this Son. It is his as life. And "I am come that ye might have life, and that ye might have it more abundantly." Let us use this life which the gave this Son to us. Do you draw the logical conclusion to this whole matter thus:

Ver. 12. "He that keepeth the bow, keepeth the life." You have Jesus as your present possession, and have this agelong life. This will give us some idea of the context of "having the bow." It signifies infinitely more than having any historical account of him, even though that account be true in its minutest detail. The possession of this knowledge is yours and mine, if we do not have that interpersonal relationship that John emphasizes throughout this epistle. Is theStore mine? Is the saving and from the power of sin on my own heart and life? If not?
do not have Him, though I may know very historical facts about this life. If He is, then I have this agnostic life. Not as some vague future hope, but as a present power in my life, here and now. This is vital. This is Christianity.

"the one not having the Son of God does not have the Life." This describes the possible opposite character. John always keeps these two characters in contrast: "the one loving" and "the one not loving"; "the one loving" and "the one not loving"; "the one having" and "the one not having."
Phil. 3: 13-17

13. Εἰς ἡμέραν τὴν ὑπέρ τῆς ἀδελφῆς ἡμῶν Ἰσαία, ἵνα τὸ μεταμορφώμεθα ἵνα ὡς ἤν
ομίζωμεν, ἵνα συμπάθησθι ἡμῖν καὶ ἵνα ἐμπλοῦται ἡμῖν ἡ μητρὸς τῆς ἀγάπης ἡ Ἰσαία, ἵ

14. καὶ ἐν τῷ χρόνῳ τοῦ Κυρίου ἐγερθεὶς ἐν τῇ ἀρχῇ τῆς ἡμέρας, ἵνα κατατάξῃ τὰ ἄθροιτα ἡμῶν καὶ ἐπιστρέψῃ ἡμᾶς τῇ ἀδελφῇ Ἰσαίᾳ, ἵνα ἐχθροπλοῦται ἡμῖν καὶ ἐν τῷ μεταμορφώμεθα ἵνα συμπάθησθι ἡμῖν καὶ ἐμπλοῦται ἡμῖν ἡ μητρὸς τῆς ἀγάπης ἡ Ἰσαία.
Grammatical and Lexical.

Ver. 13. τὰ ἱππα. This begins the conclusion of their dispute. τὰ refers to the context of all that he had written, cf. Acts 1:14. τὰ ἱππα γινώσκειν, "that things were and wrote", or "wrote". Now it is completed and he says τὰ ἱππα γινώσκειν, "that things were written".

"Ira" designates the purpose of the ἱππα.

"ὅτι" introduces the subject of ἵππες ἔρχονται "τὸν ἄνθρωπον". Ἰσχ. 1:14. Ἰσχ. ἵππες ἔρχονται τὸν ἄνθρωπον. Ἰσχ. is explained by ἵππες ἔρχονται τὸν ἄνθρωπον.

"ὁ ἄνθρωπος". Ἰσχ. is placed between the noun and the adjective. Sometimes it is after ἵππες.

τὸς ἱππὸν ὁ εἰσερχόμενον. The text from which the kā' is translated reads after ἵππον: τὸς ἱππὸν ἐστὶν ὁ ἅρμον ῥοζ ἦν ἱππός ἐστιν ἱππός ἦν, and thus continue after ἵππον ῥοζ ἦν ἱππός ἦν. This version lacks sufficient authority. The most probable reading is the one given in the text on the opposite page.

τὸς ἱππὸν ἐστὶν correct I think to be καὶ:

Verse 14. καὶ. simple conjunction "and". Connects ἱππὸν καὶ ἵππες with ἵππα ἔρχονται τὸν ἄνθρωπον.


"ὅτι". Introduces the continuance of the paragraph.

καὶ ἐστὶν ἀριθμὸς. "If you ask anything"; but this is qualified by καὶ ἐστὶν ἀριθμὸς ἡ."
Ver. 15. οἶκος. Some have οἶκον. It is considered which is the right reading. What if μοι αἰτήσῃ or ἀπαρχεῖν μοι αἰτήσῃ.

Ver. 16. οἶκος τοῦ ἐν πνεύματι. Τοῦ εἰς ἐν πνεύματι. Be of a possibility.

ἀπαρχεῖν i.e. show the necessity of the ἠσύνησεν in the reasoning of the prayer, and not to an objectively valid fulfillment in v. 17.

ἀρνεῖται. The subject is ἐν πνεύματι. "He shall ask."

ἐν πνεύματι. The subject is ἐν πνεύματι. Cf. v. 11. above.

ἀρνεῖται refers to the reasoning just to that.

 لأنه refers back to v. 17. above.

Ἐν πνεύματι. must be taken and added to the infinitive of ἐπιλαμβάνειν αἰτήσῃ.


All the context Jn. 14:16; 15:26; 16:23, 24; 17:13, 20. ἐπιλαμβάνειν implies equality on the part of the asker with him of whom the favor is sought. ἐπιλαμβάνειν signifies more than just the power in extent, divίσα is more inferiority.

ἐπιλαμβάνειν καθ ἑαυτόν also agree with ἀπαρχεῖν.

Ver. 17. ὁ οἶκος. ὁ οἶκος. ὁ οἶκος. αἰτήσῃ. ὁ οἶκος. αἰτήσῃ. αἰτήσῃ. ὁ οἶκος. αἰτήσῃ. αἰτήσῃ.
verse 13. "These things I have written to you," that
may begin the conclusion to this Epistle.
"These things" refer to all that he had said
hitherto. In ch. 1:4, he says, "these things
I have written to you." And the task is com-
pleted, and he says, "these things I have writ-
ten to you." Here we have the first person
singular, while in ch. 1:4 we have the first
person plural. After the first chapter,
John always used the first person singular.
"in order that you may know that you have
eternal life." This is the purpose of the
"things written." In ch. 1:4 it was, "that my
joy may be completed." Or what John had
in mind there by "joy" is here explained
by "eternal life." In the preceding verse
he tells us that this consists in "having
the Son." If we have the Son, we have this
life, and therefore have perfect joy. He
does not write to them that they may have
this life. They already have it. And he
writes simply to give them assurance of
this fact. He has good news by which
we may know it.
"To those believing in the name of the Son"
of God. This is explanatory of the "to you" - 12, he is writing to Christians. If he had been writing in the world, he would have said many things that he had not said in this epistle, and would have left out many things that he has said. He is writing to those who are in a spiritual relation to Jesus - in this name (being) and as he treats of the highest spiritual things. Those who are not in this spiritual relation cannot understand them.

Ver. 14. "And this is the confidence which we have towards him, that if we ask anything according to his will, he hears us." This confidence is the result of our relation to him, as under Cap. 3:21.

His asking here is limited by "according to his will." In the Gospel 14:13, 14; 16:23, 24, it is "in my name" which means the same thing. The word "fully" or "complete" in this relation, the less sound we will have for all of those things which are not "according to his will." The name will approach through the less sound to our needs. And now on this statement he bases another: - Ver. 15. "And if we know that he heard us, whatsoever we may ask." This premises is within the limits of the preceding,"according to
his will.

'we know that we have the requests which we have asked from him.' And now upon this statement as a foundation he makes a specific application of this principle: Ver. 16. 'If any man sin his brother,asmn, not unto death, he shall ask.' For what shall he ask? anything? No, but he shall ask in behalf of his brother. This is 'according to his will.' The present participle 'sinning' represents a state or condition and not a single act. 'A sin not unto death.'

To say that 'there is a sin not unto death' in the absolute is to say that there is a sin which is not a sin. Sin—all sin—when it is finished longs after full death. In reality there is no sin which will not ultimately lead to death. It must keep within its limits. John has in mind here the two characters described in v. 12. Him a man may 'love the son,' and at 'love the life,' yet in his wickedness he may do wrong, and while this may and will produce its effects upon his soul, there is not any danger—scarcely any—that it will lead him 'to death.' It is spiritual
death, as that must be taken hard to keep up the harmony with "eternal life," — because he does not refer to the act of the crucifixion as such, but to the act of Jesus, as His brother, committing the act of death, which is, also, to Him, "to know." The information may come to Him in some other way than through the eye, or that if He did not see Him committing the deed, He is still not relieved from the debt. "And He shall give life to him." In God's sight, through this Son; no one shall ever give life. God may and does, as we as mortal beings, which the earth, this life. Cf. 14:9. God had given us eternal life and this life is in His Son. "To him" refers to the one animating. He lacked life to the extent of the sin.
the parallel passages in Mark and Luke speak of a coin that "shall not be forgiven in this age nor in the age to come." In Heb. 6:4-6, it speaks of the impossibility of removing certain sins by repentance. This character described by James and also in Hebrew is a possibility. This character is the opposite of the one having eternal life. There is a limit which if we pass there is nothing that can reach him. If we reject God's means of salvation, what shall save him? This character is the one who rejects the life that God has given in Christ. But what man can tell the last minute in which this man had hope? or how far God's mercy will go out to him? This is beyond our reach.

"I do not say that he shall ask concerning that," or concerning this - unto death. God did not forbid us from asking concerning our brother, because we cannot know that he had passed beyond the limits of salvation; but it does forbid that we should ask God to forgive "the unto death" because we cannot do so. This is simply a lesson against asking for
Specific things. We can ask for good to be done to specific persons, but we must not specify the things to be done, because we do not know whether it is "bread" or "a stone". The same rule holds in our requests for ourselves. We can pray for the Lord to bless me, but let Him give me the things which He knows I need.

In this way we can keep within the limits of all of this—according to His will?

Ver. 17. "All sinfulness is sin." Here is a good definition for sin, cf. Phil. 3:4. "Sin is lawlessness." Also Rom. 14:23. "Everythìnig which is not of faith (are dem immoral) is sin." Every thing which is not in harmony with God is sin, but all of this does not lead unto death.

So he added:

"And there now sin not to death." Or it is possible for sin to be put away before it reaches its limit."
18. Ὅσπερ ὅτι πᾶς ὁ Ἰησοῦς κυρίῳ ἂν μονοπαρθενόν, ἀλλ’ Ἰησοῦς ἂν ὀρθῶν ἢρετικῶν, ἀλλ’ ὅτι τενίς ὑμῖν ἀνέπεμψε ἄντων. 19. Ὅσπερ ὅτι ἐν τῷ ἀντάξω ἐνικεῖ, καὶ ὁ λόγος ὁ ὁδός ἐν τῷ ὄντες κυρίων. 20. Ὅσπερ ὅτι ὅτι ὅπως ὦ σῶμα ἡμῶν, καὶ ὁ λόγος ὁ ὁδός ἡ ἀνθρώπου ἡμῶν, ὅτι ἐν τῷ ἐκδοσεῖς, ἐν τῷ ὄντες αὐτοῦ Ἰησοῦ Χριστοῦ. Ὅσπερ ὅτι ὅτι ὅπως ὦ ἐκδοσεῖς ἢτοι καὶ ἡ ἀνθρώπου ἡμῶν. 21. Τικίδα, πολλάκις ἐσάρξες ἄρσεν πᾶν ὁ ἄνδρας.
Eugyptian.  

Ver. 15. "He knows." Each of the three concluding verses begins with "he knows." John is here giving the sum of the knowledge of the Christian heart. He has in these verses a mingled gradation.

That every one having been born of God does not err. This does not imply that there are some who have been born of God and do err. Here as elsewhere in this Epistle, he had in mind the end of the character.


But the one that hath been born of God keepeth himself. 16. He had a watchful care over himself as that he is not deceived and led into error.

And the wicked one does not touch him. The evil one is seeking to lead him into error, but he is kept at a distance by this watchfulness, which enables the will of God to develop in him. The power of God is in this too. In John 17:15, Jesus prays to the Father, "That they might keep them from the evil one."

Ver. 19. "You know that we are of God." Is. 10, 6
have been born out of him, and in him, and belong to him.

"And the whole world lies in the evil one." (1 John 4:4). God loves all that is not at harmony with God and this lies in the realm of Satan. There is no middle ground with John. It is "out of death into life," out of darkness into light. All that does not belong to life and light belongs to this opposition: death and darkness.

Ver. 13: "And we know that the Son of God has come. This is the climax of John's knowledge. This knowledge is not only John's. It is the knowledge of every one who has developed in the truth as John did. It is not a matter of opinion. It is real knowledge. John knew that truth had come, because the Son had come to him. He was his personal Saviour. He not only knew that the Son had come, but that it was still present, and that he was in him."

"And he has given us an understanding."

An attitude and utterance of the spiritual, aware that show itself in secular dealings as an intelligence containing morality and faith."

"And be not conformed to this world."

Paul calls it, "the
The result of that which He has given to us. It is not only the purpose for which it was given which made man recognizable to God in the constructed one, but it is the full fulfillment of that purpose, and therefore the result. Do that not I know the true one? And not only know the true one, but also:

"And me and the true one, and this Son Jesus Christ." This was a real relation with John, and as it must be to accept life for salvation, for He adds:

"This is the true God." Is the one who has established this interpersonal relationship with man — who come down from God so that the might lift man up to Him. And so one has just described, and this one, he says, is the true God.

"And eternal life." — And this is eternal life, that they know this, the only true God and Jesus Christ whom John has told me. He only knows that whom we have this interpersonal relation with Him and in Him and in His mind — this is eternal life. He then foretells the life that
Little children, keep yourselves from the idolatry. This is his final admonition. He had spoken forth to them "the true God," and now he admonished them to keep themselves from all false gods, whether they be gods of wood, stone, or metal, or what is for more detrimental-spiritual idolatry.