

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.

— Cap. 2:12-17. —

12. Γράφω ὑμῖν, τέκνιά, ὅτι ἀφένται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐ-
 τοῦ. 13. γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς. γράφω ὑμῖν,
 νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν. ἔγραψα ὑμῖν, παιδία, ὅτι
 ἐγνώκατε τὸν πατέρα. 14. ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν
 ἀπ' ἀρχῆς. ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε καὶ ὁ λόγος
 τοῦ θεοῦ ἐν ὑμῖν μένει καὶ νενικήκατε τὸν πονηρόν. 15. καὶ ἡ
 ἀγαπήκατε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. εἰς τὴν ἀγαπᾷ τὸν
 κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ, 16. ὅτι πᾶν
 τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν
 ὀφθαλμῶν καὶ ἡ ἀλαστονία τῆς βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς,
 ἀλλὰ ἐκ τοῦ κόσμου ἐστίν. 17. καὶ ὁ κόσμος παράγεται καὶ ἡ
 ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν
 αἰῶνα.

— Parallel passages. —

1st Epistle.

Gospel.

12. ἐγνώκατε τὸν ἀπ' ἀρχῆς.

ἐγνώκατε τὸν πατέρα.

14. ἐγνώκατε τὸν ἀπ' ἀρχῆς.

17:3. ἵνα γινώσκουσιν σὲ τὸν
 μόνον ἀληθινὸν θεὸν καὶ ὃν
 ἀπέστειλας Ἰησοῦν Χριστόν.

* Grammatical and Lexical. *

Vs 12-14.

1. γράφω — ἔγραψα. Why this change in tense? He speaks of the same act as present and then as past. This may have been done:

a. for emphasis, b. for rhetorical effect,

c. ἔγραψα may refer to a lost MS. and d. it may refer to another extant writing of John - e.g. to the Gospel; and the last is the most plausible.

2. τέκνία — παῖδια. To whom do they refer? τέκνία must be taken here in the same sense in which it is used in the other passages in this Epistle. cf. 2:1, 28; 3:18; 4:4; 5:21. And παῖδια is used in the same sense. They certainly refer to all the children of God. And then

—πατέρες — νεανίσκοι are particular classes of the τέκνία and παῖδια. And that as regards their spiritual development rather than their age. Some Commentators take πατέρες as describing those of mature years, and νεανίσκοι as those younger in years.

3. ὅτι. Many translate it "because", others "that" and "because" both. In Greek there would be no way to distinguish ὅτι "that" from ὅτι "because", except the nature of the clause which it introduces. ὅτι does not mean "that"-on account of-

for this the Greeks used διὰ τοῦτο. It may be translated either "because" or "that". Here it is used merely to introduce a fact. We need not translate it at all. "I write to you, your sins are forgiven".

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

In Matt. 9:2, and Mark 2:5 - in the case of the healing of the Paralytic the present ἀφίενται is used, while in the parallel passage of Luke 5:20 we have the same form as is used here ἀφίενται. This certainly indicates that there was not much difference between the present and this form as far as their use was concerned. cf. also Luke 7:47, 48. - For exegetical reasons I prefer to give it the force of the present. See under Exegetical. -

5. διὰ τὸ ὄνομα αὐτοῦ. "on account of his name", or better "through his name".

ὄνομα - being - Character. The clauses introduced by ὅτι are the evidences that that Character was being formed within them.

6. τὸν ἀπ' ἀρχῆς. refers to Christ or the Logos as we have it in Cap. 1:1.

7. τὸν πονηρὸν - "the evil one". cf. Matt. 13:19; Eph. 6:16; I. Jn. 2:14; 3:12; 5:18, 19.

Vers. 15-17.

1. ὁ Κόσμος - with John is that which is in rebellion

against, and out of harmony with God. And he classified the things which produce this condition:-

1. ἐπιθυμία τῆς σαρκός.
2. ἐπιθυμία τῶν ὀφθαλμῶν.
3. ἡ ἀλαστορία τοῦ βίου.

Ver. 17. παράγεται - "is passing away" - present tense.
 ~ μένει εἰς τὸν αἰῶνα is the antithesis of παράγεται. And this is conditioned on ποιῶν τὸ θέλημα τοῦ Θεοῦ. ~

+ Exegetical. +

Ver. 12. "I write unto you, little children, that your sins are being put away." "Little children" here refers to all the children of God. He has a message to write to them at this time - hence, "I am writing" or "I write". "Are forgiven" or "are being put away". even though we take this verb as a perfect it represents an act as done and yet continuing to the present. Does John mean to say that all our sins are removed? See cap. 1:8. Why should he write to them that their sins had been put away? That would rather be a reason for not writing. But if we take it with the present force - carrying out the idea of progression in the putting away of sin as is done throughout the Bible - then we have him writing to us concerning the fact that our relation to sin is being changed, and that for the purpose of giving us consolation and encouragement so that we will continue in this way till our sins are completely put away.

The power of sin is broken to the man who is in Christ; not that he is perfect when he comes into Him, but he comes into Him that he may be made perfect. To state this fact to us is a means of encouragement and is

therefore helpful to us. We love to hear repeated again and again that Jesus loves us. It is an assurance of His favor. If sin had been completely put away from them they would not have needed this help.

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

— "Through his name". This is the means by which sin is being put away. "Through his name" does not mean that there is some magic power in the name, "Jesus", that brings about this result, — though this is the conception that some have of the forgiveness of sin. There is no such easy road to freedom from sin. But it means that our sin is being, or rather is, put away to the extent that we possess His being or character, and only to that extent. Some take this to mean — "for the glory of his name". We cannot think of any reason why God should forgive men

to glorify Jesus unless they conformed to His character. What glory would it be to Jesus to have God say a sinner is not a sinner? That would contradict the character of God as Jesus has revealed it to us. But if we take it that it means that to the extent that we have conformed to the character of Jesus - and this is done through His help - we are free from sin, then there is no contradiction, and Jesus is glorified thereby.

This is due to His character. In order that we may be "one in Christ", His character must be in us. This cannot be unless our sins are put away.

Again. It is all done on account of or through His name even before we did anything toward this end. All that God has done He has done through Jesus. See Col. 1:12-17. &c. &c. Ver. 13. "I write unto you, fathers, that ye know the one (who is) from the beginning". He does not write to them in order that they may know Him, but that they already do, and here as in the other verses, as a means of encouragement and help to them. "Fathers", is a particular class of the "little children", and this name is given to designate their spiritual development and not their age. It refers to age if we take

age, as we ought always to, in the sense of maturity rather than in sense of decay.

Taken in the sense of age - i.e. number of years of life - it is liable to produce a false conception which we all have experienced more or less, viz. that knowledge belongs to a man simply because he is old. This is not true. Often times those younger in years have a more profound knowledge than many who are older. It is not a question of age but of development. The knowledge spoken of here means a personal acquaintance - the development of the personal relation, and not merely a knowledge about him. They knew him. So did John and he could then write to them of this fact.

— "I write unto you, young men, that you have overcome the wicked one". "Young men" here designates another particular class of the "little children", viz. those who had not yet developed as far as the "fathers". Of course the line of separation between these two classes need not be closely drawn, not more so than the line that separates youth from manhood. When does the youth become a man? It is reasonable

and right to say, "young men you have overcome the evil one". Not that this is absolute and that they will have no further conflicts with him, but that up to this time they have remained with a fixed purpose to serve God despite the temptations the evil one had presented to them. They were in the right way - in the position of the conqueror. The question is, will they so remain till the end? So here likewise John's words of assurance to them will be of service to help them to keep in the way they are going.

— "I have written unto you, little children, that you know the Father". With this John begins a new triad with a change of tense. The "little children" refer to the same persons who are called "little children" in the former triad. The subdivisions under this are the same as under the other, so that would argue that the "little children" are the same. "That you know the Father" here takes the place of "That your sins are being put away through his name" in Verse 12. In reality there is no difference in the thought. They are only different ways of expressing the same thing. One cannot know God only as he is freed from sin and comes into harmony with His will. Some of

these clauses are to be taken in the absolute sense. If these had known the Father absolutely John would not have written unto them. This knowledge is only relative, and there is no doubt but that John's knowledge of the Father far exceeded theirs. Eternal life means freedom from sin - for sin is death - or rather death is the end of sin, so that to have eternal life sin must be taken away. Eternal life also is, "to know the only true God, and Jesus Christ whom He has sent"; so that we need have no hesitancy in saying that these two things are the same.

Ver. 14. "I have written unto you, Fathers, that you know him (who is) from the beginning".

This is exactly what he said in the former triad to the "Fathers".

— "I have written unto you, young men, that you are strong, and the word of God remains in you, and you have overcome the wicked one". He adds this time the clauses, "you are strong", and, "the word of God remains in you", but has added no additional thought to that expressed in, "you have overcome the evil one". They were able

to do this because they were strong, and they were strong because the Logos of God remained in them, so that these clauses only tell us how this was done. You have received and acquired as much - have succeeded well as far - now you ought to still go on until the final conflict is won and you are free from sin, is in reality what John has said to them, and is saying to us.

Ver. 15: "Love not the world, neither the things in the world." This warning he writes to all.

"World" and "love" are here used in a different sense than Jesus used them when He said, "God so loved the world that He gave His only begotten Son etc." "World" as John used it here is that which is in rebellion against, and out of harmony with God. - All that tends away from Him. We are not to despise God's works as they appear to us in these manifestations. We are to love goodness (God) wherever it appears. We are not to love these things in and of themselves. They are of value to us only as they bring us to God.

— If any one love the world, the love of the Father is not in him." We have here the same antithesis as in Matt. 6:24. "No man can

serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." The world and God are opposites and love cannot be divided. He can, and must, love men - our brethren. He are taught to do so in this Epistle, but this because they are the Sons of God; and our love leads us up from God in man to God himself. So that there is no division here.

Vers. 16. "Because all that is in the world, the desire (lust) of the flesh, and the desire of the eyes, and the pride of life, is not of the Father, but is of the world." Here John classifies the things that produce this condition of rebellion against God. Notice that John does not say that the flesh, the eye, and life, are not of the Father, for they are as are all things, but "the lust of the flesh," and "the lust of the eyes", and "the pride of life" are not of the Father. It is the power of sin in "the flesh" &c. that draws us away from God. These three avenues embrace the whole field of sin. The first two are acquisitions. The desire

of the flesh" includes all the desires of possession and enjoyment, of covetousness and sensuality, while the desire of "the desire of the eyes" embraces all which longs for, seeks, and finds gratification in social intercourse, and the manifestation of social joys in works far down to the rude outbreaks of pectal joy. Now to this is added a third which has respect to spending. "the pride (emptiness - vanity) of life". This refers especially to an outward display in one's style of living, a spirit that has no regard for, but shamefully despises and violates divine laws and human rights. All of this is embraced in Gen. 3: 6, "And when the woman saw that the tree was good for food - (appetite - 'lust of the flesh') and that it was pleasant to the eyes - ('the lust of the eyes'), and a tree to be desired to make one wise - ('pride of life' - show before the world), she took of the fruit and did eat." All of these things are outward, transitory, and unreal, and why should we desire to have them when we can have the eternal and the true?

Ver. 17. "And the world is passing away, and its lusts." It not only will pass away at some time, but it is already doing so, espec-

ally in regard to those who are doing God's will.

— "But the one doing the will of God remains into the age (or forever)." This is the way to agelast life. He who lives in harmony with God will live forever. If man had always so continued there would never have been any death in the realm of mankind. The only way back to God and eternal life is to get into harmony with God and so remain. The doing of His will is not something that can be done at any one time and then cease, but it is a life of doing - a process never ceasing. As soon as one ceases to do His will sin enters, and death by sin. But as long as he "is doing" he remains. —

- Cap. 2: 18-25. -

18. Παιδιά, ἐσχάτη ὥρα ἐστίν, καὶ καθὼς ἀκούσατε ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκουμεν ὅτι ἐσχάτη ὥρα ἐστίν. 19. Ἐξ ἡμῶν ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενῆκεισαν ἀν' αὐτῶν· ἀλλ' ἵνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν. 20. καὶ ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντες. 21. οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας οὐκ ἐστίν. 22. τίς ἐστὶν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἐστὶν ὁ Χριστός; αὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. 23. πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει. 24. Ὑμεῖς δ' ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν μενέτω. ἐὰν ἐν ὑμῖν μείνη ὁ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενέιτε. 25. καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγέλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

- Parallel Passages. -

1st Epistle.

Gospel.

23. πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.	5: 23. ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.
--	---

15: 23. ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.

Grammatical and Lexical.

Vv. 18. παιδία. here as in v. 13 embraces all the children of God.

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

Throughout the prophetic passages of the O. T. we have מִן הַיָּמִים הָאֵלֶּים — "in the after days". The LXX translates it. ἐν ἐσχάταις ἡμέραις Isa. 2:2; ἐπ' ἐσχάτων τῶν ἡμερῶν Gen. 49:1; ἐπ' ἐσχάτου τῶν ἡμερῶν Num. 24:14; ἐπ' ἐσχάτων τῶν ἡμερῶν Deut. 4:30; ἐσχάτου τῶν ἡμερῶν Deut 31:29. We have the two ages expressed thus מִן הַיָּמִים הָאֵלֶּים and מִן הַיָּמִים הָאֵלֶּים.

Christ himself distinguished ἐν τούτῳ τῷ αἰῶνι from ἐν τῷ μέλλοντι Matt. 12:30; and ἐν τῷ καιρῷ τούτῳ from ἐν τῷ αἰῶνι τῷ ἐρχομένῳ Mark 10:30; Luke 18:30.

— ὅτι, simply introductory — "that".

- ἀντίχριστος ἔρχεται. ἀντίχριστος = one who sets himself up against Christ. ἔρχεται - present tense - "is coming".
- γεγενῆσθαι. perfect. "have come into being". fr. γίγνομαι.
- ὁδὸν - "where" refers back to the presence of the antichrists, the proof that it is ἐξ ἡμῶν ὅσα.
- Ver. 19. ἐξ ἡμῶν ἐξῆλθον. The position of ἐξ ἡμῶν is emphatic, both as regards this clause and also the one immediately following it. It refers to the παροῖα. ἐξῆλθον denotes separation - "they came out". Their origin was not in the Church but in Satan, as John at once says. ἅλλ' οὐκ ἦσαν ἐξ ἡμῶν.
- ἅλλ' ἵνα παρερωθῶσιν. finds its completion in the clause ἐξ ἡμῶν ἐξῆλθον above.
- Ver. 20. χρίσμα = something that will make them like Christ. χριστός means that the action is completed - he is Christ; χρίσμα means that the action is performed but is not completed. Being an anointed and having an anointing are two different things. "Christening" best translates it.
- ἀπὸ τοῦ ἁγίου. This may be translated "from the divine". See under Exegetical. It is equivalent to τὸ πνεῦμα τὸ ἅγιον.
- οἴσατε πάντες. πάντες = Nom. plural. the subject of οἴσατε and not the object as in H. G. That would

requires πάντα. Some texts, however, have πάντα. See under Exegetical. —

Ver. 21. ὅτι - "that".

Ver. 22. τίς ἐστίν - εἰ μή. "who is - if this one is not?"

— ὁ ψεύστης - "the liar" - "the false or faithless man".

Ver. 23. ὁ ὁμολογῶν. Some texts omit this clause. The R. J. Version has it in italics, which indicates that it was not in the text from which that was translated, but was supplied by the translators from some other mss. and because they thought it was needed. But the best authorities have it in the text.

ὁμολογῶν - fr. ὁμοσ- like and λέγω to speak, hence "to speak like", and that is the idea in confession in the A. T.

Ver. 24. ὁμοῖς - you - emphatic. i. e. "as for you".

Ver. 25. αὐτός. "He himself". refers to Christ.
— τὴν ζωὴν τὴν αἰώνιον - "the eternal life".
This is the ἐξαγγελία. —

* Exegetical. *

Ver. 18. "Little children, it is the last time". John here uses "little children" to include all the children of God, and he writes to them a message and a warning; "We have reached the last time". Just what was in John's mind we have no means of knowing. He might have thought it near at hand, and again he may have meant that the last division of time had begun, but did not know how long it would last. He refers to a period of time called - "last", of which that present was a part. He speaks here with Divine warning. This may be applied to the entire New Testament dispensation. This is the best explanation. We can have no higher revelation than that which Christ has given, because we can have no greater condescension from God to man than was made when He gave Christ in to human conditions. We can and will have a higher and fuller development of the truth of Christ all the time, but it will be done in and through Him, so that His dispensation will be the final one. No one can supersede Him. But whether John had this in mind or not we cannot tell.

~ "And as ye have heard that antichrist is coming,

And now many anti-christs are come, whence we know that it is a last time." The Apostles John and Paul had especially warned the disciples against false brethren and false Christs, and there already had come, whence, he says, we know that it is the last time. The anti-Christ must not be confined to any one time or person. We have had them, and will have them constantly recurring till the final consummation of all things in Christ.

V. 19. "From us they went out." They came out from the number of those who professed to follow Christ. All those who have ever wrought injury to the Church have been of its own number. Judas, who betrayed the master came out from the number of the twelve apostles, - a professed friend, and as it has always been.

- "But they were not of us." i.e. The internal relationship was not the same. Externally they were of their number, but internally they were of the Devil. John here sharply contrasts the two - excluding the one by the other - for he at once adds: -

— "For if they had been of us, they would have remained with us." Those who are alike walk together. The difference in character finally separated them.

— "But that it might be made manifest that all are not of us". At first this sentence seemed to be without a conclusion. Its conclusion is in the first clause of this verse, "they went out from us". God in His wise providence has arranged the principles of His Kingdom so to work that He and His are separated from those who oppose them, not by any act of violence, but by the very nature of things. This principle will always work, and every man will go to that place for which he has fitted himself. We see in this passage the divine law of choice. God wants volunteers. He will not drive any man into His service. He will seek to lead him and He may use several methods to do this, but the service must be voluntary on man's part. God will not save a man against his will, and furthermore, it may be added that He will not punish a man against his will; the latter would be as much an infringement on his rights as the former.

Vers. 20. "And you have a christening from the

Divine, and you all know". This "Christening" is a gift from the Divine and will make us Christ-like. We are not completely Christened. When we are we will be like Christ - i.e. He will be completely formed in us. That which is doing this is the Holy Spirit. He might ask why John did not say, "you have the Holy Spirit?" Because he had in mind not so much the agency that accomplished the work, as the result of it in the lives of those to whom he is writing. He cannot discover the relation existing between Father, Son, and Holy Spirit, and say, "the Father does this, the Son this, and the Holy Spirit something else", independently. They work together in complete harmony, and all that we need to know is that the work of all is divine work, so we need not designate the persons referred to, but simply translate "from the divine". It is sufficient for us to receive it, and allow it to work in us. It is the same power working in us that worked in Christ, and that made Him "the Christ". It will also make us 'Christ's' - anointed ones. That which made Christ what He is was

the Spirit which was given to Him without measure. See Jno. 3:34.

— "And you all know". i.e. He recognizes what is for and against Christ. This "Christening" is the source of all the teaching necessary. Christ is the teacher of every life. This teaching may come in manifold ways, but it will not come independent of our efforts. That would be impossible. Neither does it come by our own efforts alone. It is from God. Nor does it come all at once. It is a development, and we must not forget the lessons already learned. All this is in harmony with God's character, and so we can feel sure about it. This is the true light that is shining into our hearts and is expelling the darkness.

This cannot mean, "and ye know all things," as it is translated in R.V. because it is not true. They did not know all things, and neither do we. No one does but the Father. But if we take it, "and you all know", i.e. recognize what is for and against Christ, then it is true. He recognizes this through the Spirit, by which we are "Christened"; as the process of Christening increases our knowledge increases and our discernment is quickened into sharper discriminations.

Ver. 21. "I have not written unto you, that you know not the truth, but that you do know it, and that every lie is not of the truth." He simply gives them the assurance that they know the truth, and that because they have received the Christening from the Divine. He cannot translate $\delta\tau\iota$ "because" here. His only reason for writing would be because they did not know, but this says that that is not the reason he writes, but because they do know. To translate it simply "that" obviates this difficulty. And especially can it not be translated "because" in the last clause. He does not write to them because every lie is not of the truth, but he writes that this is a fact. All three clauses are of the same construction and all depend upon "I have written".

"And that every lie is not of the truth" does not mean that there are some lies that are of the truth, but it is equivalent to, "no lie is of the truth". Haldor does not have its origin in truth, but in the Devil, - he is "the father of lies".

Ver. 22. "Who is the liar, if not the one denying that Jesus is the Christ." That

Jesus is the Anointed (Christ) is not to be believed on mere historical evidence, but on the basis of His character. He is good, and since all have within themselves the power of seeing goodness, more or less developed, it follows that he who denies that Jesus is good - that His character is not Godlike, is a faithless man - i.e. a man who has no regard for his own convictions. John seems to have in mind here all the times persons who have been more or less intimately associated with Jesus - e.g. the antichrists "went out from us" - from our number. John uses the definite article - "the faithless man". And certainly if this man is not faithless, there can be no faithlessness. The character of Jesus is the basis of all preaching for the purpose of reaching men. It is perfect in itself, and if it does not accomplish the end desired, the fault must lie with the man. See Luke 24: 46, 47. "And he said to them, thus it is written that Christ must suffer and be raised out of dead on the third day, and that repentance in order to the putting away of sins should be preached upon the basis of his name (character) unto all the nations, beginning at Jerusalem." Notice that the basis of the preaching is not that Christ suffered and was raised from the dead the

third day, but it is 'upon his name'. The infinitive, translated - "should be preached" is dependent upon. "it is written" and is coordinate with "must suffer", and "be raised" - 12. It is written that repentance in order to the putting away of sin shall be preached upon the basis of his name. If it were a mere historical personage, then one might honestly deny that such and such an one was the real one, but when it is put on the basis of his character and one denies that he must be faithful - for that is the lowest condemnation that Jesus ever made to man. "If ye cannot believe that I am in the Father, and the Father in me, believe for the very works' sake". 1-v. believe my works. You can see that they are good. "Which of you convicteth me of sin?" was a fearless question He once put to His enemies. And they must say, "We cannot," or be "the liar" of whom John speaks.

— "This one is the anti-christ, the one denying the Father and the Son". He who denied both Father and Son would set himself up in their stead and so fulfill the requirements of the "man of sin" of whom Paul tells us in II. Thess. 2: 3, 4.


"Who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." For a further delineation of the antichrist see cap. 4:3.

Ver. 23. "Every one denying the Son does not have the Father." The Son is the brightness of the Father's glory and the express image of His selfsame. Heb. 1:1-3. "If ye had known me ye should have known my Father also: and from henceforth ye know Him, and have seen Him." "He that hath seen me hath seen the Father." "He that hateth me hateth my Father also", is the testimony of the Son concerning the Father. We cannot have the one without having the other - not that they are equal, for they are not. See under Evangelical - Concerning the word of life" cap. 1:1.

~ "The one confessing the Son hath the Father also." This follows on the same line as the preceding. "Confessing" is an act of the inner life and results from an intimate fellowship. We cannot say and do the things that Christ says and does without having the Father. For what He gave He received from the Father. "He sends that I speak unto you I speak not of myself, but the Father that dwelleth in me, He doeth the works." Jno. 14:10. &c.

Ver. 24. "You, what you have heard from the beginning, let it remain in you". And the reason given for this emphatic exhortation is in what follows:-

- "If what you have heard from the beginning remains in you, even you (or you also) shall remain in the Son and in the Father". John reiterates and emphasizes that intimate interpersonal relationship of which Jesus himself speaks in Jns. 14th, 15th, 16th & 17th Chapters. "At that day ye shall know that I am in my Father, and ye in me and I in you".

Ver. 25. "And this is the message which that one (Jesus) announced to you, the ageless life". And this is the ageless life, to know $\phi\mu$, the only true God, and Jesus Christ whom $\phi\mu$ has sent. Jns. 17: 3. And this can only be when we are in them and they in us, and so abide. There is no life outside of God, and we can only come to God through Jesus. "No man cometh to the Father but by me". Jns. 14: 6. 

- Cap. 2: 26, 27. -

26. Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανούντων ὑμᾶς. 27. καὶ ὑμεῖς τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ, μένει ἐν ὑμῖν, καὶ οὐ χρείαν ἔχετε ἵνα διδάσκη ὑμᾶς, ἀλλ' ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθεὶς ἔστιν καὶ οὐκ ἔστιν ψεύδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς μένετε ἐν αὐτῷ.

Parallel passages

1st Epistle

Epist.

27. ἀλλ' ὡς τὸ αὐτοῦ χρίσμα 14:26. ὃ δὲ παράκλητος, τὸ διδάσκει ὑμᾶς περὶ πάντων. πνεῦμα τὸ ἅγιον ὃ ἡμῶν ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ ἔειπεν ὑμῖν.

+ Grammatical and Lexical. +

Ver. 26. Ταῦτα - refers to what immediately precedes in regard to the antichrists.

- τῶν ὁδονώντων implies purpose: - i.e. "those who would deceive" - "those who are trying to deceive you". - the antichrists mentioned just above. Whether their success or failure is implied in this word.

Ver. 27. καὶ ὑμεῖς - "and you" as in vs. 20, 24.

- ἀπὸ αὐτοῦ is used here instead of ἀπὸ τοῦ ἁγίου in v. 20. and from this some have that it is from Jesus in both cases.

- τὸ αὐτοῦ χρίσμα. Some have the reading τὸ αὐτὸ χρίσμα - cf. H. J. "the same anointing". The Cod. Sin. reads really πνεῦμα afterwards corrected into χρίσμα (or χάρισμα) - Lange -.

It makes little difference if any whether we take the reading τὸ αὐτὸ χρίσμα or that which Tisch. prefers τὸ αὐτοῦ χρίσμα - the result is the same.

- ἡμεῖς is preferable to the reading ὑμεῖς as some have.

- ἐν αὐτῷ refers to χρίσμα or rather to the teaching of the χρίσμα.

* Exegetical. *

Ver. 26. "These things I have written unto you concerning that who would deceive you". "These things" refers back to what he had said concerning the antichrists. There is an implied purpose in this - i.e. the antichrists are making an effort to deceive you. If we take the "you" to include all of the "little children" above, then we can easily infer that they will succeed in deceiving some moral or less, but John does not seem to have that in mind; but simply to warn them against the attempted deception of these antichrists. John understood how easy it is to be deceived, and as he has given us a timely warning.

Ver. 27. "And you". Here he contrasts them with the antichrists. - They will try to deceive you, but you on the other hand: -

- "The christening which you have received from remains in you, and you have no need that any one teach you". "From him" See under v. 20. It no doubt refers to Christ here, because all that God has ever done for man has been done through Him, but it does not refer to Him independent of the Father and the Holy Spirit. It is the gift which we receive from heaven and in which all three persons are interested.

We had better spend less time in trying to discriminate as to its source, and spend more time in self-examination so as to aid it in its work in our hearts and lives.

"Remains in you" continually abides in us.

"And you do not need that any teach you" 1:9.

We don't need teachers in the absolute sense.

This work is not dependent upon some teacher. It is the work of the Holy Spirit and is unlimited as far as men are concerned, ^{and} works independent of all men. But while that is all true, John did not mean to ignore the fact that teachers may be helpful to us in this respect. In fact he worked on the principle that they are, and regarded himself as helpful to those to whom he wrote, else he would not have written to us. We can help each other, and in this respect we are supplementing the Spirit's work, or rather let us say that the Spirit is working through us to help others. It is easier for several persons to live Christian lives together than it is for one alone. It is easier to live a Christian life in a Christian home than in one that is unchristian, and this does not argue God's weakness. So we all

Come in the sphere of the Spirit's work, and Jesus is still the Teacher. Some think that it takes the Holy Spirit plus an apostle or something else; it may be baptism, observing the Lord's Supper on each Sunday, keeping a certain day of the week, wearing a certain style of clothing, or using a certain form of address - as "thee" and "thou", or an endless list of such things; - to make us a Christian, and it is this idea that John is refuting here. Now any one or all of these things may be helpful - i.e. the Spirit may work in and through them to the attainment of the character, but it is not dependent upon any one or upon all of them. It is in and of itself sufficient to accomplish the work. The Bible comes in the same line. It is helpful to us only as the Spirit uses it.

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

- Cap. 2: 28, 29. -

28. καὶ νῦν, τέκνία, μένετε ἐν αὐτῷ, ἵνα ἂν
 φανερωθῇ σχώμεν παρρησίαν καὶ μὴ αἰσχυ-
 θῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. 29. ἵνα
 εἰδῆτε ὅτι δίκαιός ἐστιν, γινώσκετε ὅτι καὶ πᾶς
 ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γινέσκειται.

+ Grammatical and Lexical. +

Ver. 28. καὶ νῦν. This introduces his conclu-
 sion to this whole section.

- ἐν αὐτῷ. It does not matter whether we
 take this to refer to Jesus or to the teaching.
 I prefer teaching. See Exegetical. -

- ἵνα ἂν instead of ἵνα ὅταν as some have
 it, and yet the force is the same - Temporal.

- φανερωθῇ - translate "it shall be manifest",
 or "when it shall be made evident" - or "appear".
 And not "when he shall appear" as in K. J.

- σχώμεν. Some have ἔχωμεν.

- παρρησίαν - "confidence" this word is just the
 opposite of αἰσχυροθῶμεν (αἰσχύρω) - "to lack
 confidence in". We are ashamed of that
 which is weak - that in which we have
 no confidence.

- παρουσία - translate "presence" and not

"Coming" as in H. J. See Exegetical.

Ver. 29. εἰν — γινώσκετε. Conditional sentence.

εἰν with the subjunctive - followed by the imperative.

- γεγενηται - perfect. "has been born".
- ἐξ αὐτοῦ - source or origin and means the same as ἐκ τοῦ πνεύματος - or αἰσθεῖν in Jns. 3: 3, 7, 8.
- ὅτι καὶ νῦν. "that also every one".
- δίκαιός ἐστιν - the subject is not specified. For the meaning of δίκαιος See cap. 1: 9. It is descriptive of character "He is right".
- γινώσκετε may be either present indicative "ye know", or imperative, "know ye". I prefer the latter. —

+ Exegetical. +

Ver. 28. "And now, little children". This is his conclusion to all that has just said.

— "Remain in it". He cannot separate Jesus from His teaching, so that when we remain in Him we remain in His teaching and vice versa. I prefer "teaching" here instead of the translation "in Him", because he was just speaking about the teaching of the Holy Spirit in the preceding verses, and now he adds, "remain in it", and his reason for this is:—

— "in order that when it shall be made evident, we shall have confidence and not be ashamed before him (shrink away from Him, because we lack confidence in ourselves, and that because we are weak) in his presence". The figure here is of one who shrinks away, because he is conscious of weakness of character, in the presence of one who is strong. This teaching of the Holy Spirit is for the purpose of developing the Christ character in us, and when that shall appear in us we shall have confidence and can stand in His presence with joy, and will not shrink away from Him because we are weak. I prefer "presence" to "coming" because the

weakness is not felt until we are alongside of Him, and that means in His presence. The reference is not to His final coming exclusively. There is a long line of His coming. He comes to every individual and keeps coming to him. We are constantly in His presence. Of course this all points to a final coming, and to a final consummation of this character in us. The one condition requisite to this end is that we remain in the teaching or in Him, as you like, and so John closes with the admonition - "and now, little children, remain in it."

Vers. 29. "If you know that he is righteous." This is the protasis of the conditional sentence. What follows is based upon our knowledge of the fact that He is righteous. Does this exclude any? or are there any who do not know this? See under Verse 22. We know that what He does is right. On that basis now he adds a wonderful statement:-

"Know ye that also every one doing righteousness (Right) has been born (out) of him." Here is an infallible rule by which we may determine who is a child of God. Most people are willing to admit the truth that is expressed by this sentence if we invert it, and make it say, that all who are born out of Him do right. But that is not what it says. What does it say?

In what sense does he take "doing righteousness"? Does it mean the one who always does absolutely right? Then none of us are born out of Him, for none of us do this. That will not do. This must be connected back with what John says in Cap. 1:7. "Walking in the light". See under that. Or to the thought that Paul gives us in Rom. 4:3, which is a quotation from Gen. 15:6, that because Abraham trusted God, God reckoned him a fit man, or the right man for the work He had for him to do, viz. to establish a race. So that if a man trusts God and walks up to the highest light that he has received, that is the evidence that he has been born out of God. "Born out of God" is equivalent to what Jesus said to Nicodemus in Jno. 3:3 Cap. "born from above", and "born out of the spirit". A practical application of this principle will break the narrow limits of many of the creeds of Christendom, and give us a larger view of the "Kingdom of Heaven." 4

— Cap. 3:1. —

1. Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἵνα τέκνα θεοῦ κληθῶμεν, καὶ ἑσμὶν. διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.

— Parallel passages. —

1st Epistle.

Gospel.

1. ἵνα τέκνα θεοῦ κληθῶμεν.

1:12. ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γένεσθαι.

διὰ τοῦτο ὁ κόσμος οὐ γινώσκει 18:21. ἀλλὰ ταῦτα πάντα ποιῇ ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. στυγνὴν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἶδασιν τὸν πέμψαντά με.

16:3. καὶ ταῦτα ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ.

17:25. καὶ ὁ κόσμος σε οὐκ ἔγνω.

+ Grammatical and Lexical. +

Ver. 1. ποταπὴν. older form = ποδαπός. according to the Greek grammarians equivalent to ἐκ ποίου δαπίδου - from what region? According to others, equivalent to ποῦ ἀπὸ - where from? - cf. the German - Woher - the - o - being inserted for the sake of euphony - as in the Lat. pro-dire pro-dire. Still others regard - daire merely as an ending. 1. fr. Aeschyl. down-from what country, race, or tribe? 2. fr. Demoth. down also equivalent to ποῖος - of what sort or quality? (what manner

of?) - Thayer's N. T. Lexicon. -

- δέδωκεν - perfect. "has given". Some have ἐδωκεν.

- ἡμεῖς - "to us" instead of ἐμῖν as has been his custom heretofore.

- τέκνα θεοῦ - "Children of God". The article is not used and the translation of K. J. "the Sons of God" is unauthorized. "Children" is preferable to "Sons".

- κληθῶμεν = 1st Aor. Sub. Pass. of καλεῖν - "we should be called."

- καὶ ἐσμῖν - "and we are". Some omit this important clause.

- διὰ τοῦτο - "on this account". refers back to the fact that we are "Children of God".

- ὁ κοῖνος. used here in the same sense as in Cap. 2:15-17 - See under that.

- γινώκει - present tense. "knows" - while

- εἴπω = 2nd Aor. Act. "did know" - i.e. at any time. It would not have been sufficient to have said here - ὅτι οὐ γινώκει αὐτόν. See under Exegetical.

- ὅτι does not depend upon διὰ τοῦτο, but upon ὁ κοῖνος οὐ γινώκει ἡμᾶς. It is causal here.

- αὐτόν. Refers to God primarily. See under Exegetical. -

Exegetical.

Ver. 1. "Beloved, what manner of love the Father has given to us that we should be called children of God." John calls their attention to their relationship to God, and that not without his own amazement at its glory. He uses "children" here in a more limited sense than Paul uses "sons" in Eph. 1:5. Paul's idea embraces all men, while John's only embraces those who have recognized God as their Father, and are endeavoring to serve Him. Paul has only one class, while John has two - "children of God, and 'the world'." John recognized that it was a gracious gift of love that we should be called "children of God". He could not merit any such thing on our own part. And then he adds that we are not only "called children of God": -

"and we are". We really are His children. This sentence is added as the result of John's own experience. If we are called "children of God" by God, we cannot think of that appellation being given to us except on the basis of our being. God cannot call us that which we are not. So that as far as God is concerned, the

sentences - "and we are" is superfluous.

But John had had a living experience of this childship in his life-long service of God, and he adds that as his own testimony, and as a confirmation and encouragement to us.

~ "On this account", i.e. the fact that we are "children of God", "the world knows us not", and that, "because it did not know him". The "world" is that which is in rebellion to and out of harmony with God. This becomes the characteristic of the individual to such an extent that there is no distinction made between the man and this tendency; hence there are men who are out of harmony with God, and in rebellion to Him, and there have always been since the introduction of sin in the human race. This class of individuals did never at any time know God. Not that each one of these individuals did not at some time in his own life know Him, but John is speaking here of a class - that kind of men do not now and never did know God.

I prefer to take this as "God" here because it goes back to Him finally even though we take it to refer to Jesus. The world did not know Jesus because they were not of God. If they had known the character of God they would have recognized that character in Jesus. But because they did not know the character of God, they opposed that character in Jesus and put Him to death. This does not mean that the world did not and does not know that there is a God, but it refers to that personal relationship that knows Him, and this can only be the possession of those who are spiritual. See I Cor. 2:9-10. So it also follows that the world does not know us because we are "children of God", because as "children of God" we partake of His nature, and character. The world does not know God in any of His manifestations.

— Cap. 3: 2-6. —

2. Ἀγαπητοί, νῦν τέκνα θεοῦ ἐσμεν, καὶ οὕτως ἐφανερώθη τί ἐσόμεθα. οἶδαμεν ὅτι ἐὰν φανερωθῇ ὅμοιοι αὐτῷ ἐσόμεθα, ὅτι ὅψόμεθα αὐτὸν καθὼς ἐστιν. 3. καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπὶ αὐτῷ ἀγνίξει ἑαυτόν, καθὼς ἐκεῖνος ἀγνός ἐστιν. 4. πᾶς ὁ ποιεῖν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία. 5. καὶ οἶδατε ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἁμαρτίας ἀρῇ, καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἐστίν. 6. πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐκ εἶδρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.

— Parallel Passages. —

1st Epistle

Gospel.

2. οἶμοιοι αὐτῷ ἐσόμεθα, 17:24. θελω ἵνα ὅπου εἶμι ὅτι ὅψόμεθα αὐτὸν καθὼς ἐστιν. ἐγὼ καὶ ἐκεῖνοι ὡσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν.

5. ἐφανερώθη ἵνα τὰς ἁμαρτίας ἀρῇ.

1:29. ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

Grammatical and Lexical.

Ver. 2. τέκνα θεῶν. "children of God" as in v. 1.

- νῦν - a particle of time - "now" - contrasted with οὐκ ἔτι - "not yet".
- ἐφανερώθη = 1st Aor. pass. of φανερός. "It hath not yet become manifest." It is difficult to retain the force of the aorist in idiomatic English. It has no reference to time whatever, but to the fact.
- οἵσαμεν ὅτι - "we know, that" Some insert δε after οἵσαμεν.
- εἰ - It would expect ὅτι here. Explanations:-
 1. It may introduce a doubtful clause, e.g. "if this condition is ever reached or completed." i.e. there is a possibility of our not reaching it.
 2. It is possible that εἰ was temporal, and then combined with ἀν. became εἰάν - "whenever". It is not at all likely that John so used it, but historically it means "whenever". The history of the word had been forgotten at this time. Either construction would be true, and so it makes no difference which one we take.
- φανερωθή = 1st Aor. sub. pass. used for the future - "when it is (shall be) manifested". It refers back to τὸ ἰσοῦσα and not to Christ as in R. G.
- ὅμοιοι αὐτῷ ἰσοῦσα. "we shall be like him". i.e. "similar to". It does not imply equality.
- ὅτι - "because" or "for".

— αὐτῷ and αὐτόν. refer to Jesus or to God. See under Exegetical.

Ver. 3. τὴν ἐλπίδα τὰν τῶν refers to ὅτι οἱ αὐτῷ ἐσώμεθα.

— ἐπ' αὐτῷ - "on him" i.e. on Jesus. He is the basis of our hope.

Ver. 4. καὶ seems to have the force of "for" or "because"

— ἡ ἀμαρτία ἐστὶν ἡ ἀνομία. The use of the article with the nouns makes them equals, and each can be either subject or predicate.

The term ἀνομία is not the same as παράβασις (τῶν) νόμων. See Rom. 2:23. See General Discussion.

Ver. 5. Some add καὶ after ἀμαρτίας.

— ἀρῆ 1st. aor. sub. 3rd. per. sing. of ἀρῶ and means "to lift up" - "to take" - "to bear". It has the idea of complete removal. - "to lift up and bear away". See under Exegetical.

Ver. 6. μένων and ἀμαρτάνων are present participles - "the one remaining" and "the one sinning".

— ἐώρακεν and ἐγνώκεν are perfects. "has not seen him nor known him." —

+ Exegetical. +

Ver. 2. "Beloved, now are we children of God." Our relation at this time is that of childhood. But this relation has not yet been perfected, its full glory has not yet been revealed, so he adds:-

~ "And he hath not yet been made manifest what we shall be". We have started on a course that will end in glories that have not yet appeared, - i.e. as far as we are concerned. "What we shall be" was and is made manifest in Christ, but even we do not and cannot know the glory of that only as we develop in the same way. The beauty of this is that there is always a freshness to our hungry souls as we proceed. "Darkness is passing away and the true light is already appearing"; is true also of our conception of Christ.

~ "We know that when it shall be made manifest, we shall be like him". Though we do not know what we shall be, not even comprehend it in Christ, we do know that when it shall be made manifest what we shall be, we shall be like Him. We have been told that we must be transformed into the image (likeness) of Christ. He is "the way", and "no man cometh to the Father but by (through) me", and so we

trust in Him, and press on to the end. Then, too, we have the assurance that each day as we go on we are becoming like Him. We are developing the same characteristics that He has. We are not so much concerned about the end, as we are (or should be) about whether we are becoming like Him every day. "Like Him" does not mean that we shall be equal to Him, but that we shall be similar to Him. He will be "in Him" and therefore He will be the greater. If we continue till we reach the goal we will reach this condition. There is always a possibility of turning aside, and so we need a warning and an encouragement all the time. This passage serves for both.

This passage is usually taken in this sense: that when Jesus comes we shall be magically transformed to be like Him. This idea is based on the reading in R. J. This cannot be true because it excludes the idea of growth. Growth is the law of God. Why not here? There can be no ethical change instantly. There can be physical changes, but of

what value is that. It is the soul that must be changed.

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

— Ver. 3. "And every one having this hope upon Him purifies himself, even as that one is pure." Every one who has this the hope based on Him that he shall be like Him at some time, will make an earnest effort toward becoming pure. Purity here is not used in any ceremonial sense, but it actually means purity of heart and soul. If then this statement is true, is not the opposite also true, viz. if a man does not purify himself, he

does not have this hope based on Him? The hope is in the man but its basis is Christ. Ver. 4. "Everyone doing (the) sin does also (the) lawlessness, indeed (the) sin is (the) lawlessness." This passage cannot be translated as it is in R. J.: "whoever committeth sin transgresseth also the law: for sin is the transgression of the law." Sin and lawlessness are synonymous terms with John, and refer to a condition of soul. See under General Discussion in "Sin and Its Forgiveness". pages 40-49. And also on Ἀνομία at the close of this section. —

Ver. 5: "And you know that that one was manifested in order that he might take away (the) sin, and sin is not in him." John appeals to their own consciousness as in Cap. 2: 12-14, 20, 27. There were two things of which they were conscious. 1. That Jesus was manifested to take away sin. 2. That sin is not in Him. The purpose for which Jesus came was to save from sin. See Matt. 1: 21. John uses the plural "sins" here. He does not refer to sin in its general character, but rather to its varied manifestations.

Sin in general is singular, but in its manifestations - as in lying - stealing &c it is plural. There is but one virtue, but we speak of virtues having in mind different manifestations of virtue. Christ's manifestation here refers to His incarnation which was necessary in order that He might take away sin.

The use of the verb translated here "take away" as in Jno. 1:29, is significant. It means "to lift up", "to take away", hence "to lift up and bear away", "to take upon one's self". How did Jesus take "the/sins" upon Himself and take them away? Did He just assume them in a levitical sense, or did He really bear them? In I. Pet. 2:24 we are told that "He himself bore our sins in his body up upon the cross". To the cross is the limb to which He bore them. It does not say how long He had borne them before this. He only laid them off when He said, "It is finished". These sins which He bore were sins in common with humanity, and not that each wrong thing that we do was laid upon Him. If Jesus bore our suffering mankind ought to be happy. When we say "He bore our sins", it is the same as if we said, "He became flesh". How could

He became flesh as we are and not carry in His own body the same sins that we have? So He took up the sins which He became flesh, and He carried them in His body up upon the cross, where He, having overcome them, laid them aside. Sin is selfishness and can only be put away by the introduction of the spirit of self-renunciation. "The cross" does not always refer to the wooden beam on which Jesus was put to death. It is the symbol of self-renunciation and self-sacrifice, and is Jesus' method of salvation. So He was bearing these sins "up to the cross" all through His life. It only found its consummation on Calvary. Of what value is this to us? None as regards "imputed righteousness". It has its value, however, and that is two fold:-

1. The spectacle of Jesus suffering for us presents a view of love that ought to melt the stoniest heart.
2. The Spirit that was with Jesus in all His sufferings, His conflicts, and His victories, is with us and is helping us on to the same goal.

— "And in him sin is not." This may mean two things:—

1. That thy knew that He had taken the nature of sinful humanity upon himself, and so had put sin away, so that now thy know that there is no sin in Him. It has been removed—overcome.

2. Or better than that, it may mean the same that is meant in Heb. 4:15: "He have not a high priest who cannot sympathize with our weaknesses, being tempted (tried) according to all similar things without sin". i.e. though He did feel the power of sin in His flesh, seeking for every manifestation that it so easily finds in us, yet He always subdued it before it became sin in the active sense. We know that on one occasion at least He came very near to the line that separates these two things: In the garden of Gethsemane when He said, "not my will, but thine". Sin is an act of self will, and here the self will manifested itself. It was, however, at once subjugated to God's will, and sin was averted. His will did not consent to have its own way.

Ver. 6. "Every one remaining in him does not

sin: every one sinning hath not seen him, neither known him". We have two characters described here:- One who continuously abides in Christ, and does not sin: The other who is continuously sinning. All that is said of each one is that he has never seen nor known Christ.

How are we to understand this in connection with what he says in cap. 1: 8-10. "If we say that we have no sin", or "have not sinned"? As long as and to the extent that we are in Christ, we will not sin. If we were absolutely in Him we would also be absolutely free from sin. We are approximating one or other of these characters.

1. We cannot say that no one has attained to perfection. John was certainly very far advanced in this condition, else he could not have written as he has in this Epistle. Notice the peace of soul that is expressed throughout it. He was abiding in Jesus. One who can have this close relationship to Jesus can develop to perfection.

2. We know, too, that there are men

who are always sinning. Not that they are
 absolutely bad - this does not imply that -
 but that the whole tenor of their life is tow-
 -ard evil, even though much good may re-
 sult from their life. God uses all of these
 things for His own glory. Such "have not
 seen him, neither known him". What does
 that mean? Is it as the Pharisees? No, but
 in the full and complete sense - a personal
 relationship - of seeing Him and knowing Him.
 Persons who are color blind do not see things
 as they are, as persons who are spiritually
 blind do not see Jesus as He is. John
 wants us to understand the difference
 between sin and righteousness, between
 light and darkness. ~*~

+ General Discussion. +
— 'ANOMÍA —

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

1. The relation without and against law, ἀνομία, the immorality of unbelief;
2. The relation under law, ὑπὸ νόμον, the morality of legality, the natural or the possible morality of human nature;
3. The relation in law, ἐν νόμῳ, the freedom of the spiritual man. See Vorlesungen über Christliche Ethik, von Dr. J. T. Beck, Vol. 2, p. 2.

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

1. ὑπὸ νόμον - "Under law" can be and is applied to the man who is living by rule - fashioning his life after a system of "thou shalt's" and "thou shalt not's". - or as Beck puts it. Im Zustand ὑπὸ νόμον ist also, kurz gesagt, eine bloß formale und ideale

Hilfenseinigung mit dem Guten, dem Göttlichen vorhanden, noch keine substantielle und dynamische Lebenseinigung. This is the condition of the "moral man". For the use of ὁμο νόμος in the New Testament see, Rom. 6: 14, 15; I Cor. 9: 20, 21; Gal. 3: 23-26; 4: 4, 5, 21; 5: 18. While this relation may be helpful as a means of restraint, it is all outward, and under it one cannot develop a complete character. See Rom. 3: 19-28; Gal. 2: 16. "The law of Moses" is God's will concerning the conduct of man, but it did not purify the heart, because man could not keep it. Paul tried it and was driven to desperation, and he cried out "Oh wretched man that I am, who shall deliver me from this body of death?"

Read the 7th Chap. of Romans and see how he puts it.

But there is a higher relation:-

2. Ἐν νόμῳ - "in law". This is the relation which Paul found in Christ. Ἡ δὲ ἐν ἀνόμῳ θεοῦ ἀλλ' ἐν νόμῳ Χριστοῦ. I Cor. 9: 21; cf. Rom. 3: 19-28; Gal. 2: 16-21. v.c. v.c.

In this relation there is the harmony of the νόμος and the οὐκ εἰσὶν οἱ νόμοι with the καρδιά, and this is brought about through πνεῦμα ἁγίου. It is, according to Ruck, since

Natureinigung mit dem Göttlichen, keine bloße Menschenreinigung. This is the highest relation to law that is possible, and is the relation which the Christian sustains. Many in the Churches today, however, are only ἐν νόμῳ - "under law". They know nothing of "the freedom of the spiritual man." Their conduct is regulated wholly from without and not from within. Law to the Christian is not written on "tables of stone", but "in the heart." It would be impossible in any case to write out a rule of conduct. There would always be room for evasion. A study of the Pharisee will demonstrate this point clearly. No matter how many rules we write out, the inner law will tell us better what is right and in a way that cannot be expressed in words. This law is Conscience.

- ~ 3. ἄνομος - "lawless", "without law." or as we have it in I. Jns. 3:4 ἀνομία - "lawlessness". This is a relation in which law is something external to the man, and his freedom is caprice - a total disregard for law. See Mark 15:28; Luke,

22:37; Acts 2:23; I Cor. 9:21; II Thess. 2:8; I Tim. 1:9; II Peter 2:8. Our word "Anarchy" as referred to civil law defines "lawless" as referred to God's law. "God's law" and "God's will" are one and the same. The lawless man there is the man who has no regard for God's will. As ἐν νόμῳ is the highest relation to law so ἄνομος is the lowest. In the former the man is free because he is in complete harmony with law, while in the latter his freedom is in caprice. The man who is ὑπὸ νόμον - "under law" is in a much higher relation than the one who is ἄνομος - "lawless".

ἀνομία is not παράβασις τοῦ νόμου, though παράβασις τοῦ νόμου is included in ἀνομία. It is a condition of the man. Each man in this highest relation is "a law unto himself". When a man is out of harmony with his own inner life he is in the condition expressed by ἀνομία. He is not subject to "home rule", and is therefore an alien. This is what John says sin is when he says ἡ ἀμαρτία ἐστὶν ἡ ἀνομία - "sin is lawlessness" or "lawlessness is sin". Each one is equal to the other, and so it makes no difference which way it reads. —

— Cap. 3: 7-12. —

7. Τεκνία, μηδεὶς πλανάτω ὑμᾶς. ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν. 8. ὁ ποιῶν τὴν ἀμαρτίαν ἐκ τοῦ διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἀμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου. 9. πᾶς δ' γεγεννημένος ἐκ τοῦ θεοῦ ἀμαρτίαν οὐ ποιεῖ, ὅτι τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ μένει· καὶ οὐ δύναται ἀμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται. 10. ἐν τούτῳ φανερὰ ἔσιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· πᾶς δ' μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ. 11. ὅτι αὕτη ἔστιν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους, 12. οὐ καθὼς καὶν ἐκ τοῦ πονηροῦ ἦν καὶ ἑώραξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν τίνας ἑώραξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

— Parallel passages. —
 1st Epistle Lempel.

8. ὁ ποιῶν τὴν ἀμαρτίαν ἐκ τοῦ δια- 8:14. ὑμεῖς ἐκ τοῦ πατρὸς τῶ διαβόλου
 βόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἐστὶ καὶ τὰς ἐπιθυμίας τοῦ πα-
 ἀμαρτάνει. ρὸς ὑμῶν θέλει ποιῆν. ἐκεῖνος
 ἀνθρώπου πόκος ἦν ἀπ' ἀρχῆς.

10. ἐν τούτῳ φανερὰ ἔσιν τὰ τέκνα τοῦ 8:47. ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ
 θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου· θεοῦ ἀκούει. διὰ τοῦτο ὑμεῖς
 πᾶς δ' μὴ ποιῶν δικαιοσύνην οὐκ οὐκ ἀκούει, ὅτι ἐκ τοῦ θεοῦ
 ἔστιν ἐκ τοῦ θεοῦ. οὐκ ἔστι.

11. ἵνα ἀγαπῶμεν ἀλλήλους.

13:34. ἵνα (καὶ) ὑμεῖς ἀγαπᾶτε ἀλλήλους.

+ Grammatical and Lexical. +

Ver. 7. Τεκνία Some texts have παιδία. The meaning in either case would be the same.

~ μαθεῖς πλανᾶταις ὁμᾶς contrasted with εἰσὶν οὗτοι πλανῶμεν in cap. 1:8.

~ ὁποῶν - not ἡς ὁποῶν as in v. 4 - but this is just as comprehensive as that.

~ καθὼς - "even as"

Ver. 8. ὁποῶν cf. ὁποῶν vs. in v. 7.

~ ἐκ τοῦ διαβόλου contrasted with ἐκ τοῦ θεοῦ v. 9.

~ ὅτι — ἀμαρτάνει vs ὅτι — μίσει and ὅτι — γεγύναται v. 9.

~ ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου vs ἵνα τὰς ἀμαρτίας ἄρῃ in v. 5.

~ εἰς τοῦτο - "for this" no need of the additional "purpose" as in K. J. It refers to that which follows - ἵνα λύσῃ vs.

Ver. 9. ἡς ὁ γεγεννημένος equivalent to ὁ γεγεννημένος.

~ πνεῦμα αὐτοῦ - refers to God. See Exegetical.

Notice the two pairs of clauses in this verse:-

ἡς ὁ γεγεννημένος — ποιεῖ — ὅτι — μίσει.

οὐ δύναται ἀμαρτάνειν — ὅτι — γεγύναται.

Ver. 10. ἐν τούτοις - i.e. in what follows.

He affirms one class by stating the negatives of the other: — ὁ μὴ νοιῶν — οὐκ ἔστιν ἐκ τοῦ θεοῦ, i.e. ἔστιν ἐκ τοῦ διαβόλου.

~ καὶ ὁ μὴ vs. καὶ = "even".

Ver. 11. ὅτι = "because".

~ ἵνα introduces the final clause - so - "that".

Notice the change from 2nd to 3rd persons. ἡκού-
σατε & ἀγαθώτερον. —

Vul. 12. οὗ καὶ οὗ καὶ ἐκ τοῦ νοσηρῶν ἦν. The
K. J. translators supplied the relative "ὅς" after
καὶ. Both the Vulgate and Luther supply
the relative. Grotius completes the sentence
thus: οὗ καὶ οὗ καὶ ἐκ τοῦ νοσηρῶν, καὶ οὗ καὶ ἐκ
τοῦ νοσηρῶν ἦν, but Hiner thinks this is unne-
cessary, as the comparison is negligently expres-
sed, the reader easily adjusts the clauses for
himself.

~ τὰ ἔργα — ἦν. Anter. pl. Subject & sing. verb.

Notice the correspondence between:—

καὶ ἐκ τοῦ νοσηρῶν ἦν and τὰ ἔργα αὐτοῦ
νοσηρὰ ἦν. —

+ Exegetical. +

V. 7. 'Little children, let no one deceive you'. In Cap. 1:8. John warned them against being self-deceived, and here he presents the other side, being deceived by some other person, as also in Cap. 2:26. The Antichrist was seeking to deceive them. But in this case he is more specific for he gives us a rule by which we can know who is the deceiver, and who is the child of God; - for all through this section he has in mind the two characters described in v. 6. We need not be deceived if we keep this in mind.

~ "The one doing righteousness is righteous even as that one is righteous". The character of which is always the basis on which the comparisons are made. The evidence of the being is in the doing. Is this an absolute rule? In Cap. 2:29, he says, "everyone doing righteousness has been born out of him (God)". So that 'being born out of God' and being 'righteous' (right) are synonymous expressions. But one asks, "can one not do righteousness in a formal way? i.e. can he not outwardly keep a law? He can outwardly keep a law, but in doing so he becomes a hypocrite - a deceiver - and hence he is not 'doing right'. It is not right to deceive, - to pretend to be what one is not. So this is excluded and we

can safely say that the one who "is doing right" is righteous even as Christ is righteous. Note that it is the present participle that is used and that denotes a continuous action.

Ver. 8. "The one doing sin is of the devil." Just as the one who has been born out of God does not sin, so the one who is born out of the devil sins continually. In each of these characters - "the one sinning" or "the one not sinning" - that which they do is in proportion to the degree that they are children of God ~~and~~ children of the devil. These phrases - "doing righteousness" and "doing sin" are descriptive of the character of the man, ^{and} not the partial character - i.e. the one doing good part of the time and evil part. This is from God's standpoint. When the flesh is sitting in judgment it does not require much to be wholly sanctified, but when God sits in judgment it is different.

— "because the devil sins from the beginning. i.e. from the time that he became the devil, he has constantly been sinning. The whole tenor of his life is toward evil. Those who sin

partake of his character, just as those who do
right partake of Jesus' character. It is perfectly
natural. There are but two extreme characters
and we are approximating the one or the other.
As we approach the limits we get nearer alike.

— For this the Son of God was manifested, that
he might loose (destroy) the works of the devil."
This is the same as he said in v. 5 "that he might
take away the sins". "To loose" here is equivalent
to "to take away" in v. 5. Sin is the work of the
devil and this will be removed. It has in it
the idea of setting free. Sin is the cause of
weakness and when the sin is removed we
will be stronger. In Heb. 2:14 we are told that
His work is, "to render inoperative him that
had the power of death, that is the devil." We
are in bondage to sin, held down by it as by
chains, and these must be loosed, and then
we will be set free.

Ver. 9. "Everyone having been born (out) of God does
not do sin, because his seed remains in
him." It is through great love that we are call-
ed "children of God" of v. 1. We are not actually
born as His sons, but we stand in the rela-
tion of childhood because of His great love.
"Having been born" stands here for the completed state.

He is looking at the end of the process.
 "Because his (God's) seed remains in him (the man)." God's seed that remains in us is the Holy Spirit. - that which produces His character in us. We are 'born out of God', and we are 'born out of the Spirit'. He cannot separate them in their work. They work together. As long as the seed remains in us we do not sin. The trouble with us is that we drive out the 'seed' and then we fall into sin.

- "And he cannot sin, because he has been born out of God." This sentence declares not the possibility of not sinning, but the impossibility of sinning. - Lange. According to this the Christian must at some time reach a condition in which it will be impossible to sin. In this condition sin will be contrary to his nature, just as it is contrary to the nature of God. God cannot sin, and when we shall be completely born of God we cannot sin. So long as we are "children" by grace we will be liable to sin, but when we are "children" by right we

cannot sin. There will then be no temptation to evil for us to resist. "God cannot be tempted of evil." James 1:13. He will then be entirely within His character and will never step outside of that character. He ought to be approaching nearer to Him every day. This is the true end and aim of life.

Ver. 10. "In this is evident the children of God and the children of the devil." He still keeps these two characters side by side. "In this" - i.e. in what immediately follows:-

- "Every one not doing righteousness is not of God, even the one not loving his brother".

Here John affirms the one character by giving the negative of the other. It is as if he had said here what he has already said in Cap. 2:29. "He that doeth righteousness has been born out of Him." God is the source of all the good that is in us, but He is not the source of the evil. That is "out of the devil." And now he puts this "not doing righteousness" in a specific form by saying, "even the one not loving his brother." Righteousness, in a word with John was "love". And this love is not divided into two objects - God and man. It is simply love, manifest

led first to our brother and through him
 unto God. Love is one as God is one. When
 we love man we are simply loving
 God in man. If love is not in a man's
 heart John says "he is not of God."

Ver. 11. "Because this is the message which
 you have heard from the beginning, that
 we should love each other." This had
 been preached to them from the first.
 John had preached it to them and they
 knew it, and as he makes that the
 basis of the conclusion he had just drawn.
 Not only had John preached this to
 them, but Jesus himself had taught
 it to John, and not only this, but it
 was the basis of the Law of Moses.

See Matt. 5:43-48; 22:36-40.

Ver. 12. "Not as Cain was of the wicked
 one and slew his brother; and wherefore
 slew he him? Because his works were
 evil and his brother's right." This
 is a strong presentation of the enmity
 between good and evil. The one who
 does not love his brother is like
 Cain. John regarded Cain as a thor-
 oughly bad man. Cain was not u-

jected "because he did not bring an offering such as God commanded." There is no evidence that God commanded them to offer anything. It is all to the contrary. But he was rejected because his heart was not right, and as long as this was true God could not and would not have accepted any offering from him. Read the story and see that God speaks against Cain and not against his offering.

There are many reasons why Cain should have loved his brother. 1. They were brethren in the flesh. 2. When there are but few men there is need of a closer union. 3. His brother was a good man. But because he had in him an evil heart he used these things as reasons why he should kill him. The one who "has been born out of God" is not like Cain, but he loves his brother. —

— Cap. 3: 13-17. —

13. Καὶ μὴ θαυμάσιτε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. 14.
 ἡμεῖς οἶδαμεν ὅτι μεταβέβηκαμεν ἐκ τοῦ θανάτου εἰς τὴν
 ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς. ὁ μὴ ἀγαπῶν μένει ἐν τῷ
 θανάτῳ. 15. πᾶς ὁ μισῶν τὴν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν,
 καὶ οἶδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν ἑαυτῷ
 μένουσαν. 16. ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκείνος ὑπὲρ
 ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν
 ἀδελφῶν τὰς ψυχὰς θῆναι. 17. ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου
 καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα καὶ κλείσῃ τὰ σπλ.
 ἄγχυα αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;

— Parallel passages. —

1st Epistle

Gospel.

- | | |
|-----------------------------------|--|
| 13. εἰ μισεῖ ὑμᾶς ὁ κόσμος. | 15: 16. εἰ ὁ κόσμος ὑμᾶς μισεῖ. |
| | 19. διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. |
| | 17: 14. ὁ κόσμος ἐμίσησεν αὐτούς. |
| 14. μεταβέβηκαμεν ἐκ τοῦ θανάτου | 5: 24. μεταβίβηκεν ἐκ τοῦ θανάτου εἰς |
| εἰς τὴν ζωὴν. | τὴν ζωὴν. |
| 15. πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ | 8: 44. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς. |
| ἀνθρωποκτόνος ἐστίν. | |
| 16. ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν | 15: 13. μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει |
| αὐτοῦ ἔθηκεν. | ἵνα τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν |
| ἡμεῖς ὀφείλομεν ὑπὲρ τῶν | φίλων αὐτοῦ. |
| ἀδελφῶν τὰς ψυχὰς θῆναι. | |