

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. *Αὐτοὶ* with *καί*. If we read it, it has the force of "but" contrasted with v. 12.

- *μὴ θαυμάζετε* - "do not wonder".
- *εἰ* It would rather expect *ὅτι* here instead of *εἰ*. The form of the sentence only is hypothetical. See Exegetical.
- *ἀσελθοί* - *οὐ* does not follow this as in K. J.

Ver. 14. *ἡ μὲν οὖν οἶδαμεν* - Not only John but all the children of God.

- *ὅτι* - "that".

- *μεταβεβήκαμεν* = perfect. here it signifies an action as past, but still continuing into the present.

- *ἐκ τοῦ θανάτου εἰς τὴν ζωὴν*. "out of death into life".

With John *σκοτία* - *ψεύδος* - *θάνατος* - *διαβολος* stand opposed to *φῶς* - *ἀλήθεια* - *ζωή* - *θεός*.

- *ὅτι* = "because".

- *ὁ μὴ ἄγαθός* - "the one not living". without the *τὸν ἀσελθόν* as in K. J.

Ver. 15. *ἢ οὐκ οἶδαμεν τὸν ἀσελθόν*. Here the *τὸν ἀσελθόν* is required. eg. if it were *ἢ οὐκ οἶδαμεν τὴν ἀκαρίαν*, would what follow be true? See Exegetical. #

- *ἀνθρωποκτόνος* = "man-killer".

- *ἐν ἑαυτῷ*. "in himself".

Ver. 16. *ἐν τοῦτο* refers to what followed.

- *ἔγνων* - perfect. cf. *μεταβεβήκαμεν* in v. 14.

- *ὅτι* = "that".

- καὶ ἑαυτοῖς - "and me".
- ὑπὲρ ἡμῶν. "for us". cf. ἀντὶ - "instead of" or "in return for".
- τὴν ψυχὴν αὐτοῦ ἑθελῶν. "He placed his soul (for us)".
 Ver. 17. δέ = "but".
- τὸν βίον τοῦ κόσμου = "the resources of the world" or the sustenance of life. τοῦ κόσμου here stands in antithesis to ζωὴν αἰώνιον in v. 15. See Exegetical.
- τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα = the object of
 δεωρῆ - "~~and~~ his brother having need".
- κλείαν - shuts up - literally "locks" fr. κλείς - "key".
- σπλάγχνα = "bowels" - "inward affections". The LXX
 for Heb. אֲדָמָה. See Prov. 12:10.
- πῶς - "how" introduces a doubtful question. See exp.
 4:20; Jns. 3:12; 5:47.
- ἡ ἀγάπη τοῦ Θεοῦ. The love that man has for
 God. —

Exegetical.

Ver. 13. "But do not wonder, brethren, if the world hate you." *Magis esset mirabile, si diligere eos.*
Didymus. 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 righteous deeds; and now he adds the thought that we must not be surprised at this, but should rather expect it.

Ver. 14. "He knows that we have passed out of death into life, because we love 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 "loves the brethren". This cannot be recorded as definitely as a formal act—say 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 part and it "is shed abroad in our hearts through the Holy Spirit 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 moral loves we have the moral 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. We are not completely out of death as yet, so that we have these two characters that John has been talking about all through this chapter, to a greater or less extent in ourselves.

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

Ver. 15 "Every one hating his brother is a murderer". Here the object is needed. It would not be true to say "every one hating 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 case is altogether changed. "Not loving" is equivalent to "hating his brother".

"A mankiller". Christ puts murder in the heart according to His exposition of the fifth commandment. See Matt. 5: 21-26. Satan in Jno. 8: 44 is also called a "mankiller". - In the sense that he is the author of hate, and hate destroys life.

- "And you know that no mankiller hath eternal life abiding in himself." He has, in this chapter, the same thought expressed in several ways. "is not of God", "remains in death"; and here, "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." Jno. 5: 26. Each man must come to a condition in which sin is impossible to him, and then he will have eternal life in himself." He will then be a child of God by right. Ver. 16. "In this we have known love". The perfect "have known" here, as the perfect "have passed" in v. 14, represents 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 soul for us". This is the evidence of love. God so loved the world

that he gave his only begotten Son". Jno. 3:16. "Greater love hath no man than this that he place his soul for his friends." Jno. 15:13.

Placing his soul must be taken in its widest sense. To many this only means "that He died". Thus what follows 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 wider meaning? Let us see. Two men went to the service 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?

Neither does this passage mean that Christ gave His 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 His soul in jeopardy on our account - in behalf of us. We were in danger and He came and made a way of escape for us, at the jeopardy of His own soul. As to how this was "for us" see p. 132.

— "And we ought to place our souls for the brethren." The reason why we ought to do this is not because Jesus did so, but because it is right to do that. Jesus did it because it was right, and so must we. Jesus did it because He loved us and we ought to do it because we love 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 profiteth me nothing". It is not at all likely that we will ever do so only through love. But let us inquire how we are to 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 bless men by himself becoming a good man. "Reform yourself and there will be one less rascal in the world"—Carlyle. That which is demanded of us today is a "living sacrifice". See Rom. 12:1. Our own life is to be daily sacrificed for truth, just as Paul says. "I die daily". There is no other way than this to life. "If we would live with him we must also die with him". i.e. die to sin and so become alive to righteousness. This presents a phase of Christianity that the flesh does

not like, and as theologians have tried to escape it by making Christ our substitute. This will not do.

Vers. 17. "But whose hath the resources of the world (the sustenance of life)". This verse 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 "places his soul for the brethren". This includes even the "world's goods" i.e. that which sustains the physical life as contrasted to spiritual food.

— "And such his brother have need". The first thing to do is to discover the need. Bread is not the whole need of a man:—"man shall not live by bread alone".

There are deeper needs of human life that must be attended to. Often the moral need is greater than, and is the real cause of the physical. Unworthy persons are often encouraged in wrong doing by so-called charity. They need to be taught a lesson.

This passage urges on us the need of a systematic way of ascertaining the real needs of men, so that we may

help them, and we must arrange to save the lowest conditions of men.

— "And shuts up his bowels (inward affections) from him." i.e. the man has really discovered the need of his fellow man, but is too selfish to help him — is not moved with compassion and love for him.

— "How does the love of God remain in him?"
This is a doubtful question with John. i.e. He could not see how such a man could be a lover of God. No doubt he knew many such men as he has just described and at the same time they were claiming that they loved God. We have them today. — 4

- Cap. 3: 18-20. -

18. Τεκνία, μὴ αγαπήμεν λόγῳ μὴδὲ τῇ γλώσσῃ,
ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ. 19. Καὶ ἐν τούτῳ γνω-
σόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ εὐφροσύνῃ
αὐτοῦ πείσμεν τὰς καρδίας ἡμῶν. 20. ὅτι ἂν
καταγινώσκῃ ἡμῶν ἡ καρδιά, ὅτι μείζων ἐστὶν
ὁ θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα.

- Parallel passages. -

1st Epistle.

Gospel.

19. ἐκ τῆς ἀληθείας.

19:37. ἐκ τῆς ἀληθείας.

+ Grammatical and Lexical. +

Ver. 18. μὴ αγαπήμεν. This is hortatory. "Let us
not love."

- λόγῳ and τῇ γλώσσῃ on the one side and
ἐν ἔργῳ and (ἐν) ἀληθείᾳ on the other. λόγῳ is
contrasted with ἐν ἔργῳ, and τῇ γλώσσῃ with
ἀληθείᾳ.

Ver. 19. Καὶ. Some omit, but the majority have
it. It is the connective "and" - and joins the
thought in αγαπήμεν - (ἐν) ἀληθείᾳ to what
follows - i.e. ὅτι ἐκ τῆς ἀληθείας ἐσμέν.

- ὅτι - "that" introduces the object of γνωσόμεθα.

- ἐν τούτῳ refers to what precedes and not to
what follows.

- γνωσέμεθα - "we shall know" and not "we know" as in K. J.
- πείσομεν - to pacify as the result of persuasion. The German has. Unsers Herz vor ihm stillen. —
- τὰς καρδίας ἡμῶν = the object of πείσομεν. Rev. 20. ὅτι = "because".
- κατάγνωσεν - literally - "knows (something) against."
- ἡμῶν - Gen. after κατά - "against us?"
- ἡ καρδιά. Does not have ἡμῶν following it as in K. J. "our heart".
- ὅτι μείζων. The ὅτι here is well authenticated, but it is difficult. It means "because". We have a similar case of the repetition of ὅτι in Eph. 2:11, 12. translated "that". But in that case the ὅτι is simply a repetition of the 1st because of the length of the intervening clause. In this case there is no such cause for it, and it makes good sense to omit it. Both cannot be translated unless we supply the full statement like this: "Because if the heart knows something against us" - God also will. - "because God is greater than our hearts, and knows all things." —

+ Exegetical. +

Ver. 18. "Little children". This seems to be John's favorite expression, though we have also quite frequently - "Beloved" and "Brethren". 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 that hatred by his own tender affection to them.

— "Let us not love by word, neither by the tongue, but in deed and (in) truth." The first two refer to an outward, formal, and therefore, false love. A love that is expressed only by word may be the result of a sentiment 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. The best illustration we have of this is

found in the case of David and Bathani the prophet. When Bathani spoke his little parable to David it aroused David's feelings and he became very much enraged against that character, and yet Bathani could turn to him and say,

"Thou art the man". It is not enough for us to feel that it is right to love our brother, but we must actually love him. This thought is the same as we have in Cap. 1:6; 2:9 &c.

There is a conflict between a man's words and his deeds.

- "Heiter mit the tongue". This will cover the empty nothingness of a man's character. The mere babbling of the tongue that comes not even from sentiment - but is vain flattery intended to deceive and ensnare; - a mere hypocritical show; and this is contrasted with its opposite - "(in) truth." The love must be real. The basis of it must be truth. The love of Judas for Jesus contrasted with John's love for Him might be a good illustration of this. Judas only had a mercenary interest in Him, but pretended to love Him, and even kissed Him, saying, "Hail Master", when at the same time he had sold Him to His enemies; while John lovingly laid

his head on his breast, and entered into the real heart of love—"in truth."

Ver. 19. "And in this we shall know that we are of the truth." i.e. If we love indeed and in truth we shall know that we are of the truth. He shall also know the truth. The same principle is involved in this that is involved in Jns. 7:17, where Jesus says, "If any man will to do my will, he shall know of the teaching." We know whether we really love the brethren or not. If we do not we must open our heart for the Spirit to come in, so that love may be "shed abroad in our hearts."

— "And we shall quiet 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. There will be nothing to convict us. If on the other hand our love is simply "in word" and "in tongue" we shall not be able to quiet our hearts. And then he adds the conclusion to this whole matter:—

Ver. 20. "Because if the heart knows (something) against us." The apodasis to this condition is not expressed, but it is readily supplied.

viz. God will know more against us. And this is true:-

~ "Because God is greater than our heart, and know 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 knoweth all things? This is a very strong passage in favor of a thorough self-examination, i.e. allowing our own heart to sit in judgment upon us. If we sit thus in judgment upon ourselves, we will not be judged. But we must judge as God judgeth and not according to the flesh. ~#~

* General Discussion. *

—ΚΑΡΔΙΑ—

"And we shall quiet our hearts before him; because if the heart knows (something) 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. Jno. 3:19-21.

There is always danger of a superficial reading of Scripture, and especially is there that danger when we read the writings of John, because of the simplicity of the language used. We need to be constantly on our guard here. 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. I. Beck, D.D., Chap. III. Eng. translation J. & A. Clark, Edinburgh. — Beck says in introducing this chapter: "The soul has the spirit in and above it; the

body by and about it (see. 12); and there is thus a double sphere of life and action (a spiritual and a corporeal) 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 waters of life, flowing in and out with all their fullness of bodily and spiritual strength, and will give its significance and special organic properties to this function. Scripture ascribes this office to the Heart."

The "Heart" in this passage from John must be taken in its broadest sense. In a word we may define "heart" thus: The heart is the centre of life, and consists of two parts: the voice and the surveillance. As the centre of life it is:

1. The holder of personal consciousness, free-will, and reason.
2. The manufactory of all free acts and states.

That function which is particularly brought out in this passage is the conscience (surveillance), that which always condemns the wrong and approves the right. It is always at work either accusing or approving us. So that if there is any wrong in us, "our heart knows something against us". but if there is no wrong there, then we can have a "quiet"

heart, i.e. one that is not accusing us, but which rests confidently in His presence. "Ἐποταῖς ἀποταῖς ἡ συνείδησις τοῦ θεοῦ."

One of the most important passages in the New Testament on this subject is Rom. 2: 15. "Their consciences also bearing witness, and their thoughts meanwhile accusing or else excusing one another." "The thoughts that are named in connection with the witness of the conscience belong to the nous. In other words, conscience and nous (rational sense see. 18), as they are comprehended in the Old Testament under the one name of Heart, are said in this passage to be powers 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, returns to that primary consciousness which is at once moral and rational, and performs its functions with legislative and judicial authority. On the other hand when it is acting as nous,

and goes 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 cases of outward life, and comes out as a faculty of moral reason. In the former case the heart is working with its contractive, in the latter with its expansive power." *Outlines of Biblical Psychology* - Eng. trans. p. 89. -

It is particularly important that we understand that the heart is the inner workshop 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 then the heart is the fountain of word and action, the life of the man depends upon the condition of the heart. This will help us to understand sin. It is not outward acts, but an impure heart - the fountain from which the acts flow.

And sin is only put away when that fountain becomes pure. So 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. —

- Cap. 3: 21-24. -

21. Ἀγαπητοί, ἐὰν ἡ καρδία ὑμῶν μὴ καταγινώσκῃ ὑμῶν, παρρησίαν ἔχουσιν
πρὸς τὸν Θεόν, 22. καὶ ὅταν αἰτῶμεν λαμβάνομεν ἀπ' αὐτοῦ, ὅτι τὰς ἐντολὰς
αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. 23. καὶ αὕτη
ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα ποτιώμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ
Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους καθὼς ἔδωκεν ἐντολὴν ἡμῖν. 24.
καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ.
καὶ ἐν τούτῳ γινώσκουμεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ
ἡμῖν ἔδωκεν.

- Parallel passage. -

1st Epistle.

Gospel.

21. πρὸς τὸν Θεόν

1:1, 2. πρὸς τὸν Θεόν.

22. καὶ ὅταν αἰτῶμεν λαμβάνομεν.

14:13. καὶ ὅτι ἂν αἰτήσῃτε ἐν τῷ ὀνόματί
μου, πάντα ποιήσω.

14. ἂν τι αἰτήσῃτε με ἐν τῷ ὀνόματί μου,
ἐγὼ ποιήσω.

15:7. ὅτι ἂν θέλητε αἰτησάσθαι, καὶ γιν-
ήσεται ὑμῖν.

16:25. ἂν ἡ αἰτήσῃτε τὸν πατέρα, δώσει ὑμῖν
ἐν τῷ ὀνόματί μου.

24. ἵως ἄρτι οὐκ ἠτήσατε οὐδὲν ἐν τῷ ὀνό-
ματι μου αἰτῆτε, καὶ ἀπεφύγετε.

22. καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν. 2:29. ὅτι ἐγὼ τὰ ἀρεστὰ αὐτοῦ ποιῶ πάντοτε.

23. καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ ἵνα 6:29. τοῦτό ἐστιν τὸ ἔργον τοῦ Θεοῦ. ἵνα πιστεύητε
ποτιώμεν τῷ ὀνόματι τοῦ υἱοῦ Ἰ-Χ- εἰς ὃν ἀπέπελιν ἐκείνος.

23. καὶ ἀγαπῶμεν ἀλλήλους.

13:34. ἵνα ἀγαπᾶτε ἀλλήλους.

15:12. ἵνα ἀγαπᾶτε ἀλλήλους.

καθὼς ἠγάπησα ὑμᾶς.

καθὼς ἔδωκεν ἐντολὴν ἡμῖν.

24. ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ.

14:23. τὸν λόγον μου τηρήσει.

15:10. ἂν τὰς ἐντολὰς μου τηρήσῃτε.

24. ἐν αὐτῷ μένει.

15:10. μὲνῃτε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.

+ Grammatical and Lexical. +

Ver. 21. T: H with the first ἡμεῖς & H omits the second.

- προσοίαν See under 2: 28.

- ἔρχομαι - present tense.

- πρὸς τὸν θεόν - "towards God". It has the force of disposition or relation toward some one.

It may also have merely the local idea as in cap. 2: 1. See also cap. 1: 2. +

Ver. 22. καὶ - "and" simple connective.

ὅτι εἰ ἂν - literally. "what, if we ask, we receive".

- αἰτήσασθαι. Sub. after εἰ ἂν. So "whatsoever we may ask we receive".

- ὅτι - "because".

καὶ τὰ ἀποτά - and the well pleasing (things) in this sight: i.e. before Him.

Ver. 23. ἡ ἐντολή sing. τὰς ἐντολάς pl. above. They are used interchangeably which could not be if it is "commandment".

ὅτι - "that".

- προτείνωμεν - H. has προτείνωμεν.

- τῷ ὁνόματι. Dative after προτείνωμεν.

Ver. 24. ἐν τοῖς connected with ἐκ τοῦ πνεύματος. —

* Exegetical. *

Ver. 21. "Beloved, if our heart does not know (anything) against us". This is directly connected with what precedes.

- "We have confidence with (towards) God." This expresses that state of peace of soul and of undisturbed confidence Godward that results from a pure heart - i.e. one that does not accuse us of wrong. "We have" as a present possession already in our heart, and we will have this as long as we are in the condition that "our heart does not know anything against us". We do not have to wait for the future to bring the reward of righteousness. It is always present, in peace of soul, to him who does right. To many this is all in the future and their thoughts of this are expressed by Estius as follows: *fiducia evadendae damnationis in die judicii*.

Ver. 22. "And whatever we may ask we receive from him." In Jno. 14: 13, 14; 16: 23, 24, the asking is qualified by the phrase "in my name", and these passages taken with the one that we have here in verses 19-24, give us some idea of the meaning

of the phrase "in my name". In this passage John makes its equivalent to be a condition in which "our heart does not know anything against us". Der Name ist das ausgesprochene Wesen (Delitzsch). Name means bring. What we ask then in Jesus' character or bring He will give us. "In my name" limits both the thing asked for and the asking. This puts a great limitation on prayer, and with this limitation these words mean 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 improper thing. If a man desires an improper thing and insists on getting it, he falls out of that relation. We are so vacillating that we are not in this thing all the time. If we were we would not go astray. Some think that all the phrase "in my name" means is to close our prayer "in Jesus' name". We know that this is not true. We think of prayer too

much as a means of getting what we think we ought to have, and we then only regard our prayer as answered when we get the specific thing that we prayed for, which occurs about once in an hundred times, or less. "No" is an answer to prayer. And if we will give more heed to the "No's", we will the sooner come into Christ's living - or as it is here expressed - to that condition in which our heart will not accuse us. God is the one infallible Teacher to whom I have gone 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 unseen - which is a part of faith. See

Heb. 11:1. - And this is still further qualified and explained by what follows: -

"Because we keep his instruction and do the well-pleasing (things) in his sight."

There is evidently a double thought in this rather than as Lange explains that these two clauses "together constitute one idea". "His instruction" consists in principles of life which we have both

in His own life and in His words-
teaching-, to which we must give
heed and which we must carefully
guard, - observe and do: While the Cause
- "and do the well-pleasing things in his
sight" - refers rather to the spirit in
which we observe and do "his instruc-
tion" - i.e. a willing, loving service. Doing
right for the sake of right, and not
because He has said so. Loving each
other because it is right and not
because He has told us to do so. This
adds a two fold beauty to such a
character; and to such an one God
can give and not fear that any-
thing given will be abused.

V. 23. "And this is his instruction". John
is specific here and leaves no chance
for doubt as to what "his instruction"
is.

- "that we believe on the name of his
Son Jesus Christ." In Jno. 6:29. Jesus answers
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 puts it. "that we believe / put 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 to us." With John life was love. This is the expression of our faith in His name. It cannot mean commandment here, for love is not subject to commands. He has taught us how to love, and He has made us to love by His Spirit which He has given unto us. See Rom. 5: 5. -
 Ver. 24. "And the one guarding his instruction remains in Him and He in him." This is the same interpersonal relation that is characteristic of this Epistle, and of which Jesus speaks in the 14th Cap. of John.

- "And hereby we know that he remains in us, out of (by means of) the Spirit which he gave to us." The Spirit is the sure source of knowledge. This is the same as in cap. 2: 25, 27. There it is called "Christening", but here it is plainly called "the Spirit". Jesus said concerning him, "He shall lead you into all truth." All of this of course is limited to the "children of God." -

- Cap. 4:1-3. -

1. Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα εἴ ἐκ τοῦ θεοῦ εἰσὶν, ὅτι πολλοὶ ψευδοπροφῆται ἐξηλκύθασιν εἰς τὸν κόσμον. 2. ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ εἰσὶν, 3. καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογῇ τὸν Ἰησοῦν, ἐκ τοῦ θεοῦ οὐκ εἰσὶν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἡ ὄψις.

-# Parallel Passages. -#

1st Epistle

Gospel.

2. Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα. 1:14. καὶ ὁ λόγος σὰρξ ἐγένετο.

cf. II. Jno. 7. Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί.

Grammatical and Lexical.

Ver. 1. Ἀγαπῶνται. John uses this appellation entirely in this cap. with one exception - V. 4. #

- δοκιμάζειν - "test" - "examine". "try".

- εἰ - "whether". ἐκ τοῦ θεοῦ - "out of God" i.e. "from God".

- εἰπὼν. - sing. "whether he is of God." #

- ὅτι - "because".

- ψευδοπροφῆται = equivalent to the ἀντίχριστοι in cap. 2:18.

ἐξελθὺς αὐτὸν εἰς = "have gone out into". #

Ver. 2. ἐν τοῖς - refers to what follows.

- γινώσκετε - Imperative - "know ye" - rather than the indicative "ye know." #

- τὸ πνεῦμα τοῦ θεοῦ. "the spirit (sing) of God." It is the same as if it were ἐκ τοῦ θεοῦ. Gen. 1:2. Gen. 1:2.

Why is it not τὰ πνεύματα τοῦ θεοῦ?

- πᾶν πνεῦμα. John includes in the τὰ πνεύματα both spirits pure and those embodied in men.

τὸ πνεῦμα τοῦ θεοῦ is always sing. as also τὸ τὸν ἀντίχριστον in v. 3. One chief in each. See Exegetical.

- Ἰνὸν Χριστὸν ἐν σαρκὶ ἐληλυθότα is the object of ὁμολογεῖν. The pres. part. denotes the fact - the act, which though historically completed, has as present continuance. cf. the pres. part. ἐρχόμενον of II. Jno. 7. "This denotes the fact which is not a single act, or a moment, like birth, but has a longer duration which may be seen,

* Exegetical. *

Ver. 1. "Beloved, believe not every spirit." This is directly connected with the close of the 3rd cap. We are to have knowledge by the Spirit. But here he gives a modification which makes it more difficult - there are many spirits. He begins with the Holy Spirit and ends with false prophets - Spirits given and also those embodied in men. These all may communicate with men, and so the admonition which follows: -

- "but try the spirits whether he is from God." Divine help comes to us mediately and immediately. So also the evil spirits. Both are represented as coming to man. We are not to believe every spirit, but are to try the spirits. No matter how the spirit comes to us we are 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 wolf may come in sheep's clothing. So we must test them. We have no lack of Scripture saying that Satan puts things in our heart. See the cases of Judas, Ananias &c. But there are those who deny such power to the Holy Spirit. The Holy Spirit says things to us for us, but more often in an indirect way - through good men or in some other way. Christians are not independent of each other. There is a fellowship among us, but still 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 on the same line as the anti-christs in cap. 2:18. There is a spirit embodied in each of these men, and that spirit is influenced by an outside, higher spirit - the chief of evil spirits.

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

Ver. 2. "In this know ye the spirit of God." 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 innermost life, and is used in the Bible in the same sense as "heart of God." The spirit which we receive is "from" God and at one time "was not". Joh. 7:39. The spirit of God always was. We can only know the spirit of God as He condescends to reveal Himself to man. This is the spirit from God. It is Generation & source & not of possession.

This is determined from the context. We are to know the Spirit from God by the following test:—
 ~ "Every spirit which confesses Jesus Christ come in the flesh is from God." This is an absolute rule and one that can be applied. But what does it mean? It is not enough to confess Jesus Christ as many do, and remove Him entirely from the realm of humanity. To confess Jesus Christ come in the flesh is a difficult thing. This tells us of His kenosis, His love, His humility, His self-denial, His helpfulness, &c. &c. See under cap. 3:5. —

If there is selfishness in the Spirit it must be suspected. Any spirit, it makes no difference how it comes, which speaks in harmony with (confesses) this, comes from God. It is not sufficient to say "has come", 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.

Ver. 3. "And every spirit which does not confess Jesus is not from God." This evidently implies all that he says in v. 2. It gives the opposite. "Come in the flesh" is readily supplied here after "Jesus", because of its nearness to the preceding clause. This statement shows us the need of

the Church, and of teachers to watch over and direct us. There is danger of being deceived here else John would not have mentioned it. The young and inexperienced may be easily led astray by these false prophets. We see their teaching and its fruits in the Church today. There are many in the Churches today who have no conception of what it means to say, "Jesus Christ came in the flesh". They do not believe that that is, but remove Him entirely from us and our sympathies, and imagine that they are thus doing an honor to Him. Little do they think that the spirit which gave them that conception "is not from God".

— Now this is the spirit of the antichrist. John speaks of the "spirit of God" and the "spirit of the antichrist" as singular, referring to a chief in both lines. Thus by "the spirits" he refers not only to these two chief spirits, but to an host of inferior and subordinate spirits both pure and embodied in men. There is a spirit in each man, and this is susceptible of being influenced from without, and of acting by its own power from within, at least as far as developing toward evil is concerned. I do not believe that man can rise to a higher

plans only as God works mine "but he will and he do."

- "Which ye have heard that he is coming." This refers no doubt to John's oral teaching. In preaching to them he had told them that the anti-christs and false prophets would come, and now he adds:-
- "And now, he is in the world already." It is no longer a future event, but one already present.
- a real danger. Not a person who came in John's day, and then passed away, but one always coming, manifesting himself in different men in different times. No one man will exhaust this. It refers to a line, the head or chief of which is Satan himself. —

-Cap. 4: 4-6.-

4. ὅτις ἐκ τοῦ θεοῦ ἐστίν, τέκνιά, καὶ νενικηκότες αὐτοῖς. ὅτι
 μέγας ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. 5. αὐτοὶ ἐκ τοῦ
 κόσμου εἰσὶν· διὰ τούτου ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος
 αὐτῶν ἀκούει. 6. ὅτις ἐκ τοῦ θεοῦ ἐστίν· ὁ γινώσκων
 τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἐστὶν ἐκ τοῦ θεοῦ οὐκ
 ἀκούει ἡμῶν. ἐκ τούτου γινώσκουμεν τὸ πνεῦμα τῆς
 ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

+ Parallel Passages. +

1st Epistle.

Gospel.

- | | |
|-------------------------------------|--|
| 4. ὁ ἐν τῷ κόσμῳ. | 12:31. ὁ ἄρχων τοῦ κόσμου. |
| 5. αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν. | 3:31. ὁ ὢν ἐκ τῆς γῆς καί. |
| 5. ἐκ τοῦ κόσμου λαλοῦσιν. | 15:19. εἰ ἐκ τοῦ κόσμου ᾔτη. |
| 5. καὶ ὁ κόσμος αὐτῶν ἀκούει. | 3:31. ἐκ τῆς γῆς λαλεῖ. |
| 6. ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν. | 15:19. ὁ κόσμος ἀντὶ τοῦ ἰδίου ἐφίλει. |
| 6. τὸ πνεῦμα τῆς ἀληθείας | 20. πιστὶ ὑμᾶς ὁ κόσμος. |
| | 8:47. ὁ ὢν ἐκ τοῦ θεοῦ τὰ ῥήματα
τοῦ θεοῦ ἀκούει. |
| | 14:17. τὸ πνεῦμα τῆς ἀληθείας. |

* Grammatical and Lexical. *

Ver. 4. ὅμοιος - is emphatic. cf. cap. 2: 24, 27. also v. 6.

- ἐκ τοῦ θεοῦ ἐστίν. The test was to be if ἐκ τοῦ θεοῦ ἐστίν.
- τέκνιά - expressed his affectionate confidence in them.
- ἔνικηκατε. is perfect. He had the end in view, but it still has a present force.
- αὐτοὶς refers to the false prophets who are led by τὸ (πνεῦμα) τοῦ ἀντιχρίστου.
- ὅτι - 'because'.
- ὁ ἐν ἡμῖν = τὸ πνεῦμα τοῦ θεοῦ. ὁ ἐν τῷ κόσμῳ = τὸ (πνεῦμα) τοῦ ἀντιχρίστου.

Ver. 5. αὐτοί. ἄλλοι. i.e. all who are not ἐκ τοῦ θεοῦ.

- ἐκ τοῦ κόσμου = ἐκ τοῦ διαβόλου Gen. 8:44, and οὐκ ἦσαν ἐξ ἡμῶν cap. 2:19.
- διὰ τούτο refers to the fact expressed in ἐκ τοῦ κόσμου εἶσιν.
- ἐκ τοῦ κόσμου λατῶσιν. i.e. τὰ τοῦ κόσμου as distinguished from τὰ τοῦ θεοῦ.
- ὁ κόσμος. taken collectively for worldly persons.

Ver. 6. ὅμοιος See v. 4. above. A contrast to the character just described.

- ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν is the opposite of v. 5. On the principle τῷ γὰρ ὁμοίῳ τὸ ὅμοιον προορᾷ.
- ἐκ τούτου. from this. i.e. the facts just stated. ~

+ Exegetical. +

Ver. 4. "Ye are of God, little children". The apostle is confident of their relation and so affectionately addresses 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 sees its end. In the meantime they will have to overcome time and again. One overcomes these first when his heart consents to serve 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 we 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 "out of death into life".

- "On this account" i.e. because they are "of the world".

- "They speak 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 else, and "out of the abundance of the heart the mouth speaketh." He would expect nothing more 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 everything that makes salvation to be anything short of absolute perfection, or that proposes any easy road leading thereto. Jesus' way to it is "the cross", which means absolute self denial, 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. Sermons from a worldly standpoint will be heard. People are looking for a way to heaven 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 preachers call "getting down to the people". This is in a word what Jesus says in Jns. 8:12-59.

This is the way some men preach, and so it is practical, and we need to heed its warning. He was in danger. This is a case in which we need to try the spirits whether he is of God.
Ver. 6. "He was of God." Here he changes from the second to the first person. John includes

himself. He possess the opposite character, and on the same principle. that "like turns to like" he can say:—

— "tho' we know God he has us". Here John makes "knowing God" equivalent to being "of God". This will not be satisfied with a superficial knowledge about God. It includes the personal relation—childship. Only those who know God in a personal way can comprehend the things of God. See I. Cor. 2:9 cap. + These statements speak volumes to us about Churches and preaching. If only those who are "of God" can comprehend the things of God, and "no man cometh to me except the Father draw him", is it not the preacher's place to instruct the Church—those 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'. See Jno. 5:36; 10:38; 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 preachers today in so called "revivals".

— "He who is not of God, does not hear us". He hears those who speak of the world. God is calling now and if we are faithful to our part all will be well. He must do our part and not God's.

— "Now this we know the spirit of truth and the spirit of error (deception)?" from the foregoing statements. "The spirit of truth" is "the spirit of God", and "the spirit of deception" is "the spirit of antichrist". —

- Cap. 4: 7-10. -

7. Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ Θεοῦ γεγέννηται καὶ γινώσκει τὸν Θεόν. 8. Ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν Θεόν, ὅτι ὁ Θεὸς ἀγάπη ἐστίν. 9. ἐν τούτῳ ἐφανέρωθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀποσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ᾤσωμεν δι' αὐτοῦ. 10. ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐκ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέσταλκεν τὸν υἱὸν αὐτοῦ ἵλασμένον περὶ τῶν ἁμαρτιῶν ἡμῶν.

+ Parallel passages. +
1st Epistle. Gospel.

7. ἐκ τοῦ Θεοῦ γεγέννηται

3:9. γεννηθῆναι ἄνωθεν

3:8. ὁ γεγεννημένος ἐκ τοῦ πνεύματος.

9. ἐν τούτῳ ἐφανέρωθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀποσταλκεν ὁ Θεός.

3:16. οὕτως γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν.

9. ἵνα ᾤσωμεν δι' αὐτοῦ.

3:16. ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον.

10:10. ἵνα ζωὴν ἔχωσιν.

5:40. ἵνα ζωὴν ἔχητε.

+ Grammatical and Lexical. +

Ver. 7. ἀγαπῶμεν - Hortatory Subjunctives.

- ὅτι. "because"

- ἡ ἀγάπη - "the love", i.e. the aforementioned in ἀγαπῶμεν.

- γινώσκαι - perf. "has been born".

- πᾶς ὁ ἀγαπῶν & ὁ οὐκ ἀγαπῶν v. 8. Have no object expressed. The use of ἡ here as also in cap. 3:10, 14, is explained by the fact that no definite person is meant, but it is merely that there is some one of the character denoted by the participle. This is common.

Ver. 8. οὐκ ἔγνω - aorist. "had not known" - i.e. at any time. The aorist with present part. included all time, past, present & future. of the present γινώσκαι in v. 7. "know".

- ὅτι - because.

- ὁ θεὸς ἀγάνν ἐστίν. cf. ὁ θεὸς πᾶς ἐστίν. Cap. 1:5.

Ver. 9. ἐν τοῖς refers to what follows. ὅτι K.T.L.

- ἐν ἡμῖν. Gen. gegen uns. toward us. The Grk. "in us" is in regard to us. ^{alfrd.}

ὅτι - "that". ἵνα - purpose. "in order that".

Ver. 10. ἐν τοῖς. "in this". refers to what follows. It makes no difference, however, as what follows is the same as what precedes.

- ὅτι - "that"

- ἡ ἀπὸ καμῶν = aorist. H. has ἡ ἀπὸ καμῶν. perfect.

- αὐτοὶ refers back to τὸν θεόν.

- ἀπὸ τῶν. The Cod. Sin. has ἀπὸ τῶν καμῶν as in vs. 9, 14.

- ἡ ἀπὸ καμῶν περὶ τῶν ἀπὸ καμῶν ἡμῶν. See under Cap.

Exegetical.

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. With him it was 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 loving has been born (out) of God, and knows God." For the use of the perfect "has been born." see 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 Him. He knows God only to the extent that he has been born out of Him. So the use of the present and the perfect here are significant. "And knows God" means more than knowledge about Him. It means the personal relation. See under Cap. 4:6.

Ver. 8. "The one not loving has not known God."

The use of the aorist here indicates that this knowledge has never been the possession of the individual. The reason assigned for this is:-

- "Because God is love". Love is not only "of God", but "God is love". His 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. Love is the test throughout.

Ver. 9. "In this was the love of God manifested toward us". This instantly calls to mind the statement in Jno. 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 a life everlasting." This was the greatest manifestation of love that God could make. God did not send Jesus so that He could love the world, but He sent Him because He did love it.

~ "that God has sent His Son, the only begotten, into the world, in order that we should live through Him". John's conception of the "sending into the world" is the same as the "come in the flesh" in v. 2. He came into the world not merely as a dwelling place, but into the conditions of the world - which are material. He embodied Himself in that which belongs to the world. The purpose of this is clearly exposed in the passage, "in order that we should live through Him". Note that it is not "that we should escape the punishment of our sins". Neither does

it say "that God sent Him into the world to die". But He came to impart life to us. He says. "I am come that they might have life and that they might have it more abundantly" Jns. 10:10. "And ye will not come unto me, that ye might have life". Jns. 5:40. "Through Him". He is the only way through which we can get this life. "I am the life", and "no man cometh to the Father, but through me" Jns. 14:6.

Ver. 10. "In this is (the) love, not that we loved God, but that He loved us". 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 (ae) that which is making reparation concerning our sins." For this see under Cap. 2:2. #1

Grammatical and Lexical.

Ver. 11. οὐτως. refers back to vs 9, 10.

- καὶ - "also" or "includ.":

- οὕτως — τοιαύτως. the form of the sentence is emphatic. cf. ὁμοίως in Jns. 1:18 with τοιαύτως here. These words are evidently used in the same sense. viz. that of literal seeing as distinguished from spiritual vision. See also v. 14. τοιαύτως and v. 20. ὁμοίως. cf. Ex. 33:20. οὐ δύνησθαι ἰδεῖν τὸ πρόσωπόν μου, καὶ ἕσθαι; And Gen. 12:7. καὶ ὡσθι κύριος (πατήρ) τῷ Ἀβραμ; also 18:1 ὡσθι δὲ αὐτῷ θεοῖς πρὸς τῇ ἐργῇ τῇ Μακκρήνῃ. See under Exegetical. #

Ver. 12. εἰς αὐτὸν. with the Subj. the conclusion has μέν, pres. Ind. and τετελειωμένον perf. pass. part. and ἐστίν.

- τετελειωμένον — ἐστίν. "is perfected"; literally. "is having been made perfect."

Ver. 13. ἐν τούτῳ refers to what follows. ὅτι ἐκ τοῦ κ.τ.λ.

- ὅτι = "that" cf. Cap. 3:24 where the introductory ὅτι, as we have seen is omitted and a relative clause is added.

- ἐκ τοῦ πνεύματος has partitive force. It is equivalent to ἀπὸ τοῦ πνεύματος in Acts 2:17.

Ver. 14. καὶ ἡ κτίς. Is an antithesis to v. 12. οὕτως οὕτως κτίς τοιαύτως.

- ὅτι. "that" introduces the object of τοιαύτως καὶ ἀπορροῦσιν.

- σωτῆρα τοῦ κόσμου "(as) saviour of the world".

Ver. 15. ὅς αὖν. H. has ὅς ἐστίν. In this we have αὖν αὖν with the adv. subj. with the condition, and with the conclusion the pres. Indic. μέν. In this a condition is implied

- and the conclusion states what happens (or happens) if the condition is (or was) fulfilled.
- ὅτι - "that" introduces the object of ἐκλογὴς.
 - Ἰν οὖν H. adds Χριστός.

Ver. 16. καὶ ἡμεῖς. Same as in v. 14.

- ἐγνώκαμεν and ἠμαρτέκαμεν. The perfects indicate that we have been brought into a state by this action of love which will continue.
- ἐν τῇ ἀγάπῃ. denotes love in the absolute, and is equivalent to ἐν τῷ θεῷ ἡμεῖς. —

* Exegetical. *

Ver. 11. "Beloved, if God so loved us". He had just given in verses 9 and 10 a description of God's love to us - viz. that God loved us even though we did not love Him. And now he concludes that if God can make such a condescension as that, and show His love for us by sending His Son to save us from our sins, - "we also ought to love one another". If God can do this we ought to. God not only loved us, but also those whom we are to love. If God can love a man and try to save him, I ought to. God loved us when we were not lovable because of our foolishness, and so ought we to love others.

Ver. 12. "As we have seen God at any time." He has been talking about the manifestations of God's love which we have seen and experienced. But here he speaks in the full sense of seeing God. As we have seen God in the light in which He dwells. He has revealed Himself to men in many ways, and we can and do see Him in these revelations. This is only a condescension on God's part toward man. David says, "I foresaw the Lord always before my face". God said to Moses

Ex. 33:20, "Thou canst not see my face and live." Thus we have many cases mentioned in which God appeared to certain individuals. See Gen. 12:7; 17:1; 18:1 &c. These are not contradictorial, 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 are the pure in heart for they shall see God." Not at some future time only, but here and now. The seeing is in proportion to the extent of the purity. Even in this sense these words are true - that no one has yet reached that condition that he sees 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" It is not to be discouraged even though we cannot see Him as He is. He can have Him take up His dwelling place within us, on condition that we love one another, and we will be able to see Him to this extent. This ought to be encouraging to us in the struggles of life.

— "And his love is perfected in us". i.e. the same love that God has for us is developed in us and brought to perfection. Not all at once, but gradually as we develop in love. Then it will be true that we love as God loves.

Ver. 13. "In this we know that we remain in him and he in us, that he hath given to us of his spirit." Here as in cap. 3:24, he makes the spirit to be the real source of knowledge. We can know of this interpersonal union if we desire it. We cannot have it to any great degree and not know it. This is another case of the spirit's teaching. See cap. 2:27.

Ver. 14. "And we". This is the apostle's form of contrast. The contrast here is with v. 12. "No man hath seen God at any time."

— "Have seen and we testify that the Father hath sent his Son (as) Saviour of the world." They had to see before they could testify, so we have the perfect "have seen" joined to the present "we are testifying", and yet both have the same object - "that the Father hath sent his Son". The thought here is the same as he expressed in cap. 1:1, 2. Not that they had seen Him as He is, but as He had been revealed to them in their own lives; and as

they had experienced His Power as Saviors, 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." - Geo. MacDonald. "That the Father hath sent his Son (as) Savior of the world" is the same as he has said in verse 10, "He sent his Son (as) that which is making reparations (within us) concerning our sins," and also in Cap. 2:2.

This speaks of the universality of the salvation - "of the world," and not "part of it." Ver. 13: Who-so-ever confesses that Jesus is the Son of God, God remains in him and he in God. The Confession mentioned here means more than a formal verbal confession. See Cap. 1:9; 4:2. To speak in harmony with the fact that Jesus is the Son of God, not only by words but especially by our lives. As we can do this this unless God remains in him and he in God. No man speaking by the spirit of God called Jesus accursed, and no man can say that Jesus is the Lord, but by the Holy Spirit." I Cor. 12:3. The same idea is in this that is in John's

words when he says, "we have seen and we are testifying." God must be in us and remain in order that we may have this knowledge, and God remains in us through His Spirit. All of this is so intimately connected that we cannot separate it.

Ver. 16. "And we have known and have believed the love which God has in us". The perfects here indicate 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. True knowledge and faith according to John is experience. "The only part of the Divine nature that we can understand is that part which corresponds to ourselves". - H. H. Buckner. - "In us", the same as in verse 9, "in respect to" or "toward us". i.e. love has reached its abiding place - in us.

— "God is love". cf. Cap. 1:8. "God is light". There 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 as we are able to comprehend God as He is thus revealed to us. If God is

love why have we so much of severity? We put into this our own ideas of love - a sort of "grand-motherly treatment". 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". We are only "learners". We know what severity is in man but not what it is in God. God is severe not because He is angry and hates, but because He loves. We cannot understand all the Bible. We are finite. An "expert" knows more about his line of work than we do. We only "know in part".

- "And the one remaining in love remains in God, and God remains in him". If God is love to remain in love is to remain in God. There are degrees in love. We do not remain in it absolutely. Not that we cannot but that we do not. We ought to be making progress in this line, so that we may be approaching the absolute. —

+ General Discussion. +

— σωτήρ — σωΐειν. —

"And we have seen and we are testifying that the Father has sent His Son (as) Saviour of the world" I Jns. 4:14. "Saviour" - Greek - σωτήρ. —

"Thou shalt call his name Jesus; for he shall save his people from their sins". Matt. 1:21. "save" - Greek σωΐειν. —

What does the English word "save" mean? In the Greek words σωΐειν - σωτήρ &c the radical is σα. This is the radical from which our words - safe - same - sound - save - &c come. The word as we use it has two meanings:-

1. To rescue from danger. 2. To heal.

The Germans retain the second idea in their word "Heil and". They also have the first idea. When we apply the words σωΐειν - "to save" & σωτήρ "Saviour" to Jesus what do they mean?

The idea that Jesus simply "snatched us from danger" does not convey the same idea of Him and His work as if we say, "heal". When we say "heal" then we give the idea of "disease" - that we are diseased.

σωΐειν is used in reference to healing the body. See Luke. 7:50; 8:48; 17:19; 18:42 &c. &c. In these cases there is no reference to eternal

Salvation, but simply to the healing of the body-making it sound-safe &c - removing the disease by curing it.

When we apply this to the souls of men and keep in mind that "sin is a disease of the soul"-See under "Sin and Its Forgiveness". - it means, to bring the soul into a sound condition, and that can only be done by curing the disease. This takes place in the soul and not "in the mind of God". We speak 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 Saviour of the world."

ΣΩΣΕΙΣ is used in the sense of "rescue from danger" in such passages as these. See Mark, 13: 30, 31; Luke 23: 35, 39. But one can 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 - i.e. when the disease is healed the man is rescued from the danger to which sin was bringing him - i.e. from death. —

- Cap. 4: 17-21. -

17. Ἐν τούτῳ τετελείωται ἡ ἀγάπη μὴ θ' ἡμῶν, ἵνα παρηγοίαν ἔχωμεν ἐν τῇ
ἡμετέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκινῶνός ἐστιν καὶ ὑμεῖς ἐσμέν ἐν τῷ κόσμῳ
τούτῳ. 18. φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν
φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.
19. ἡμεῖς ἀγαπήμεν, ὅτι αὐτοὶ πρῶτος ἠγάπησεν ἡμᾶς. 20. πάντες εἴπη
ὅτι ἀγαπῶ τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶ, ψεύστης ἐστίν· ὁ γὰρ
μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν, τὸν θεὸν ὃν οὐκ ἑώρακεν
οὐ δύναται ἀγαπᾶν. 21. καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ,
ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

+ Parallel Passages. +

1st Epistle.

Corinth.

21. καὶ ταύτην τὴν ἐντολὴν
ἔχομεν ἀπ' αὐτοῦ.

13: 34. ἐντολὴν καινὴν δίδωμι
ὑμῖν.

15: 12. αὕτη ἐστὶν ἡ ἐντολὴ ἥ ἐμὴ.

21. ἵνα ὁ ἀγαπῶν τὸν θεὸν
ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

13: 34. ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς
ἠγάπησα ὑμᾶς ἵνα καὶ ὑμεῖς
ἀγαπᾶτε ἀλλήλους.

15: 12. ἵνα ἀγαπᾶτε ἀλλήλους
καθὼς ἠγάπησα ὑμᾶς.

+ Grammatical and Lexical: +

- Ver. 17. ἐν τοῖς τοῖς. Can refer both ways: is either to v. 16 or to what follows - ὅτι καὶ οὕτως κ.τ.λ. See Exegetical.
- τετελειωται. "has been perfected". Here we have the 3rd per. sing. perf. indic. instead of the perf. part. with ἐὼν as in v. 12.
- καὶ ἡμεῖς. "with us". It refers to τετελειωται and not "love with us" or "our love" as in K. J. It denotes participation with.
- ἵνα - "so that" as result. equiv. to ὥστε See Thayer under ἵνα.
- ὅτι - "that" - ἐν τοῖς τοῖς - ὅτι καὶ οὕτως.
- ἐκείνος refers to Christ. ἐὼν not ἦν.
- καὶ - "also".

Ver. 18. πόρος is the opposite of μαρτυρία.

- κόλασις. This word is interesting. cf. τιμωρία. Aristotle in his *Aethica* shows the difference in these two words to be this. τιμωρία is penal, and has reference to the satisfaction of him who inflicts. κόλασις is disciplinary, and has reference to him who suffers. The verb κολάω means 1. to punish, to log. 2. to check, to curb, to restrain, 3. to chastise, to correct, to punish. So that the fundamental idea in the word is punishment or suffering for the sake of correction. See LXX mss. Ezekiel. 14:3. καὶ τὴν κόλασιν τῶν ἀδικιῶν αὐτῶν ἐθακάν πρὸ προσώπου αὐτῶν. 4. καὶ τὴν κόλασιν τῆς ἀδικίας αὐτοῦ τάξῃ πρὸ προσώπου αὐτοῦ. 18:30 καὶ οὐκ ἔσονται οὐκ εἰς κόλασιν ἀδικίας.

24:12. καὶ ἐγένετο τῷ οἴκῳ Ἰωάνη εἰς κόλασιν ἀδικίας. See also
 25:46. καὶ ἀπελθούσονται οὗτοι εἰς κόλασιν αἰώνιον. This + in
 I. Jn. 4:18 and the only places where κόλασις is used in the N. T.
 The verb κολάσσει is used twice: - Acts 4:21 ἡμεῖς ἐπιόντες
 τὸν κύριον κολάσμεν αὐτοῦς. Here the idea was not so much
 the desire on the part of the Sanhedrin to inflict punishment on
 Peter & John for the sake of the suffering, but that it might lead
 them to quit teaching in the name of Jesus. Also II. Peter 2:
 9. οἵτις κύριος — ἀδικούντες δεῖ εἰς ἡμέραν κύριος κολᾶσαι
 αὐτοὺς + κρῖναι. This interpreted in harmony with God's character
 has in it the idea of correction.

Ver. 19. ἡμεῖς ἀγαπήμεν. Cod. Beza has added τὸν θεόν. See
 also the Vulgate - others have αὐτὸν. Luther translates it
 hortatory. "Let us love him because he first loved us". The
 form may be either Indic. or Subj.

- οἷ - "because".

Ver. 20. οἷ - introductory particle. "that"
 οὐ δύναται. Some add. τίς making it interrogative after
 the analogy of Cap. 3:17. The declarative is the stronger
 expression. Both the Vulgate and Luther have the
 interrogative.

Ver. 21. καὶ τὸν ἀδελφόν αὐτοῦ. his brother also. +

* Exegetical. *

Ver. 17. "In this love has been perfected with us".

This may refer back to what is said in v. 16. 1-4 by the fact that we remain in God and God remains in us, love has been perfected with us. But he had already said that in v. 12 and there is no need to repeat it. It may also - and I prefer this - refer to what follows - v. 2. "that as that one is we also are in this world". Love has been completed with us as regards Jesus. He lived with us and worked out a perfect example. Jesus was - and is - in this world and love was completed as regards Him. He "became perfect".

- "So that we have confidence in the day of judgment". This is the result of perfected love. All fear has been cast out. We can stand securely, trusting in Him. We have full confidence in Him, because we are the objects of His love.

- "that as that one is we also are in this world." This is the conclusion to "In this". This similarity is not so much in the place as in the relation. As He was in this world and was the object of God's love, and in Him was love completed, so we also are in this world, and we too are the objects of God's

love, and love will be perfected in each of us, but not without His participation, as His was not without our participation. He "became flesh," i.e. He took on himself common humanity and lived in its environment. As it was "with us". He are not as Jesus yet in purity. He hope to be some time. 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 sense than He was before. His body - the Church is still being made perfect in love, and He is in this in an active sense. His sufferings are not yet ended, and will not be until He can present the Church to the Father "without spot or wrinkle". See Col. 1:24; Eph. 5:22-32.

Ver. 18. "Fear is not in love". This is the antithesis of "Confidence in the day of judgment".

Fear is no part of love. They are opposites. Hatred and fear are congruous, but love and fear are wholly incongruous.

— "But perfect love casts out fear". Not only is there no fear in love but love does not permit fear to remain with it in the heart. It casts it out. When love is in its beginning there may be fear in the heart. It will lack confidence. But as the love increases fear departs,

And when love has been completed, fear disappears. God has to use 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. - a 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. Nevertheless it must be used to awaken some individuals. Rewards may be and are used in the same sense. The idea is a spur to lead on to something higher. As long as one is in this relation he does not and cannot have that "Confidence in the day of judgment" spoken of in V. 17. In the relation of love - when one does right because he loves the right for its own sake - all thoughts of punishment are absent. They never enter the mind. This is the goal toward which we must strive.

~ "And the one fearing has not been made perfect in love". As long as fear exists love is not complete. Here is a test by which we can try our own hearts.

Ver. 19. "He loved, because he first loved us". It is not necessary to add "God" or "him" as some have. God is the source of love. If He had not loved we could not. As all that came primarily from the sun, so all love comes primarily from God. All love is of God, for "God is love", and "the one loving has been born of God". This counsel 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 timely warning. He has just been telling us 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 of all to be in the relation of love. But this love must be genuine. It will not do for a man to say that he loves whom he does not, or to say that he loves God while he yet

hates his brother. In that case he is a hypocrite - pretending to be what he is not. If he hates his brother he had better say, "I am in the relation of fear" - "I am trying to do right because I am afraid of the punishment if I do wrong. In that case so much will not be expected of him, and then there is some hope that he will be led out of the "hate" and the "fear" into "love". He would have a better world today if this course were followed. Many are saying "I love God" who do not in any true sense. They force themselves to say it and do not allow it to grow in God's own way. The one great quality of honesty would thus be added to many lives in which it is wanting today.

~ "For the one 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 one cannot love his brother who is before him, it is not possible for him to perform the greater task of loving a being whom he has never seen. Our love must

begin with man and lead up to God. God is
unable to act in man. If one hates his
fellow man he then has no basis on which
to love God, for he cannot reach Him any
other way.

ver. 21. "And this instruction we have from him,
that the one loving God love his brother also."
This is not commandment. God cannot be
commanded. It is instruction. He gave 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 loved
Him, but He loved us when we were not
lovable. There can be no separation between
love to God and love to man in the highest
sense. —

Cap. 5: 1-5.

1. Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστός, ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννῆσαντα ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. 2. Ἐν τούτῳ γινώσκουμεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν. 3. αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν. καὶ αἱ ἐντολὰὶ αὐτοῦ βαρύναι οὐκ ἔσονται. 4. ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον, καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικῆσασα τὸν κόσμον, ἡ πίστις ἡμῶν. 5. τίς ἐστιν ὁ νικῶν τὸν κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ;

— Parallel passages. —

1st Epistle

Gospel.

- | | |
|---|--|
| 1. πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν | 1:12. Ἰδούκεν αὐτοῖς ἐξουσίαν τέκνα |
| ὁ Χριστός, ἐκ τοῦ θεοῦ γεγέννηται. | γένεσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. — |
| | 13. ἐκ τοῦ θεοῦ ἐγεννήθησαν. |
| 3. αὕτη γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ | 14:15. Ἐὰν ἀγαπήτε με, τὰς ἐντολὰς τὰς ἐμοὶ τηρήσετε. |
| ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν. | 21. ὁ ἔχων τὰς ἐντολὰς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με. |
| | 23. Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει. |
| | 15:10. Ἐὰν τὰς ἐντολὰς μου τηρήσῃτε, μὴ ἐσθῆτε ἐν τῇ ἀγάπῃ μου. |
| 4. πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον. | 3:6. τὸ γεγεννημένον ἐκ τοῦ πνεύματος. |
| | 16:33. ἐγὼ νενίκηκα τὸν κόσμον. |

Grammatical and Lexical.

Ver. 1. ὅτι - "that." Introduces the object of πιστεύων.

- γεγέννηται - "has been born" - rather than "is born" as in K. J.
- ἡς ὁ ἀγαπᾷ is parallel to ἡς ὁ πιστεύων.
- τὸν γεννῶντα refers to God - as above ἐκ τοῦ θεοῦ γεγέννηται.
- καὶ = "also". Some omit it.
- τὸν γεγεννημένον ἐξ αὐτοῦ. "the one having been born out of him" i.e. the believer - as above πιστεύων ὅτι κ.τ.λ.
- ἐξ αὐτοῦ = God.

Ver. 2. ἐν τούτῳ refers to what follows. ὅταν κ.τ.λ.

- ὅτι = "that".
- τὰ τέκνα θεοῦ = τοὺς γεγεννημένους ἐξ αὐτοῦ of v. 1.
- ὅταν followed by the indicative ἀγαπῶμεν. It is conditional, and is qualified by the idea of time "whensoever".
- ἡσῶμεν and not τηρῶμεν as elsewhere in this Epistle, and with ἐντολή in general. See under Cap. 2:3. Some texts however have τηρῶμεν here.

Ver. 3. αὐτῇ is completed in ἴσα κ.τ.λ.

- τηρῶμεν as usual. cf. ἡσῶμεν in v. 2.
 - βαρῆ from βαρύν "to weigh down", "to burden" "to depress". Try this with "Commandments" and with "Instruction".
- Ver. 4. ὅτι = "because" - the reason for the preceding statement. αἱ ἐντολαί αὐτοῦ κ.τ.λ.
- ἡνὰ τὸν γεγεννημένον = Father.
 - νικᾷ = pres. tense. "overcomes". It is not a single act.

- αὐτὴ refers to ἡ πίστις ἡμῶν.
- ἡ νίκη ἡ νικησασα τὸν κόσμον. "the having overcome the world victory". νικησασα = 1st aor. participle and limits νίκη.
- τὸν κόσμον - here as elsewhere in this Epistle refers to that which is opposed to God.
- πίστις. Aristotle in his Psychology used πίστις to mean "certain knowledge". He says, "We cannot have (πίστιν) certain knowledge concerning the soul". We can have "belief". This is very near the definition given in Heb. 11:1. Ver. 3: τίς - εἰμή. "who is the one conquering the world if not the one believing" or
 - ὅτι = "that".
- Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ. of ἡ Ἰησοῦς ἐστὶν ὁ Χριστός. —

+ Exegetical. +

Ver. 1. "Every one believing that Jesus is the Christ, has been born of God." This section vs. 1-5 - ought to settle the question of what "faith" is. It is more than "mental assent." The use of tenses here 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" Jno. 3:3., And, "no man can come to me except the Father which hath sent me draw him" Jno. 6:44. "Believing" is the present present participle and represents not a single act, but a continuous process. It involves personal knowledge and trust in Jesus as the Anointed of God. What 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 God's Anointed? Yes, then "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 that begot loves also the one having been born of him." While the first clause represents one's relation to God - faith - this one represents that faith in action - in life -

and John calls this 'love'. Here, as he has throughout, he shows the impossibility of separating this love - i.e. a man cannot love God and not at the same time love the "children of God". To hate the child is evidence that he hates the Father.

Ver. 2. "In this we know that we love the children of God, when we love God and do His instructions". Elsewhere - Cap. 2: 3; 4: 20, 21, John makes the test of our love to God in the fact that we love the brethren. Here 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 commands. 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 sometimes on the other, and by giving an invertible rule he has established as certain our relations under all conditions. Notice that he does not make this apply to the one saying, "I love God." The man must really love God, and then this love will demonstrate itself

in doing that which God teaches him. John could no more separate - "doing his instructions" from "loving God" than he could separate love to God from love to man.

There will be fluctuations in our love to God on account of our weakness and susceptibility to evil, but when it is in us, brotherly love is also in us. The goal to be aimed at is that condition of continuous dwelling in Him and He in us in which there will be no fluctuations.

Ver. 3. "This is the love to God, that we keep his instructions." This is but a repetition of the thought of the preceding verse - making it emphatic. We cannot imagine one person loving another without at the same time imitating him. We are imitating God in our own life when we keep His instructions. His instruction is that we conform to the image of His Son.

- "And his instructions are not grievous". i.e. this is true from the standpoint of "the one having been born of God". From the standpoint of the flesh it is not true. If we take "commandments" love as law, what John says is not true. It can only be true

when it flows from love, and this is not subject to commands, but is very susceptible to teaching. It is the spirit of learning. He only learn easily that which we love. So 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 been born of God conquers the world." This is the reason John assigns for saying that "His instructions are not grievous". By the term world here, as elsewhere, John means all that opposes God. The one who "has been born of God" has in him that power which enabled him to overcome all the difficulties in the way. Without this it would not be possible and so the instruction would be burdensome. It does not mean that the victory has been won, and that therefore there 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 ~~and~~ in the midst of the conflict. To gain the victory we must not grow weary, nor contemplate failure. If God be with us we can conquer.

- "And this is the having overcome the world victory: our faith. The Aorist participle here is difficult to translate into English. It qualifies 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 - v. 3. 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. 3: "Who 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 has been victory now by any one it has

been by one who believes 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 been born of God", "overcoming the
 world", "believing that Jesus is the
 Son of God", and "faith" are synonymous
 terms in this passage. This ought to
 help us to understand it. It begins
 with "being born of God" - not a single
 event, but a continuous process of God
 forming Himself in us - and that is all
 done through Jesus. —

— Cap. 5: 6-12 —

6. Οὗτός ἐστιν ὁ ἔχων δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ πνεῦμά ἐστιν τὸ μαρτυρῶν, ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. 7. ὅτι τρεῖς εἰσιν οἱ μαρτυρῶντες, ὁ πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἶμα, καὶ οἱ τρεῖς εἰς ἓν εἰσιν. 8. ἡ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ὅτι μιμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. 10. ὁ πιστῶν ἐν τῷ υἱῷ τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὐτῷ· ὁ μὴ πιστῶν τῷ θεῷ πῶς οὖν πιστεύκει αὐτόν, ὅτι οὐ πιστεύκειν εἰς τὴν μαρτυρίαν ἣν μιμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. 11. καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔσται ἡμῶν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. 12. ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.

— Parallel passages. —

1st Epistle

Gospel.

6. τὸ πνεῦμά ἐστιν ἡ ἀλήθεια.

14:17. τὸ πνεῦμα τῆς ἀληθείας. 15:26; 16:13.

9. ἡ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν

8:12. ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθὴς ἐστίν.

ἡ μαρτυρία τοῦ θεοῦ μείζων.

5:36. ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου.

10. ὁ μὴ πιστῶν τῷ θεῷ πῶς οὖν πιστεύκει αὐτόν.

3:18. ὁ μὴ πιστῶν ἥδη κρίνεται, ὅτι ἡ

αὐτόν. ὅτι οὐ πιστεύκειν κ.τ.λ.

πιστεύκει κ.τ.λ.

11. καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.

1:4. ἐν αὐτῷ ζωὴ ἐστίν. cf. 14:6.

12. ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν.

3:36. ὁ πιστῶν εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον.

3:24. ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστῶν

τῷ μέσῳ πάντες αὐτοῦ ἔχει ζωὴν αἰώνιον.

+ Grammatical and Lexical +

- Ver. 6. *ἔσται* is explained by the addition of *Ἰησοῦς Χριστός*.
- *Χριστός* - Some add -ὁ- "the Christ." -
 - *ὁ ἔστιν* - the article with the aorist participle of Cap. 4: 2; II. Jns. 7. Cap. 4: 2 has the perfect participle *ἐλθὺς ὄντα*, while II Jns. 7 has the present participle *ἐρχόμενον*. Both of these have reference to the time, while the aorist refers simply to the fact without reference to time.
 - *διὰ* denotes the medium - *ἵστας καὶ αἰστας*. It refers to the historic coming - the bare fact.
 - *οὐκ ἐν τῷ ἵσται μόνον*. The article is used here with *ἵσται* as also with the following *ἐν τῷ ἵσται* & *ἐν τῷ αἰσται*. This refers to the aforementioned *ἵσας καὶ αἰσας*. *ἐν* refers more directly to his real coming in the spirit to us.
 - *μόνον* Some have *μόνον*. Contrasted with *ἀλλά*.
 - *καὶ τὸ πνεῦμα* - "the spirit also" is the witness. cf v. 8. all are used in connection.
 - *ὅτι* - "because"
 - *ἡ ἀλήθεια* - "the truth". The Vulgate has "Christus" before *ἡ ἀλήθεια*. *τὸ πνεῦμα* has more authority.
 - Ver. 7. *ὅτι* - "for" v. 7 explains more distinctly than did v. 6.
 - *οἱ μαρτυροῦντες* - is masculine. Thus the words following: Ver 8. *τὸ πνεῦμα* - *τὸ ἵσας* - *τὸ αἰσας* are Neuter gender.
- This gave rise to the interpolation [*ἐν τῷ ἵσται ὁ, ὁ πατήρ, ὁ λόγος, καὶ τὸ ἅγιον πνεῦμα, καὶ οὕτως οἱ τρεῖς εἰσὶν καὶ τρεῖς εἰσὶν οἱ μαρτυροῦντες ἐν τῇ γῇ*] as we

have on some texts. See under Exegetical.

- καὶ οἱ τρεῖς εἰς τὸ εἶναι ἐν αὐτῷ. "And the three are into me".

Ver. 9. εἶ with pres. Indic. λαμβάνουεν here, denoting an undoubted fact.

- ὅτι-*pr.* "for".

- αὐτῶν ἐστὶν ἡ μαρτυρία τοῦ θεοῦ. viz. τὸ πνεῦμα - τὸ ὁσπ-
τὸ αἶμα in v. 8.

ὅτι-*sc.* "that". Some texts have ἥ here as in v. 10.

Ver. 10. ὁμοιούμεν - cf. ὁ μὴ ὁμοιούμεν.

- εἰς τὸν υἱόν. "into the Son". cf. ὁ μὴ ὁμοιούμεν τῷ θεῷ below. We could not have εἰς τὸν θεόν in this case, because by "not believing" we could not come "into" him. It is simply divine object and hence dative after ὁμοιούμεν, while the former ὁμοιούμεν εἰς τὸν υἱόν αὐτῶν refers to the relation into which we come with reference to Jesus.
- ἐν αὐτῷ. Some have ἐν αὐτῷ or ἐαυτῷ the reflexive, and it really seems the latter the change could easily have been made from a rough to a smooth breathing.
- αὐτῶν refers to τῷ θεῷ.
- ὅτι "because" - reason for the former statement.
- οὐ νομινοῦμεν εἰς τὸν μαρτυρίαν cf. Joh. 3:18 where we have μὴ in a similar sentence. We have εἰς here after a negative. See under εἰς τὸν υἱόν in v. 10.

We have in mind here the relation into which the person has not come, and hence εἰς is

proper here instead of τῇ μαρτυρίᾳ.

Ver. 11. αὐτὴ refers to what follows - ὅτι κ.τ.λ.
 - αὐτὴ ἡ ζωὴ refers back to ζωὴν αἰώνιον.

Ver. 12. This is the conclusion.

- οἱ ἔχοντες and οἱ μὴ ἔχοντες.

- τὴν ζωὴν - "the life".

+ Exegetical. +

Ver. 6. "This is the one that came by water and blood, Jesus Christ." This has been a difficult passage. There is however an almost universal agreement that "water and blood" here refer to the baptism and the death of Jesus. These two points in Jesus' Messianic career answer to the "water" and the "blood". 1. Jesus was baptized and He was put to death.

— "Not in the water only". This would imply that there were some on that day who were saying that He came only in the water - i.e. He was baptized. No one has 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 apparition that was put to death on the cross, - the real Jesus did not die. We know that this false doctrine that attempted to remove Jesus from humanity was taught about John's time. Cf. The Gospel of Peter.

John is certainly refuting that idea here when he adds:-

— "but 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 else the mixed genders in what follows is very awkward, but if he used these terms to signify certain events in Jesus' life, then we have no trouble.

~ "Also 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 ones witnessing are three."

This gives the reason more specifically than it was stated in v. 6. and this is in reference to us.

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 would be uncertainty. In this list
 as in the former "water" is referred to "baptism",
 but since he has in mind now these witnesses
 as they are related to us, the "blood" is refer-
 red to the "Lord's Supper". This of course em-
 braces all that there is in the "death of Jesus".
 He comes to us, first "by the spirit" - either perse
 or through manifold mediums, but I prefer to
 take it the spirit perse since the others cover
 a part of the mediums through which He comes
 to us; second, "in the water" - i.e. in baptism be-
 cause it is a spiritual act; third, "in the blood"
 i.e. in the "Lord's Supper", because of 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
 to us the spirit. His spirit is embodied in
 these elements. What are the Supper and
 baptism without the spirit? In this the em-
 phasis should be put on the impact of the
 spirit upon the souls of men and His re-
 generating influence in their hearts rather
 than upon the medium or the form through
 which this comes. The "water" and the
 "blood" testify because the spirit is in
 them.

- "And the three are into one". That is there is a perfect agreement, because it is the same spirit that witnesses in the "baptism" and in the "supper" that witnesses in peace. We must not fall into the error of trying to limit the spirit in His work with men. Some have attempted 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 alone in self-examination. Then we 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. We do receive the testimony of men, and in many instances too, where the evidence is very meager. Now if we receive this we ought 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 His world of matter and in His 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 perverted by sin and will have to be regenerated before we can see Him. This is the Spirit's work, and where that takes place we ought to recognize Him.

— "For this is the witness of God, that He hath borne testimony concerning His Son". This testimony comes to us in the "water", in the "blood" and in the Spirit per se. These are the witnesses of what we are to know of the victories of the Church, and of our own victories in our struggles with sin. So we are admonished here to be ready to accept this testimony of God concerning His Son, even as we receive the testimony of man.

Ver. 10. "The one believing into the Son of God." Here the relation into which one comes by this act "believing" is emphasized, viz "into the Son of God". i.e. we come into Him - into "His body".

— "Has the witness in him (or in himself)". The use of the present tense here shows that this is not a single act with its result, but that it describes a character, the trend of whose

life is continually toward-into-Jesus. As long as he tends in that direction he has a present possession - and one that is constantly increasing as he advances - "the witness in himself". This witness is the spirit. See v. 6. and so he has the spirit in himself.

- "the one not believing God" - This is descriptive of an opposite character from the one described as "believing into the Son of 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.

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

God has 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 had this experience with Jesus knows that this is true. He experiences it in manifold ways in this conflict with sin that is constantly going on within us. This eternal life is in His Son. "In him is life". And "I am come that ye might have life, and that ye might have it more abundantly". God gave us this life when He gave His Son to us. So John draws the logical conclusion to this whole matter thus:-

Ver. 12. "The one having the Son has the life". If we have Jesus as our present possession, we have this ageless life. This will give us some idea of the content of "having the Son". It signifies infinitely more than having an historical account of Him, even though that account be true in its minutest detail. The possession of this knowledge is of no avail, if we do not have that interpersonal relationship that John emphasizes throughout this epistle. Is He mine? Is He saving me from the power of sin in my own heart and life? If not I

do not have Him, though I may know every historical fact about His life. If He is, then I have this ageless 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 sinning" and "the one not sinning", "the one loving" and "the one not loving", "the one having" and "the one not having". etc.

- Cap. 5: 13-17 -

13. Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι σωὴν ἔχετε αἰώνιον, τῆς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ. 14. καὶ αὕτη ἐστὶν ἡ παραποσίᾳ ἣν ἔχομεν πρὸς αὐτόν, ὅτι ἴαντι αἰτῶμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν. 15. καὶ ἴαν οἶδμεν ὅτι ἀκούει ἡμῶν ὁ ἴαν αἰτῶμεθα, οἶδμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν ἀπ' αὐτοῦ. 16. ἴαν τις ἴδῃ τὴν ἀσελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτῆσαι, καὶ δώσει αὐτῷ σωήν, τῆς ἁμαρτάνουσιν μὴ πρὸς θάνατον. ἐστὶν ἁμαρτία πρὸς θάνατον· αὐτὴν μὴ ἐκίνους λέγω ἵνα ἰρωτήσῃ. 17. πάντα ἀδικία ἁμαρτία ἐστίν, καὶ ἐστὶν ἁμαρτία ὅτι πρὸς θάνατον.

+ Parallel Passages. +
1st Epistle. Gospel.

13. ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε ὅτι σωὴν ἔχετε αἰώνιον, τῆς πιστεύουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ Θεοῦ.	13:31. ταῦτα δι' ἔγραψα ἵνα πιστεύετε ὅτι ἔχετε αἰώνιον ζωὴν ἐν τῷ ὀνόματι τοῦ υἱοῦ τοῦ Θεοῦ.
14. ὅτι ἴαν τι αἰτῶμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν.	14:13. καὶ ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
15. καὶ ἴαν οἶδμεν ὅτι ἀκούει ἡμῶν ὁ ἴαν αἰτῶμεθα, οἶδμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ἠτήκαμεν ἀπ' αὐτοῦ.	14:14. ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
16. αἰτῆσαι, καὶ δώσει αὐτῷ σωήν.	16:23. ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
	16:24. ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
	16:25. ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
	16:26. ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
	16:27. ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
	16:28. ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
	16:29. ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
	16:30. ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
	16:31. ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
	16:32. ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
	16:33. ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
	16:34. ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
	16:35. ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
	16:36. ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
	16:37. ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
	16:38. ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
	16:39. ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.
	16:40. ἴαντι αἰτῶμεθα ἐν τῷ ὀνόματί μου, ἐγὼ ἀκούω.

+ Grammatical and Lexical. +

Ver. 13. ταῦτα ἔγραψα. This begins the conclusion of this Epistle. ταῦτα refers to the content of all that he has written. cf. Cap. 1:4 ταῦτα γράψομαι. "these things we are writing", or "write". Now it is completed and he says ταῦτα ἔγραψα - "these things I have written".

- ἵνα designates the purpose of the ἔγραψα.

- ὅτι - "that" Introduces the object of εἰδέναι viz. ἡμῖν ἔχετε αἰώνιον. cf. Cap. 1:4. ἵνα ἔχαρὰ ἡμῖν ἡ μετῃ παρουσία. Ἐπὶ is explained by ἡμῖν ἔχετε αἰώνιον.

- ἡμῖν ἔχετε αἰώνιον. ἔχετε is placed between the noun and the adjective. Some place it after αἰώνιον.

- τοῖς μοιούουσιν. The text from which the K. J. was translated inserts after ἡμῖν: τοῖς μοιούουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ and then continues after αἰώνιον: ἵνα μοιούουσιν εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. These insertions lack sufficient authority. The most probable reading is the one given in the text on the opposite page.

- τοῖς μοιούουσιν is connected back to ἡμῖν.

Ver. 14. καὶ. simple connective "and". Connects παρουσία with ἡμῖν ἔχετε αἰώνιον.

- πρὸς αὐτόν "towards him" cf. Cap. 3:21.

- ὅτι - "that". Introduces the contents of the παρουσία.

- εἰς τὸ αἰτεῖσθαι. "If we ask anything", but this is qualified by κατὰ τὸ δέχοντα αὐτοῦ.

Ver. 15: ὁ ἑαύτ. Some have ὁ αὐτ. It is undecided which is the right reading. "What if we ask" or "whatsoever we ask".

- αὐτὸ αὐτῷ - Some have καὶ αὐτῷ.

Ver. 16: ἴσῃ τις ἴσῃ. "If any one see" or "know". Denotes a possibility.

- ἀπαρτάρωντα ἀναπρίαν. ἀπαρτάρωντα is the accus. sing. of the pres. act. part. agreeing with τὸν ἀδικούντα.

- καὶ πρὸς θεόν. cf. οὐ πρὸς θεόν in v. 17. καὶ is used here because the reference is to the subject's judgment of the observer, and not to an objectively valid principle as in v. 17. —

- αἰτήσας. Its subject is τις. "he shall ask".

- δώσει. Its subject is God. cf. v. 11. above.

- αὐτῷ refers to "the one coming not to death".

- τοῖς ἀπαρτάρωνσι refers back to αὐτῷ.

- θεόν. must be taken here as the opposite of συν ἀδελφοῖς.

- ἵνα ἵπωται. "that he shall ask". cf. Jns. 17:9. ἐγὼ περὶ αὐτῶν ἵπωται. οὐ περὶ τοῦ κόσμου ἵπωται. ἵπωται instead of αἰτῶ.

See also Jns. 14:16; 16:23, 26; 17:13, 20. ἵπωται implies equality on the part of the asker with him of whom the favor is sought. αἰτῶ implies inferiority.

- ἐκείνους is fem. plur. and agrees with ἀναπρία.

Ver. 17. πάντα ἀδικία. cf. ἀνομία. cdp. 3:4. —

* Exegetical. *

Ver. 13. "These things I have written to you". These words begin the conclusion to this Epistle.

"These things" refer to all that he has said heretofore. In cap. 1:4. He says "these things we are writing to you". Now the task is completed and he says, "these things I have written to you". Here we have the first person singular while in cap. 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 "have written". In cap. 1:4 it was "that our joy may be completed". As 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 had it and he writes simply to give them assurance of this fact. He has given rules by which we may know it. — "to those believing into the name of the Son"

of God." This is explanatory of the "to you" - i.e. he is writing to Christians. If he had been writing "to the world", he would have said many things that he has 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 His "name" (being) and so 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. See under Cap. 3: 21.

The 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 more fully we come into this relation, the less denied we will have for all of those things which are not "according to his will." The nearer we approach Christ the fewer will be our needs. And now on this statement he bases another: - Ver. 15. "And if we know that he hears us, whatsoever we may ask." This promise 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 these statements as a foundation he makes a specific application of this principle: - Ver. 16. "If any one see his brother sinning a sin not unto death, he shall ask." Now 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)-where it is finished bringeth forth death." In reality there is no sin which will not ultimately lead to death. We must keep within its limits. John has in mind here the two characters described in v. 12. While a man may "have the son", and as "have the life", yet in his weakness he may do wrong; and while this wrong done will produce its effect upon his soul, there is not any danger-or scarcely any-that it will lead him "to death", - to spiritual

death, — as that must be taken here to keep up the harmony with "eternal life", — because he will repent of it and turn from it when he is led to see it. So the one seeing this will ask in the behalf of his brother. This does not mean that he shall only do so when he actually "sees" his brother committing the act or acts, but the word also means "to know". The information may come to him some other way than through the eye, so that if he does not see him committing the deed, he is still not relieved from his duty. — "And he shall give life to him." i.e. God shall, through His Son. No one else can give life. God may and does use us as means through which He imparts this life. Cf. 1.11. "God has given us eternal life, and this life is in His Son." "To him" refers to "the one sinning". He lacked life to the extent of the sin.

— "to those sinning not to death." This explains the "to him" of the former clause, i.e. He shall give life not only to this one, but to all who "sin not to death." All of this simply means that there are sins which can be, and must be, put away. "forgiven".

— "There is a sin unto death." i.e. sin may go on so far that it will end in complete spiritual death. Jesus — according to Matt. 12: 31, 32 and

the parallel passages in Mark and Luke speaks of a sin 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 renewing certain ones to repentance. This character described by Jesus and also in Hebrews is a possibility. This character is the opposite of the one having eternal life. There is a limit which if one passes there is nothing that can reach him. If he rejects God's means of salvation, what shall save him? This character is the one then who rejects the life that God has given in His Son. But what man can tell the last minute in which this man has 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," is concerning "the sin unto death." It does not forbid us from asking concerning our brother, because we cannot know that he has passed beyond the limits of salvation; but it does forbid that we should ask God to forgive "the sin unto death," because He 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 us, but let Him give us the things which He knows we need. In this way we can keep within the limits of all of this - according to his will.

Ver. 17. "All unrighteousness is sin". Here is a good definition for sin. cf. Cap. 3:4. "Sin is lawlessness". Also Rom. 14:23. "Everything which is not of faith (aus dem innern Glaubensleben) is sin". Everything which is not in harmony with God is sin, but all of this does not lead unto death, so he adds: -

- "And there is a sin not to death": i.e. it is possible for sin to be put away before it reaches its limit. —

- Cap. 5:18-21 -

18. Οἶδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ
οὐκ ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ θεοῦ τηρεῖ αὐτόν,
καὶ ὁ πονηρὸς οὐχ ἀήτταται αὐτοῦ. 19. Οἶδαμεν ὅτι ἐκ τοῦ
θεοῦ ἐσμὲν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.
20. Οἶδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει, καὶ δίδωκεν
ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν· καὶ
ἐσμὲν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ
Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ
αἰώνιος. 21. Τεκνία, φυλάξατε ἑαυτὰ ἀπὸ
τῶν εἰδωλῶν.

+ Parallel passages +
1st Epistle. Gospel.

20. καὶ ὁ πονηρὸς οὐχ ἀήτταται 17:15. ἵνα τηρήσῃς αὐτοὺς
αὐτῶν. ἐκ τοῦ πονηροῦ.

20. ἵνα γινώσκωμεν τὸν ἀληθινόν. 17:3. ἵνα γινώσκουσιν σὲ
θεόν. τὸν μόνον ἀληθινὸν θεόν.

καὶ ζωὴ αἰώνιος. αὕτη δὲ ἐστὶν ἡ αἰώνιος ζωή.

+ Grammatical and Lexical. +

Ver. 18. οἶσάμεν. "we know" present tense. See also vs 19, 20.

- ὅτι - "that". Introduces the object of οἶσάμεν.
 - ἀλλ' introduces the contrast, i.e. what this character does.
 - ὁ γινώσκεις = acc. part. refers to the historical fact.
 - αὐτόν. Some have αὐτόν or ἐαυτόν.
- Ver. 19. ἐν τῷ κακῷ - "in the evil one".
- Ver 20. οἶσάμεν - the third = the climax. ὅτι - "that".
- ἦκεν - refers to the fact that he has come and implies his presence.
 - διανοία, "mind" - "understanding". In διανοία the spiritual element in the sensible life comes out as a process of close and thorough scrutiny of outer objects, and as a special outward attitude of the soul. In other words, it is the inclinations that lead to thought²⁹ will bringing the soul into a moral and intellectual intercourse with the outer world." Beck's Biblical Psychology. —
 - ἵνα. "so that" result. See under Cap. 4:17.
 - γινώσκουσιν is Indic. Some have γινώσκουσιν. Subjunctive.
 - τὸν ἀληθινόν = "the true one"
 - οὗτος refers back to him as he has been revealed to us through this διανοία. i.e. τὸν ἀληθινόν + ἐν τῷ ἀληθινῷ.
 - καὶ ἐν αὐτῷ. is connected back in thought to ἐοικέν ἐν τῷ ἀληθινῷ &c.
- Ver. 21. τέκνία. His usual appellation.
- ἐαυτά. Some have ἐαυτοίς. —

#Exegetical.

Ver. 18. "He know". Each of the three concluding verses begins with "we know". John is here giving the sum of the knowledge of the Christian's heart. We have in these verses a rising gradation.

— "That every one having been born of God does not sin". This does not imply that there are some who have been born of God and do sin. Here as elsewhere in this Epistle he has in mind the end of the character, — i.e. when he has been completely born of God. See under Cap. 3:9. #

— "But the one that hath been born of God keepeth himself". i.e. he has a watchful care over himself so that he is not deceived and led into sin.

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

Ver. 19. "We know that we are of God" i.e. we

have been born out of Him, and in Him and belong to Him.

- "And the whole world lies in the evil one", i. e. world here means all that is out of 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 their opposites: death and darkness. Ver. 21. "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 Christ had come, because He had come to him. He was his personal Saviour. He not only knew that He had come, but that He was still present, and that He was "in Him".

- "And he has given to us an understanding": i. e. "an attitude and utterance of the spiritual sense that shows itself in secular dealings as an intelligence combining morality and faith". Beck - In other words It is that power of heart that enables us to discern truth in its relation to man. In Eph. 1:18, Paul calls it, "the

- eyes of your understanding being enlightened, ^{so} "so that we know the true one". This is the result of that which He has given to us. It is not only the purpose for which it was given which would require (i.e.) with the subjunction, but it is the fulfillment of that purpose, and therefore the result. "So that we (do) know the true one". And we not only know the true One, but he adds:-
- "And we are in the true One, in His Son Jesus Christ". This was a real relation with John, and so it must be to all who hope for salvation, for he adds:-
- "this is the true God", i.e. the one who has established this interpersonal relationship with man - who came down from above so that He might lift man up to Him. Such an one has John described, and "this" one, he says, is the "true God".
- "And eternal life". - "And this is eternal life, that they know thee, the only true God, and Jesus Christ whom thou hast sent". We only know them when we have this interpersonal relation - when we are in them and they in us - this is eternal life. We then partake of the life that

is in them. It becomes ours. There is no life outside of God, so we can get this in no other way.

Ver. 21. "Little children, keep yourselves from the idols." This is his final admonition. He had just set 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 far more detrimental - spiritual idolatry. ~~~~

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