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1 John, Part One

1:1 – 2:11

Exposition by A. W. Pink

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I John, Part One by A.W. Pink (1886-1952). Also available, *I John, Part Two*, containing chapters 21 through 39 (2:12-3:1). Each chapter was written as a serial article in Pink's *Studies in the Scriptures*, the journal which he published monthly without interruption from 1922 to 1953. These articles appeared in 1951-1953.

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INTRODUCTION

When we completed our 1,500-page exposition of John's Gospel more than twenty years ago, we were urged to take up the *First Epistle of John*, but felt quite incompetent to engage in it. The closing books of the New Testament, as their position indicates, require their expositor to possess a fuller knowledge of God's Word and a more mature spiritual experience than do the earlier ones. The style of John's Epistle is quite different from that of the other apostles, being more abstract, and for that reason more difficult of apprehension and elucidation. We still feel very unfit for the task upon which we are now entering, but if we wait until we deem ourselves spiritually qualified it will never be essayed. During the past quarter of a century we have given no little prayerful thought to its contents, and have studied carefully all the writings of others on it which the Divine providence has brought our way. The benefits of, and gleanings from this we shall now share with our Christian friends.

Not only is John's Epistle much more difficult than his Gospel (which is manifestly designed for babes in Christ, though even the 'fathers' never outgrow it) and the other apostolic writings, but it does not lend itself so readily to expositions of equal length. Some of its contents afford much more scope to a sermonizer than do others; and thus, while a whole article may be profitably devoted to certain single verses, others require to be grouped together, and because of this the reader is likely to be disappointed at the varying lengths of their treatment. It is perhaps for these reasons that comparatively little has been written upon this epistle—scarcely anything during the past fifty years. So far as we know, none of the Puritans attempted a systematic exposition of the same, for N. Hardy's (1665) scarcely comes under that category. Yet this portion of God's Word is equally necessary, important, and valuable for His children as are all the others, though what they are likely to get out of it will largely depend upon their acquaintance with all preceding books and with the constancy and intimacy of their communion with the Triune God.

A brief word concerning its writer. So far as we are aware, no evangelical of any weight has ever denied that this epistle was written by the same person of blessed memory as the one to whom the fourth Gospel is unanimously attributed. There is clear and conclusive evidence, both external and internal, of this. As Barnes stated of the epistle: "It is referred to by Polycarp at the beginning of the second century, it is quoted by Papias and also by Ireneus." It is found in the old Syriac version, which was probably made very early in the second century. Internally the evidence is strong that the same hand wrote this epistle as penned the fourth Gospel. The resemblances are many and striking, the modes of expression sufficient to identify the one employing them. The similarity of the opening verse of each is too close, yet the variations too marked, to have been made by an imposter. The reference to the "new commandment" (never mentioned by the other apostles) in 2:8 (and see 3:11) find its source in 13:34, of John's Gospel. The reader may also compare 3:1 with John 1:12; 3:2 with John 17:24; 3:8 with John 8:44; 3:13 with John 15:20; 4:9 with John 3:16, etc.

To whom it was written. It is correctly designated one of the "General Epistles," for it is not addressed to any particular individual or local assembly. Obviously it is designed for the whole family of God. Yet, as one reads it through, one gets a clear impression that John was intimately acquainted with those who first read his letter, that the majority of them were the seals of his own ministry, as his repeated "*my little children*" seems to indicate. As we shall yet have occasion to show it was Jewish Christians who were immediately concerned; 5:13 makes it evident that John wrote to believers, and by linking that verse with 2:3-5, we perceive that it was his design to aid them in the important task of self-examination, that they might be more fully assured of their interest in Christ. From 2:18-26, we learn that the original recipients of this epistle were being assailed by false teachers, and it was John's object to counteract (not refute seriatim!) their error, and confirm the same in their most holy faith.

Though there is nothing in the epistle to tell us the date when it was written, yet we may approximate it pretty closely. That it was penned much later than Paul's epistles appears from the fact that with John "*the world*" and "*the whole world*" (5:19) comprise all that is outside Christianity. Not so with Paul: in his time there were two distinct camps hostile to Christianity—Judaism and heathendom. But the ancient kingdom of God had now passed away. The temple of Jerusalem was destroyed. After A.D. 70 the Jews had no power to persecute Christians. It was manifestly written after his Gospel, for such statements as 2:17 and 5:6 are unintelligible unless the reader has a knowledge of his Gospel—not only in general, but in its detailed expressions. The entire absence of such terms as affliction, suffering, tribulation, intimates that this letter was composed when external opposition to Christianity had largely subsided, when outward hostility was giving place to the corruption of the Truth from within. Thus it must have first seen the light very near the close of the first century.

In this epistle the enemies of the saints are neither Jews nor Gentiles as such, but "*Antichrists,*" counterfeit Christians. Just as Satan himself is presented to us in the Scriptures under two outstanding characters—as the lion and as the serpent, as adversary and as seducer—so are his emissaries and his children. There are two distinct classes by which the Truth of God is dishonoured: by those who oppose and corrupt it in doctrine, and by those who misrepresent and malign it in practice—cf. the Sadducees (Act 23:8) and the Pharisees (Mat 23:3). Heretics, who pervert the Scriptures or openly contradict the fundamentals of the Faith, are the more easily recognized: against them the apostle warns in 2:18,26; 3:7; 4:1-3. But numerous formalists and hypocrites shelter behind an empty profession, and are not so readily identified, for they hold the letter of the Truth, acknowledging it with their lips, though they walk not in it nor are their lives transformed by it. Concerning these John has much to say. Right from the beginning he distinguishes sharply between the real Christian and the nominal one (1:6,7) and continues doing so (2:3-5, etc.).

The several aims of the apostle are easily perceived: in general it was to make a practical application of his Gospel, as appears from a comparison of 5:13, with John 20:31, and as 2:7, confirms. John sought that his beloved children should have just views of their Divine Saviour, an intelligent faith in Him, and that they might adorn their profession by a holy and consistent walk—2:1. It is evident from his "*I have not written unto you because you know not the Truth, but because you know it*" (2:21) that he was not addressing himself to those who were uninstructed, but rather to those who were well indoctrinated—compare also 2:20,27. Thus his purpose was not so much to inform as to edify, not to tell them something new, but to confirm them in what they had already heard. This was the more necessary because some of their original number had apostatized (2:19) and false teachers were seeking to corrupt them. Let not their faith be shaken by the former, and let them heed his warnings and then they would not be drawn away by the wiles of the latter.

A careful reading of the epistle makes it plain that another important end which the apostle had before him was to confute those who taught that because salvation is by grace God's people are not "*under the Law*" or required to keep the Divine commandments. Antinomianism had raised its hideous head even in his day, and it devolved upon John to counteract the same. This it is which explains his frequent reference to "*the commandments*" (2:4, etc.) which, in its singular or plural form, occurs no less than thirteen times in this epistle. As students of ecclesiastical history are aware, those known as "*The Libertines*" had attained unto considerable prominence by the end of the first century. Their very name is sufficient to indicate their character. Peter, in his second epistle, described their forerunners as "*false prophets*" who, "*while they promise them liberty, they themselves are the servants of corruption*" (2:1,19), and Jude had spoken of them as "*ungodly men turning the grace of our God into lasciviousness,*" in this way, "*denying the only Lord God and our Lord Jesus Christ*" (verse 4). John denounces them as "*Antichrists.*"

There is little indication that John wrote according to a preconceived and definite plan, yet his thoughts are orderly. While the epistle is far from being a systematic doctrinal treatise, nevertheless, for its understanding, a close acquaintance with the distinctively doctrinal epistles preceding it is requisite. One expositor thereon said, "I am deeply convinced, after years of thought about it, that it can be studied aright exegetically only when it is studied theologically... no one is competent to deal in detail with this wonderful book who is not familiar with the evangelical system as a whole, and able therefore to appreciate the bearing of John's line of thought in connection with it" (R. Candlish, 1866). That remark is, in our judgment, borne out by the position his epistle occupies in the Sacred Canon. Yet another and higher qualification is needed, namely that spiritual-mindedness which is the fruit of mature Christian experience. But the most difficult part of the expositor's task here is to trace the connection of the apostle's successive lines of thought. Our main endeavour will be to bring out the general scope and tenor of his teaching as simply as we can.

"The true knowledge of Christ is the one only key by which all the treasures contained in this epistle can be opened, for it contains a spiritual treatise on communion with Christ, and with the Father in Him, through the indwelling of the Holy Spirit in us. We can have no communion with the Three in Jehovah but as we have a distinct Scriptural knowledge of the revelation given concerning Them in the sacred record. No man can call Jesus Lord, but by the Holy Spirit. This

epistle ... sets forth the real fellowship which the apostles and saints in that age had with the Holy Trinity, and what all the saints in all succeeding ages are to expect and enjoy, in their measure and degree, until the same is consummated with the Eternal Three in the state of everlasting glory. As this epistle begins with this most sublime subject, so it is pursued throughout the whole of it: in showing the fruits and effects which the true knowledge of and communion with the Lord produce in the minds, lives and conversations of such as know Him, and have free and frequent access to Him" (S. E. Pierce, 1817).

What has just been quoted gives much the best summary and coincides most closely with our own concept of anything we have seen on the subject. It intimates that its grand theme is fellowship with God in and through Christ. Where that is enjoyed by individual saints, it necessarily leads to fellowship one with another. As usual, the key is hung upon the door, for in 1:3 the apostle states that the design before him is "*that you also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.*" This fellowship is the quintessence of blessedness, but only the regenerate enter into it. It is "*in the light,*" with the Holy One, and therefore impossible for those who are dead in trespasses and sins (1:5,7). Yet the Christian's infirmities, be they what they may, are not to be considered as hindrances to his communion with the Lord, since full provision has been made for him in the all-sufficient antidote of Christ's blood (1:7) and advocacy (2:1). Later, John goes on to show that this fellowship is in righteousness and in love; but we will not further anticipate.

Among the many peculiarities of style which mark John in this epistle, we may mention that, negatively, there is almost an entire absence of that logical reasoning that is so prominent in Paul's epistles—which is just what might be expected from a simple fisherman in contradistinction from a scholar. There is no "*according as*" or "*for this cause.*" "*Wherefore*" occurs but once (3:12), and there it is a question "*why?*" "*Therefore*" is found in 2:24; 3:1, and 4:5; yet in neither instance as a conclusion drawn from a preceding train of thought. Instead of the argumentative method, John is all for direct and positive assertions. Paul lays down a premise as a foundation on which he builds what follows; John simply affirms the Truth in simple form. And so it is in connection with the ministry of the Word. Some of God's servants deal with their subjects principally in a doctrinal way, others in a solemn method of pointed averment, yet both are used by the Spirit of God, and are best suited to different types of Christians. The Lord is pleased to bestow a variety of gifts on His servants for the good of His people at large.

John indeed has a style all his own, differing noticeably from all other New Testament writers. This epistle contains no salutation, yet it breathes a spirit of warmth unto those addressed. No reference is made to either of the ordinances. No prayer is recorded in it, though definite encouragement and instruction are given to praying souls. There are no predictions in it, no delineation of the future as in the epistles of all his fellow apostles. Instead of describing the conditions which should characterize "*the last days,*" he declares "*it is the last time*" (2:18). Instead of foretelling the appearing of a future Antichrist, John refers to the Antichrists who were then upon the stage (2:18, and 4:3).

Turning to the positive side, one who attentively reads through the epistle at a sitting will at once be struck by the fact that it possesses and combines certain definite qualities which at first sight seem quite opposed to each other. Its style of expression is simple and unadorned. It abounds in words of one syllable and contains few that a child would have difficulty in pronouncing. Its sense is clear and patent. Nevertheless, there is no lack of dignity in its language, and its matter is elevated and sublime. Its tone warms our hearts, yet the Truth it expresses causes us to stand in awe. In it profoundest mysteries are touched upon and depths are sounded which no finite mind can fathom; still, its speech is plain, and the terms used are non-technical. "He writes at once with the most commanding authority and most loving tenderness; with the profoundest wisdom and the most touching simplicity; the most searching knowledge of the heart, its difficulties and frailties, and the most elevating and bracing courage and confidence; the gentlest affection, and the most pitiless and sternest condemnation of willful departure from the Truth in practice or opinion" (Ellicott).

Much is said about love, and nowhere is a spirit of charity more admirably and forcibly inculcated. But there are also a bold outspokenness and sternness which make us shrink. The love enjoined is far from being a sickly sentiment or effeminate weakness, being a holy grace, which instead of preventing faithful rebuke and severe denunciation promotes them. In such verses as 1:5; 2:22; 3:8,10,15; 4:20; 5:10, we hear the voice of "*the son of thunder*" (Mar 3:17), vehement against every insult to the majesty of the Lord. It is ostensibly written to promote assurance in the saints (5:13), yet nowhere else in the Word are we so often called upon to close self-examination and unsparing testing of ourselves. This epistle might well be termed a touchstone by which we may discern between the genuine gold and the counterfeit. It frequently utters the language of confidence, yet as often uses that which is discriminating. As Spurgeon well said, "The apostle mingles caution with caress, and qualifies the most soothing consolations with such stern warning that in well-nigh every sentence he constrains us to deep searching of heart."

In our opening paragraph we mentioned the abstract (and absolute) character of many of John's statements. It is most important that the reader should understand this and bear it in mind. Failure to do so will lead to a serious misapprehension of many verses. In 1:3, he says "*truly our fellowship is with the Father*"—not "*ought to be*"; he speaks characteristically, taking no notice of the things which hinder it. To the "*young men*" he says, "*You have overcome the wicked one*" (2:13), making no mention of their failures. "*He that loves his brother abides in the light*" (2:10)—nothing is said about the degree of love, it is simply contrasted with "*hatred*" (ver. 11). "*For whosoever is born of God overcomes the world*" (5:4)—no account is there taken of the presence of the flesh with its unbelief and self-will. John abounds in brief factual statements. "*We know all things ... you need not that any man teach you*" (2:20,27) is left unqualified. To John there are only two postures of heart: for or against—the points of transition from the one to the other are ignored. Contrasts are put in their sharpest form: light and darkness—no intermediate twilight; life and death—nothing which answers to mere existence.

Throughout the epistle there rings loudly the note of certainty. The two Greek words used for "*know*" occur no less than thirty-six times in its five chapters, examples of which are: "*We know that we have passed from death unto life ... by this we know that we are of the Truth*" (3:14,19). "*By this we know that we dwell in Him and He in us ... and we have known and believed the love that God has to us*" (4:13,16). The epistle closes with another threefold "*we know*" (5:18-20). Again and again the apostle describes simple but definite marks by which the child of God may be identified, and distinguish himself from self-deceivers and hypocrites. Thus, it was not addressed to those who resided in "*Doubting Castle*," and any who dwell in its dismal dungeons should find here that which, by the Divine blessing, will deliver him from there. Nor was it only a small and particularly favoured class which shared the apostle's own assurance, or only mature Christians, as his "*I write unto little children, because you have known the Father*" (2:13) shows.

That his epistle is an intensely practical one is evinced in many ways. For example, not once is the word "*knowledge*" found in the form of a noun, but always as a verb. The same is true of "*faith*"; he almost invariably uses the verbal form. With John doctrine is not mere dogma, but faith in action. Truth is not merely a theory, but an energy, which lives and moves in the new life. There is scarcely any strictly "*doctrinal*" teaching, and very few direct exhortations. It is mainly the vital and experimental side of things, and thus it is that the line of demarcation and separation is so sharply and often drawn between genuine and graceless professors—not to discourage believers, but to inform and safeguard them against being deceived and imposed upon. John did far more than deal with forms of error which were local and ephemeral, refuting those of his day in a manner by which he enunciated principles of universal importance and of almost illimitable application—equally suited to the exposure of error in every age.

It is remarkable how many different topics are introduced into this brief letter, so that we are almost justified in saying with J. Morgan, "The whole realm of evangelical truth is traversed by the apostle." Blessed it is to see how the balance of Truth is preserved there. No one would regard it as a theological treatise, yet most of the fundamentals of our faith are briefly set forth in it. The Divine incarnation (1:1-3), the nature of God (1:5; 4:8), the atonement and advocacy of Christ (2:1,2), the person and work of the Holy Spirit (3:24), regeneration (2:29), the Trinity (5:7), etc. The epistle is far from being an appeal to emotionalism, yet it bids believers, "*Behold what manner of love the Father has bestowed upon them*" (3:1), and while affording no encouragement to rest upon feelings (as its repeated dogmatic "*we know*" shows), yet it is written that "*our joy may be full.*" While it is not a discourse on humanitarianism, it stresses practical altruism (3:17,18). Though not a discussion of eschatology, yet the return of Christ (2:28) and, "*the day of judgment*" (4:17) are mentioned. Thus this epistle supplies an admirable corrective to one-sided views of the Christian life.

Chapter 1

THE HUMANITY OF CHRIST

1 John 1:1

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life"

This epistle bears no superscription as do all others (save Hebrews), including John's own second and third ones, and makes no reference to any particular class of persons by which we may ascertain to whom it was first addressed. We know from Galatians 2:9, that John was one of the apostles who ministered to the circumcision, and such expressions as "*from the beginning*" in 2:7, "*you have known Him*" in 2:13, and "*you have heard that antichrist shall come, even now are there many antichrists ... they went out from us*" (2:18,19) intimate that it was primarily Jewish Christians to whom John wrote. Yet mention of "*the world*" in 4:14, and the "*whole world*" in 2:2, and the admonition "*keep yourselves from idols*" in 5:21, are more than hints that it was designed for Gentile believers too. The epistle is remarkable for the absence of any local coloring or personal references. While enunciating vital truths and combating fundamental errors, the names of no places or persons are mentioned. Thus it contains nothing which is merely ephemeral or provincial, but that only which is suited to all God's children till the end of time.

It is, then, a general epistle: not to any particular assembly, but for the whole family of God. In accordance with that fact we find no reference is here made to elders or deacons. The privileges described and the duties enjoined pertain alike to the entire Household of Faith. John deals with vital and basic principles, and does not (like the other apostles) point out how they are to be applied to the various relationships of life. Though he treats in some detail of both righteousness and love, he gives no specific instances of how they are to be exercised between husbands and wives, parents and children, masters and servants, subjects and kings. He even avoids the term "*saints*" preferring to address his readers by the more familiar "*brethren*" (2:7) and "*my brethren*" (3:13), though more frequently employing the endearing expression "*little children*" and "*my little children*" which no other apostle did (unless Galatians 4:19, be the sole exception). This has led the thoughtful to conclude that John must have been of a great age—certainly there would be no propriety in one of fewer years so addressing even the "*fathers*" (2:12,13).

Since the apostle was about to write on fellowship, his design and scope in the opening verses appear to be twofold. First, he intimates that the initial requirement for communion with God is the possession of Divine life in the soul, and that this life is found in the incarnate Son, here designated "*the Word of life*" and "*that Eternal Life.*" Calvin came very near the mark when he opened his commentary on this epistle by saying, "He shows first that life has been exhibited to us in Christ; which, as it is an incomparable good, ought to rouse and inflame all our powers with a marvelous desire for it and with the love of it. It is said, indeed, in a few plain words, that life is manifested; but if we consider how miserable and horrible a condition death is, and what is the kingdom of glory and immortality, we shall perceive that there is something here more magnificent than can be expressed in any words." It is ever the Spirit's object to magnify that blessed One who is despised and rejected of men, and here He does so by presenting Him as the Source and Fount of life.

The second obvious aim of the apostle in his introductory sentence was to confirm the assurance of God's children, and show what a firm foundation has been laid for their fellowship with the Father and with His Son. "These words '*which we have heard, which we have seen with our eyes,*' etc. serve to strengthen our faith in the Gospel. Nor does he, indeed, without reason, make so many asseverations; for since our salvation depends upon the Gospel, its certainty is in the highest degree necessary. And how difficult it is to believe, every one of us knows too well by his own experience. To believe is not lightly to form an opinion, or to assent only to what is said, but is a firm, undoubting conviction, so that we may dare to subscribe to the Truth as fully proved. It is for this reason that the apostle here heaps together so many things in confirmation of the Gospel" (Calvin). The Gospel is no spurious invention of men, but is the annunciation of reliable witnesses who personally consorted with Christ Himself (Luk 1:1-4).

The absence of John's name from the opening verses of this epistle is in full harmony with the fact that in his Gospel he never referred unto himself except when the occasion required him to do so, and then only by such a circumlocution as "*that other disciple*" (Joh 20:3,4), or "*that disciple whom Jesus loved*" (21:7,20)—not, it is observed, the boastful "*that disciple who loved Jesus*"! As there, so here, the writer retires into the background, unwilling to speak of himself, resembling in this his namesake, who, when asked, "*What do you say of yourself?*" answered, "*I am the voice of One crying in the wilderness*" (Joh 1:22,23)—heard, but not seen. It may also be noted that John's silence about himself is in beautiful accord with his theme, for real fellowship so engages the heart with its Object as to lose sight of self. Yet, because his task required it, he gives plain indication that he stood in the nearest possible relation to the One he adored, just as in his Gospel he was wont to do so under similar circumstances.

"*That which was from the beginning, which we have heard... of the Word of life.*" A superficial reading of this verse has led many to conclude that John begins his epistle in the same way as he had his Gospel—by affirming that eternity of the Son—but a more careful examination of its language should correct that impression. There are indeed several resemblances between the two verses, yet there are notable differences. Each opens at once by presenting the person of Christ: without any preliminaries, the Lord Jesus is immediately set before the reader. Both Gospel and epistle commence

by referring to Him under the title of *“the Logos.”* In each mention is made of *“the beginning.”* The contrasts are equally marked. In John 1:1, Christ is viewed absolutely, in His Godhead; here, relatively, as incarnate: in the former, His deity is contemplated; in the latter, His humanity. There it is *“in the beginning,”* here *“from the beginning,”* which express entirely distinct concepts. Quite another *“beginning”* is treated of: in the former, before time and creation began; in the latter, the opening of this Christian era.

Two different interpretations have been given to the clause *“that which was from the beginning.”* First, that it refers to Christ’s pre-incarnate and eternal existence, declaring what He was before He appeared on earth. Second, that it described what characterized Christ from the time of His incarnation, after He became *“manifest”* on earth. That all things were created by our Lord we firmly believe; of His eternal preexistence we have not a shadow of doubt; but we do not think that is in view here. Before anyone assumes that *“in the beginning”* and *“from the beginning”* are identical expressions, he should go to the trouble of very carefully examining every instance in the New Testament where the latter is found and ascertain how it is used. As he does so, he will discover it occurs in widely different connections and is employed in various senses. In 2 Thessalonians 2:13 (and probably there alone) it certainly has the force of eternity. In Matthew 19:8, *“from the beginning”* signifies the commencement of human history. But in John 8:25; 15:27; 16:4, it clearly means from the start of our Lord’s public ministry.

The words *“from the beginning”* in our opening verse are found six times more in this epistle, and in none of them do they import eternity! *“Brothers, I write no new commandment unto you, but an old commandment which you had from the beginning. The old commandment is the word which you have heard from the beginning”* (2:7)—from the lips of Christ. *“You have known Him from the beginning”* (2:13)—when He was first made manifest to you. The same is meant in 2:24, and 3:11. *“The Devil sins from the beginning”* (3:8)—of human history, for *“murderer”* in John 8:44 is literally *“manslayer.”* In the opening verse of John’s Gospel Christ is depicted in His eternal relation to the Godhead, but here in a time state, as incarnate, as the clauses which follow make clearly evident, for their obvious design is to demonstrate the reality of His manhood. The Son’s assumption of flesh and blood opened a new era, changing as it did the world’s calendar from A.M. to A.D. Christ’s descent to this earth inaugurated a fresh *“beginning,”* when there was to be a *“new covenant.”* Now began to be brought in the substance of all the Levitical shadows; now began the Messianic prophecies to receive their fulfillment.

Quotations from several orthodox expositors of the highest repute could be given to show that in what we have said above no *“strange doctrine”* has been advanced. Let the following one suffice. The translator and annotator upon Calvin’s commentary on this epistle said in his footnote to verse one, *“It is more consistent with the passage to take ‘from the beginning’ here as from the beginning of the Gospel, from the beginning of the ministry of our Saviour, because what had been from the beginning was what the apostles had heard and seen. That another view has been taken of those words has been owing to an over-anxiety on the part of many, especially of the fathers, to establish the deity of our Saviour; but that is what is sufficiently evident from the second verse.”* It is the human nature of our Lord that verse one treats of, and most assuredly that had an historical *“beginning.”*

Most of the commentators have had considerable difficulty with the prefatory *“That which was from the beginning”* and varied have been the speculations as to why the neuter gender was used rather than *“He who was.”* Obviously, the words are to be explained by the clauses which immediately follow: yet some deem even them to be too indefinite to enable us to arrive at any certainty. On the face of it, it appears incongruous to refer to a Divine Person as *“that which”*: on the other side, one can scarcely speak of seeing and handling with our hands a *“Message.”* But no difficulty remains if we take the whole verse to be treated of our Lord’s manhood. The humanity of Christ was not a person, but a thing which He condescended to assume and take into union with His person. Proof of this is found in the words of the Angel to Mary, *“that holy thing which shall be born of you shall be called the Son of God”* (Luk 1:35)—just as a woman is given the name of her husband as soon as she is wed to him. The Word’s becoming flesh and tabernacling among men marked a new beginning in the world’s history.

“That which was from the beginning.” Those words, when taken by themselves, are admittedly indefinite and mysterious; yet men have greatly added to their difficulty by making *“from the beginning”* synonymous with *“in the beginning,”* i.e. without beginning. If *“from the beginning”* has the force of from eternity, then no satisfactory explanation can be given of the neuter and abstract *“that which,”* for the allusion could not be to anything created, since matter is not from everlasting; and so far as we have observed, none who take that view have made any real attempt to grapple with the difficulty. If *“from the beginning”* signifies from eternity, then it must be a Divine person that is in view, and in such case *“He who was”* would be required. On the other hand, if the reference is to the Divine incarnation, and more specifically still to the human nature which the Son of God took unto Himself, all difficulty vanishes.

In our introductory remarks, reference was made to the fact that those whom John immediately addressed were being assailed by heretical teachers (2:26). Many conjectures have been made as to the precise nature of their errors, and the names of those who propagated them. Most probably they were a branch of the Gnostics, Ebion and Cerentheus being the leaders; but this cannot be determined for sure. What we may be certain about them is, (1) that those who were then seeking to seduce John's converts had themselves once been professing Christians, but later apostatized (2:19); and (2) that they denied the reality of our Lord's humanity (4:3). It is, then, with the design of counteracting that error that John here lays so much emphasis upon the evidences which the incarnate Word had presented to the very senses of His apostles. The "*Christian [?] Gnostics*" taught that Christ's body was but a phantasm, a mere temporary appearance assumed for the benefit of the world.

"That which we have heard, that which we have seen with our eyes, that which we have looked upon, and our hands have handled, of the Word of life"—the "*that which was from the beginning*" is repeated (identically in the Greek) in each of the three clauses, in this way explaining it! In those words, John intimates (as the following verse more explicitly states) his intention of describing an experience and knowledge of Christ with which he and his fellow apostles have been favoured. It was far more than a message about life which had been delivered by word of mouth, more than a perfect but abstract ideal of life, which he would treat of, namely that Life which had appeared in personal and human form in Jesus of Nazareth, the promised Messiah, the incarnate Son, who had exhibited a life which was eternal and indestructible, even the very life of God. John's adding of one clause to another, in progressive and climacteric order, was designed not simply to show that he was speaking about Jesus Christ and none other, but rather to declare that that which was to be announced concerning Him was an absolute certainty and exhibited truth—not only the truth about Him, but what John himself had actually heard, seen, and handled of Him.

Immediately after his opening clause, John proceeded to give proofs that Christ was really and verily man, bone of our bone, flesh of our flesh: that "*in all things it behoved Him to be made like unto His brothers*" (Heb 2:17). His body was a palpable one—visible, audible, tangible. By it the Saviour made full demonstration to each sense of their bodies that His was as real as were those of His apostles. The genuineness of Christ's humanity—denied by the Gnostics and by those now calling themselves "*Christian Scientists*"—is a cardinal doctrine of the faith once delivered to the saints, and for which we are bidden to "*contend earnestly.*" In that body which God prepared Him (Heb 10:5)—which the Holy Spirit supernaturally produced from the substance of His mother—He lived, died, rose again, ascended to heaven, where He is now beheld in its glorified state; and in which He will yet come again (Act 1:11). At the Divine incarnation the Son of God became what He was not before—"*being found in fashion as a man*" (Phi 2:8). Our nature was taken into union with His divine person. Thus, the first verse of our epistle is parallel with John 1:14, rather than with the opening verse of his Gospel.

John commences his epistle by setting before us God manifest in flesh, because He is the grand Subject of the Gospel, the Object of our faith, the Foundation of our hope, the One who brings us to and unites us in fellowship with the Father. The Gospel is no mere abstraction, but is inseparably connected with the Lord Jesus. As Levi Palmer so beautifully expressed it, "As the ray of light depends upon the sun, and a wave of sea upon the ocean, so Gospel truth is but the acts, and words, and glory of Christ." As it is impossible to know and receive Christ apart from the Gospel, so we cannot receive the Gospel except from Him. It was John's design to make known what sure and firm ground our faith in the Gospel rests upon. He relates not that which he had received second-hand, nor even what he had beheld in a vision, but rather that of which he had first-hand and ocular acquaintance. What he was advancing was real and true, in contrast with all that is merely imaginary, speculative, or dreamed about. His four verbs in verse one not only mark a progress from the more general to the more particular, but breathe a greater intensity as he proceeds.

"That which we have heard." John was with Christ throughout the whole of His ministry, and chronicled more of what He said than did any of his fellows. This is given the first place because the utterances of Christ are of more importance than His miracles; so in his Gospel John recorded a greater number of His discourses than did the other evangelists. This indicates the reverential esteem in which he held the Lord's teaching, as well as supplies guarantee of the accuracy of his report. "*Heard*" includes more than the actual sound of His voice, namely all the gracious words which issued from His mouth, and also possibly having a special allusion to John 13-16. "*We have heard*" goes deeper than the words of Christ falling upon their ears: it signifies that their souls had felt the power of what He said—"*did not our heart burn within us while He talked with us by the way?*" (Luk 24:32). If the enemies of Christ acknowledged, "*Never man spake like this man,*" what must the regenerated apostles have felt? The Lord Jesus wrote nothing, but He spoke much, and we have great cause for thankfulness that God moved the apostles to record so much of what He said, that we too may hear Him (via the printed page) for ourselves.

“That which we have seen.” This is by no means to be restricted to His miracles of healing and other supernatural works, but understood as including the perfections displayed by His character and conduct as He, untiringly, *“went about doing good.”* Seen, *“with our eyes”* is added for the purpose of emphasis, to show the verity and corporeality of Christ, that it is an historical entity which is here in view. Here too the reference is not limited to the mere sight of their bodily eyes, but implies also their spiritual perception of His peerless excellency. *“That which we have looked upon.”* This is no tautology, but expresses a closer and more deliberate inspection, for which John (as one of the three in the innermost circle) had peculiar opportunities. *“Looked upon”* is the same Greek word as *“we beheld His glory”* in John 1:14, and means to gaze at with desire and delight. *“And our hands have handled”* probably has both a special reference to His resurrection body and a more general one to the closeness of their contact with Him during the days of His flesh; such precluding all possibility of any optical illusion.

The physical experience of the favoured apostles, as set forth by the four verbs in verse 1, is duplicated in the spiritual history of each Christian, and in the same progressive order. At first, his knowledge of Christ is limited to what he hears of Him in the Gospel. Then, when the miracle of grace has been wrought within him, he sees Christ with the eyes of faith—loving and giving Himself for him. Later, as he grows in grace, and becomes more and more enamoured of Him, he looks upon Him more steadfastly and closely with the eyes of love and adoration; the result of all being that, in a spiritual way, he handles Christ. He has become a bright, living, experiential reality to him. The matchless charms and superlative glories of the Saviour make everything else appear mean and contemptible to him. The soul now has before it a heavenly Object, infinitely excelling all the perishing things of earth. It is an inestimable privilege if reader and writer are among those who can say *“we see Jesus”* (Heb 2:9). Happy day, blessed hour, when our eyes were first opened to behold Him as the Redeemer of our souls. Oh, to behold Him more distinctly and devotedly. The more we contemplate His peerless person, amazing love, and perfect work, the sooner will sin lose its hold over us, the world its charms, and death be robbed of all terror.

For the young preacher we would suggest the following outline, *“The Divine Incarnation”*: (1) The new era which it inaugurated—(Gal 4:4). (2) Proofs of the reality of His humanity—(Joh 20:30,31). (3) The witnesses of it—the apostles—(Luk 1:2,4). (4) The title here accorded Christ: *“The Word of life”*—(Act 3:15). (5) The bearing of this verse on the theme of the epistle. Under these heads may be arranged most of the material in this article.

Chapter 2

THE LIFE MANIFESTED

1 John 1:2

“For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us”

It is very evident that John’s first epistle was designed as the sequel to and companion of his gospel (compare 20:31 and 1 John 5:13), and since he opened the one by a presentation of the deity of Christ, it was most fitting that he should commence the other with a setting forth of His humanity. This he does in the first verse, where most convincing proofs are supplied by reliable witnesses. *“That which”* (namely our Lord’s manhood) *“was from the beginning”* (of this Christian era). *“That which we have heard”*—speaking personally and audibly to us, and in power to our hearts. *“That which we have seen with our eyes”* in tangible form, furnishing conclusive evidence of the reality of His manhood. *“That which we have looked upon”* as none of the world did: the surpassing splendour of His countenance when He was transfigured upon the holy mount; His anguished face in Gethsemane, when His features were more marred than any man’s; the marks of the cross in His resurrection-body; His beloved form as it gradually receded from our view at the time of His ascension (Act 1:11).

“And our hands have handled.” John, moved by the Holy Spirit, was determined to certify unto his readers the verity and corporeality of his Master’s manhood, that there might be no doubt whatever on that score. There was no possibility

of the apostles being misled by an optical illusion. Peter had felt the firm grasp of Christ's hand when He caught hold of him and delivered him from sinking in the sea. John himself had actually reclined upon His bosom. Thomas and his fellows had been invited to handle Him after He came forth triumphantly from the tomb. It was something far more substantial than an ecstatic vision which John was here relating. "The nature which Christ took when He was born of Mary, He lifted out of the grave at His resurrection. We have, therefore, a Saviour, who not merely became a man, but wears His glorified humanity in heaven. His incarnation is thus associated with the redemption of man. He took our nature, stood in our place, and has taken possession of heaven as our Representative" (James Morgan).

"*Of the Word of life,*" or more accurately, "*concerning the Word of life*"; that is to say, what has been so much insisted upon in the preceding clauses is intimately related to Him—His manhood is an essential part of the Mediator's complex person. This title "*the Word of life*" at once informs us that the One whom John had in view was more than a man. "*Life*" is one of the prominent terms of this epistle, occurring no less than fourteen times. Three different words are employed in the Greek: here it is "*zoe*" the one which has the fullest signification. It is used in John 1:4—"in Him was life"; all life resides in Him. But that hardly seems the thought here, for it is not the Word in His essential being, but as incarnate: "*For as the Father has life in Himself; so has He given the Son to have life in Himself*" (Joh 5:26)—to administer and impart unto others. John's design here was not so much to declare what the Saviour is in Himself, as to show what He is to His people—the Communicator of life to them.

"*The Word of life*" in this verse we regard as being almost parallel with His own averment in John 14:6, "*I am the way, the truth, and the life*"—the Giver of life. As "*the Word*" (Logos) He is the highest expression of God's mind, the Revealer of the Godhead unto us, as "*the Word of life*" He is the Bestower of life upon us, and thus is the Link connecting us with God. If it is asked, What is the precise character of the "*life*" which Christ gives to His people? the answer is, Every kind that can be conceived. First, natural life, for He is the Author of our beings (Col 1:16). Second, spiritual life: "*The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live*" (Joh 5:25), that is, those dead in trespasses and sins shall be quickened by Him. Third, resurrection life: ". . . *the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life*" (Joh 5:28,29). Fourth, the life of glory: "*When Christ, who is our life, shall appear, then shall ye also appear with Him in glory*" (Col 3:4). Well may He be designated "*The Prince of life*" (Act 3:15)!

We can see no reason whatever why verse 2 should be placed in parentheses, for it is obviously a continuation of the former one, though with most important additions. This is yet more evident in the Greek, for it opens with the word "*kai*" which is usually translated "*and*" and scarcely ever "*for*." "*And the life was manifested.*" A Divine person descended into the human domain. It was into a realm of darkness that the Light entered. It was unto a fallen and sinful people, a world which lay in the wicked one, that the Son of God now came. It was in the midst of a scene where death reigned that the Life was manifested. This Divine title is very emphatic. He is life essentially, He is life manifestatively, He is life communicatively. Christ may well be styled "*The Life*" for the natural life of all creatures is in Him and from Him. He is the spiritual life of angels as well as the Church. From heaven He came to earth to exhibit a life which had no beginning, no limitation, no end, and for the express purpose of conquering death, and becoming eternal life to His people (Joh 17:2,3).

In the first two verses of his epistle John sets before us Christ in His theanthropic character, His twofold nature of deity and humanity. This was frequently the manner of New Testament writers. Mark commences his Gospel thus: "*The beginning of the gospel of Jesus Christ, the Son of God.*" Paul began his treatise to the Romans by announcing that the gospel unto which he was separated, the contents of which he was about to expound, concerned "*God's Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh*" (1:3). The epistle to the Hebrews opens with a setting forth of Christ as the final revelation of God in His sevenfold mediatorial glory. In the first chapter of his Gospel John had affirmed the absolute deity of his Master (verses 1-4), and then spoke of Him as incarnate, tabernacling among men (verses 10-14). The reason for this is not far to seek. "The assumption of human nature by the Son of God is the most stupendous fact in the history of providence. Angels '*desire to look into it,*' and are amazed at it. It will be the subject of devout inquiry and adoring wonder to the whole intelligent and holy creation of God throughout eternity. In the meantime, the salvation of the sinner is suspended upon it. In the incarnation of the Word there is provided for him an all-sufficient Saviour" (James Morgan).

In the first verse the whole emphasis was thrown upon the visibility and tangibility of our Lord's humanity. But John, ever jealous of His dignity and glory, would not have his readers form a false or inadequate concept of Christ, so in the second verse he makes clear His deity, both by the titles there accorded Him and by affirming His equality "*with the Father.*" In Christ all the perfections of God shine forth resplendently; through Him the whole Godhead is displayed. As another of His servants declared, the incarnate Son is "*the brightness of God's glory, and the express image of His per-*

son” (Heb 1:3). He is the Mirror in which all the Divine perfections are exhibited to us. “God, that He might help our weakness, and attract our faith to Himself, hath been pleased to come, as it were, out of His unapproachable light, and manifest Himself in attributes such as wisdom, holiness, justice, grace, mercy, power, with the like. These rays of the Divine perfections are let down (in Christ) that we might sanctify Him in our hearts, that our souls might be in a posture of holy humility, fear, love, joy, and obedience, suited to those excellencies in Him” (E. Polhill, 1678).

“*And the life was manifested*” in flesh, in open view of men. Since fallen creatures could not ascend to heaven in their sins, the Son descended to earth to be a Saviour for the lost. In order for the Life to be evident and apparent, the Infinite took upon Himself the limitations of the finite. In order that the Invisible might become visible, He was clothed in flesh and blood. We consider that W. Lincoln, in his brief lectures on this epistle, brought out the most helpfully the thought here, by making the term “*manifested*” a summary of the preceding verse. “*From the beginning*” conveys the idea of issuing forth: Christ coming from heaven to earth, from God to men.

The four verbs there show us Christ, as it were, approaching nearer and nearer, in ever clearer manifestation. A person at a distance may be heard. But “*which we have seen with our eyes*” means that person has come within the range of our vision “*Which we have looked upon*” or attentively considered signifies he is near. “*Which our hands have handled*”—all distance is now obliterated. It is Christ drawing closer and closer, with ever-increasing intimacy, until He is clearly “*manifested.*”

But while the primary reference in “*the life was manifested*” is to the Divine incarnation, it is by no means to be restricted to that. The Life was manifested not only in bodily form, and through His gracious ministry, but still more especially in His salvation. As previously intimated, this title speaks not so much of what Christ is in Himself essentially considered, but what He is unto His people. “*I am come that they might have life, and that they might have it more abundantly*” (Joh 10:10)—than what they originally had in Adam before the fall. Christ indeed had life in Himself (Joh 1:4) and therefore was He fully qualified to act the part of Mediator, interposing Himself between God and those who were dead in trespasses and sins, and thus become a Source of new life to them. But that necessarily involved His death in their behalf and in their stead. Therefore, right after announcing He had come “*that they might have life,*” He added, “*I lay down My life for the sheep ... I lay down My life, that I might take it again*” (Joh 10:15-17).

These words in John 6 are to be regarded as a condensation of our Lord’s statement, “*I am the living bread which came down from Heaven. If anyone eats of this bread he shall live forever. And the bread which I will give for the life of the world is My flesh... Unless you have eaten the flesh of the Son of man and have drunk His blood, you have no life in yourselves. He that eats My flesh and drinks My blood has everlasting life. And I will raise him up in the last day. For My flesh is food indeed, and My blood is drink indeed. He that eats My flesh and drinks My blood is living in Me, and I in him*” (Joh 6:51,53-56). Those verses bring out more definitely the connection between the vicarious sacrifice of Christ and the communication of life. The atonement stands in causal relation to our receiving life from Christ: His crucified flesh is the fountain from which we derive spiritual life. So, verses 1 and 2 make known how perfectly qualified Christ is to bestow life and thus equip us for fellowship (verse 3).

“*And we have seen*” Him. The apostle now proceeds to amplify the foregoing statement, for in this connection “*manifested*” had the force of to be made visible. The “*we have seen*” is reiterated here because Christ’s tabernacling among men in tangible form was the most wonderful fact of all history. As S.E. Pierce expressed it. “The greatest event which ever took place in the world.” Yet, as that writer pointed out, “We are not so deeply sensible of this in our minds as we most certainly ought to be. The sufferings, agony, and bloody sweat of Christ, and His sustaining the very curse due to our transgressions, seem to fix a deeper impression of His love on our minds than His taking our nature. Yet there is more love expressed in the incarnation than we can ever possibly conceive. Out of it the whole execution of our salvation proceeded. He could love us in heaven with as great a degree of love as He will to the ages of eternity; but He could not be made sin and a curse for us in heaven.... The incarnation of Christ was a most astonishing proof of His love.”

“*We have seen.*” The senses of the body have their place and value, being given to us by God for the purpose (among other things) of imparting knowledge to the mind. They are therefore a means of information and verification. The apostles had beheld Christ in a manner that the patriarchs and prophets had not done, for they had seen Him only in prophecy and promise, in types and visions. Though He had occasionally appeared unto them in human form (the “*theophanies*”) they had not looked upon Him as actually incarnate, clothed with flesh and blood, dwelling among and conversing with them as He did with the apostles. Thus, as Calvin pointed out, there is “an implied contrast” in this “*we have seen.*” Though the Old Testament saints were partakers of the same Life as us, and though their faith rested upon the sure promise of God, nevertheless they were shut up under a hope yet to be revealed; whereas in the case of the apostles that hope was manifested in bodily and visible form.

“We have seen and bear witness.” It was not a second-hand report which they proclaimed, but something they had personally heard and seen for themselves. When Judas apostatized and another was needed to fill his office, it was required that he be *“of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection”* (Act 1:21,22). The apostles were eye-witnesses as well as ear-witnesses, and therefore did one of them declare: *“For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty”* (2Pe 1:16). It is that very fact which renders excuseless all those who refuse to receive their testimony, for *“How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?”* (Heb 2:3).

Christianity fears not the light, but welcomes the most searching investigation, for not only are the historical facts on which it is based attested by the most reliable witnesses and *“by many infallible proofs”* (Act 1:3), but it is able to supply rational conviction and solid persuasion of its verity both to the understanding and to the conscience. Many others indeed heard and saw Christ during the days of His flesh, yet they enjoyed not personally that constant closeness to Him as had the twelve. They were not specially called, but supernaturally qualified, being given the power to work *“both signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to His own will”* (Heb 2:4). Thus a peculiar dignity and position was theirs, for in the foundations of the new Jerusalem are *“the names of the twelve apostles of the Lamb”* (Rev 21:14). Thus, in the very nature of the case, they could have no *“successors.”*

“And show [better, “report,” as the Greek word is rendered in the next verse] unto you that eternal life, which was with the Father.” This is brought in to guard the glory of the One spoken of in the preceding verse, telling us that *“the Word of life”* came from the bosom of the Father. Though He had only recently been *“manifested,”* it was not then that He began to be. On the contrary, He had ever been with the Father: thus the *“which was with”* rather than *“which is”*—after the ascension. Thus this declaration is parallel with the *“In the beginning was the Word, and the Word was with God, and the Word was God”* of John 1:1. *“The Life,”* then, is a Divine Person, distinguishable from the Father yet in eternal fellowship with Him. One in the undivided essence of the Godhead, but possessing distinct personality. *“That eternal life which was with the Father.”* His duration evidences His excellency and sufficiency. In our judgment this statement indicates that *“From the beginning”* in verse 1 does not have the force of from everlasting: had it done so, there would not have been any need to say that the Life was *“eternal.”*

“That eternal life which was with the Father.” *“The preposition (pros) is very significant. It might be translated ‘toward’ or ‘to’ and suggests that the Eternal Life was face to face with the Eternal Father”* (Levi Palmer). As Christ, speaking as *“Wisdom”* informs us, *“Then [when God appointed the foundations of the earth] I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him”* (Pro 8:30). *“Wonderful words! How can we apprehend their meaning and force? He dwelt with Him as His ‘Fellow,’ and partook in common with Him of eternal life. Christ, as the Son of God, is essentially possessed of life in its highest exercises and enjoyments. It is of Him John says in this epistle, ‘This is the true God and eternal life’ (5:20). Life is His to impart it to sinners. ‘This is the record, that God has given to us eternal life, and this life is in His Son’ (5:11). It is laid up in Him, in His mediatorial person, as in a fountain, to which sinners may ever come and receive out of His fullness”* (James Morgan).

“And was manifested unto us.” This is by no means a repetition of the first clause of the verse: that was general, this particular—as the qualifying *“unto us”* shows. The reference is to the peculiar privilege enjoyed by the twelve. All the Lord’s ministers, and in a lesser degree His people, are witnesses unto Him; but not all in the same way, or to answer the same end for which the apostles were appointed. Christ prayed that, from His ascension till His return, all the election of grace might believe through their word (Joh 17:20). The Church is said to be *“built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone”* (Eph 2:20). In them was specially fulfilled His promise, *“When He, the Spirit of truth, is come, He will guide you into all truth”* (Joh 16:13), so that they could not but give an accurate and Divine account of Christ in every particular which they delivered of and concerning Him. The apostles were under the immediate control of the Spirit. After the day of Pentecost their conceptions of the truth were directly from Him. They were infallibly taught by Him. We may therefore rely on their testimony with absolute assurance of its integrity.

But something more is needed than a firm persuasion of the authenticity and trustworthiness of the apostolic report, namely a personal knowledge of and saving acquaintance with Christ for ourselves. In reading and re-reading the first three verses of this epistle, one cannot fail to be struck by the earnestness of John, how evidently he longed that Christ might be truly apprehended by his readers; and it is equally clear from much that follows that he feared, notwithstanding all his plainness and urgency, they might still remain ignorant of Him. The manifestation of Christ in the flesh is one thing, the manifestation of Him to the heart, by His Spirit and Word, is another. Have you, dear reader, an experiential

acquaintance with Him? Have you proved Him to be “*the Word of Life*” by His effectual working in your own soul? “*No man can say that Jesus is Lord, but by the Holy Spirit*” (1Co 12:3). Unless you are taught by Him you can neither discover your need or discern the sufficiency of Christ to meet it. But if He is your Instructor you will really feel and confess both. Pray, then, for His divine illumination and a fuller understanding of Christ.

Were we to sermonize the last clause of verse 1, together with the whole of verse 2, our title and divisions would be: The Life openly revealed. (1) The Person spoken of; (2) The titles accorded Him; (3) The manifestation made by Him; (4) His eternal pre-existence; (5) The witnesses to it; (6) The peculiar privileges granted them.

Chapter 3

FELLOWSHIP—PART ONE

1 John 1:3

In the opening verses we have intimated the basic and vast importance of the doctrine of the Divine Incarnation. The Word’s becoming flesh and His birth at Bethlehem was the most wonderful event in the world’s history. Not only so, but the Son’s being made like unto His brothers most deeply concerned the welfare of God’s people, and is a matter of profound veneration and delight to them. The principal reason why John here began his letter by stressing so much the humanity of Christ, rather than His deity, lay in the particular design before him. That design was quite different from the one which guided him when penning his former and larger communication. The grand aim of his Gospel was to set forth the peerless glories of God’s Son, but the object of his epistle is to delineate the character and distinguishing marks of God’s regenerate sons. Therefore it is that he opens by showing us the Beloved of the Father descending to the place where those sons were by nature and in their fallen estate, in order that He might conduct them to His place on high. Thus the beautiful progressive order of his two productions at once appears: first, the personal incarnation of the Divine Redeemer, and then His inhabitation of the redeemed, with the blessed consequences and fruits of the same.

The connection between the first two verses of the epistle and the one now to be before us is equally evident. John commences by setting before his readers the adorable person of Christ, who is the only medium of communication with the Three-in-one God, and then states,

“That which we have seen and heard we declare unto you, that you also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ” (verse 3).

The “*we*” is that of the apostolate, and John’s was the last of their voices now heard speaking on earth. Beautifully did S.E. Pierce show how well equipped this one was to write on such a subject. “This apostle was in the New Testament Church what the prophet Daniel was in the Old. He was addressed by the angel ‘*O man greatly beloved*’ (Dan 10:19), and John was known by the title of ‘*that disciple whom Jesus loved.*’ He was a high favorite with our Lord Jesus Christ. He was admitted to lie in His bosom; and like as Christ lay in the bosom of His Father before all time, and drew out all the love of the Father’s heart into His own, and shines in the full splendour of it, and reflects the glorious shine of it on His Church; so this apostle, being admitted to such familiar intercourse with our Lord, drew out the very heart of Christ into his own. And in this way he was most eminently qualified to write concerning one of the greatest of all subjects—communion with the Divine Persons.”

Throughout verses 1-3 the “*we*” and the “*our*” have reference to the apostolate and John speaks in their name as well as his own. There were indeed many others of the saints who had both seen and heard the Lord in His incarnate state, yet they were not called to be public witnesses of the same as were the twelve. Nor did all of them alike see and hear as much of Christ. There were but two of them present with John when the Saviour restored the life of the daughter of Jairus. The same two were with him upon the holy mount. His brother James and Peter only were with him when they gazed upon Christ’s agony and bloody sweat in Gethsemane. Those in the innermost circle of privilege were in such immediate proximity to the Lord and enjoyed such intimate contact with Him as afforded the fullest satisfaction both to their minds and senses of the reality of His person. It may be pointed out that as all of the apostles were not equally favoured with the same views of Christ during the days of His flesh, so it is now with the spiritual views which Christians have of Him. As

only three of them beheld His marred visage in the garden and His radiant countenance on the mount, so a few believers are privileged to enter experimentally more deeply into both Christ's sufferings and glories than are many of their fellows.

"That which we have seen and heard we declare unto you." John's reiteration of this intimates the deep importance we are to attach to the experience and testimony of the apostles. Their position and privileges were unique. The evidences which they had of Christ's person and incarnation were different from ours. We receive ours from them, and that in a way of believing—taking into our minds from their Divinely inspired writings such a knowledge of the Lord Jesus, as by the effectual power of the Holy Spirit, brings us to commit ourselves and our interests unto Him for time and eternity. But the apostles had something more than that. Not only was the deity of Christ supernaturally revealed to their hearts (Mat 16:17), but they had too the evidence of sense, an ocular and palpable demonstration of the Messiah was made to them. Christians today hear His voice in the Word, and hearing they live. With the eyes of their understanding they see Him shining in the glass of the Gospel. They handle Him mystically at His holy table. But all of this is quite different from what John is speaking of in the opening verses of his epistle. While our knowledge of Christ is effectual to our soul's benefit as was theirs, yet the different ends served by the one and the other must be distinguished. They beheld what we never shall. They were with Him during the days of His humiliation, and that is forever past. We shall yet see Him with our bodily eyes, but it will be a glorified Christ that we behold.

The practical application of the above pertains principally unto ministers of the Gospel, showing us that the first qualification for that holy calling is their own personal and saving acquaintance with Christ. The servants of the Lord Jesus are to declare unto others what they have themselves known and felt of the Divine Son's grace and power. They are to communicate unto others what they have first received of the Lord (Mat 14:19). *"The heart of the wise teaches his mouth, and adds learning to his lips"* (Pro 16:23). The discerning hearer will readily perceive the difference between the preacher who merely repeats what he has read or heard from men, and the one who tells forth from a burdened or burning heart that which he has tasted and found satisfying. The ministry of the one will be sapless and spiritless; that of the other fresh and invigorating. If the heart is taught of God, then out of its fullness the mouth will speak unto edification. It is those who can truly aver *"We speak that we do know, and testify that we have seen"* (Joh 3:11) who express themselves with that assurance which carries conviction to others. The retailer of other men's thoughts lacks not only warmth and savour, but unction and the note of authority.

"That which we have seen and heard we declare unto you, that you also may have fellowship with us." Here is a noble example of spiritual generosity (Rom 1:11,12). Instead of keeping their knowledge secret, the apostles longed to share with God's children at large (so far as that was possible) the signal advantages which they had enjoyed during the time when the Word of life had tabernacled in their midst. Having found the honey, they would not eat it alone; having tasted that the Lord was gracious, they desired that others should prove it for themselves. The beloved John and his fellows did not live to themselves, but realized that the privilege of hearing and seeing involved the duty of testifying. They deemed themselves to be not so much garners for the storing of Truth, as sowers for the scattering of it. That is ever the effect of a saving apprehension of the Gospel—expanding the heart with a Christ-like benevolence. As it is the law of God's being to give, so is it of the new nature received from Him. The apostles longed that others should participate with them in an inestimable good. *"For we cannot but speak the things which we have seen and heard"* (Act 4:20) was the spirit which actuated them.

"That you also may have fellowship with us" is very blessed, and worthy of our closest attention. The apostles had been eminently privileged, not only in being the immediate attendants of the Saviour for three years, sitting at His feet and drinking direct from the Fountain of living waters, but also in sharing something of His trials and humiliation (Luk 22:28). But all of that was peculiar unto themselves, and they could not make their converts sharers of the same. Not only so; strange to say, it had not fully satisfied either the one or the other if they could. They had themselves experienced a great and profitable change after the ascension of their Master, when the sensible means of knowledge and external opportunities for contact with Him had been withdrawn. They had to say *"though we have known Christ after the flesh, yet now from this time forward we know Him no more"* (2Co 5:16)—rather did they know Him after a higher manner. As Christ promised them, the Comforter *"shall teach you all things, and bring all things to your remembrance, whatsoever I have said to you"* (Joh 14:26). Then they understood much in Christ's conduct and teaching which before had been dark to them, and with such spiritual apprehension they entered into a new and grander fellowship with Him.

"And truly our fellowship is with the Father, and with His Son Jesus Christ." Wondrous and blessed is such an unspeakable privilege. Wonderful it verily is, something entirely peculiar to Christianity, for there is nothing which in the least resembles it in any of the religions of heathendom. Their "gods" are one and all regarded as remote, hostile, unrelated to their worshippers—viewed with horror rather than with veneration and delight. Almost the sole idea in the minds

of their devotees is to placate their wrath and endeavour to win their favour. The idea of their loving their subjects, and taking them into intimate union and communion, never enters their thoughts. Nor is that to be wondered at. Such an inestimable favour had never entered ours had not the Scriptures clearly revealed this astonishing truth. What an amazing thing it is that the ineffably Holy One should take into fellowship with Himself those who are by nature fallen and depraved creatures, and in practice rebels against Himself. Oh, my soul, bow in adoration before such a marvel. But most wonderful of all is it that the great God not only desires the company of such, but fits them for and will have them with Him in His immediate presence for all eternity.

Even now this glorious fact is revealed, many of God's dear children find it difficult to apprehend, and still more so to avail themselves of the privilege and actually enter into the enjoyment of the same. Probably that is one reason why John expressed himself so emphatically here, for his "*truly our fellowship is with the Father,*" etc., seems to be inserted because there were some who doubted it—as altogether too good to be true. It was as though he said, I make this positive assertion for the benefit of the whole Church to the end of time, therefore let no believer in Christ entertain the thought that such an inexpressible favour was one which God designed for the apostles only; not so, rather is it the birthright of every member of His family. Let no saint be persuaded that there is a privilege so high above him as to be unattainable in this life. Every born-again soul has, through the mediation and merits of Christ, a right and title to this; and through the regenerating work of the Holy Spirit possesses the necessary qualification and meetness for it. If any such enjoy it not, the fault is entirely their own. The grand design and end of God in salvation and the communication of His grace to us is that we may have fellowship with Himself.

The term "*fellowship,*" which occurs twice in our present verse and again in verses 6 and 7, is the second great word of the epistle. The first is "*life,*" which is found three times in the two preceding verses. The order of them is Divinely accurate and doctrinally significant, for there can be no fellowship with God on the part of fallen creatures until His life or "*nature*" has been imparted to them. But before we seek to outline the blessed theme comprehended in this important term, let us suggest a further reason why the apostle was so express in saying "*truly our fellowship is with the Father and with His Son Jesus Christ.*" It is to be borne in mind that the earthly lot of Christians was very different in the early days of this era from what is now ours. At that time the saints were despised and hated; nevertheless a most honourable, desirable, and blessed spiritual portion was theirs. It was as though the apostle said, Though you are looked upon and treated as the filth of the world, be assured that is by no means all you have through believing in Christ and following us His apostles. A really astonishing and glorious heritage is yours. You have been made heirs of God and joint-heirs with Christ. As sharers of the Divine riches you are amply compensated for any temporal privations which your Christian profession may involve.

That grand fact needs to be kept steadily in mind by the Lord's people in the present hour, and nothing allowed to shake their confidence in the same or deprive them of the full enjoyment of it. For some of them are assailed by those who would fain make them believe that there is no Christian fellowship for any who do not accept their peculiar views and become followers of them. There are some who proudly imagine themselves to be the only ones who gather together on spiritual ground, and if they no longer assert it openly, they still convey the impression that none outside their circle can enjoy the fullest fellowship with Christ. There is also a species of high doctrinalists who will not regard any as regenerated who are not prepared to pronounce their shibboleths. Likewise there are experientialists who attach such importance to a certain type and order of experience that all who are strangers to the same are regarded as being entirely "*out of the secret*" and fatally deceived if they think they have fellowship with God. These are but variations of the arrogant claims of the Papacy that there is salvation for none outside of "*holy mother church.*" Let your reply to one and all be, "*Truly our fellowship is with the Father and His Son*"—which is infinitely better than fellowship with any body of professing Christians.

Those words are addressed to all saints whatever their age or spiritual attainments, or whatever their denominational affiliation or lack of it. "*Stand fast therefore in the liberty with which Christ has made us free*" (Gal 5:1), and enter into and enjoy the wondrous privilege which He has purchased for you. "*Fellowship*" is an old Saxon word, "*communion*" a Latin one which signifies more than to be a recipient of His grace or even a partaker of His love, and rises higher than the concept of companionship. Literally it means sharers together, a community of interests, having things in common. In its simple form the Greek word here rendered "*fellowship*" is translated "*partners*" in Luke 5:10, and 2 Corinthians 8:23: "*James and John, the sons of Zebedee, which were partners with Simon*"—they were co-owners of the ship; "*Titus ... my partner and fellowhelper.*" The Father and the Son desired not to enjoy one another alone for all eternity, but graciously purposed that a company should be brought into being not only fitted to enjoy Them, but also in whom They would everlastingly delight. Therefore did the Son declare unto the Father "*The glory which You gave Me I have given them; that they may be one, even as We are one*" (Joh 17:22).

Thus, the basic idea of “*fellowship*” is sharing together. Yet we must be careful to interpret and understand the same in the light of the general “*Analogy of Faith*.” It does not mean that we have been taken into an equality with God, but that according to our finite measure we are made partakers of His life, His holiness, His ineffable blessedness; that as “*the Lord’s portion is His people*” (Deu 32:9), so “*the Lord is my portion, says my soul*,” (Lam 3:24); that as He declares “*the saints that are in the earth, and the excellent, in whom is all My delight*” (Psa 16:3), so each of them avers “*Whom have I in heaven but You? and there is none upon earth that I desire beside You*” (Psa 73:25). The Lord Himself is ours, and we are His: a joint participation—what an amazing dispensation! No wonder the apostle pressed the fact so emphatically: “*truly our fellowship is with the Father and His Son*”—I solemnly set my seal to it that such is the case. Not (we repeat) that this signifies an equality, but rather the dutiful but cheerful drawing near of an inferior to a superior, yet so as there is a holy intimacy and freedom in the same because we both love God and are beloved of Him.

“*Fellowship*” with God necessarily presupposes that we have been taken into a near and dear relation to Him so that not only do we view Him as One who befriends us, but He condescends to regard and treat us as His friends. Abraham, the father or prototype of all believers, “*was called the friend of God*” (Jam 2:23)—admitted to share His company and converse with Him. But not only does “*fellowship*” presuppose our reconciliation with God, but also the reception of a nature and disposition which fits us to be with Him, for “*can two walk together, except they be agreed?*” (Amo 3:3). There cannot be friendship unless there is congeniality. Fellowship is not a one-sided thing, but mutual. It is the law of friendship to answer it with friendship. None is warranted in regarding himself as the friend of God unless he has the heart and carriage of one—delighting in Him, seeking to be conformed to His image, endeavouring to promote His interests. Thus we find the Lord Jesus saying to His disciples, “*You are My friends, if you do whatsoever I command you*” (Joh 15:14)—if you make it your sincere aim to please Me in all things. A “*friend*” is one who conducts himself in a friendly manner unto another, avoiding whatever would injure or grieve him.

So long as we do not carnalize it, probably the figure of friendship best enables us to grasp what is meant by “*fellowship*.” One has a high regard for a friend, esteeming him above mere acquaintances. Thus it is between the Lord and His people. They highly esteem and value one another. What a word is that of David’s: “*He delivered me, because He delighted in me*” (2Sa 22:20); while the saint confesses “*all my springs are in You*” (Psa 87:7). Real friends find genuine pleasure in each other’s company, being happiest when together: does not the spouse say, “*His desire is toward me. Come, my beloved, let us go forth into the field*” (Sol 7:10,11), while she exclaims, “*Make haste my beloved*” (Sol 8:14)? Intimate converse and close communications characterize the dealings of one friend with another. Things I would not discuss with a stranger, matters about which I would be silent to a mere acquaintance, I freely open to one whose worth I have proved and in whom I delight. It is thus between God and His dear children. Did not “*the Lord speak to Moses face to face as a man speaks unto his friend*” (Exo 33:11), and did not he, in return, express himself with great freedom unto the Lord—“*show me now Your way that I may know You*” (verse 13) more intimately?

Fellowship is reciprocal. “*When You said, Seek you My face: my heart said unto You, Your face, Lord, will I seek*” (Psa 27:8). Thus there is an interchange of confidence. “*The secret of the Lord is with them that fear Him, and He will show them His covenant*” (Psa 25:14), while they freely open their hearts unto Him. God sends forth gracious influences into the soul, and we (by the assistance of His Spirit) make suitable responses unto Him. They pour out their souls unto Him, and He opens His ear unto them: “*In the day when I cried. You answered me and strengthened me with strength in my soul*” (Psa 138:3). He makes known to them His will, and they seek to walk according to the same. They seek His glory as their highest end, and He makes all things work together for their good. The saints generally are most taken with and speak the oftenest about their communion with God, yet it is His with us which must take place before ours can be perceived even by ourselves. It is wholly a spiritual and supernatural exercise and doubtless is often carried on when we have no consciousness of the same.

Chapter 4

FELLOWSHIP—PART TWO

1 John 1:3

“That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ.”

Here we have a communicated knowledge, an affectionate desire, an emphatic assertion, and a shared privilege. The apostles openly proclaimed what they had received immediately from Christ. They did so because they had an unselfish longing that others should also be benefited thereby. It was no figment of an enthusiastic imagination that they referred to, but a Divine and spiritual verity. Fellowship with God is the highest dignity and richest blessing we can be favoured with, either here or hereafter. It is one of the great mysteries of grace. Reason cannot comprehend it, and sense has nothing to do with it. None can have the least conception of its excellence save those who are actual participants in the same. In order thereto there must be oneness of nature, an intimate knowledge, concord of heart, unity of interests and aims, and an open acknowledgment of one another. Though this fellowship is the utmost of blessedness, it is one in which all the saints partake.

Great is the honour, wondrous the privilege, of being admitted unto communion with the Lord God. Fellowship with Him is both an objective fact and a subjective realization: that is to say, it is based upon a relationship, and is enjoyed in the soul's experience. Since all believers are regenerated and reconciled to God, they are in communion with Him—in a state of sacred friendship. That state consists of a reciprocal communication in giving and receiving after a holy manner; God's in renewings of grace and fresh supplies of His spirit; ours in the outgoings of our hearts unto Him in the ways which He has appointed. It is consciously enjoyed by the exercise of faith and love (for they are the two hands of the soul by which we take hold of God), and by the heart's being engaged with His ineffable perfections and gracious bestowments. Some believers enter into a much richer experience of this fellowship than do others of their fellows, and the degree in which he actually participates may vary considerably with the same believer from day to day. It is chiefly acted out by us in praise and prayer. It is maintained by avoiding those things which hinder and by using the means which further it—especially devout meditations upon God and His word.

Opinions differ as to whether the Father and the Son are to be considered here conjointly or distinctly. Grammatically, each is permissible. For ourselves, we incline to the view taken by Candlish, namely that the Object of the Christian's fellowship is one. Certain it is that we first have fellowship with the Son, for only through Him may sinners have access unto the Father. Christ is the only way, the new and living way, unto Him. But as that expositor pointed out, it is not thus that Christ is presented: rather is the Son here regarded as associated with the Father—“together in Their mutual relationship to one another, and Their mutual mind and heart to one another (and unto the saints), They constitute the one object of this fellowship.” In 1 Corinthians 1:9 we read, *“God is faithful, by whom ye were called unto the fellowship of His Son, Jesus Christ our Lord,”* in view of which we, personally, prefer to say that our fellowship is with the Triune God in the person of the Mediator—borne out, we consider, by 1 John 1:5,6 where the Object of our fellowship is simply said to be *“God,”* without distinction of persons. Yet since They may indeed be contemplated separately, it is quite warrantable to distinguish between the communion which we have with Each, and so shall we treat thereof.

Another consideration which supplies confirmation that, essentially regarded, our fellowship is with God in Christ is the fact that our communion is based upon union with Him. Now our union with God is not immediate or direct, but mediate, through the Lord Jesus. We are first joined to Christ, and then through Him with the Father (1Pe 3:18). The saint's oneness with Christ is a very wonderful and many-sided subject, which we can now but barely outline. First, from all eternity we had an election union with Christ, being chosen in Him. There was also a federal union, so that we were one with Him as the last Adam: it was as such that He took our place and discharged our legal obligations. There is likewise a vital union when, because of regeneration, it becomes true that *“he that is joined unto the Lord is one spirit”* (1Co 6:17). From that issues a moral union, when by faith and love we are espoused to Him. That in turn leads to a practical union, when we take His yoke upon us and walk in subjection to Him. All of this issues in an experimental union in which we enjoy an intimate intercourse with Christ, drinking into His spirit.

Now each aspect of that multiform union has a corresponding communion. By virtue of our election union with Christ, we are *“blest with all spiritual blessings in the heavenlies with Him”* (Eph 1:3,4). Because of our federal union with Him we become legal partakers of His righteousness, and entitled to the full reward of His meritorious obedience. In consequence of our vital union with Him, we are made recipients of Christ’s life and are indwelt by His spirit. As the result of our moral union with Him we enter into His salvation and receive out of His fullness *“grace for grace.”* By our practical union with Him we walk together in agreement: we now *“cleave unto the Lord”* (Act 11:23) in a life of dependence upon and devotedness unto Him, becoming more and more conformed to His holy image. From our experimental union with Christ we enter into His peace and joy, and become fruit-bearing branches of the Vine. *“There is a friend which sticketh closer than a brother”* (Pro 18:24) expresses His side of this communion; *“there was leaning on Jesus’ bosom one of His disciples whom Jesus loved”* declares our side of it. This is the result of our practical union and communion: *“He that hath My commandments, and keepeth them, he it is that loveth Me ... and I will love him, and manifest Myself to him”* (Joh 14:21).

The intimate union which there is between the Lord and His people is intimated in their very names: He is *“the Christ”*; they Christians: *“for both he that sanctifieth and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren”* (Heb 2:11) and to treat them accordingly. The figure that is most frequently used in the New Testament to set forth the oneness of the Redeemer and the redeemed is that of His mystical *“body”* of which He is the head and they the members: *“For we are members of His body, of His flesh, and of His bones”* (Eph 5:30). The result of that union is communion, or sharing together: *“my Beloved is mine, and I am His”*—to mutually delight in, to further each other’s interests, to be together for all eternity. It is therefore my sacred privilege not only to have personal contact and converse with Him, but the most unreserved dealings. There is no aloofness of His part, and there should be none on mine. Christ has not only given Himself for His people, but to them—to make full use of: *“casting all your care upon Him, for He careth for you”* (1Pe 5:7). He is ours to feed upon (Joh 6:57), and as *“the Lamb”* (Exo 12:5): that is, Christ in His sacrificial character—exactly suited to sin-harassed souls.

Nor is that feasting a one-sided thing: Christ delights to commune with His own—*“With desire I have desired to eat this passover with you before I suffer”* (Luk 22:15) illustrates the fact. He seeks such fellowship: *“Behold, I stand at the door and knock: if any man hear My voice, and open the door [for He forces Himself upon none, see Luke 24:28-29], I will come into him and will sup with him, and he with Me”* (Rev 3:20)—addressed, be it remembered, to a church! The intimate fellowship which there is between Christ and His Church is blessedly exhibited in the Song. He makes request, *“let Me see thy countenance. Let Me hear thy voice; for sweet is thy voice, and thy countenance is comely”* (2:14); while the spouse declares, *“cause me to hear Thy voice: make haste, my Beloved”* (8:13,14). He exclaims, *Behold, thou art fair, My love”* (4:1); and she rejoins, *“my Beloved is white and ruddy, the chiefest among ten thousand”* (5:10). There is sweet entertainment on both sides: says she, *“Let my Beloved come into His garden, and eat His pleasant fruits”* (4:16); *“Eat, O friends; drink, yea, drink abundantly, O beloved”* (verse 1) is His answering call. They are mutually charmed with each other: does she bear testimony, *“I sat down under His shadow with great delight”* (2:3), *“How fair and how pleasant art thou, O love, for delights”* (7:6) is His gracious acknowledgment.

We will now consider that communion which we have with each of the Divine persons distinctly. Clearly there can be none with any of them except through the Mediator. We can only approach the Father through the Son incarnate. Our union with the one is via our union with the other. We are the sons of the Father (1Jo 3:1) because made one with His Son, and therefore does the latter say, *“Behold I and the children which God hath given Me”* (Heb 2:13). After His resurrection He said to His disciples, *“I ascend unto My Father, and your Father; and to my God, and your God”* (Joh 20:17), thereby making it clear that the relation in which He stood to God was theirs also. That relation is further made good unto them by God’s sending forth *“the Spirit of His Son into their hearts, crying Abba Father”* (Gal 4:6); and thus they cherish toward Him the affections of children. From whence we may perceive the character of that fellowship which the Christian has with the Father. As a child has near access to his father, so does the believer unto God. As a child enjoys his father’s favour, so does the believer that of God. As an earthly parent delights to gladden the heart of his child by special tokens of his love, *“how much more shall your Father which is in heaven give good things to them that ask Him?”* (Mat 7:11).

The nature of our fellowship with the Father is also indicated by the very meaning of that term, namely a community of interests, and that it is a reciprocal thing. Thus the Father and His children take mutual pleasure in His beloved Son. Blessedly was that depicted by the Saviour in what is known as the parable of the prodigal son. When the wanderer returns from the far country, and is welcomed home, the father says, *“Bring hither the fatted calf and kill; and let us eat, and be merry”* (Luk 15:23)—figure of them feasting on a once-slain Christ and rejoicing together. In like manner, as the glorifying of Christ is the chief end which the Father has before Him in all the out-workings of His eternal purpose, such

is our grand aim too. Again, the Father makes us partakers of His holiness (Heb 12:10), even of His own nature (2Pe 1:4), so that what He hates they hate, and what He delights in, they do also. Again, they have fellowship with the Father in His affectionate regard for all His dear children: “*We know that we have passed from death unto life, because we love the brethren*” (1Jo 3:14). Further, a most blessed intercourse is maintained between the Father and His children through the means which He has appointed to that very end. As they endeavour to perform His will, He takes upon Him the care of all their concerns.

“*And with His Son Jesus Christ.*” Yes, and in that precise order. First, we have fellowship with Him as God’s Son because made His sons, as being “*His seed,*” yea, “*the travail of His soul*” (Isa 53:10,11). This explains why Christ is designated “*the everlasting Father*” (Isa 9:6). Second, we have fellowship with Him as “*Jesus,*” for as faith lays hold of Him we become partakers of His so-great salvation—as those who believingly touched the hem of His garment were healed of their plagues. Since the exercise of effectual faith be a spiritual act we must first be made sons, spiritual persons, “*new creatures in Christ*” by regeneration. Faith gives a saving union to Christ, and He is then “*made unto us wisdom, and righteousness, and sanctification, and redemption*” (1Co 1:30). Not only are our sins removed as far as the east is from the west, but we obtain a personal interest in all that He is and has. Third, we have fellowship with Him as “*Christ,*” that is, the Anointed One. As “*God anointed Jesus of Nazareth with the Holy Spirit*” (Act 10:38), so believers “*have an unction [same word] from the Holy One,*” and “*the anointing which ye have received of Him abideth in you*” (1Jo 2:20,27)—the anointing oil on the head of the High Priest (Exo 29:7) “*went down to the skirts of his garments*” (Psa 133:2)!

The believer’s fellowship with his Saviour opens to him a perennial fountain of blessedness. Since He be God, He is fully competent to undertake for him in every situation and supply all his need. Since He be man, He is capable of being touched with the feeling of our infirmities, and is full of tender sympathy to His sorrowing people. He was tempted in all points as we are—sin excepted—and therefore fully understands our trials. He personally experienced poverty, neglect, reproach, injustice, harsh treatment. He was misunderstood by His friends and hated by the religious leaders. He knew what it was to suffer hunger and thirst, and weariness of body as well as anguish of soul. Consequently He is “*a Brother born for adversity*” (Pro 17:17) and is moved with compassion when He beholds the afflictions of the members of His mystical body; yea, it is written “*in all their affliction, He was afflicted*” (Isa 63:9). So close is the bond that unites the Redeemer to the redeemed, that when Saul of Tarsus (in the days of his unregenerate madness) ill-treated His children, Christ said unto him, “*Why persecutest thou Me?*” (Act 22:7) - by assailing them, he “*touched the apple of His eye*” (Zec 2:8).

Thus there is everything in Christ to invite and encourage us to seek and maintain the closest and freest communion with Him. He wears our nature, and we are recipients of His. All the infinite resources of Deity are exercised on our behalf. As He endured our poverty, so we are made the partners of His riches. His righteousness is as truly ours as He made our sins His own. His reward He shares with His redeemed, so that the glory which the Father gave Him He has given to them (Joh 17:22). There is a community of affections between them—running in the same channels, fixed upon the same objects: “*I love them that love Me*” (Pro 8:17). They have familiar intercourse together: they pour out their complaints unto Him, He communicates to them His consolations. They have mutual desires: “*Father, I will that they also, whom Thou hast given Me, be with Me where I am*” (Joh 17:24); “*come, Lord Jesus*” (Rev 22:20) is their response. They participate in like privileges and honours: He is Priest and King, and He “*hath made us kings and priests unto God and His Father*” (Rev 1:6). They gladly endure loss for His sake, bear His reproach, and enter into “*the fellowship of His sufferings*” (Phi 3:10).

It may be asked, Why is no mention made in 1 John 1:3, of the believer’s fellowship with the Holy Spirit? Though He be not expressly referred to, He is necessarily implied, for none can have fellowship with the Father or with the Son save by Him. “*For through Him [Christ] we both [believing Jews and Gentiles] have access by one Spirit unto the Father*” (Eph 2:18). The Holy Spirit is the sole efficient cause of all spiritual fellowship. Necessarily so, for the Father and the Son are imperceptible to sense, the Objects on which our faith is exercised, and with whom communion is enjoyed; and it is the Spirit who makes Them real and precious unto us, drawing out our hearts unto Them. He it is who sheds abroad in our hearts the love of the Father, and who takes of the things of Christ and shows them unto us. Thus the Spirit is not specifically named here, because He is the author of our fellowship with the Triune God in Christ. He introduces us into the same, and is the only transactor of it, for it is by His enablement that we are lifted out of ourselves and our affections drawn unto things above. Yet it must not be overlooked that in 2 Corinthians 13:14, while “*grace*” is attributed to the Lord Jesus, and “*love*” unto God, “*communion*” is definitely ascribed to the Spirit. We are also sharers of His nature, and His mission to glorify Christ.

A word now upon the fellowship which the saints have one with another. “If we have fellowship with the Father, then we are His children, and animated by His spirit. If we have fellowship with Jesus Christ, then we are His redeemed ones, and the subjects of His grace. It follows, therefore, as a necessary consequence, that wherever there is fellowship with the Father and the Son there must also be fellowship with those who believe in Them. And this is the very light in which the subject is presented in the text, where the three forms of fellowship are treated as indissolubly connected with one another” (J. Morgan). It is to be noted that whereas “*that ye may have fellowship with us*” is mentioned before “*our fellowship is with the Father and the Son*” (because, as previously explained, it is by means of the writings of the apostles that we obtain a full saving knowledge of Them), yet in experience fellowship with believers follows that of our fellowship with the Divine persons; for we are united first with the former ere we have any spiritual union with the latter. What that fellowship consists of Ephesians 4:4-6, tells us: “*There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.*”

Believers are sharers together of the riches of God’s grace, joint partakers of all the benefits of Christ’s mediation and merits. They possess the same nature and associations of heart. They have common beliefs, experiences and hopes. They will be together with the Lord for ever. Therefore are they enjoined: “*Endeavouring to keep [not “make”] the unity of the Spirit in the bond of peace*” (Eph 4:3). But that is possible in a practical way only as they personally heed the preceding exhortation, “*With all lowliness and meekness, with longsuffering, forbearing one another in love.*” Not only is it their mutual interest so to do, but thereby Christ is most honoured and glorified by them (Joh 13:35). Thus it should be their earnest and constant endeavour to cultivate this fellowship. If they do not, then their claim to enjoy communion with God is but an idle boast. As this very apostle declares: “*If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?*” (4:20). Not only are the objects of fellowship inseparable, but the enjoyment of the one is commensurate with the other: in proportion as we have fellowship with the Father and His Son shall we have fellowship (in prayer, at least) with all who believe.

It is not our intention to supply a sermon outline on each verse, for we desire to stimulate unto study, and supply hints of how to go about it, rather than encourage laziness. With this article and the preceding one before him, the young preacher should have no difficulty in culling out sufficient material for at least one sermon on Fellowship—the simpler his style and the fewer his divisions, the better. Homiletically considered, the opening sentences of this article furnish an analysis of verse 3. By way of introduction the different things which prevent any fellowship between God and an unbeliever, and the Divine provisions to remove those hindrances, should be shown, such as sin divorcing from holiness—overcome by atoning blood; spiritual death—by the communication of life; alienation of heart—by reconciliation at conversion; the distance between the finite and the infinite—bridged by the Mediator.

Chapter 5

FULLNESS OF JOY—PART ONE

1 John 1:4

“These things write we unto you, that your joy may be full.”

For the benefit of young preachers (and also those of God’s people who desire to form the habit of studying Scripture more closely) we may say that we began our own examination and meditation of this verse by framing the following questions, and then seeking answers thereto.

- Exactly what is referred to by the “*these things*”?
- Why the “*we write*” rather than the “*I write*” as in 2:1,12,26?
- What is the connection between the “*these things*” and the “*fullness of joy*”?
- What is the nature of the joy here spoken of?

- Is a “fullness” of it attainable in this life?
- Are we to read it as “*that your joy may be full*” or “*our joy*” as in the R.V. and in Bagster’s *Interlinear*?

The results of our own searchings and ponderings will now be set before the reader, though we shall not adhere strictly to the order of those six queries. Personally, we have found that by means of such interrogations we are enabled to make a more definite approach to a verse, and thereby obtain something better than a general and vague idea of its contents.

“*And these things write we unto you.*” We believe there is a twofold reference. As the opening word indicates, the principal allusion is unto that which immediately precedes. Here again the link connecting one verse with another is quite evident, and the order of their contents corresponds exactly with Christian experience. First, a setting forth of God’s Son as incarnate, and our saving apprehension of Him as such by His revelation to the soul as “*the Word of life;*” for as it is rationality and the exercise of it which fits men to be companionable with one another, so it is our being made recipients of a spiritual life which capacitates us to have intercourse with God. Second, the actual enjoyment of intimate fellowship with the Triune God in and through the Mediator, and with all His children as the consequence. Third, fullness of joy as the outcome. Thus the former stands related to the latter as does cause to effect, the tree to the fruit, the means to the end. And here too the one is commensurate with the other: as the measure of our fellowship with the Father and the Son determines the measure of our communion with fellow saints, so in proportion to the constancy and depth of this fellowship in its three forms will be the degree of our joy.

More closely still verse 4 intimates one of the essential characteristics of the communion referred to in verse 3: that it is a fellowship of joy—the sharing together of a mutual delight. Thus we see once more the deep importance of paying close attention to the immediate context, that we may be better enabled to follow the order of thought and development of the subject under discussion. It is by observing the precise relation of one verse to another that much light is cast upon the whole, and the significance and perspective of each detail is more clearly perceived. But more largely the words “*And these things write we unto you*” must be regarded as including all that follows, for not only do verses 5-7 show that the subject of fellowship is there still under discussion, but John’s specific design in writing this epistle was to lead God’s children into a deeper and fuller experiential fellowship, with the resultant happiness inseparable therefrom. The whole contents of this epistle are to be regarded as a making known of the various means which promote both our fellowship with God and the increase of our joy in Him, and a setting forth of the different things which hinder the same.

John’s purpose in saying, “*My little children, these things write I unto you, that ye sin not*” (2:1) was to warn against what would—if allowed and unrepented of—break their fellowship and quench their joy. When he exhorts them, “*Love not the world, neither the things that are in the world*” (2:15), he is telling us that any undue familiarity with those who are God’s enemies, or any inordinate affection for the creature, is inimical to our communion with and delighting ourselves in Him. Likewise, his “*These things have I written unto you concerning them that seduce you*” (2:26) signifies that they must ever be on their guard against false prophets, lest their joy be blighted by erroneous teaching. Fellowship with God must not be looked for outside the way of His assignment or the order which He has appointed: therefore we must earnestly avoid all tampering with sin, deny our curiosity to hear or read the proponents of strange doctrine, and flirt not with the world. Finally, “*These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life*” (5:13) was but a repetition in thought though varied in language of verse 4, for there can be no fullness of joy while the soul is in a state of uncertainty of its acceptance in the Beloved.

“*And these things write we unto you.*” It will be remembered that John had employed the plural number throughout verses 1-3, for he was not only relating the special privileges which had been enjoyed by the twelve, but was speaking there as their mouthpiece. He longed that all of God’s children should (so far as their case admitted) enter into the same free and familiar intercourse with God in Christ. “*That ye also may have fellowship with us*” (verse 3) imported that ye may enter more fully into an experiential knowledge of the truth set forth in verses 1,2, and thereby participate in the ineffable joy which comes through a believing apprehension of it; for Christian “*fellowship*” consists of association of heart, attachment to the same objects, having together thoughts, affections, hopes and joys in common. Thus it was at the beginning, and has (in varying degrees of intelligence) continued throughout this age. “*They that gladly received His word were baptized. .. and they continued stedfastly in the apostles’ doctrine and fellowship*” (Act 2:41,42). Moreover, the saints are “*built upon the foundation of the apostles [cf. Rev. 21:14] and prophets, Jesus Christ Himself being the chief corner stone*” (Eph 2:20), which means that the doctrine which the apostles taught, and which is embodied for us in their writings, is the basis on which the Church rests.

Observe two things in the last-quoted Scripture. First, the plural number used again. The Church is not built upon Peter, as Rome erroneously insists, but, doctrinally considered, rests upon the teaching of the whole of the apostles—who

were also “*prophets*,” i.e. endowed with the gift of Divine utterance. But second, the Lord Jesus is “*the chief corner stone*,” for the entire validity and efficacy of the apostles’ testimony lay in the name of Him whose witnesses they were. In his second epistle Peter said, “*I now write unto you ... that ye may be mindful of the words which were spoken before by the holy prophets and of the commandment of us the apostles of the Lord*” (3:1,2). Though each of them wrote on different subjects, with a particular end and design, they were all inspired by the one Spirit. Characteristically speaking Paul was the apostle of faith, Peter of hope, John of love, James of good works, while Jude warned against apostasy or the abandonment of such. Being of one heart and soul, having the same desire and mission, it was fitting for any one to speak in the name of them all, using the term “*we*.” They proclaimed the same Gospel and bore witness to the excellence of the same Christ. Their aim was ever the same: to make Him known and gain unto Him a glorious name. Whenever they wrote, it was in order to build up the saints. In their doctrine they differed not one iota.

The fountain from which all spiritual joy proceeds is that blessed One who is set before us in the foregoing verses. As He expressly declared, “*But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life*” (Joh 4:14). It is in intimate contact and converse with Christ that real communion with Him consists and satisfaction is found: in seeing, hearing, handling Him—we can only “*handle*” one who is near and dear to us. It is by having the mind engaged with His perfections and beauty, meditating thereon and reveling therein, that the heart is drawn out to Him. Nothing so warms and nourishes a Christian’s soul as a believing and adoring contemplation of the One who loved him and gave Himself for him. We should therefore see to it that, above all else, a realization of Christ’s surpassing love is kept fresh in our hearts; for this, in turn, will move us to seek yet closer and more constant fellowship with Him. That was the source and spring of Christ’s own joy—His absorption with the Father’s love unto Him: “*The Father loves the Son and has given all things into His hands*” (Joh 3:35). Note how frequently He dwelt upon the Father’s love: John 5:20; 15:9; 17:23,24.

Fullness of joy is something which all men desire, but which very few attain unto. Nor is that difficult to explain: they seek it in the wrong place. Alas that many of God’s people are so often guilty of making the same mistake. In the pride of their hearts, they want to find something of self to rejoice in; yielding to a spirit of legality, they look for happiness in their own experiences or attainments. But that is to miss the substance and chase the shadows. As it is with our natural eyes, so with our spiritual: they are designed to look at external objects and not internal ones, “*Rejoice in the Lord*”, and that “*always*” (Phi 4:4) is the delightful task which faith is to engage in. All real happiness is bound up in Him. Every other joy but that which issues from fellowship with the Lord is but a counterfeit one. That is sensual, as the rich fool’s “*Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry*” (Luk 12:19); this is spiritual. The one is superficial and temporary; the other solid and lasting. The former comforts only in health and during a season of prosperity; whereas the latter sustains upon a bed of pain, cheers the soul in times of affliction, yea, enables its possessor to exult at the prospect of death.

Now this joy is not to be regarded as a luxury, but rather as a spiritual necessity. We are obligated to be glad in God. It is something more than a sacred privilege, namely a bounden duty unto which we are expressly commanded. “*Let all those that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them: let them also that love Thy name be joyful in Thee*” (Psa 5:11). “*Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart*” (Psa 32:11). “*Rejoice in the Lord alway: and again I say, Rejoice*” (Phi 4:4). “*Rejoice evermore*” (1Th 5:16). If we do not give unto Him, who is so excellent in Himself and so gracious and beneficial unto us, that esteem which rises to the degree of rejoicing in Him, then we sadly fail in rendering to Him that honour which is His due. Our thoughts and valuation of Him are utterly unworthy unless they bring us so to delight ourselves in Him as to fill us with joy. While we seek God’s favour in Christ, live in obedience to His will, and rest in His love, we are warranted to keep a holy feast continually.

It is certainly not the revealed will of Christ that His followers should walk through this world in a spirit of dejection: rather are they a reproach unto Him if they do so. One chief reason why the Lord Jesus uttered His high priestly prayer in the presence of His disciples was that they might be filled with comfort and good cheer: “*These things speak I in the world [in order] that they might have My joy fulfilled in themselves*” (Joh 17:13). He was about to leave them and return to the Father, and He would dispel their sorrow and fill them with holy gladness by apprehensions of His joy. And of what did that consist? First, the realization that He had glorified the Father in the place where He had been so grievously slighted (verse 1). Second, that He had finished the work given Him to do (verse 4). Third, that He was about to return to that ineffable glory which He had with the Father before the world was (verse 5). Christ was rejoicing at the prospect before Him, and He would have His disciples make His joy theirs. We are to rejoice in a triumphant Saviour who completed the work of our redemption. We are to rejoice in the blessed fact that the head once crowned with thorns is crowned with glory now. The knowledge of this should banish all gloom and fill us with joy unspeakable.

But more, by giving us the wondrous privilege of hearing His prayer in John 17, Christ has made it known that His changed position has made no alteration in His attitude toward us, that His love for His people has not diminished in the least. By His generous act on that memorable occasion Christ assured His disciples (and us) that when He entered into His well-earned reward and took His seat at the right hand of the Majesty on high, His thoughts would still be engaged with His redeemed. They were inexpressibly dear unto Him—as the Father’s gift to Him, and as the travail of His own soul. Their names were inscribed upon the palms of His hands, yea, upon His very heart. He could not forget them: rather would He occupy Himself on high by constantly pleading their cause. If our hearts are suitably affected with the amazing fact that our great High Priest “*ever liveth to make intercession for us*” (Heb 7:25), we cannot but be full of joy. A considerable part of our happiness is to contemplate Christ’s joy in us! He rejoiced in His people before the world was made (Pro 8:31), He rejoices now in and over them to do them good (Jer 32:41), and He will express it even more abundantly when He brings them home unto Himself.

Further. The joy of the Christian will be promoted and increased by observing the various things for which Christ here petitioned the Father in John 17, for in them we discover what are the desires of His heart unto “*His own.*” First, He prayed for their preservation: “*Holy Father, keep through Thine own name those whom Thou hast given Me*” (verse 11). Second, He sought their jubilation: “*That they might have My joy fulfilled in themselves*” (verse 13). Third, for their emancipation from sin: “*that Thou shouldest keep them from the evil*” (verse 15), so that none of them should be overwhelmed by it. Fourth, for their consecration: “*sanctify them through Thy truth*” (verse 17), that they may grow in grace and adorn their profession. Fifth, for their unification: “*that they all may be one*” (verse 21), which will be fully realized when “*we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ*” (Eph 4:13). Sixth, for their association with Himself: “*that they also, whom Thou hast given Me, be with Me where I am*” (verse 24). Seventh, for their eternal gratification: “*that they may behold My glory*” (verse 24). Since all these requests will be granted (Joh 11:42), what cause have we constantly and fervently to rejoice!

Yet further, Christ has made most gracious provision for the joy of His people in the gift of the Comforter. When His disciples were dismayed and dejected at the prospect of His departure, we find that again and again He reassured and cheered them by the promise of the Holy Spirit. “*I will not leave you comfortless: I will come to you*” (Joh 14:18), which He did in a most blessed manner on the day of Pentecost. Then it was that their sorrow was “*turned into joy.*” The Comforter is here not only to convict of sin and bring souls unto repentance, but, following that operation, to fill them with gladness and to experience “*joy in the Holy Spirit*” (Rom 14:17). This He does by opening and blessing the Word, by taking of the things of Christ and showing the same unto them, by witnessing with their spirits that they are the sons of God, by producing in them the spirit of praise. The blessed Spirit uses the words of Christ, especially those of John 17, to work upon the renewed mind, giving it some blessed apprehensions of the joy of which Christ is both the object and the subject, of the joy which comes from Him and centers in Him, bringing us into communion with the same and making our souls realize the satisfying portion we have in Him.

A word now on the nature of this joy. That is the more necessary since not a few are apt to naturalize and carnalize the same, regarding it as a mere spirit of elation or happy feeling of exhilaration. Instead, it is a heavenly grace, a fruit of the Spirit (Gal 5:22), and therefore something spiritual, supernatural, and Divine. God is alike its Author, Object and Maintainer. As the peace which He gives “*passeth all understanding*” (Phi 4:7), so the joy He communicates is said to be “*unspeakable*” (1Pe 1:8)—not only excelling sense, but beyond full comprehension. It is an elevation of soul after the Lord and of things above. It is a delighting ourselves in God, for since all happiness be the enjoyment of the chief good, then all felicity is bound up in Him. Joy is heaven begun in the saint, for his blessedness here and hereafter differs not in kind but only in degree. It is therefore a joy which is pure and unalloyed. As spiritual love is far more than a sentiment, as God’s peace is more excellent than mere placidity or tranquility of mind, so the joy which Christ imparts to the believer is vastly superior to any natural emotion. It is a state of exultation, a complacency of heart, a full satisfaction of soul as it feasts upon a perfect Object.

Spiritual joy results from the heart’s being engaged with the Lord: “*My soul shall be joyful in the Lord: it shall rejoice in His salvation*” (Psa 35:9). “*Because Thy lovingkindness is better than life, my lips shall praise Thee. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips*” (Psa 63:3,5). We rejoice that all our sins are forgiven, that we are accepted in the Beloved, that we are made the friends of God, that our names are written in the Lamb’s book of life, that we have a building of God eternal in the heavens. Such a joy is something to which the natural man is a total stranger: “*Thou hast put gladness in my heart, more than in the time that their corn and their wine increased*” (Psa 4:7)—the love of God and His goodness to us in Christ affords a pleasure and a satisfaction which no creature can. Spiritual joy is a very different thing from mere exuberance of spirits or ecstatic feelings, being

entirely a holy and supernatural experience. No matter what may be his circumstances in this world, the Christian has ground and matter for rejoicing at all times, and is called upon to do so “*evermore*” being assured “*your heart shall rejoice, and your joy no man taketh from you*” (Joh 16:22).

In view of what has been pointed out in the last two paragraphs, the Christian reader should more readily perceive the radical difference there is between natural hilarity and spiritual joy. The former is incapable of rising above the woes of earth. It wanes in the presence of life’s hardships. Its bloom departs when the sun of prosperity is beclouded. It cannot survive the loss of health or of loved ones. Vastly different is the joy of the Lord. It is restricted neither to surroundings nor temperaments, and fluctuates not with our varying moods or circumstances. Nature may indeed assert itself, as Christ wept by the grave of Lazarus, yet its possessor can say with Paul, “*as sorrowful yet always rejoicing.*” When the hurricane lashes the surface of the sea, the heart of it is undisturbed. Grace enables us to glory even in tribulations (Rom 5:3). While the bodies of the martyrs were burning at the stake, hallelujahs were on their lips. Joy is quite consistent with godly sorrow, for each fresh discovery of the worthlessness of self should lead us closer to God.

Chapter 6

FULLNESS OF JOY—PART TWO

1 John 1:4

“And these things write we unto you, that your joy [and “ours”] may be full.”

A common desire animated and regulated the apostles: to promote the glory of their Master and the good of His people—the two things being inseparably connected. They had themselves experienced the unspeakable blessing and blessedness of intimate fellowship with Christ, and the bliss which ever accompanies it, and therefore they longed that their fellow saints should, according to their measure, freely and fully participate in the same. They desired that their converts should be bright and buoyant Christians, whose hearts would rise above the trials and troubles of this life, rejoicing in the Lord, finding their satisfying and everlasting portion in Him. Accordingly, they one and all, in both their oral and written ministry, employed themselves in setting forth the person and perfections, the offices and work, the Lordship and example, of the Christ of God, knowing full well that it was only by means of a spiritual knowledge of His excellency, an interest in His salvation, the maintaining of a close walk and daily communion with Him, that fullness of joy would be experienced in the souls of those whose welfare they had so much at heart.

Those words “*that your joy may be full*” were not penned by an inexperienced visionary or youthful dreamer, aglow with an enthusiasm which would shortly be dampened by bitter disillusionment. Instead, they were written by a very aged person who was thoroughly acquainted with the dark side of life, with the sins and sorrows which beset a Christian, and who knew that it was through “*much tribulation*” that any entered into the kingdom of God (Act 14:22). But it was to no mere natural emotion he had reference—an exuberance of spirit suited only to high festivals, an enthusiasm raised to the point of excitement. Radically different is the spiritual joy which he had in view. This is a Divine grace communicated to and situate in the depths of the soul, which the storms of this world cannot reach. It is something which is suited to everyday life and work, for it is a calm and serene frame of mind as well as a happy state of heart. Far more was implied than actually expressed in John’s language, for where fullness of joy exists there is a separation from the world, a close fellowship with God in Christ, a treading of wisdom’s ways, and thus the Lord is honoured and His people helped.

Fellowship with the Lord is the grand marvel of redemption, and a fullness of joy in the redeemed is its crowning blessing. In Christ there is matter for perpetual delight. “*Blessed is the people that know the joyful sound [of the Gospel]: they shall walk, O Lord, in the light of Thy countenance. In Thy name shall they rejoice all the day: and in Thy righteousness shall they be exalted*” (Psa 89:15,16). Such is the believer’s right and privilege, and if it be not actually realized in his experience the fault is all his own. The ministers of the Word are “*helpers of your joy*” (2Co 1:24). The one who feeds thereon will exclaim, “*Thy word was unto me the joy and rejoicing of mine heart*” (Jer 15:16). How the heart is gladdened by answered prayers (Psa 116:1)! We have great reason to “*call the sabbath a delight*” (Isa 58:13), to “*rejoice*

and be glad in it" (Psa 118:24). Contemplations of God's perfections: "*My meditation of Him shall be sweet: I will be glad in the Lord*" (Psa 104:34). The one who is baptized should "*go on his way rejoicing*" (Act 8:39). The Lord's supper is a spiritual feast for the elevating of the Christian's heart.

Piety, peace and joy are what ought most to characterize the saints. To "*worship God in the spirit, and rejoice in Christ Jesus and have no confidence in the flesh*" (Phi 3:3) are the marks of the true circumcision. There are three things in connection with that rejoicing. First, an apprehension of our saving interest in Christ and of the glorious benefits we have by Him, for otherwise how can we glory in Him (1Co 1:30,31)? Second, corresponding affections which result therefrom: love to Him, exultation of soul, feasting upon Him, joy in Him. Third, an open expression of the same: evidencing that our satisfying portion in Him has made us lose all relish for the things of the world. What we prize most best demonstrates what we are, for where a man's treasure is there will his heart be also (Mat 6:21). Each of us is discovered by his complacency or displacency: "*They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit*" (Rom 8:5). Thus to be comparatively miserable manifests a Christian to be in a back-slidden state, and places a question mark on the genuineness of his profession. A miserable believer is no credit to Christ, and has a depressing effect upon his brethren.

The advantages and benefits of spiritual joy are real, many, and great. It diffuses sunshine over the whole life, supplying vigour for service, lightening our cares, animating for conflict, and making obedience a delight. Joy enlarges the heart and quickens us in the way of God: "*the joy of the Lord is your strength*" (Neh 8:10). It overcomes that natural deadness and dullness in holy duties which arises partly from indwelling corruptions and partly from the remissness of our wills toward heavenly things. But when there is rejoicing in Christ, irksome and difficult tasks become pleasant and easy. The joy of the Lord is His cordial to fortify us against the infelicities and calamities of this world, whether they be the common afflictions incident to men or persecutions for righteousness' sake—making bitter things sweet to us (see Habakkuk 3:17,18). It enables us to bear opposition and reproaches with courage and constancy: "*They departed ... rejoicing that they were counted worthy to suffer shame for His name*" (Act 5:41). It greatly encourages and cheers our fellows: "*My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad*" (Psa 34:2).

We cannot prosper in our souls nor flourish in the house of the Lord unless we be assured of that peace which He has made by the blood of His cross and are daily delighting ourselves in Him. Yet, though the Saviour has not only made His redeemed secure for eternity, but would have them happy in time, the fact remains that many of them are frequently oppressed with dullness and despondency. God does not appear to be the light of their countenance, and their spirits seem to have caught little of heaven's luster. If they be children of light and of the day, why is it that they are so often gloomy and cast down, and manifest so little of that brightness which should mark those who have been given "*everlasting consolation and good hope through grace*" (2Th 2:16)? No doubt cases differ considerably, and a variety of causes account for the failure of so many to enjoy their birthright. Space will permit us to name only two or three of the principal hindrances.

Prominent among them is a defective ministry. In view of our text we place this first. How few ministers could warrantably say, "*These things preach we unto you that your joy may be full!*" What numbers of them are almost for ever talking about the increased wickedness which is in the world, the likelihood of another war, the menace of the atom bomb, or the waning spirituality of the churches—things that tend to horrify rather than edify, to depress rather than delight their hearers. Many others confine themselves very largely to a dwelling upon the shortcomings and failures of God's people as though it were most desirable for them to cherish doubts and fears. Others are all for the performance of duty and discharge of obligations which, if stressed disproportionately, can but promote a proud and legal spirit. There is so very little of that preaching of Christ, which draws out the renewed heart unto Him, which leads to a closer walking and more intimate communing with Him, and which not only fills the saints with joy but at the same time instills a deep abhorrence of sin and inspires a stronger desire to honour and please Him.

Second, the lack in many Christians of a definite assurance of their acceptance. How can one experience the peace of being reconciled to God, or the joy of knowing his sins are forgiven, while he be constantly debating whether or not he be His child? Not a few of His people dishonour the Father's gift to them of His Son, in whom they have redemption and eternal life, by not estimating that gift at its true value. They do not take God at His word and believe that the death of Christ has cancelled all the guilt of His people, that He will by no means cast out any sinner who comes to Him for salvation, and that through Him they have full access and welcome to the Father's house and heart. They have not really learnt the first lesson of the Gospel—the sufficiency of the Divine love. "*Not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins*" (1Jo 4:9,10); and consequently they withhold from Him that full confidence which the manifestation of such love calls for, and which He delights to receive from those upon whom He has bestowed such favours.

Third, even when a Christian is well assured of his salvation he may dim and dampen the joy of it by failing to walk as a child of light (Eph 5:8). To do so he must cast off the “*unfruitful works of darkness,*” so far and so soon as he discovers them to be such. God hates sin, and sent His Son to save us from our sins. If then we turn again to folly, yield to the lusts of the flesh, and “*allow*” evil in our hearts and lives, then the Holy One will withdraw from us the light of His countenance. Yet even in this case He has made most gracious provision for our immediate and complete restoration to the knowledge of His favour and the joy of His smile: “*If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*” (1Jo 1:9). The moment any emotion, thought or deed is revealed to us as sin, we should penitently confess the same and then rejoice in the Divine declaration that the blood of Christ has washed away all the stain of it. Thus if we live up to our holy privilege, not even our sins should cloud the sunshine of God’s love or destroy the happy consciousness that He dwells in us and we in Him.

When John penned the words, “*These things write we unto you, that your joy may be full,*” it is highly probable that he had in mind those statements which he had heard from his Master: “*These things have I spoken unto you, that My joy might remain in you, and that your joy may be full*” (Joh 15:11), “*These things speak I in the world, that they might have My joy fulfilled in themselves*” (Joh 17:13). It is to be carefully observed that both these utterances fell from the lips of the Saviour upon the night of His betrayal. Very remarkable and blessed is it to hear Him—with the terrible crucifixion staring Him in the face—speaking of His joy. What a proof that spiritual joy is in no wise created or regulated by circumstances or external conditions! And how those striking declarations ought to correct a one-sided view which only too many have taken of Christ’s earthly life! Here too there is a balance to be preserved. He was indeed “*a man of sorrows and acquainted with grief,*” in a measure and degree which none else ever has been or can be, for His human sensibilities were more refined than ours. His were undulled by sin, and therefore He felt the effects of sin far more keenly and had a greater capacity for pain than we have.

The sorrows and sufferings of Christ were many, poignant, inconceivable. It could not be otherwise with One of infinite purity surrounded by those who were hostile to God and enduring the contradiction of sinners against Himself. And while we must always keep sight of that fact and be deeply affected with the same in our souls, it is not to exclude from our view and thoughts the other side of His experience. Because He was a man of sorrows we are not to conclude that He was a miserable and melancholy person, that during the years He trod this earth He was a stranger unto joy. Admittedly we enter here the realm of mystery, and need to tread very cautiously and reverently, with unshodden feet; yet we must not close our eyes to what is clearly revealed in the Scriptures. Not only must we bear in mind that the One who then tabernacled in this scene of wickedness was God as well as man, not only need we to distinguish sharply between what He endured officially and what He experienced personally, but we are also required to take into careful consideration what is said of Him in the Psalms as well as in the Gospels if we are to obtain the complete picture.

That the Lord Jesus possessed a real, deep, and abiding joy is clear not only from His own utterances in John 15 and 17, but is equally evident from other considerations. He could aver, “*The Lord is the portion of Mine inheritance and of My cup,*” and add, “*therefore My heart is glad*” (Psa 16:5,9)—Jehovah was unto Him a fount of ceaseless consolation. As the connection between 1 John 1:3,4, imports, joy is inseparable from fellowship, and since the Son enjoyed unbroken fellowship with the Father until the three hours of darkness, fullness of joy must have been experienced by Him. Again, Christ found infinite satisfaction in discharging the commission assigned Him: “*My meat is to do the will of Him that sent Me, and to finish His work*” (Joh 4:34). God’s commandments were never irksome or grievous to Him in the slightest degree, but rather were most blessed, as His “*I delight to do Thy will, O My God*” (Psa 40:8) attests. Wisdom’s ways are “*ways of pleasantness*” (Pro 3:17), and Christ ever walked therein. He found His joy in concurring with the Father’s appointments: since God had ordered His lot, though He had not where to lay His head, He declared, “*The lines are fallen unto Me in pleasant places*” (Psa 16:6). Contemplating the Father as “*Lord of heaven and earth,*” sovereignly hiding truth from one and revealing it to another, Christ “*rejoiced in spirit*” and said, “*even so, Father: for so it seemed good in Thy sight*” (Luk 10:21).

Think not, then, of Christ during His earthly life as but “*a man of sorrows;*” contemplate Him too as One who was filled with joy. That the two things are in nowise incompatible is clear from the apostle’s experience: “*as sorrowful, yet always rejoicing*” (2Co 6:10). Christ’s joy consisted not only in the things which we have mentioned above, but also in the assurance of the Father’s full approbation that was ever His: that He did “*always those things that pleased Him*” (Joh 8:29). He found, too, unspeakable comfort in His consciousness of the Father’s abiding presence: “*He that sent Me is with Me: the Father hath not left Me alone*” (Joh 8:29). Since holiness and happiness are inseparably conjoined, deep joy must have been the portion of the Holy One, for He ever walked in the light of God’s countenance. What joy was His in the saving of sinners appears from His “*layeth it [the recovered sheep] on His shoulders, rejoicing*” (Luk 15:5). Finally,

He endured the cross “*for the joy that was set before Him*” (Heb 12:2)—in faith’s apprehension and hope’s anticipation of the reward for His perfect work, He rejoiced.

We come now to the question, Is fullness of joy attainable by the Christian in this life? Assuredly it must be, or John had never written our present text. Assuredly it must be, for why did the Lord Jesus say unto His disciples, “*These things have I spoken unto you, that My joy might remain in you, and that your joy might be full*” (Joh 15:11)? Therein Christ told out the fullness of His heart, intimating His desire concerning His own. If it were not attainable, then why has the Saviour also bidden us, “*Ask, and ye shall receive, that your joy may be full*” (Joh 16:24)? Ah, is not the littleness and feebleness of our joy due to the paucity of our faith and the smallness of our hope? Has not the eternal Lover of our souls freely invited us, “*Eat, O friends; drink, yea, drink abundantly*” (Sol 5:1)? If fullness of joy be not experienced by us, then certainly we are living far below our privileges. The straitness is in ourselves, and not in Him or His revealed will. The Lord knows all about our temperaments, circumstances, trials and corruptions, yet, notwithstanding, bids us “*rejoice evermore*” (1Th 5:16), having made full provision for us to do so.

Did not this same John say to those whom he addressed in his second epistle, “*I trust to come unto you, and speak face to face, that our joy may be full*” (verse 12)? Nor can we legitimately set aside the force of all these passages by saying they express the ideal rather than the actual, that they set before us the standard at which we are to aim, and not what is realized by any soul in this time state. Such an evasion is at once ruled out of court by Acts 13:52, “*And the disciples were filled with joy and with the Holy Spirit*”—and they were men subject to like temptations and passions as we are! As pardoned sinners, accepted in Christ, made sons and heirs of God, we should “*rejoice in the Lord always.*” We must not be content with a fitful and occasional joy, but rather see to it that we keep this holy fire ever aflame upon the altar of our hearts. It is both our privilege and our right to feed and feast upon the Lamb and satisfy our soul unto a holy satiety.

Throughout our exposition of 1 John 1:4, we have followed the Authorized Version, but a word requires to be said upon the Revised rendering: “*that our[“the apostles”] joy may be full.*” Really, it comes to the same thing, for the joy of the minister is largely bound up in the spiritual prosperity of those to whom he ministers—their happiness being mutual. Paul called the Philippians his “*joy and crown*” (4:1), and said of the Thessalonians, “*Ye are our glory and joy*” (1Th 2:20): while John said to those addressed in his second epistle, “*I rejoice greatly that I found of thy children walking in truth*” (verse 4), and in his third epistle, “*I have no greater joy than to hear that my children walk in truth*” (verse 4). As the saints are partakers of the joy of God’s servants, so they, in turn, of theirs, for they rejoice in the same Saviour.

Chapter 7

LIGHT AND DARKNESS

1 John 1:5

“This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all.”

We shall now consider, first, the connection of this verse with the immediately preceding ones—its bearing on the epistle as a whole will be shown under our exposition of verse 6. Second, its message or assertion. Third, its scope—in view of the teaching of Scripture on light and darkness. Fourth, its design, or the reasons why this declaration is here made.

The A.V. is rather misleading, for the “*then*” suggests that the apostle is drawing an inference or pointing out a consequence from what he had stated previously. But such is not the case. The literal meaning of the Greek is “*And this is the message,*” and is so rendered in Bagster’s *Interlinear*, and the R.V. The opening “*and*” intimates not only a direct connection between this verse and the foregoing ones, but a continuation of the same subject. As usual, the Holy Spirit has graciously hung the key on the door for us by announcing the theme of this epistle in its opening verses, namely fellowship—with God, with the apostles, with fellow saints. Concerning that fellowship we have already seen that it has been made possible by the Son of God becoming incarnate and giving His people an experiential knowledge of Himself

as the Word of life. It is regeneration which capacitates us to enter into this inestimable privilege. Not only is it a fellowship of spiritual life, but also in the Truth, consisting of a saving knowledge of Christ and the Father. It is likewise a gladsome fellowship, which, if entered into intimately and constantly, produces "*fullness of joy.*" Now we are informed it is a holy fellowship, for it is exercised only in "*the light.*"

The blissful fellowship which the apostle was speaking of is radically different from anything known to natural man. The joy which it produces is greatly superior to any experienced by the senses. It is in nowise carnal, but wholly spiritual. It transcends all natural emotion. It was necessary to insist upon this so that neither congenial social intercourse nor religious excitement should be mistaken for it. There has always been a "*mixed multitude*" who attach themselves to the people of God, making a profession of Christ and claiming to enjoy communion with God. While this fellowship is open and free for all who are partakers of the Holy Spirit, yet no unregenerate persons can participate in this high favour. It was therefore a point of great practical importance that the apostle should make a clear statement thereon so as to guard against all erroneous conceptions of it and its joy. This he does by a most searching description of the One with whom such communion is had and by the solemn assertion that "*If we say that we have fellowship with Him, and walk in darkness, we lie.*"

Again, one can perceive almost at a glance, that "*And this is the message which we have heard of Him, and declare unto you*" is intimately related to the contents of the previous verses. Both in the first and the third verses John had made mention of what he and his fellow apostles had heard from that blessed One who had been made manifest unto them, and which it was their mission to "*declare*" unto His redeemed (verse 3). And now he gives an epitomized statement of what Christ had made known unto them: "*this is the message.*" The R.V. rendering is preferable: "*heard from Him,*" for it was not merely something about Christ which the apostles proclaimed, but rather what they had actually heard from His own lips. The "*from Him*" clearly has reference to the incarnate Word: because He is the principal Person spoken of in the immediate context, because He was the Sender of the apostles, and because He is the next antecedent in verse 3. The apostles and ministers of the Gospel are the messengers of the Lord Jesus, and it is their business to communicate His mind and will both to the churches and to the world. "*But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ*" (Gal 1:11,12).

The Greek term translated "*message*" has several different shades of meaning when rendered into English. Young defines it as "*promise,*" for that word in 2 Peter 3:13, is derived from the same root and indicates its benign character. In Acts 22:30, it is translated "*commandment,*" which emphasizes its lordly nature. These agree with the first two statements made in the New Testament, concerning our Lord's oral ministry: His hearers "*wondered at the gracious words which proceeded out of His mouth*" (Luk 4:22); "*the people were astonished at His doctrine: for He taught them as one having authority*" (Mat 7:28,29). But here in our text it is used to express the sum of the revelation communicated by Him. John here puts into a terse sentence what the apostles had gathered from Christ's announcements. Or, if we place the emphasis on "*And this is the message which we have heard from Him*" its force would be, "*This was the dominant and central doctrine our Master proclaimed, around which all others rotated and from which all others issued.*" This "*message*" was one of the greatest importance, both in itself and also in the consequences of it, for it respected the ineffable purity of the Divine nature, and the imperishable glory of the same.

John's style here is similar to his opening words in the Apocalypse: "*The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants,*" which He sent "*unto His servant John, who bare record of the word of God.*" As the Son said unto the Father, "*I have given them the words which You gave Me,*" so they in turn communicated the same unto their converts (cf. 2Ti 2:2). Christ came here to declare and reveal the true and living God (Joh 1:18), and John here summarized His teaching: "*this is the message which we have heard from Him, and declare unto you: that God is light.*" This was not a discovery which the apostles made for themselves, nor an inference which they drew from the Divine works and ways. No, it was an authoritative communication which they had received from the Saviour, and therefore is to be accepted without question. We heartily agree with J. Morgan, who said of the substance of this message, "*Its simplicity and comprehensiveness are amazing. It is so simple, a child perceives its meaning; while it is so comprehensive as to render a full exposition of it impossible.*"

"God is indefinable, because to define is to limit, and to speak of limiting infinitude is an absurdity. Names are ascribed to God in Scripture, and attributes, yet they convey only some faint notions of His exalted perfections; but sufficient is revealed to preserve the mind from vain imaginations or gross conceptions of His Being. Man knows nothing of God, and can know nothing, except what He has revealed. In condescension to our capacity God has revealed Himself under names and notions which may best strike our senses—the channel of all our reasonings and the medium by which we know" (A. Serle). Three statements are made (we dare not call them definitions) concerning what God is in Himself,

which, for want of better terms, may be said to tell us something of His nature or character, and they should be reverently pondered in the order in which they occur in Scripture: “*God is spirit*” (Joh 4:24), “*God is light*” (1Jo 1:5), “*God is love*” (1Jo 4:8).

“*God is spirit.*” The absence of the article (in the Greek) imports that God is spirit in the highest sense. The indefinite article in the English “*a spirit*” is objectionable, because it places Deity in a class with others. He is spirit itself, absolutely, the alone Source of spirit. The word “*spirit*” signifies in man’s lispng speech, “*air*” or “*breath*” or “*wind*,” being that subtle fluid by the respiration of which all things live. “What the air is in motion in the natural world, that the Divine Spirit is in the spiritual world... The Deity is revealed under the name of Spirit in order to declare that all existences, both corporate and incorporate, derive their spiritual life and being from Him. He is Spirit in the fount—the creatures are only so as streams proceeding from Him” (A. Serle). Life is a principle or power to act or move planted in a substance or being. A living creature then is one which can act from within itself, yet is wholly dependent upon its Giver—the living God, the Author and Sustainer of all life. Negatively, “*God is spirit*” signifies that He is both incorporeal and invisible.

That declaration was necessary in order to correct the erroneous views entertained by those Jews and Samaritans who had, from the elaborate ritual of Judaism, formed a wrong concept of God. It was Jehovah Himself who ordained the imposing furnishings of the tabernacle and temple, with their vessels of silver and gold, their brilliantly coloured curtains, the gorgeous vestments of the high priest. But those things were never intended to intimate that the great God derived any personal satisfaction from them: rather were they appointed as types and emblems of Christ. “*The most High dwelleth not in temples made with hands*” (Act 7:48). Nor is He charmed by elaborate services therein. God is spirit, immaterial, and therefore not sensual or influenced by the senses. God cannot be gratified with carnal things. It is not costly architecture, beautiful music, lovely flowers, fragrant incense, which please the eyes, ears and nostrils of the creature, but that which issues from renewed hearts He requires. “*God is spirit, and they that worship Him must worship Him in spirit and in truth*”—spiritually and sincerely.

“*God is light*” tells us very much more than the former statement. God is not only the light, but light itself—absolute, essential, infinite—the Source of all light. Scripture speaks of God in a peculiar and immediate relation to light. The pillar of fire was the symbol of His presence with Israel in the wilderness. Daniel tells us “*His throne was like the fiery flame*” (7:9). Habakkuk declared, “*His brightness was as the light*” (3:4). The Psalmist avers, “*Who coverest Thyself with light as with a garment*” (Psa 104:2), on which Spurgeon remarked, “The concept is sublime: but it makes us feel how altogether inconceivable the personal glory of the Lord must be: if light itself is but His garment and veil, what must be the blazing splendour of His own essential being?” Perhaps the nearest we can come in framing an answer to that question is to employ the words of 1 Timothy 6:16—“*dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.*” In James 1:17, He is denominated “*the Father of lights.*”

“*God is light*” expresses all the excellence and glory of Deity. It is to be taken in its widest sense, as including the Divine essence and the three Persons therein, for though the Father be primarily in view, yet the Son and the Spirit are equally possessed of the Divine nature, and therefore are equally “*light.*” “*God is light*” is a word to search and awe us, for we “*were sometimes darkness*” (Eph 5:8), such being our woeful condition by nature. But it is also a word to gladden and warm us, for light shines for the benefit of others, as darkness is wrapped up in itself. Thus there is the Gospel in this word, for it tells us that Deity has been pleased to reveal and make Himself known unto men. “Light maketh all things visible on which it falls and from which it is reflected, but it becomes itself visible only in a radiant point or disc, like that of the insufferable sun, from which it floods the world. So God is unknown except in the person of Christ” (G. Smeaton). That is why Christ designated Himself “*the light of the world*” and why prophecy pointed to Him as “*the Sun of righteousness*” (Mal 4:2), for where He is unknown, men “*sit in darkness*” and “*in the region and shadow of death*” (Mat 4:16).

“The supreme thing in the physical world is light. Apart from this there could hardly be a world at all, for all life and movement depend on it. It was the first of God’s creations, and it is the last thing that will fade before the approaching glory of the New Jerusalem. And yet of all things light is the most mysterious. The distance of the sun from the earth can be measured, the rate at which light travels across space can be gauged, and the rays can be passed through the prisms, divided and analysed. But the sun itself still dwells in light inaccessible. No eye can search its burning depths, and no mind can wrest from it its profound secret” (L. Palmer). “*God is light:*” “He is all that beauty and perfection that can be represented to us by light. He is self-acting, uncompounded spirituality, purity, wisdom, holiness and glory; and then the absoluteness and fullness of that excellency and perfection” (T. Reynolds).

Most appropriate and comprehensive is the metaphor here used. “*God is light*” is a summarized expression of the Divine perfections. It tells us that He is the living God, for the rays of the sun exert a quickening influence, being a minis-

ter of vigour, health and growth to all creatures. It is the parent of all fruitfulness, for those regions (the poles) where the sun scarcely shines at all are barren wastes; so it is spiritually. It announces that God is a most glorious Being, for light is a thing of luster, dazzling the eyes of its beholder. It proclaims God's excellency: "*Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun*" (Ecc 11:7). If it be a pleasant thing to behold the natural light, how much more so for the eyes of faith to behold the King in His beauty! It declares that He is a beneficent Being, the Fount of all blessedness. Light is the source of helpfulness and gladness to all who bask in its bright and genial rays. No beauty can appear anywhere without the light: exclude it and all charm at once disappears from every object. Nor can there be any beauty in the soul until God commands the light to shine in our hearts (2Co 4:6).

More distinctly, light is the emblem of God's holiness. Light is simple or pure. In it is neither mixture nor pollution, nor can there be. Its very nature and property repels defilement. It traverses unstained each object and medium of uncleanness. Snow is so bright that there is no other whiteness equal to it, but man's step mars and defiles it. Water sparkles brightly as it issues from the spring, but man's hand soils it. But none can make light's purity less pure! Such is God in His ineffable purity. Again, light is a symbol of God's omnipresence, for it is diffused throughout all creation, scattering its rays everywhere. In like manner, "*Do not I fill heaven and earth? saith the Lord*" (Jer 23:24), which made the Psalmist exclaim, "*Whither shall I go from Thy spirit? or whither shall I flee from Thy presence*" (139:7). "Light is on the hill and in the valley, on sea and on land, in the city and in the desert. With its crystal fingers it clasps the round earth, and throws its mantle of brightness over all worlds" (Palmer).

In a most striking way light also adumbrates God's omniscience. Not only because it is the figure of knowledge and wisdom, but because of its searching power, entering into every corner and cranny of creation, revealing the hidden things of darkness. "*All things that are discovered [margin] are made manifest by the light*" (Eph 5:13). Light is all-revealing, equally so are the rays of Divine holiness, detecting sin and unmasking the world as a monster lying in the wicked one. As light reveals, so nothing can be hidden from God. He cannot be deceived, but sees things as they actually are. Our motives and aspirations are as palpable to Him as our bodies. "*O Lord, Thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thoughts afar off... and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether ... Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee*" (Psa 139:1-4,12).

In Scripture darkness and light are used in quite a number of figurative senses: among them, as signifying ignorance and knowledge (Eph 5:8), a state of nature and a state of grace (1Pe 2:9), heaven (Col 1:12) and hell (Mat 25:30). Thus, "*God is light, and in Him is no darkness at all*" necessitates and draws the essential moral distinction between good and evil, holiness and sin, innocence and guilt. It also intimates that it is possible for creatures, yea, fallen creatures, to have fellowship with God, for light is diffusive, self-communicating, shining upon and illuminating dark bodies. Therein lies both its beneficence and its ascendancy over the darkness, as in Genesis 1:2,3. But more: this most comprehensive "*message*" elucidates the whole plan of redemption, wherein God acted throughout in this character, both exhibiting His opposition to the darkness and yet triumphing over it. In the person of His Son the light came to save those in darkness, yet preserving inviolable His own ineffable purity. Nor was there any surrender of the light to the darkness: no concession, no compromise. For when made sin (2Co 5:21), "*God spared not His own Son*"! Likewise, we are made to hate sin and repent before forgiveness is ours. Salvation is not only a miracle of grace, but the triumph of holiness.

"*And in Him is no darkness at all.*" In the Greek there is a double negative. God is absolutely perfect: there is no blemish, no ignorance, no sin, no limitation, naught contrary to His perfection, nothing to mar or dim the splendour of His character; no possibility of any deterioration, for with the Father of lights there is "*no variableness, neither shadow of turning*" (Jam 1:17). God is light which is never clouded, which never wanes. Therein we behold His paramount excellence. How radically different is the true and living God from every "*god*" of human invention or conception! While the heathen endowed their imaginary deities with certain virtues, they also attributed some vice or other to them. In the "*god*" of Pantheism and other systems of philosophy, the distinction between good and evil is only seeming and relative, and not real and absolute, for "*he*" is identified as much with the one as the other. Here, once more, we have illustrated the uniqueness of Holy Writ, for here alone is One made known to us in whom there is "*no darkness at all.*"

That could not be said of the holy angels, whom He "*charged with folly*" (Job 4:18), because prior to their establishment in holiness they were liable to fall. Nor could it be said of Adam in his innocence, for his holiness was but a mutable one. But God is immutably holy, impeccable, for He "*cannot be tempted with evil*" (Jam 1:13). We cannot conceive of the least defect in God, for His holiness is His very being, and not a superadded thing like ours. "*God is light:*" He not only clothes Himself with the light, and dwells in the light, but He Himself is light, only light, and there is nothing in Him but light. Now to make this affirmation yet more emphatic, the negative is added to the positive: "*And in Him is no darkness at all:*" no kind of darkness, in any degree or manner; whatever falls under the appellation of "*darkness*" is

excluded from His being. This has the value of intimating that we are to regard the term “*light*” in its widest possible latitude, and not to restrict it to holiness, for the antithesis, “*darkness*,” includes more than sin. No element enters into His light to obscure it; there is no limit to His knowledge, no stain on His holiness, no hindrance to His blessedness.

The design of the apostle in verse 5 may be briefly summarized thus. First, to indicate the nature of that fellowship into which the saints are called: it is a holy one, “*in the light*.” That is its distinctive character, and is necessarily determined by the nature of God. Second, to impress upon believers the deep reverence of the Divine Majesty: that as light cannot mix with darkness, so they cannot converse with God except as their hearts are in a suitable frame and their minds filled with proper apprehensions of the great, holy, and glorious Being they are approaching. Third, to intimate to all succeeding generations of Christians that the holiness of God shines in and through every doctrine, every part of the Truth, every ordinance He has appointed. Fourth, to prepare his readers for what follows in his epistle.

Chapter 8

LIGHT AND DARKNESS

1 John 1:6

*“If we say that we have fellowship with Him,
and walk in darkness, we lie, and do not the truth.”*

In those words we have: (1) A lofty averment—claiming to have fellowship with God. (2) A flat contradiction—walk in darkness. (3) A solemn indictment—such are denounced as liars. (4) A sweeping inclusion: the “*we*” taking in the apostles themselves—if the cap fitted, they too must wear it.

The connection between this verse and the one immediately preceding may be readily perceived:

“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all” (verse 5).

John was writing on the subject of fellowship, and having described the character of the One with whom that fellowship is had, he makes application of his “*message*” unto two radically different classes, which together make up what is known as Christendom, or “*the kingdom of heaven*” in the parables of Matthew 13 and 25:1-10, which includes tares as well as wheat, bad fish as well as good, foolish virgins as well as wise ones. The first class comprises those who have a name to live, but are dead; the second, those who actually possess spiritual life. More specifically, the relation of verse 6 to verse 5 is that here we behold the Light detecting and exposing what is contrary thereto. Since in God there be no darkness at all, true piety is to be distinguished from its counterfeit by a walking in the light. By this criterion or test must we judge all who claim to hold converse with God: their characters must harmonize with His.

In verse 6 John was not referring to the unregenerate as such, but to unrenewed professors, who boasted of their enjoying communion with the triune God. It was not the openly wicked and profane which he had in view, but those who unwarrantably bore the name of Christians, those who were in church fellowship. In his day, as now, there were in the Christian assemblies those who were born of God, and those who were not so. This is clear from those mentioned in 2:19, “*They went out from us, but they were not of us;*” originally members; later apostates. Jude refers to certain men who “*crept in unawares,*” ungodly men, who were “*turning the grace of our God into lasciviousness*” (verse 4) Hence there was a real and pressing need for lip profession to be tested by the character of the daily life. This is done here by immediately following up the statement in verse 5 by a solemn warning against self-deception, insisting that fellowship with God is to be gauged by conformity unto Him in holiness and righteousness.

So far as we can discern, the apostle’s design in the words before us was at least threefold. *First*, to stir up the saints themselves, and prevent their becoming careless and remiss. The apostle here warns them of how much need there was to watch their own hearts and to be circumspect and strict of their walk, avoiding everything which had a tendency unto sin, since that would interrupt their holding and maintaining communion with their heavenly Father. As the Psalmist declared,

“If I regard iniquity in my heart, the Lord will not hear me” (Psa 66:18): when I cherish that which is evil, the Holy will not connive at my sin. *“If thou listen to the Devil, God will not listen to thee”* (Spurgeon). *Second*, to convict and undeceive the deluded, that the ignorant and erring might discover their perilous state and be led to cry unto God for a real work of grace to be wrought in them. *Third*, to unmask hypocrites, and thereby prevent the children of God being imposed upon by those who had nothing in common with them; and to separate themselves from all such false pretenders.

In seeking a closer view of our present verse, we not only need to attend to the context, but also to bear carefully in mind John’s peculiar style. We made a brief reference to this in the introductory chapter, when calling attention to the abstract (and absolute) character of many of his statements. Thus in 1:3, he declared *“truly our fellowship is with the Father”*—not *“ought to be,”* taking no notice of the things which hinder and break it. So it is here: he speaks of that which characterizes a person, and not of something which is exceptional. There are none on earth who enjoy unbroken and unclouded fellowship with God. Only One could say, *“I have set the Lord always before Me”* (Psa 16:8). In like manner, there has never been a saint who walked uninterruptedly in the light, who never deviated from the paths of righteousness. None but Christ could aver *“I do always those things that please Him”* (Joh 8:29). He alone ever practiced what He preached and perfectly exemplified what He taught: hence the unique emphasis of *“mighty in deed and word before God and all the people”* (Luk 24:19), and *“all that Jesus began both to do and teach”* (Act 1:1).

“If we say that we have fellowship with Him.” Here is a lofty avowal supposed. *“If we say”* is a common mode of speaking in Scripture to express a definite affirmation or profession, as in *“but now ye say, We see”* (Joh 9:41), *“What doth it profit, my brethren, though a man say he hath faith, and have not works?”* (Jam 2:14); *“He that saith, I know Him, and keepeth not His commandments, is a liar”* (1Jo 2:4), where in each instance, as here, the declaration is proved to be an idle boast. It is a bare assertion without any corresponding reality. There is a radical difference between profession and possession. To *“have fellowship with God”* presupposes regeneration and reconciliation unto Him. To state that we have fellowship with God is tantamount to claiming that we are His children, to be partakers of the Divine nature, to be delivered from this present evil world, and that we belong to that company whose desire and determination it is to please and glorify Him. To have fellowship with God means that our affections are set upon things above, that we bask in the light of His countenance.

“If we say that we have fellowship with Him, and walk in darkness, we lie.” Obviously the first task before the expositor here is to give a correct definition or explanation of what it means to *“walk in darkness,”* and strange as it may sound (heretical to some ears) that is not necessarily the same thing as a Scriptural one. There are many terms and expressions in God’s Word which are used by no means uniformly, and it is the interpreter’s duty to ascertain by a careful study of its setting, and then demonstrate to the reader, what is its precise meaning in any given instance. Thus, in Isaiah 50:10, the words *“walketh in darkness”* are found, yet their force there is quite different from that in our present text, and they respect very diverse characters. Let us, then, examine closely its language. In Scripture, a man’s *“walk”* refers not to any single act, or even habit, but rather to the general tenor of a person’s behaviour—the regular course followed by him. *“Walking”* is a voluntary act (Pro 2:13), continuous action (Isa 65:2), progressive action (2Ti 3:13). A man’s walk reveals the state of his heart, being a practical expression of what he is.

Whatever that term may signify in other passages, to *“walk in darkness”* certainly does not here mean to be in doubt about our spiritual state, or to be totally lacking in assurance of our acceptance with God; nor even a deep depression and despondency of soul. It is indeed desirable for the saint to know he has passed from death unto life and to have the Spirit bearing witness with his spirit that he is a child of God, as it is also both his privilege and duty to *“rejoice in the Lord always;”* yet though he may lack both the one and the other (and such is to be greatly deplored, and never excused), the absence thereof is no proof that he is not a Christian. No, something very much graver than that is here in view. While *“the darkness”* has reference to the realm inhabited by this class, nevertheless it is also their activities in that realm which the apostle had before him. In general terms to walk in darkness is to order our lives in opposition to the revealed character and will of Him who is light. It is expressive of being in a state of nature and acting accordingly.

More specifically, to walk in darkness is the condition of all the unregenerate, for they are total strangers to God and His so-great salvation. *“For we were sometimes darkness”* (Eph 5:8) describes our fearful state by nature. By his fall man was deprived of the favour of God, the Spirit of God, the image of God in his soul, and darkness became his element. *Second*, to walk in darkness is to be under the curse of God, for when Christ was made a curse for His people (Gal 3:13) there was *“darkness over all the land”* (Mat 27:45) for the space of three hours. *Third*, to walk in darkness is to be under the control of Satan, for salvation is a being turned *“from darkness to light, and from the power of Satan unto God”* (Act 26:18) and cf. Col. 1:13. *Fourth*, to walk in darkness is to be completely under the dominion of sin (Pro 4:19). To walk in darkness is to tread the broad road which leads to destruction, and the one who does so ends by being *“cast into outer darkness”* (Mat 22:13).

To walk in darkness is to conduct ourselves unholily, to follow steadily a course of self-pleasing, for “*the unfruitful works of darkness*” are the products of the flesh. It is not simply to be betrayed by the force of temptation into inconsistent actions, but the ruling principle and power of our lives is the very reverse of godliness, demonstrating such to be complete strangers to a work of Divine grace. “*Darkness*” here has reference to the dominion and power of sin, with its awful effects upon the character and conduct of the unregenerate. Even though the grosser forms of sin appear not in the life, yet enmity against God rules the heart, regulates the thoughts and affections, and determines the motives; and though the ungodly may have little or no cognizance of the same, yet all these things are “*naked and opened unto the eyes of Him with whom we have to do*” (Heb 4:13). As the best fruits of grace are produced by the Spirit in the heart and are known and valued only by the Lord, so it is with indwelling sin—its principal and vilest productions are not seen by our fellows.

Again, to walk in darkness is explained both by the contents of the preceding verse and the antithesis pointed in the following one. “*Light*” is transparent and translucent, open and clear, and it is so always and everywhere; whereas darkness is characterized by the opposite properties: it conceals, disguises, distorts. By his apostasy from God man lost that element of simplicity and openness in which he was created. Moreover, the clear and bright sunshine of the countenance of Him who is light became intolerant to the fallen creature—man fled and hid himself from God. Hence it is that insincerity and deceitfulness mark the natural man. He is not honest either with himself or in his dealings with God. He tries to make himself out to be other than he is. Men love darkness rather than light: “*For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved*” (Joh 3:20).

Finally, let it be pointed out that to walk in darkness includes living under fundamental error concerning spiritual and eternal things. Every doctrine of men, everything which is contrary to the glorious Gospel of the blessed God, derogatory to the honour and dignity of Christ, or which is opposed to the free grace of God in election, effectual calling, final perseverance, and the inculcation of true piety, is sinful in the sight of God and morally evil in us. He has not given His Word for us to pass judgment upon, but to receive into our minds with all submissiveness. There can be no fellowship with God but in the belief and practice of the Truth. While we are walking in the reception and influence of anything contrary to Divine revelation, we can have no communion with Him, for we are in the darkness of error. Every part of the Truth is like its Author: light, pure, holy, perfect. His doctrine is “*according to godliness*” (1Ti 6:3), promoting and increasing it, supplying motives thereunto. But error is pernicious, and its words “*eat as doth a canker*” (2Ti 2:17).

“*If we say that we have fellowship with Him, and walk in darkness, we lie.*” Surely that is self-evident. Not only is the latter manifestly inconsistent with the former, but the two things are utterly irreconcilable. Purity and impurity are opposites. They are radically and essentially distinct. They are contrary in their nature, their properties, and their tendencies. Sin and holiness are diametrically antagonistic to each other. Truth and error can never agree: there can be no such thing as walking in the Truth and at the same time living in that which is flatly contradictory thereto. “*What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?*” (2Co 6:14,15). None whatever: they are avowed enemies of each other. To make the claim that I am enjoying fellowship with God and at the same time for me to be ruled by Satan, acting in self-gratification and taking pleasure in the ways of sin, is not only a patent absurdity and an empty pretence, it is also a manifest falsehood, a wicked lie.

Such glaring hypocrisy calls for strong denunciation. Very different was John from our mealy-mouthed men who gain a reputation for being “*gracious*” at the expense of fidelity. John did not merely say that this class of Christian professors erred or were “*labouring under a delusion,*” but spoke plainly and called them what they were. He was the apostle of love, and here gave proof thereof, for love is faithful. False pretences need to be dealt with sternly and their dishonesty condemned. The apostle used great plainness of speech, yet no more so than the case called for. It was not only that their lips were uttering what was untrue, but they were acting an untruth, their very lives were a falsehood, and therefore they were not to be spared. To be guilty of making such an outrageous claim is to traduce the character of God, for He holds no intercourse with the unholy; is to repudiate the Truth, for such have no access to God; and is grievously to dishonour the cause of Christ.

“*And this is the message which we have heard from Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth.*” By putting those verses together, not only is the proposition in the latter more self-evident, but the needs be for the former becomes plainer. At first sight it seems strange that John should announce so formally and emphatically such elementary truths. Surely, if there be anything which believers are clear upon it is the character of God, and that it precludes such an incongruity as is here refuted. Why then commence therewith right after the introductory verses? Because one of the chief designs of this epistle is the testing of Christian profession. Because there were, and have been ever since, many in Christendom who came under the description of verse 6. And because there is still a sad tendency remaining in real

Christians practically to deny this proposition—to act deceitfully, to trifle with sin, fellowship the unfruitful works of darkness, and yet suppose they are in communion with God; which is virtually saying that He is not light.

The love of approbation is the native trend of the human heart. Each person desires to be well thought of by his fellows, and the vast majority pose as being better than they are. Fear of censure and the contempt of others is another powerful motive which induces many to act the part of hypocrites, and such needs to be unsparingly mortified by the saint, for the extent to which he yields thereto makes him untruthful, and effectually hinders him from walking with the Holy One. Thus it is that so many of the unregenerate apply for Church membership: they profess the truth of the Gospel, but are strangers to its power. Many of them claim to have not only fellowship with God, but an exalted type and high degree thereof. They have much to say about the grace of God, but little or nothing of His holiness. They extol the imputed righteousness of Christ, but give no evidence of being recipients of His imparted righteousness. They prate about their peace and joy, but their daily lives are not ordered by the precepts of the Word. Their walk gives the lie to their profession.

“If we say:” John here includes himself! Were we, the apostles of Christ, to be found walking in darkness and at the same time asserting that we have fellowship with God, we should brand ourselves as liars. The “if” does not signify that such a thing was possible; rather was John pointing out what was utterly impossible. The apostles had fellowship with God and gave clear proof of the same. The blessed effects thereof were felt in their souls and appeared in their lives. It preserved them from sin, and deepened their hatred of it. It is impossible to have fellowship with God and not become increasingly conformed to Him. If it be true that *“he that walketh with wise men shall be wise”* (Pro 13:20), how much more so will walking with God deliver from folly! If evil communications corrupt good manners, then certainly Divine communications will correct evil manners. Fellowship with God requires oneness of nature, and walking with Him produces sameness of character. Fellowship with God ever issues in spiritual fruitfulness. Thus it is the wisdom and duty of each of us to test himself by this rule, and then measure his associates thereby.

“If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth.” John here denounces such a sham, exposes its base inconsistency, and denies that such have any intercourse with Him who is light. *“Can two walk together, except they be agreed?”* (Amo 3:3). Neither can one walk with God without being radically influenced thereby. “What God communicates to us is not a base fiction, for it is necessary that the power and effect of this fellowship should shine forth in the life: otherwise our profession of the Gospel is fallacious” (Calvin). Yet the spirit of self-deception and hypocrisy prevails to such an extent that our churches are filled with those of high pretensions whose walk is entirely inconsistent therewith—they have no true sight of themselves nor sense of their peril. Their practice demonstrates the falsity of their profession. They *“do not the truth;”* they act not in accord with its holy requirements—they are not vitally influenced thereby. Christianity does not consist in *“saying”* but in being.

Unspeakably solemn is what has been before us. We are plainly warned that *“There is a generation that are pure in their own eyes, and yet is not washed from their filthiness”* (Pro 30:12), and if I really value my eternal interests I shall seriously inquire, Do I belong to that company? Remember that self-love works presumption. Take nothing for granted; refuse to give yourself the benefit of any doubt. If you honestly desire to know the truth about yourself, then pray sincerely and earnestly, *“Examine me, O Lord, and prove me; try my reins and my heart”* (Psa 26:2). No matter how well instructed your mind, or what be your happy feelings, measure yourself by this unerring rule. Truth is not only to be believed and loved, but practised. It is at this point that graceless professors are to be distinguished from the regenerate. The one who hears Christ’s sayings but does them not is building on the sand (Mat 7:26). The one whom He owns as a spiritual kinsman is he who does the Father’s will (Mat 12:50). Those whom Christ pronounces blessed are they who *“hear the word of God, and keep it”* (Luk 11:28). *“Be ye doers of the word, and not hearers only, deceiving your own selves”* (Jam 1:22).

Chapter 9

WALKING IN THE LIGHT

1 John 1:7

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”

Our present verse, especially its closing portion, is probably the best known and most frequently quoted in all the Epistle, yet our familiarity with its language is no proof that we rightly understand its meaning, still less that it calls for no careful study and prayerful pondering. It is only when we come to inquire closely into its terms and the relation of one clause to another that we discover the verse is not quite so obvious and simple as we thought. As it be slowly and thoughtfully examined, the following questions suggest themselves and call for answer:

- Why is this statement made in the hypothetical form—“*but if*”?
- What is signified by “*walking in the light*”?
- How are we to understand the amplifying “*as He is in the light*”?
- Who is the “*one with another*” between whom there is fellowship?
- Is the “*cleansing*” here judicial or experimental, or does it include both justification and sanctification?
- Does the present tense “*cleanseth*” oblige us to regard it as a process?
- What is the exact relation of the final clause to the preceding ones—is the “*cleansing*” conditional upon our “*walking in the light*”?

It should be obvious to any careful reader that several of these questions can only be satisfactorily answered by pondering the two verses which immediately precede our text. If it be detached therefrom, we are likely to misapprehend both its force and its terms. We shall, therefore, quote the same:

“This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.”

Those three verses are, in turn, an amplification of “*truly our fellowship is with the Father, and with His Son Jesus Christ*” (verse 3). There the general fact was stated; here details are entered into. First, the essential nature or character of the One with whom fellowship is enjoyed is described. Then we are shown the characters of those who are debarred from such a privilege. Here we are informed who are the ones that have fellowship with God, and how that fellowship is established and maintained.

Such is the transcendent excellency of God that none can hold converse or have fellowship with Him save those who are partakers of His nature and are being conformed unto His holy image. “If, therefore, our conversation be in darkness, if we wallow in the mire of untamed, unmortified lust, whatever our evangelical profession may be, or howsoever we may fancy ourselves entered into a fellowship with the Father by the means of the Mediator, it is but a lying imagination; for how can there be communion between two natures so different, between light and darkness, purity and impurity, heaven and hell, God and the Devil? But if our conversation (manner of life) be agreeable to Gospel precepts, we have then fellowship with Him” (Charnock). Here then is the reason why verse 7 opens with the word “*but*”—because it presents a contrast with those described in the preceding one. Here, too, is the answer to our first question above: both verses are introduced by an “if” because it is the testing of profession which is in view: in the former, it is shown to be worthless, false; in the latter, genuine and valid. By it each reader should honestly measure himself.

The particular characters set over against each other in verses 6 and 7 are the same as those referred to by Christ in John 3:19-21, evil-doers who hate the light; truth-doers who welcome it—with the latter there is a concord between profession and performance, with all its blessed consequences. “In the context the apostle speaketh of communion with God. Now communion with God we cannot have till we be reconciled to Him by Christ, and none can be looked upon as reconciled to Him by Christ but those that endeavour conformity to God in purity and holiness” (Manton). In verse 6 the

hypocrite is exposed and condemned; in verse 7 the real Christian is identified and confirmed. He furnishes evidence that he is in fellowship with God and has a saving interest in the cleansing blood of Christ, and that by the character of his walk. Thus the “if” is used in our present verse, as in the foregoing, to substantiate the truth contained in the assertion. So far from weakening the statement or rendering it doubtful, it makes it more positive and unequivocal—that is why instead of saying “ye” the apostle employed “we,” thereby including himself. “There can be no walking with God, who is light, but as we renounce and avoid every false way; and walk in Truth, in the light of it, and under the sacred energy of the same” (S.E. Pierce).

Coming now to our second question, What is signified by “*walking in the light?*” There is less need for us to dwell at length upon this, since we entered so fully in our last upon walking in darkness. First, it necessarily presupposes regeneration, for certainly one cannot walk in the light unless he first be in the light, and this none are until they be born again. Then they are effectually called and brought “*out of darkness into God’s marvelous light*” (1Pe 2:9). Then they are made “*light in the Lord*” (Eph 5:8), and therefore is it said of them, “*Ye are all the children of light and the children of the day: we are not of the night nor of darkness*” (1Th 5:5). But, second, they give proof of this by acting accordingly, just as those who “*are darkness*” love darkness, walk in darkness, and produce “*the unfruitful works of darkness*” (Eph 5:11). Thus to “*walk in the light*” imports much more than the sphere in which the believer lives, namely the manner in which he conducts himself there. He is not only in the light positionally, but he walks in it practically. In other words, his external conduct reflects his internal condition. As his character corresponds to the nature of God, so his character is exhibited by his conduct. The tree is known by its fruits.

There is a light to which the Christian is journeying—the realm of unclouded glory (Pro 4:18; Col 1:12). There is a light by which he walks—that of God’s Word (Psa 119:105; Pro 6:23). There is also a light in which he walks—the highway of holiness (Joh 8:12). To “*walk*” connotes not an occasional step, but an habitual course. A person’s “*walk*” is a figurative expression which signifies the general tenor of his life. “*Blessed is the man that walketh not in the counsel of the ungodly*” (Psa 1:1)—whose ways and works are not regulated by carnal policy and self’s interests. “*For we walk by faith, not by sight*” (2Co 5:7)—with our hearts engaged with the perfection of an invisible God and our wills subjected to His. “*For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them*” (Eph 2:10). Again, to “*walk in the light*”, is to live in separation from the world, with our affections set upon things above, laying up our treasure there. Darkness is the principle which actuates and governs the world, for it is inveterately opposed to the Father (1Jo 2:16), and he who will be a friend of the world is the enemy of God (Jam 4:4). Thus it is clear that the fellowship with God estranges its subjects from the world. The Christian belongs to another sphere and manifests it by his deportment.

We must be careful not to restrict the idea of walking in the light unto our external actions. God ever looks first upon the heart, and desires truth “*in the inward parts*” (Psa 51:6). He will not tolerate dishonesty and cannot be imposed upon by any species of deception. The Holy One allows neither insincerity nor concealment from those with whom He communes. Two cannot walk together except they be agreed, and there is a radical lack of agreement if we distrust God or hide anything from Him. Light is clear and transparent, and to walk in it means that we are open and candid with Him. There must be complete frankness in all of our dealings with God. If I turn a blind eye to something suspicious in myself, or shrink from meeting a brother or fellow creature because I have an uneasy feeling that he has just cause of complaint against me, then I am seeking shelter from the darkness. But if I genuinely desire that my secret sins should be discovered to me, if I daily measure myself by God’s pure truth and judge myself in the light of His holiness, if I sincerely pray “*Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting*” (Psa 139:23,24), then do I truly love the light and hate all shams.

“*But if we walk in the light, as He is in the light.*” The apostle explains what he intends in the first clause by drawing an illustration from the One who is Himself light and dwells in eternal purity and glory. The self-same Model is here presented to us by the apostle as his Master set before him and his fellows: “*Be ye therefore perfect, even as your Father which is in heaven is perfect*” (Mat 5:48). Nothing short of absolute perfection is the standard at which we ever must aim. But does not our present verse speak of something more than aim—even actual realization? Certainly. Yet it is that of likeness and not of sameness; or, rather, not of sameness in degree. As Trapp so well expressed it, “*We walk in the light as God is in the light for quality, but not for equality.*” We are indeed being conformed to His image, and bear His likeness, yet fall very short of His stature. As Spurgeon pointed out, “*I can walk in the light of the sun, though I cannot dwell in it; and I can walk in the light as God is in the light, though I cannot attain to the same measure of excellence, purity, and truth in which the Lord Himself resides.*”

“*We have fellowship one with another.*” It strikes the writer as passing strange that any Christian should have difficulty with those words. In view of the ones immediately preceding, surely their meaning is plain. If we be walking in the

light as God is in the light, it follows as a certain fact that we have fellowship with Him and He with us. We are one with Him in nature, in love of the Truth, in delighting in holiness. Those who are born of God are as truly attracted unto Him as the babe is to its mother. If we be walking with God then His secret is with us (Psa 25:14) and our secret is with Him. He opens His heart to us, and we open our hearts to Him. He sups with us, and we with Him (Rev. 3:20). Yet our fellowship with God is neither perfect nor constant in this life, any more than our walk is. A godly walk both fits us for and evidences we are in communion with God. The previous verse, where the opposite is stated, removes all uncertainty: “*If we say that we have fellowship with Him and walk in darkness, we lie ... But if we walk in the light, as He is in the light, we have fellowship one with another.*”

“*And the blood of Jesus Christ His Son [namely, the Son of Him with whom we have fellowship] cleanseth us from all sin.*” Cleansing from sin is a sacrificial term, which can best be understood in the light of the Old Testament types, particularly that of Leviticus 16:30, “*For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.*” That cleansing was effected by the shedding of blood. It was in nowise subjective, or something wrought within them, but, instead, a work done for them. It was not a matter of purifying their hearts, but of annulling their guilt and putting away their sins judicially from “*before the Lord.*” The blood of atonement not only propitiated God, it purged the people—freed them from God’s wrath, rendered them meet to worship Him. Again, in Numbers 35:31-33, we read of Israel’s land being “*cleansed*” by the penalty of the Law being enforced and guilt thereby expiated. The “*land*” signifies the people who resided there: when the claims of Divine justice and holiness had been met, sin was not imputed or charged to them.

Though the blessings of justification and sanctification ever accompany each other, yet they must not be confounded, but considered distinctly. Justification has to do wholly with the legal side of our salvation. It consists of absolution from our sins, and being declared righteous by God on account of the perfect obedience of Christ being reckoned to the believer. Sanctification has to do more with the experiential and practical side, the fitting or rendering us meet for God’s presence, and where that is in view the operations of the Spirit and the water of the Word are mentioned. That, too, is equally a fruit of the redemptive work of Christ, which procured for His people the gift of the Spirit. But what we have here in our text is judicial only. First, because as a fact no believer is cleansed from all sin in this life in any other way. Second, because the cleansing is by blood, and that always respects the objective side of things: see Romans 5:9; Eph. 1:7; Rev. 1:5.

“*When He had by Himself purged [or “made a cleansing of”] our sins*” (Heb 1:3, and cf. 9:26). It is the blood which gives us title to enter into the holiest (Heb 10:19)—“*sanctified*” by blood occurs only in Hebrews 10:10; 13:12, in its sacrificial sense, of setting us apart before God in all the acceptableness of Christ’s perfect oblation.

If the cleansing be a judicial one, relating to our justification, why is it spoken of in the present tense?

First, to set forth the eternal efficacy of Christ’s blood, which may be considered distinctly as shed, as pleaded, and as applied or sprinkled (1Pe 1:2). As Charnock so well put it, “The blood of Christ cleanseth, not hath cleansed or shall cleanse. This denotes a continued act. There is a perpetual pleading of it for us, a continual flowing of it to us. It is a fountain set open for sin (Zec 13:1). There is a perpetual stream of virtue from this blood, as there is of corruption from our nature. It was shed but once, but it is applied often, and the virtue of it is as durable as the person whose blood it is.” We do not immediately enter into the whole good of Christ’s redemption at the hour of conversion (Rom 8:23). As there are blessings procured for us by Christ that await us in the future, so there are others which are received by us gradually in this life. Our cleansing is one of them. Sin ever defiles, no matter who commits it. Some say, Though God sees sin in His children, He no longer sees sin on them. But He does, and deals with them accordingly. He no longer imputes it to their eternal condemnation, but He notices it to their temporal chastisement (Psa 89:30-33).

Second, our cleansing, even judicially, is, in fact, continual. This is denied by some, on the ground that it is dishonouring to the sacrifice of Christ, bringing it down to those offered under the Law, which produced only a temporary remission. But such an objection is pointless. It is true that at conversion all our previous iniquities are blotted out, but to speak of God’s forgiving us our future sins before they are committed is senseless; “*having forgiven you all trespasses*” (Col 2:13) is quoted by these Antinomians, but that refers to all pre-conversion ones, or, as 2 Peter 1:9, styles them, “*purged from his old sins.*” Until fresh sins are committed, further guilt accrues not, and therefore cannot be removed until it is there. We will say nothing further upon this point now, as it will come before us again (D.V.) when considering the ninth verse. Rather let us thank God that the cleansing blood is ever available for sinful creatures, and plead it in all our approaches unto Him. Christ’s blood is called “*a new way*” in Heb. 10:20, and the word signifies “*newly slain*”—as suited to us today as when shed on the cross.

When taking up the second half of our verse, honest Spurgeon said, “I have been driven to this text, and yet I have been afraid of it.” After pointing out that it had very often been handled out of its connection, he added the following.

“I do feel that it is essential to the Christian ministry not to pick passages out of God’s Word and rend them away from the context, but to take them as they stand. God’s Word must be taken as God speaks it: we have no right to divide the living child of Divine Truth and detach the second half of our verse from the first half, or wrest it to make it mean other than it does. According to the text, special pardon of sin is the peculiar privilege of those who walk in the light as God is in the light; but it is not the privilege of anyone else. Only those who have been brought by Divine grace from a state of nature into a state of grace, and walk in the light, may claim the possession of perfect cleansing through the blood of Christ.”

Manton, too, wavered in determining whether our walk in the light is an evidence of a saving interest in Christ’s blood or necessary thereunto, and declared, “It is best to say, It is both a sign and a condition without which we cannot have benefit by Christ’s death; but the first condition is faith; next, love and holiness to continue our interest in this privilege.”

In the first three verses John testified that the apostles had fellowship with the Father and His Son, and declared this in order that “*ye also may have fellowship with us.*” But who are the “ye?” The children of God, those redeemed by Christ. But how are such to be identified? In verses 6 and 7 he tells us: not every one who professes to participate in this privilege, but those whose practice accords with their profession. Thus, in the clear light of the whole context, the first design of John in here linking together walking in the light and cleansing by the blood is to assure the hearts of believers: they may know their interest in the latter by their sincere endeavours after a more constant subjection to the Truth and a closer fellowship with God. As Charnock said, mutual fellowship between God and us “is a certain proof that we are interested in the expiatory virtue of the blood of Christ.”

Second, it is intended to humble us. Our walking in separation from the world and enjoying fellowship with God is no ground for boasting, for they are impossible apart from Christ’s sacrifice—we owe them to His blood, and are here reminded of our complete dependence upon it.

But, third, the second half of the verse is brought in for our instruction. “Nothing is said about Christian experience as a means of cleansing. What, says one, do not the first sentences of the verse imply that? Assuredly not. If I walk in the light as God is in the light, what then? Does my walking in the light take away my sins? Not at all. I am as much a sinner in the light as in the darkness, if it were possible for me to be in the light without first being washed in the blood. Well, but we have fellowship with God, and does not that take away sin? Beloved, do not misunderstand me. No man can have fellowship with God unless sin be taken away; but his fellowship with God does not take away his sin—not at all. The whole process of the removal of sin is here: the blood of Jesus Christ, God’s Son, cleanseth us from all sin. I beg to repeat: neither our walking in the light, nor having fellowship with God, cleanses us from sin: these go with the cleansing, but they have no connection as cause and results.” (Spurgeon).

Fourth, the closing words of our text are designed for the comfort of the Christian. The more he walks in the light, the more are the hidden things of darkness (the corruption of his heart) revealed and exposed. The greater the sinner he comes to perceive himself, the more highly he prizes the atoning and cleansing blood of Christ, and the more completely does he rest his soul on its sufficiency and plead its virtues before God. Likewise, the closer he be admitted into fellowship with God, the more conscious does he become of those things in his heart and life which are out of harmony therewith, and beg Him for Christ’s sake to enable him to mortify and put them away. And when painfully aware that sinful conduct has broken his fellowship, he mourns over the same, acknowledges it to God, and betakes himself again to that fountain which has been opened for sin and for uncleanness, that the hindering cause may be removed and communion restored. The farther a Christian proceeds on the path of holiness, the viler he becomes in his own eyes, and the deeper his appreciation of Christ’s sacrifice.

Our present verse emphasizes the enormity of sin: so exceedingly sinful is it that the blood of God’s Son must be shed in order for its removal. It teaches us the defiling effects of sin: it pollutes and renders us filthy. Then let us never think lightly of it, for naught but the blood of Christ can remove its horrible stains. Here too we behold the sufficiency of Christ’s atonement: it has made satisfaction unto God both for our original and personal sins. No sin a Christian ever commits is too black or crimson for it to be blotted out. The precious blood of Christ is of enduring virtue and perpetual efficacy—ever available for the befouled believer. But faith must lay hold of it, and there must be a return to walking in the light, in order to be sprinkled from an evil conscience. “Walk in the light because we are cleansed from our sin; but we are also cleansed from our sin because we walk in the light” (Levi Palmer).

Our title for a sermon on verse 7 would be: Walking in the light, washed by the blood. 1. A definite contrast (with verse 6)—pointed by the “*But.*” 2. A spiritual performance: walking in the light. 3. A blessed privilege: mutual fellowship between God and us. 4. A gracious provision for failures: the cleansing blood.

Chapter 10

SIN DENIED

1 John 1:8, 10

We have linked together these two verses because they are so similar in their substance—giving a separate treatment of verse 9 in the next chapter. Each of them opens with the words “*If we say,*” which indicates that it is the testing of Christian profession that is in view. In the second half of this chapter John is very discriminating. All through its last five verses and the first two of the following one (which complete this section), we behold the apostle distinguishing sharply between the wheat and the tares, or separating the good fish from the bad ones (Mat 13:47,48)—in each instance dealing first with the latter. Those referred to in 1:6,8,10, are guilty of making an empty boast and are expressly charged with falsehood. Over against them are placed genuine Christians, their characteristic marks being described and their peculiar privileges and portions named: they walk in the light, confess their sins, have an Advocate with the Father. The careful reader will observe the absence of the word “*say*” in 1:7,9; 2:1, because therein he was not exposing a worthless claim, but delineating the features of those who actually enjoyed fellowship with God.

What has been pointed out above at once serves to refute superficial students of this epistle who have complained that the apostle followed not so orderly a method as Paul was wont to do. The structure of his opening chapter contains clear evidence that he wrote according to a definite plan and expressed his thoughts regularly and logically. The above paragraph also illustrates two features which are quite prominent in this epistle. First, John’s habit of drawing sharp contrasts: 1:6,7; 1:8,9—seen again in 2:3,4; 2:7,8; 3:8,9. Second, his fondness for combining triplicates of objects, as the three different classes of graceless professors described in 1:6,8,10. That is the first of several triads. For example, in 2:13, he divides the children of God into three grades—fathers, young men, little children. In 2:16, he makes the world to consist of “*the lust of the flesh, and the lust of the eyes, and the pride of life.*” Three references are made to the “*anti-christ:*” 2:18,22; 4:3, and three to “*overcoming:*” 2:13,14; 4:4; 5:4. In 5:7, mention is made of the “*Three that bear record in heaven,*” and in 5:8, of the three “*that bear witness in earth.*”

“If we say that we have no sin, we deceive ourselves, and the truth is not in us” (verse 8).

Five things in connection with this verse claim our best attention. First, its connection. Second, its comprehensive-ness. Third, its proud boast. Fourth, its Divine diagnosis. Fifth, its solemn verdict.

In view of what is affirmed in the verse immediately preceding, the avowal made at the beginning of the present one appears logically and necessarily to follow. If those who walk in the light as God is in the light have fellowship with Him and He with them, and if the blood of Jesus Christ His Son “*cleanseth them from all sin,*” it is to be expected that they would say “*we have no sin.*” Had verse 7 stood alone, that is the only conclusion that could be drawn. Let those who are so fond of repeating that “*Scripture says what it means and means what it says*” give due weight to this consideration—that in those two verses the same term “*sin*” is used, but with two very different shades of meaning, and that unless the distinction here drawn be clearly apprehended by the Lord’s people they are in real danger of misunderstanding what is so plainly declared at the close of verse 7. By noting the connection between the two verses, we perceive how the Holy Spirit in verse 8 guards us against drawing a wrong inference from verse 7, and how that the latter statement serves to fix the precise signification of the former—that the believer is cleansed from all sin judicially, but not so inherently.

“While the apostle insisted on the necessity of an habitual holy walk, as the effect and evidence of the knowledge of God in Christ Jesus and of communion with Him, he guarded, with equal care, against the opposite error of self-righteousness and pride” (T. Scott). Therein we have a striking example—and one which every preacher should most diligently heed—of how careful the blessed Spirit ever is to preserve the balance of Truth, and to prevent us drawing a

false conclusion from one aspect of it by failing to supplement the same by bringing in its complementary aspect. To acquit the consciences of the saints of all sin and guilt on gospel grounds, and thereby raise up their minds to such conceptions of the virtue and efficacy of the sacrifice of Christ as will encourage them to hold communion with the Father in the clear and full apprehension that the blood of His Son cleanseth the believer from all sin, is one of the most blessed and important works in which His servant can engage. Yet it is also his duty to remind them that the blood of the Lamb has not cleansed their unholy natures or made them pure from sin. Instead, though their hearts are sprinkled from an evil conscience, and they have liberty to enter the holiest by the blood of Christ, nevertheless the inherency of sin is not yet taken away.

By linking together verses 7 and 8 we perceive that the apostle would have his Christian readers learn how to distinguish sharply between what they were in Christ and what they still were in and of themselves. The blood of Christ is the believer's everlasting purity in the eyes of Divine justice. By it he is completely cleansed from every spot and stain of sin. His purity in the sight of God's Law is such as cannot be fully conceived by any of us, for not only was the whole of the Christian's pollution removed when Christ was made sin for him, but he is made "*the righteousness of God in Him* (2Cor 5:21), the perfect obedience of his Surety being reckoned to his account. Nevertheless, neither his guilt being charged to the Lord Jesus nor the imputation unto him of the merits of His finished work has removed the inherency of sin out of him. His old evil nature still remains within him—unchanged, filthy, vile, with "*no good thing*" dwelling therein. That which we inherited from our first parents, which was a part of us at our birth, still defiles every member of our complex beings, and does so unto the very last moment of our earthly history; yet that in no wise contradicts or even qualifies the blessed fact that "*the blood of Jesus Christ God's Son cleanseth us from all sin.*"

As one with Adam, both federally and seminally, we have derived from him the total depravation of our whole persons. In consequence thereof we are "*born like a wild ass's colt*" (Job 11:12)—stupid and intractable. By birth we are "*all as an unclean thing,*" and consequently "*all our righteousnesses are as filthy rags*" (Isa 64:6). His inbred corruptions continue to be the Christian's plague of heart (1Ki 8:38) so long as he be left in this world. These are very humiliating facts, the consideration whereof ought at all times to humble us before the Lord. So far as our carnal nature be concerned, we are always one and the same, though indwelling sin is more manifest at some times than others. That should teach us to look outside of ourselves for our present and eternal purity before God. There is no other way of getting above the influences and effects of our natural depravity than by having our spiritual minds engaged in real fellowship with God, and in true apprehension of what is contained in the precious and efficacious remedy which His grace has provided. Nothing will so relieve the heart when oppressed by a sense of our vileness as believing views of what we are in Christ—"*complete in Him*" (Col 2:10), "*perfected for ever*" (Heb 10:14).

It might naturally be supposed that walking in the light and enjoying fellowship with the Holy One will exert a cleansing effect upon our natures. Not so; it leaves "*the flesh*" unchanged. Yet many cherish the idea that if only they walked more fully in the light, and had closer and more constant fellowship with God, the flesh would cease opposing the spirit. And again we say, Not so; though in such a case they would be more delivered from fulfilling its lusts (Gal 5:16). It is obvious, then, that one gracious design of the Holy Spirit in the verse before us is to comfort distressed believers, who are so apt to think that their own grievous case is such as none but themselves have any experience of. The more so if they listen to the glowing "*testimonies*" of certain ones, for fear is then awakened that they are strangers to the supernatural and saving operations of Divine grace. When beholding the cheerful countenance and exuberant spirit of some of their fellows, they are perhaps ready to conclude that they are yet in the bond of iniquity. But appearances are proverbially deceptive. Many a smiling face conceals a heavy heart. While the heart knows its own bitterness, it is not privy to the groans of others, who, in secret, frequently have occasion to cry, "*Oh, wretched man that I am.*"

Look now at the comprehensiveness of this statement. It is not "*if ye,*" but "*if we say that we have no sin, we deceive ourselves.*" By that word John included himself and his fellow apostles—just as he had all through the foregoing verse. He did so with the design of showing that the predication here made is one which admits of no exception. No matter who be the person that affirms he has no sin, he is utterly deceived. Not even the eleven, who were favoured above all other believers; nay, not the very one who was privileged to recline on the Saviour's bosom could truthfully aver that he was all pure within. See here the omniscience of God, with His foreview of the future, guiding His servant's pen to use the pronoun "*we*" rather than "*ye*"! Undoubtedly the Holy Spirit was anticipating the fact that there would arise those of apparently exceptional piety and attainments who would lay claim to this very thing, and therefore He here cautions the children of God to give no heed unto their arrogant and absurd assertion, assuring us that all such are deluded souls.

Listen attentively, my sin-harassed and distressed brother, to the language which John here employs, as he (by necessary implication) declares that I myself, and my fellow apostles, have sin within us. Mark how he is pointing out that your sad case is far from being unique; as he indirectly affirms, we too are but sinners saved by grace, and still have the root

and seeds of all evil within us. Yet, on the other hand, observe well that he did not say they were under sin or that sin reigned in and over them. He could not say that of any of the regenerate, though to their senses there are times when such seems to be the case. No, sin is in them, and is ever more or less active, yet it does not have complete dominion over them: such a thing would be utterly incompatible with the state into which the saints are brought by the new birth, when, being made new creatures in Christ, they are freed from their former slavery and fitted to walk in newness of life, though, alas, they often fail to live up to their privileges.

It is indeed the sincere desire and endeavour of every real child of God to walk worthily of the Lord unto all pleasing and be fruitful in every good work (Col 1:10), but to eradicate his carnal nature is altogether beyond him: "*Who can say, I have made my heart clean, I am pure from my sin?*" (Pro 20:9). But cannot the grace of God effect sinless perfection? "There is no channel for such a grace to run in, no promise in all the Word of God to bottom such a persuasion upon. There is a promise for the subduing of iniquity, but not for the annihilating of it; a promise that sin shall not reign in us, but none that it shall not be. Therefore, the believer would not seek for that in himself which is found only in Christ, nor for that on earth which is reserved for heaven" (E. Polhill, 1675). God leaves sin in His people to wean them from self-love and self-righteousness, and to develop in them the grace of perseverance, through oppositions and temptations from within and without. His power is rendered the more evident in preserving the plant of holiness in a heart so filled with noxious weeds. He would conform them to Christ's sufferings: as He endured the contradiction of sinners against Himself, so they endure the contradiction of sin against themselves. The compassion of our great High Priest is demonstrated in bearing with our infirmities.

"*If we say that we have no sin.*" Such an arrogant assertion goes much farther than saying we commit no sin. It is a declaration that they are without the root from which all evil fruits proceed: that their very nature is undefiled, clean. It seems almost incredible, yet there are those who make the audacious boast of moral perfection, that their hearts are holy, and that all their desires are regular. They are so puffed up with the conceit of their own attainments as to declare themselves to be as immaculate in heart and holy in life as the Law of God requires. They aver themselves to be so "*entirely sanctified*" that their "*old man*" has been wholly purged and purified. So imbued are they by a spirit of vainglory that such people profess to be without sin internally or externally, spotless in thought, word and deed, faultless before God and man. That such a preposterous boast should be made by the heathen Gnostics is, in measure, understandable, but that it is made by any professing Christians only shows the awful deceitfulness of sin and the blinding power of pride.

"*If we say that we have no sin, we deceive ourselves,*" or "*err ourselves*"—not in the doctrinal but the ethical sense, for their state is far more serious than if only intellectual ignorance were involved, being like unto that of those of whom it was said "*they do always err in their hearts*" (Heb 3:10). They have so imposed on themselves as to be utterly led astray, regarding darkness as light. Such is the Divine diagnosis here made of their condition: the omniscient Physician declares them to be most awfully deluded. Imagining themselves to be the excellent of the earth, they are in reality a stench in God's nostrils, for nothing is so abhorrent to Him as pride. So far from being holier than the rank and file of believers, they are in total spiritual darkness, for they have never seen themselves in God's light or had an experiential discovery made to them of the depravity of their hearts. What is here in view is not deliberate hypocrisy, but a species of self-imposition, and such a state is well-nigh hopeless, for this is the most fatal of all forms of deception.

"*And the truth is not in us*" is the Divine verdict. It is contrary to Scripture, to universal experience, to the confession of every saint recorded in the Word, for one and all acknowledged they were the subjects of sin, inwardly defiled and all their actions affected with it. Neither Abraham, Job, Moses, David, Elijah, Daniel, nor Paul could maintain any such thing. Thus it is such self-deception as proves these braggarts to be destitute of a saving acquaintance with the Gospel. Instead of having received what they term "*the second blessing,*" they were never the subjects of the first. Instead of occupying the highest rank in Christ's army, they are not members of it at all. Had the Word of God been in them as a principle of life and light, they could never have made so gross a mistake as proves them to be completely ignorant of God and His holy Law and their own hearts. If they were not so, they would be painfully conscious of the evil which is ever at work within them, and would cry, "*Who can understand his errors? Cleanse Thou me from secret faults.*" Herein we are shown, from another angle, what a terrible thing sin is: it not only defiles us and renders us obnoxious to God, but it fatally deceives the natural man.

"If we say that we have not sinned, we make Him a liar, and His word is not in us" (verse 10).

Since sin indwells us it cannot but follow that we must, more or less, have the evidence of the same in our experience. This is the ordination of Him who is too wise to err and too loving unto His own people to be unkind to them. But why? Would He not be more glorified had indwelling sin been destroyed and they lived sinless lives in this world? No, or

He had so ordered it. Some of the reasons for His not doing so have been intimated above. In addition, we may perceive that, as things are, the saints obtain a much fuller realization of their total depravity and marvel the more at God's amazing grace unto them. Thereby too they come to perceive more clearly their dire need of and to value more highly that Fountain which has been opened for sin and for uncleanness. Sometimes God permits their iniquities to prevail against them (Psa 65:3), that they may be humbled and made to loathe and wholly renounce themselves, and wonder at His infinite patience and forbearance with them.

Those known as "*sinless perfectionists*" are not the only ones to say they have not sinned, for this preposterous and wicked assertion is made by several other classes. It is the implicit if not the explicit avowal of those Satan-blinded people who call themselves "Christian Scientists," for they emphatically deny that there is any such thing as sin, declaring it to be a delusion of mortal minds: and thus they are neither Christians or scientists—those who "*know*." Some extreme Antinomians have taught that they are "*in Christ*" in such a way, so one with Him, that they not only do not but cannot sin, wresting such words as "*dead indeed unto sin*" (Rom 6:11), as they also do "*dead to the law*" (Rom 7:4). It is also the doctrine of the infatuated papists that a man may, all his lifetime, eschew every mortal sin, and do all that the Law of God requires of him; yea, that he can do more than he is obligated unto, and supererogate and merit for others who fall short of perfection.

"*If we say that we have not sinned, we make Him a liar,*" for we flatly contradict the Word of Truth. In verse 6 it is the hypocrite who is exposed as a liar; in verse 8, those who so believe their own lie as to become fatally self-deceived; in verse 10, those whose consciences are so calloused and hearts hardened by unbelief that they blasphemously assert that which makes God a liar. He has expressly stated that "*there is no man that sinneth not*" (1Ki 8:46), that "*there is not a just man on earth, that doeth good, and sinneth not*" (Ecc 7:20). It is not pre-conversion sins which are in view in our verse, but those committed after, as verse 9 clearly shows. No matter how strict he be over his outward walk, or what he appears in the eyes of his fellows, the most godly and favoured Christian cannot truthfully aver that he is without sin in thought and word and deed; nay, he has to acknowledge himself to be included in the Divine declaration, "*in many things we all offend*" (Jam 3:2)—even when those things wear a religious garb—and therefore does he make daily use of that petition in the family prayer, "*Forgive us our sins.*"

It is highly important that we should understand what sin is, in its vile nature and exceeding sinfulness. Yet sin as it really is can be seen only in the light of God's Word and Spirit. None but the regenerate have a true concept of that "*abominable thing*" which God hates (Jer 44:4). Inherent sin is a self-acting principle and is always at work, whether we perceive it or not, defiling our whole being and all that we do. Some sin most in thought, others in words—the boiling over of a hot temper; others in deeds. Rightly did S.E. Pierce point out, "None of us are saved from sin so much as we conceive. We are saved from a state of sin and sinfulness; we are also saved from a gross way of sin and sinfulness; yet we are not always saved from cursed and carnal affections, nor from dispositions and expressions of our sinfulness;" and every regenerate person is taught of God honestly to acknowledge the same. I cannot say I have not sinned while reading the Scriptures, or when upon my knees, or in the pulpit. Atonement has to be made for our "*holy things*" (Lev 5:15)! The closer we walk with God, the more conscious are we of our sins.

Chapter 11

SINS CONFESSED

1 John 1:9

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

While our present verse be complete in itself, yet it is also a part of a larger whole, and an apprehension of its coherence with what precedes helps to a better understanding of it. It cannot be too frequently insisted upon that the Bible is not a collection of separate and unrelated texts, but rather a living body of Truth, one member of which is connected with and dependent upon another—as the fingers (though each one be complete in itself) upon the hand, the hand upon the

arm, and it with the trunk. The principal subject of 1 John 1 is that of fellowship with God in Christ: made possible by the Divine incarnation (verses 1,2), producing a fullness of joy (verse 4), had with Him who is light (verse 5). In verses 6,8 and 10, we are shown how certain types of godless professors are cut off from this privilege. How then are we to identify those who do enjoy it? That is a most pressing question: What are the clear and infallible marks by which Christians may know themselves to be among those in fellowship with God? 1. Walking in the light (verse 7). 2. Confessing their sins (verse 9). 3. Obedience (2:3,5). 4. Love to the brethren (3:14), etc. It is also to be noted that verses 7-10 all treat of some aspect of sin, for that is the great obstacle and hindrance to fellowship with the Holy One.

Coming now to the more immediate context, it is obvious that verse 9 supplies the second member of the general thought begun in verse 7, giving the opposite alternative to the one specified in verse 8. First, the believer is judicially cleansed from all sin; yet, second, the root of evil still remains within him. The questions may therefore be asked: Are we still affected by it? Does it at times occasion us to fall? If so, what must we do? Since the sin which indwells the believer is an active principle, it cannot but be that he will be under the partial influence of the same, and thereby moved to act unworthily of his Christian calling. Nor is this to be wondered at, when we consider the vileness and power of the flesh, the implacable enmity of Satan against him, the world laying its snares in his path, ever setting before him a multitude of objects to turn away his heart and mind from Christ. Nor can he deliver himself—even inherent grace or “*the new nature*” is insufficient for such a task. None but the Lord can give the victory. Yet at times He is pleased to leave us, in some respects and in a variety of ways, unto ourselves, so that we stumble in the mire and befoul our garments. And why does He so act and withhold His supporting arm? That we may realize our weaknesses and have experiential proof that “*without Me ye can do nothing*” (Joh 15:5).

That is a very humbling and painful lesson, yet it is one which God has ordained that all of His children shall learn. It is His will that they should have a fuller discovery of their ruined and corrupt condition by nature, and have a personal acquaintance with their weakness and impotency. It is His will that they feel, bewail, and own both the one and the other, that they may be more sensible alike of the disease and the remedy. When a real Christian sins, he smarts under it. He cannot but be affected and afflicted by it, for his peace and joy are temporarily lost, and his free access to God is broken into. That distresses his mind. Sometimes an old sin is revived, and he is greatly perturbed. Rightly so, for sin must never be regarded lightly or excused. Instead, it is to be loathed and lamented. Nevertheless, the saint must be careful that he does not confound his present case with his unchanging state. Though there be guilt on the conscience, pollution on the mind, grief in the heart, that is a very different thing from being in a sinful state—something which none of the Lord’s regenerate can ever be in again, though they may be over and over again in a sinful case and circumstance.

But God has mercifully appointed a relief, exactly suited to this part of His people’s spiritual distress. Marvel with us, fellow Christian, at the grace which has provided for the restoration of ungrateful and undutiful children. In the verse now before us God has given us directions how we are to act when in and under such sinful cases.

“If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

And, my reader, there is no relief for the burdened conscience, no restoration to real fellowship with God, until we do so. Alas, that we are so slow, so reluctant to avail ourselves of the same. But pride hinders us, and we are loath to humble ourselves before the One against whom we have transgressed. When we realize who it is we have offended and grieved, call to mind the privileges we have enjoyed and abused, think upon the profession and promises we have made, dwell upon the heinousness of the sins into which we have fallen, there is a sad tendency in us to keep silent, and then to excuse ourselves. But that is fatal both to our present peace and future spiritual prosperity. Unjudged sins produce a cold reserve in the heart toward the Holy One, and if that be persisted in Divine chastisement will be our sure portion.

What has just been said receives forcible illustration in Psalm 32:3,4 where David describes the painful experiences which befell him during those months when he had refused to acknowledge his foul offences. Said he, “*When I kept silence, my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer.*” He was like a man in a fever—tossing about upon his bed, trying first one position and then another, but finding no rest. Such perturbation and disquietude of spirit in a believer is one of the surest signs that he is out of communion with the Lord. “*There is no peace, saith my God, to the wicked*” (Isa 57:21), and such is the case of a backslider. There is nothing more distressing for one who has walked with God than to have a spiritual relapse; and if he be overcome again and again by his chief besetting sin, then is he most wretched—far more so than had he suffered a temporal loss, were afflicted bodily, or had encountered persecution. And there is no relief for him, no ease for his conscience, no joy in the Lord, no delight in His Word, no liberty in prayer, until he unburdens his heart unto Him by free and frank confession.

God has most graciously provided for just such emergencies. He is pleased to address Himself unto His people thus: *“Return, thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you: for I am merciful... Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers ... Turn, O backsliding children, saith the Lord, for I am married unto you”* (Jer 3:12-14). *“I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn Thou me, and I shall be turned; for Thou art the Lord my God”* (Jer 31:18). *“Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips”* (Hos 14:2). Such Scriptures are exactly suited to us when we are in particular cases and distressing spiritual circumstances arising from our inherent sinfulness and actual defilements. Let no Christian allow a lying Devil to rob him of such precious and needed portions of God’s word by listening to ‘dispensationalists’ who say they are not for him. They are as much a part of his spiritual heritage as is Psalm 23.

Many such passages as the above would be meaningless to believers today were their experiences different from what they actually are. On God’s part they are blessed memorials of His grace; on our part they are solemn testifications unto sad wanderings of heart. Our cases vary much at different times. This morning I may be able to say, *“Thou anointest my head with oil: my cup runneth over;”* but ere night falls I may have to lament, *“Iniquities prevail against me”* (Psa 65:3). When such be the case, the only thing to do is to pour out our hearts before the Lord. Not to conceal it in our minds, but to cry, *“Have mercy upon me, O God, according to Thy lovingkindness, according to the multitude of Thy tender mercies blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions”* (Psa 51:1-3). He is the only one who can pardon us, and to Him we must go. *“I said, I will confess my transgressions unto the Lord: and Thou forgavest the iniquity of my sin”* (Psa 32:5). Then will the restored soul have reason to exclaim, *“Thou, Lord, are good and ready to forgive; and plenteous in mercy unto all them that call upon Thee”* (Psa 86:5).

Confession is not optional but obligatory, a necessary thing. First, that God Himself may be honoured (Jos 7:19). Non-confession is a virtual and practical disowning of His rectoral office—*“he confessed and denied not”* (Joh 1:20). Second, that God may be obeyed. He has appointed that His children should daily acknowledge their sins and ask for His forgiveness (Luk 11:4). *“God’s justice is satisfied by Christ, but it must be glorified and owned by us”* (Manton). All through Scripture pardon presupposes confession (Lev 26:40; 1Ki 8:33; Jer 3:12,13; Luk 15:18). Nowhere is there a promise of forgiveness unless acknowledgment of sin is made. God requires us to sue out our pardon: as He said to the ascended Saviour, *“Ask of Me, and I shall give Thee the heathen for Thine inheritance”* (Psa 2:8). Third, that we may be affected and afflicted by our offences in a due manner, for genuine confession is an expression of hatred of sin and grief for it. Failure at this point is a bar to our advancement: *“He that covereth his sins shall not prosper”* (Pro 28:13). Fourth, in order to the maintenance of our communion with the Holy One. *“Only on the footing of sin daily confessed and pardoned can there be any fellowship between us and God this side of heaven”* (Spurgeon).

Confession of sin is both the consequent and the condition of fellowship with God, as also is walking in the light. Communion with God produced frank and honest dealings with Him, bringing things out into the open. Such a one not only walks in the light, but he owns whatever in him is opposed unto the light. Yet it is much more than a bare admission that he has sin (in contrast with verse 8): it is the acknowledgment of individual and specific sins which is the form that confession must ever take if it is to be real and valid. A merely general acknowledgment soon degenerates into an empty phrase. The God of Truth will tolerate no pretence. The flesh would have us gloss over things and call them by a pleasanter name than *“sins,”* but close dealing with God purges the spirit of guile. In the light, things are seen in their true colours; contact with God convicts of what is contrary to His holiness, and that leads to a contrite confession.

As Candlish discerningly remarked, the confession here is from those who are walking in the light, and *“such confession is very different from that in which the natural conscience seeks a lightening of its guilty burden, and a lessening of its guilty fears.”* Rather does it proceed from an ardent longing of soul for everything to be put right between himself and his Beloved, refusing to hide anything from Him. The farther we proceed thus with God, the more intimate be our dealings with Him, the more discoveries do we make of what is displeasing to Him, and such discoveries are welcome to us. He desires truth in the inward parts, and we do so too, and therefore do we open our hearts fully to Him, and bring everything out into the light. Such confession is a spreading of our case before the Lord, concealing nothing, palliating nothing. It is the laying bare of our inner man to the loving and wise Physician, who alone knows how to deal with us. Of course, where sins are committed against our fellows they must be confessed unto them too (Mat 5:23,24; Jam 5:16).

Confession is alike a sign and adjunct of repentance, since it proceeds from both conviction and contrition. It begins by owning the fact of sin (Jos 7:20), and then the fault of it, or as David called it, *“the iniquity of my sin.”* He not only acknowledged his crime of adultery, but the foulness and enormity of it. So again when his heart smote him for his pride

and presumption in numbering Israel, he not only admitted what he had done, but added *“I have sinned greatly in that I have done ... I have done very foolishly”* (2Sa 24:10). The aggravations of our sins are to be declared: that they were committed against light, persuasions, warnings, conscience, the motions of the Spirit; for such things, especially after our being the recipients of countless privileges, mercies and blessings, greatly heighten the enormity of our iniquities, and are to be sorrowfully owned by us. Observe how Daniel did so when confessing the sins of his people: *“Neither have we obeyed the voice of the Lord our God, to walk in His laws, which He set before us by His servants”* (9:10). The guilt of our sins too must be confessed: what we should suffer did we receive our deserts (Ezr 9:13).

Confession of sins is to be made freely, owning every known offence, making no attempt to hide anything, either from God or ourselves. We are not to generalize but to particularize, and acknowledge sins of omission, some of which—such as failure to perform duty, lack of love, absence of zeal, unthankfulness—are worse than many sins of commission. If we are definite and precise when making known our requests unto God, we should be equally so in specifying our sins. Contritely, with a due sense of the infinite evil of sin, as it is dishonouring to God’s holiness, an opposition to His sovereign majesty, a contempt of His law, a flying in the face of His Word, and a grieving of His Spirit. If there be a real apprehension of those things, a regenerate soul cannot but be filled with godly sorrow over his transgressions, and mourn before the Lord on their account. Sincerely, laying bare our case before God just as it stands, proffering no excuses, refusing to throw the blame upon others. Though an unpleasant exercise unto flesh and blood, nevertheless it is salutary to unburden the conscience, pour out our grief into the ears of One who is *“very pitiful and of tender mercy.”*

Confession is to be accompanied with shamefacedness, lamenting our ingratitude unto Him who daily loads us with His benefits. The more we realize our base requital of God’s wondrous love to us, the more shall we say, with Ezra, *“I am ashamed, and blush to lift up my face to Thee, my God”* (9:6). It is to be accompanied with hatred of sin and loathing of ourselves, such as marked those of whom the apostle could say, *“Ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge”* (2Co 7:11). It is to be made in faith, in the everlasting efficacy of the propitiatory sacrifice of Christ—just as when Aaron confessed the sins of Israel, he did so with *“both his hands upon the head of the live goat”* (Lev 16:21)—asking the Father to pardon you for Christ’s sake. It is to be done daily. Keep short accounts with God and suffer no cloud to remain between your heart and Him.

“He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Here is the grand encouragement for us to perform this painful duty: it makes way for blessing, for though confession be not the cause, yet it is the condition of Divine forgiveness. That forgiveness is what the penitent soul seeks from God, and as he does so, let him bear in mind the fact that one of the titles which Deity has been pleased to take unto Himself is *“the God of pardons”* (Neh 9:17, margin)! Unto such we are to repair: unto Him who declares, *“I will forgive their iniquity, and I will remember their sin no more”* (Jer 31:34). *“Let us therefore come boldly [unhesitatingly and freely] unto the throne of grace, that we may obtain mercy, and find grace to help in time of need”* (Heb 4:16). Unto us, considered in ourselves, Divine forgiveness is always an act of pure mercy or clemency, for it is something we deserve not. But more—and oh, the preciousness of it!—God’s forgiveness is also an act both of faithfulness and justice: faithfulness to His promises, His covenant engagements; justice unto Christ, in bestowing on His people what He purchased for them.

We are inclined to think the Spirit has designedly duplicated terms here for the comfort of distressed believers. *“Faithful and just”* are of much the same import, and while they may be distinguished (as above), yet both have a regard to the everlasting covenant, the latter being brought in to supply an additional ground of confidence for us—that the fulfillment of God’s gracious promise is at the same time an act of strict righteousness on His part. As Calvin pointed out, *“The penitent has here two of God’s attributes, faithfulness and justice, to encourage and support him.”* Thus the contrite soul should have full and firm assurance of God’s readiness to pardon. Personally we believe that both the forgiveness and the cleansing here include alike a judicial and an experiential one, an objective and a subjective, but lack of space now prevents our enlarging upon that statement. Admittedly the point is a difficult one: not only to apprehend, but more so to express—such is always the case when the finite mind is occupied with things that are infinite.

Chapter 12

SIN PROHIBITED

1 John 2:1

“My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous”

At the close of our last chapter we expressed the opinion that the forgiveness and cleansing of 1:9, includes both a judicial and experiential one, an objective and subjective, but that the same is difficult for the finite mind to grasp fully, and still more so to express clearly. It should ever be borne in mind that with God there is no such thing as past, present and future, though in condescension to our infirmities He sometimes so represents things in His Word. Time limitations do not exist with the eternal “*I am*.” all is an ever-present now. This needs to be remembered in connection with the Atonement. In the view of God, Christ was the Lamb slain from the foundation of the world, and therefore the Old Testament saints, from Abel onwards, enjoyed all those benefits which His sacrifice procured as truly as do believers in this Christian era. Therefore, theologians are only creating their own difficulties when they wrangle among themselves as to whether or not the sins which believers commit after their conversion were blotted out from before God when Christ cried “*It is finished*.” The important point to be concerned about is when do we enter into the good of Christ’s redemption.

Certainly no one is saved by Christ’s sacrifice until he be converted, that is until he repents of his sins and trusts in the cleansing blood. Equally certain is it that we cannot repent of sins before they be committed. Those who insist that it is dishonouring to the blood of Christ to speak of repeated applications thereof to those who contritely acknowledge their sins need to be told that it is most dishonouring to the holiness and government of God to talk of His pardoning sins before they are owned before Him. Both Old and New Testament alike distinguish between the blood shed (Heb 9:22) and the blood of sprinkling (12:24), and we must do so too, especially in connection with the antitypical fulfillment of Leviticus 16:21, and Numbers 19:2-9. As shed, the blood of Christ has met all the claims of God, so that He can now righteously pardon those who plead its merits. As shed, the blood of Christ has a cleansing virtue, and as sprinkled it actually removes defilement, as the apostle declares in Hebrews 9:13,14, where he shows the antitypical fulfillment of Numbers 19:9, in that the blood of Christ purges the conscience.

The question as to when the Christian’s sins were put away from before God and he was discharged from the guilt and penalty of them admits of more than one answer. Vicariously the penalty of his sins was fully borne by Christ upon the cross, and the guilt of them was remitted when God raised his Surety from the dead. Yet personally he is not formally forgiven any sins until he savingly believes on Christ. The Lord Jesus purchased and procured a right unto God’s elect receiving forgiveness, but they do not individually enter into the enjoyment of that blessing until their faith is placed in Him. At the cross the Saviour secured certain benefits for His people, but they do not become partakers thereof before they are converted. Distinction must also be made between that general pardon which is received the moment we first lay hold of Christ and the more specific and detailed forgiveness which we stand in need of repeatedly, daily. To say that there is no need for Christians to pray for forgiveness because all their sins were atoned for at the cross betrays great confusion of thought, and flatly contradicts Scripture. As well might an Israelite have argued against the offering of the daily lamb because all of his iniquities were remitted on the annual day of atonement (Lev 16:21). The satisfaction of Christ is indeed eternally valid before God and allows of no repetition or addition; but considering forgiveness as the act of God as the moral Governor of the world, it is continuous unto the same persons.

It is the inconformity of sin to the Law of God and its loathsomeness to His holiness, and as it is attended with defilement and shame to us, that has to be confessed. Our daily sins displease the Holy One, and it is our duty to acknowledge them. It becomes us to humble ourselves before Him on their account. The righteousness of God requires that we own our guilt and seek His remission of it. The Old Testament saints asked for pardon, “*O Lord, pardon mine iniquity; for it is great*” (Psa 25:11), and requested Him to “*look upon the face of Thine anointed*” (Psa 84:9). And can New Testament saints do less? No, Christ Himself taught them to pray “*Forgive us our debts*” (Mat 6:12), and that prayer is assuredly suited unto Christians today, for it is addressed “*our Father!*” In so making request, we ask Him to be gracious unto us for Christ’s sake and not to lay to our charge the sins we have committed (Act 7:60; 2Ti 4:16)—“*enter*

not into judgment with Thy servant” (Psa 143:2). Applying unto God for the forgiveness of our sins is a coming to the throne of grace *“that we may obtain mercy”* (Heb 4:16). *“To the very end of life the best Christian must come for forgiveness, just as he did at the first—not as the claimant of a right, but as a supplicant of favour”* (J. Brown).

We need to distinguish between the purchase of our pardon by Christ and its actual bestowment upon us by the Father. After David was assured *“the Lord also hath put away thy sin”* (2Sa 12:13), we find that he begged God’s forgiveness of the same (Psa 51:1). Let it be distinctly pointed out that in asking God for forgiveness we do not pray as though the blood of Christ had never been shed, or as though our tears and prayers made any compensation to Divine justice. Nevertheless, renewed sins call for renewed repentance. While we do not need another Redeemer, we do need a fresh exercise of mercy unto us and a fresh application of the cleansing blood to our hearts. That, too, is included in the petition of Matthew 6:12: grant a gracious manifestation of Thy mercy. *“Make me to hear joy and gladness; that the bones which Thou hast broken may rejoice”* (Psa 51:8). We ask for a comforting sense of His forgiveness, that we may again have *“the joy of His salvation.”* It is the assuring of our hearts of the Divine forgiveness, the same being efficaciously made known to the mind and conscience.

As this writer understands 1 John 1:9, it is not a legal forgiveness of God considered as Judge which is in view, but the governmental pardon of God as the moral Governor of this world and the Father of His children. It necessarily follows from its language that if believers do not confess their sins, then those sins are neither forgiven nor cleansed. 1 Corinthians 11:31, appears to us a parallel passage: *“If we would judge ourselves, we should not be judged,”* and as the preceding verse shows, those who failed to do so brought down upon themselves sickness and death. As Candlish pointed out, the forgiveness and cleansing includes more than the remission of punishment. *“Our sins are so forgiven as to ensure that in the forgiveness of them we are cleansed from all unrighteousness—all unfair, deceitful and dishonest dealing about them; all such unrighteous dealing about them, either with our own conscience or with our God. The forgiveness is so free, so frank, so full, so unreserved, that it purges our bosom of all reserve, all reticence, all guile; in a word, of all unrighteousness. And it is so because it is dispensed in faithfulness and righteousness.”* God deals with us neither complacently nor indulgently, but as equally true to Himself and to us.

“My little children, these things write I unto you, that ye sin not. And if any man [“any one” Greek] sin, we have an advocate with the Father” (2:1). As we shall see, these words are intimately related to what precedes; but before dwelling upon that we will outline the contents of our verse and consider them in order. First, there is the apostle’s affectionate address unto those he was here dehorting. Second, the immediate design which he had before him in now addressing them: that *“ye sin not.”* Third, the provision made in case there should be failure. Fourth, the striking balance of Truth here presented.

“My little children.” Such indeed are all God’s people, metaphorically speaking, and it is Divine grace which has made them so. It is the power of the Spirit which casts down proud reasonings, self-righteous pretensions, *“and every high thing that exalteth itself against the knowledge of God”* (2Co 10:5), and makes us *“become as little children.”* And such in spirit we are to continue—dependent, trustful, conscious of our weakness and helplessness: *“As newborn babes, desire the sincere milk of the word, that ye may grow thereby”* (1Pe 2:2). There was, as others before us have pointed out, a peculiar pertinency in John’s thus addressing them. *“It is probable that he was the only surviving apostle when he wrote this epistle, and his old age and long-continued usefulness, faithfulness and love for Christians must have given him a kind of parental authority over the whole Church, as far as it adhered to the pure Gospel of Christ. It was therefore peculiarly proper for him to address them as his spiritual family, whose welfare he had greatly at heart; and as most of them were young in years compared with this beloved and venerated disciple, who probably was the oldest Christian on earth at that time”* (Scott).

The form of salutation *“My little children”* combines the two notes of tenderness and authority. As someone has reminded us, *“It is a notable triumph of godliness when age is redolent with the earnestness and diligence, of youth.”* Throughout the first chapter John had been presenting objective doctrinal statements, but now he was going to make practical application of the same and address himself to the conscience of his readers. *“In this there is an example to all who would be teachers of others, whether pastors or parents, or any who would be to them ‘helpers in Christ.’ It shows the spirit in which they should labour, and the object at which they should aim. That spirit should be affectionately ‘speaking the truth in love,’ ever in meekness instructing those who oppose themselves”* (J. Morgan). Yet care needs to be taken against suffering that tender and gentle spirit to degenerate into a servile timidity, which brings the teacher almost to apologize for presuming to exhort others. There are not a few ministers in this effeminate age who need to heed that word: *“These things speak, and exhort, and rebuke with all authority. Let no man despise thee”* (Tit 2:15).

“My little children, these things write I unto you, that ye sin not.” The *“these things”* makes it plain that the first two verses of chapter 2 are intimately related to what has been stated in the first, and thus in those words the Holy Spirit,

through the apostle, emphasizes the need and importance of carefully observing the context. The real force of many a verse can only be perceived as we note and ponder its connection and coherence with what precedes. In this instance the reference looks back to all John had said from the opening of his epistle. First, he had set before his readers the glorious person of the Mediator as *“the Word of life”* and as the Author and Giver of eternal life. If, then, such be the Lord Jesus, and such His mission, what ought we to expect will issue therefrom? Surely that *“He shall save His people from their sins”* (Mat 1:21). Second, he had shown that a saving knowledge of Christ produces fellowship and joy. And what but holiness must be the result thereof? Third, he had made clear his design and the tendency of his message by a presentation of the character of God and of those who enjoy communion with Him in Christ: they walk in the light, and the blood of Jesus Christ His Son cleanses them from all sin. Thus, the purifying influence of such fellowship is obvious.

Finally, John had given a brief but comprehensive outline of the Divine life in the soul of the believer. It is marked by the conviction of sin (1:8) and the confession of his sins (1:9). The effects of such exercises of soul must be the bringing forth of fruits meet for repentance, i.e. an increasing hatred of sin and godly sorrow for the same. In view of all this, the propriety of his applicatory injunction *“sin not”* is apparent. Between such things as he had mentioned and the practice or indulgence of sin there is an absolute contrariety: they are altogether incompatible with each other. Light and darkness are no more opposed than are fellowship with God and the allowance of sin. In view of all that I have said, this is the practical application you are to make. It might be summarized *“therefore sin not.”* By thus tracing the connection of his *“these things write I unto you”* and the dehortation *“sin not”* we perceive the fuller force of John’s *“my little children,”* in which, for the first time, he directly addressed his readers, namely that he was speaking of their responsibility, and therefore did he express both his warm love to them and his parental authority, and as Gill said, *“it might serve to put them in mind of their weakness in faith, knowledge and spiritual strength, that they might not entertain too high notions of themselves, as if they were perfect, without infirmity.”*

More specifically our present verse is to be connected with 1:6-10, wherein a double proposition is presented. First, that fellowship with God is conditioned upon a repudiation of, and separation from, *“darkness.”* Second, that fellowship is accompanied by an owning of the principle of indwelling sin and confession of its works. John had a definite design before him when he made those statements, which is plainly expressed in 2:1, and that design is likewise twofold: to exhort and comfort—to deter from moral laxity and afford relief unto those who, despite their endeavours to the contrary, often failed to realize their ideal. First, *“sin not,”* second, if you should, there is an Advocate to plead your cause. But how do these practical consequences follow from the preceding doctrinal propositions? Why that 1:6,7, lead to the conclusion that believers ought not to sin; yet verses 8 and 9 presuppose they will do so. Even fellowship with Him who is light does not eradicate innate darkness; nevertheless, that is not to be condoned or excused by us, but diligently and unsparingly resisted. Yet our best efforts therein are but partly successful, and this is deeply distressing to a tender conscience.

“But though all sin that was pardoned, was pardoned upon the account of the blood of Christ, which had a property to cleanse from all sin, and that confession was a means to attain this forgiveness, purchased by our Saviour’s blood, yet men might suck in this poisonous doctrine of licentiousness, believing that upon confession they should immediately have forgiveness, though they walked on in the ways of their own hearts. And, on the other side, many good men might be dejected at the consideration of the relics of sin in them, which the apostle asserts no man was free from in this life. In 2:1, therefore, he prevents these two mistakes which men infer from the former doctrine: that we may not presume by the news of grace, nor despond by a reflection of our sin. Though I have told you that forgiveness of sin is to be had upon confession, yet the intent of my writing is not to encourage a voluntary commission. If you do commit sin, you must not be so cast down as if the door of mercy were clapped against you; no, there is One above to keep it open for every one that repents and believes” (S. Charnock, 1628-1680).

“These things write I unto you, that ye sin not.” The standard of conduct which the Gospel sets before us is no less holy and perfect than that of the Law: no indulging of the flesh is permitted, no self-pleasing tolerated. When our Lord healed the impotent man His word to him was *“sin no more”* (Joh 5:14); and though it was not then His province to condemn to death the woman taken in adultery, so far from making light of her crime He said *“go, and sin no more”* (Joh 8:11). Nor was John the only one of the apostles who made this exacting demand upon the Lord’s people. *“Be not overcome of evil, but overcome evil with good”* (Rom 12:21) said Paul; and again, *“Awake to righteousness, and sin not”* (1Co 15:34). Likewise Peter, in his first epistle: *“But as He which called you is holy, so be ye holy in all manner of conversation”* (1:15). And again, *“Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation”* (2:11,12).

Everywhere in Scripture the Gospel is represented to be “*the doctrine which is according to godliness*” (1Ti 6:3), which forbids us to regard sin as the normal element of the Christian life, or even to consider its commission as inevitable. Not only are we to reject with abhorrence the devilish idea that the grace of God and the sacrifice of Christ give license to sin, but we are not even to view them as a provision for the weakness of the flesh. “*Sin not*” is the peremptory and unqualified demand. It was as though the apostle had said, I would have you so narrowly watch your hearts and ways that no evil might slip into your lives, no wrong thoughts be allowed, no idle words be uttered. I would have you make this your serious and constant aim: not merely that you are to sin as little as you can, but that you are not to sin at all. Great care needs to be taken against lowering or whittling down the exalted standard of moral purity which God has set before us. “*Sin not*” is not to be restricted unto the commission of merely gross and flagrant offences, nor to open acts in the outward life, but to all inward sinning too.

Each statement of Holy Writ is to be given its full and fair meaning, and is never to be toned down or modified by us. “*Sin not*” is the standard of excellence which God has set before us, for the Holy One can claim nothing less, and our obligation fully to measure up to the same is beyond contradiction. It is the unabating requirement of the Gospel, for the object of Christ’s death was not only to make atonement for the sins committed by His people, but to supply motives to fortify and restrain their souls against continuing therein (2Co 5:14,15). To sin not is the Christian’s exalted ideal, the earnest pursuit of which is to engage all his faculties and powers. It is what every renewed heart ardently longs to attain unto. Few of our readers will be inclined to call into question the statement that nothing short of complete conformity to the image of Christ should be the daily endeavour of every saint, yet how few appear to make this their fixed resolution and purpose. Nothing short of abstaining from everything which is displeasing to Christ should be the task we set ourselves, and that without any secret reserve. Our eyes are to be fixed on our Rule and not on our infirmities. Say not beforehand a measure of failure is certain, but rather “*I can do all things through Christ which strengtheneth me*” (Phi 4:13).

The Gospel is designed to inspire love to God and holiness, and every part of it reveals the malignant nature and evil effects of sin, and bids us hate, dread and flee from it. “*Sin not.*” To make anything less than that the daily business of our lives is opposed to Divine grace, for it teaches its recipients to deny ungodly and worldly lusts, and to live soberly, righteously and godly in this world (Tit 2:12). It is antagonistic to saving faith in Christ, for that receives Him as Lord as well as trusts Him as Saviour, and if we are being ruled by Satan instead of rendering obedience to Christ we are not partakers of His salvation (Heb 5:9). It is presumption and not faith which trifles with temptation. It is contradictory to repentance, which includes both a godly sorrow for sin and the sincere purpose to forsake it. That spiritual repentance which is the gift of God (Act 5:31, 2Ti 2:25) not only turns the heart from sin, but against it, and therefore serves as a check against evil inclinations. It conflicts with sincere love to God, for that seeks to glorify Him in all things, and makes duty a delight. It is contrary to the injunction which a renewed conscience imposes upon the will, for though the will may, and does, oppose the conscience and follow the impulses of the flesh, yet conscience never consents or condones, but judges and condemns.

Finally, for the Christian to allow himself in any sin is directly opposed to his redemption by the blood of Christ. What a word is that by the Spirit of God: “*Ye are not your own. For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s*” (1Co 6:19,20). “Your time is redeemed—use it as a consecrated talent in His cause. Your minds are redeemed—employ them to learn His truth and to meditate on His ways. Thus make them armouries of holy weapons. Your eyes are redeemed—let them not look on vanity; close them on all sights and books of folly. Your feet are redeemed—let them trample on the world and climb the upward hill of Zion, and bear you onward in the march of Christian zeal. Your tongues are redeemed—let them only sound His praise and testify of His love. Your hearts are redeemed—let them love Him wholly, and have no seat for rivals. A redeemed flock should live in redemption’s pastures. The Redeemer’s freedmen should evidence that they are called to holy liberty, and that their holy liberty is holy service. The chain of sin is broken. The chain of love now holds them” (H. Law of Wells, 1862).

Chapter 13

SINS PROVIDED FOR

1 John 2:1, 2

“Without controversy great is the mystery of godliness” (1Ti 3:16). Not only so in connection with the two natures united in the person of the God-man Mediator, but also in regard to the two opposing natures which at present exist in all those on earth who are members of His mystical body. This it is which alone casts light upon the strange conflict which is being ceaselessly waged within them, and which explains many a paradox in Holy Writ. A forceful example of the latter is found in the first chapter of our epistle. In it “The apostle seems to have said both that believers are free from sin and also that they have sin (verses 7 and 8); that they cannot sin and yet that they do sin (verses 6,10). The explanation is that these verses contain the antithesis of Christian experience. In all realms there are apparent contradictions. Night is a contradiction of day, winter a contradiction of summer, and infancy is at the antipodes of old age” (Levi Palmer). The same antithesis of Christian experience, or contradictory elements, is brought forward into 2:1, where the apostle declares:

“My little children, these things I write unto you, that you sin not,” yet at once adds *“And if any man sin, we have an advocate with the Father.”*

Admire the blessed balance of Truth there, and observe the order in which it is presented. There is no turning of the grace of God into lasciviousness by making light of sin, but a forbidding of us to commit any. *“Sin not”* needs to be turned into fervent prayer: *“Hold up my goings in Thy paths, that my footsteps slip not”* (Psa 17:5). *“Lead us not into temptation, but deliver us from evil,”* *“Cleanse Thou me from secret [unsuspected] faults”* (Psa 19:12). But more, *“sin not”* is to be made our firm and fixed resolution. So far from complacently expecting to fail, we must do as the Psalmist did: *“Thy word have I hid in mine heart, that I might not sin against Thee”* (Psa 119:11). That is the use we are to make of God’s Word: to get it deeply rooted in our affections, so that holy conduct will result from it, and that we may be able to bear testimony: *“by the word of Thy lips I have kept me from the paths of the destroyer”* (Psa 17:4). It must also be our diligent endeavour: *“Herein do I exercise myself, to have always a conscience void of offence toward God and toward men”* (Act 24:16).

“Sin not.” Allow not yourself in any; no, not in what men term *“little”* ones. Yield to no temptation. Keep yourself unspotted from the world. Even though Divine provision is made for sin, yet God’s demand is *“Cease to do evil; learn to do well”* (Isa 1:16,17). “This is the order and method of the doctrine of the Gospel. First, to keep us from sin, and then to relieve us against sin. But here the deceit of sin enters. It puts this new wine into old bottles, whereby the bottles are broken, and the wine perishes as to our benefit from it. It changes this order of Gospel truth. It takes up the last first, and then excludes the use of the first utterly. If any man sins there is pardon provided, is all the Gospel that sin would willingly suffer to abide in the minds of men. When we would come to God by believing, it would be pressing the former part of being free from sin; when the Gospel proposes the latter principally, or the pardon of sin for our encouragement. When we are come to God and should walk with Him, it will have only the latter proposed, that there is pardon for sin, when the Gospel principally proposes the former, or, keeping ourselves from sin. The grace of God brings salvation, having appeared to us to that end and purpose” (John Owen).

“These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father.” Observe well how cautious and discriminating was John in the selection of his language here. First, so far from regarding the commission of sin as something which is to be expected as the common experience of all God’s children, he changes the number from *“that ye sin not”* to *“if any man sin.”* Second, even then such a fall is not contemplated as inevitable, but only as possible, and therefore, instead of saying *“when,”* he uses the hypothetical *“if.”* Third, the antithesis between the two sentences had been made even plainer and more direct had our translators rendered the opening word of the second member *“But if any man sin”*—as *“kai”* is translated in John 1:21; Acts 16:7; 1 John 2:27, which in each instance more suitably points a contrast. Finally, the tense of the verb which the apostle here employs is to be carefully noted: he did not say *“But if any man sinneth,”* but *“sin.”* It is not a continuous repetition which is in view, but a single and past act—as his use of the aorist connotes.

“*We have an advocate with the Father.*” Here too we could call attention to the nicety of the apostle’s diction, as appears in his selection of the pronoun. It would naturally be expected that after saying “*But if any man sin*” John had written “*he has an advocate.*” Or, if he employed the plural number in keeping with the first part of the verse, he had continued to use the “*you.*” Why then this change to “*we have an advocate*”? Because he would include himself! Beautiful is it there to behold the apostle’s modesty. He does not address himself to his little children as from an elevated plane, as one whose spiritual experience was far removed from and superior to theirs, but instead he places himself on the same level as them, as personally needing the mediation of Christ—so far was he from imagining himself qualified to act as a mediator for others! How much we lose, dear Christian friends, through a careless reading of God’s Word, failing to note and weigh every jot and tittle in it! John’s change from the “*ye*” to “*we*” might well be made the text for a sermon on “The Humility of the Apostles.”

By John’s inclusion of himself in the “*we,*” it is quite possible that he also intimated that his preceding “*If any man sin*” was to be understood as without any distinction. If any child of God, let him be what he will—a babe or a father in Christ, rich or poor, high or low—this Advocate belongs to him. Every believer is His client, for since He makes intercession for them “*that come unto God by Him*” (Heb 7:25), no such comer is excluded. Note well, it is not “*But if any man sin he had an advocate,*” as though Christ would no longer take the case of such a one, but “*we have*”—“in the present tense, which notes duration, a continued act. We have an Advocate, i.e. we constantly have, we have Him as long as life endures” (Charnock). Observe too that John did not say, “but if any man repents we have an advocate,” for in no sense is either our contrition or confession a moving cause of Christ’s mediation, rather are they the effects or fruits thereof. Nothing but the apprehension of the love of Christ and His present gracious advocacy is so well calculated to melt the backslider’s heart.

In a most striking and blessed manner our present verse contains both exhortation and consolation. “*But if any man sin*” despite God’s prohibition, while he must not be unconcerned, neither should he yield to despondency. For on the one hand it was not their affections which clove to sin, but sin which did cleave to their affections. And on the other, while God makes no allowance for sin, He has made provision for it. Therefore, “We must not sin that grace may abound, but when we have sinned, we must make use of abounding grace” (Matthew Henry). From the inspired example left us here by the apostle, it is clearly as much the preacher’s duty to comfort as to admonish; it is as necessary for him to make known the Divinely provided relief for sin as to warn against it. “The valiant soldier will be most furiously attacked by the enemy, and may sometimes be foiled, and despondency is as inimical to watchfulness, diligence, and holy obedience, as even carnal security itself. No man, on Scriptural principles, can conclude himself to be any better than a hypocrite who habitually commits sin because God is ready to pardon the penitent; but the fallen, who desire to arise and renew the combat, have encouragement so to do” (T. Scott).

If God’s children should sin, it is not “*they are rejected by Christ and forfeit their salvation*” but instead, “*we have* [not “*had*”] *an advocate,*” who undertakes for them and pleads their cause before God. “It is not an Advocate for sin, though for sinners. He does not vindicate the commission of sin or plead for the performance of it: He is no patron of iniquity. Nor does He deny that His clients have sinned, or affirm that their actions are not sins: He allows in court all their sins, with all their aggravating circumstances. Nor does He go about to excuse or extenuate them. But He is an Advocate for the non-imputation of them, and for the application of pardon to them. He pleads in their favour that these sins have been laid upon Himself, and He has borne them, and His blood has been shed for the remission of them, and that He has made full satisfaction for them; and therefore in justice they ought not to be laid to their charge, but that forgiveness of them should be applied unto them, for the relief and comfort of their burdened and distressed consciences” (John Gill).

“*We have an advocate with the Father, Jesus Christ the righteous.*” Most blessedly was this typed out under the Levitical economy. When Aaron entered the holy place, he bore the names of the twelve tribes upon his breast plate (Exo 28:9), to signify that he was to have such care and love for them as those who were the dearest objects of his affections. And thus it is with the High Priest of the spiritual Israel. Christ presents His people before God as those who are inestimably dear unto Him. He not only died for them, but lives for them (Rom 5:10). He died to render satisfaction to God on their behalf; He lives to keep them secure. This was one chief end of His ascension and session at God’s right hand. Christ entered “*into heaven itself*” for what end?—“*now to appear in the presence of God for us*” (Heb 9:24). Though there is a great change in His condition from a state of humiliation to a state of exaltation, yet there is no change in His office or in His attitude unto His redeemed. He came here from the Father to make known His gracious purpose, and He has returned to Him to sue out the benefits which He so dearly purchased. “When His offering was accepted, He went to heaven, to the supreme Judge, to improve this acceptance of His sacrifice” (Charnock).

Christ not only died for our offences, but He rose again for our justification (Rom 4:24). His redemptive work is not only a historic fact, but a present, living, efficacious reality, for He is seen on high “*a Lamb as it had been slain*” (Rev

5:6). The present advocacy of Christ expresses the glorious truth that He has undertaken our cause before God, and performs for us all that such an office implies—defending us, securing our rights as His ransomed people. His being seated at “*God’s right hand*” imports that He is possessed of power and authority. It was promised that He should be “*a priest upon His throne*” (Zec 6:13). He is not begging for favours or gratuitous benefits, but suing out a right: all His transactions there are in a way of satisfaction and purchase. Christ sits at God’s right hand as no silent and inactive Spectator, but as an industrious and mighty Intercessor: to prevent the sins of His people making any breach, to preserve a perpetual amity between God and them. Thus we have “*a Friend at court*” who spreads before the Father the odours of His merits as the all-sufficient answer to every indictment which Satan prefers against us.

An advocate presupposes an adversary, and that He appears to defend our cause. This is indeed a great mystery about which we can know nothing whatever save what God has been pleased to reveal. In Revelation 12:10, the Devil is termed “*the accuser of our brethren... which accused them before our God day and night.*” From this it appears that when the saints fall into sin the adversary charges them with the same before God, demanding sentence of judgment upon them—as he did Job of that of which he was not guilty. In Zechariah 3 we see the high priest in filthy garments and Satan resisting him. But Christ calls on the Father to rebuke him, saying, “*Is not this a brand plucked out of the fire?*” Orders were given for his filthy garments to be taken away, his iniquity was caused to pass from him and he was clothed with change of raiment, and a “*fair mitre*” set on his head! The Advocate admitted the iniquity of His client, but defied Satan on the ground that his sin was pardoned and a righteousness had been procured for him. This is recorded to assure us that no charged preferred against any whom Christ represents will succeed.

“*We have an advocate with the Father.*” That blessed statement is as much designed for our comfort as is the fact that Christ is now acting as the Attorney of His redeemed, for it tells of His gracious relation and disposition toward them on whose supreme will their case depends. It emphasizes the grand fact that the heart of the Judge of all (Heb 12:23) is toward and not against His people. And as Goodwin pointed out, “he says not only ‘*an advocate with His Father,*’ though that had given much assurance; or with ‘*your Father,*’ though that might afford much boldness; but indefinitely ‘*with the Father,*’ as intending to take in both—to assure us of the prevailing efficacy of Christ’s intercession from both.” “*Jesus Christ the righteous;*” in Himself (Jer 23:5), in the ground of His admission into this office (Heb 1:9), and in the cause He pleads. He asks for nothing which is in the least degree opposed to the strict requirements of the Law. He requests not the Father to show mercy at the expense of justice. There is no compromise of holiness in God’s pardoning His children, for Christ made full atonement for all their sins.

The work of advocacy belongs to and is part of Christ’s priestly office, as the type (Lev 16:12-14) evinces. As Aaron’s entering into the holy of holies after the atoning sacrifice had been offered was a figure of Christ’s ascension after His passion, so the incense he bore there adumbrated the prayers of Christ on high. Christ’s intercession respects the procuring of grace and mercy for His people, and all that they need while left in this scene; but His advocacy relates only to their sins—it is that part of His intercession wherein He undertakes our defense when accused by the adversary. That advocacy is inseparably connected with His being our “*propitiation,*” for His oblation on earth is the foundation of His intercession in heaven. The saint also has “*another Advocate*” within him, for the Greek word rendered “*Comforter*” in John 14:16, 15:26, and 16:7, is the one translated “*advocate*” in 1 John 2:1. As the result of Christ’s intercession on high, the Holy Spirit within the believer convicts him of his sins, moves him to confess them before God, and thereby our broken communion is restored.

“*And He is the propitiation for our sins*” (verse 2). Those words are in part an explanation of the ground on which Christ’s advocacy rests, and in part an amplification of “*the righteous*” of the preceding verse. Christ’s advocacy is based upon the fact that He has taken away our unrighteousness. The word “*propitiation*” means precisely the same thing as the Old Testament term “*atonement*” (the same Greek word being found in the *Septuagint* version of Leviticus 23:27; Numbers 5:8, rendered by “*atonement*”), providing it is understood in its Scriptural signification, namely as a penal and sacrificial satisfaction unto Divine holiness and justice, for the expiation of sin and the averting of vengeance. That is what atonement is—“*at-one-ment*” or reconciliation is what it effected. The force of the Hebrew word appears plainly in such a passage as Numbers 16:46, namely as that which pacifies God’s wrath (compare 2Sa 24:15,18). Thus to atone or propitiate is to placate (it is rendered “*appease*” in Genesis 32:20) by means of an adequate compensation—“*kaphar*” is translated “*satisfaction*” in Numbers 35:31,32.

As the word “*vicarious*” relates Christ’s sacrifice unto those in whose stead it was made, so the term “*propitiation*” relates it to God as the One to whom it was offered, as a reparation to His broken Law and the dishonor done Him by sin. The grand end of Christ’s mediation is the appeasing of God’s anger and the securing of His favour. Note carefully He “*is our propitiation,*” for the apostle is not referring to what Christ was in His death, but what He is in consequence thereof, to meet our present needs. He entered heaven as the propitiation of the Church and on that basis is now serving

as the Medium of forgiveness and the Maintainer of communion. He is the Advocate with the Father on behalf of His sinning people, pleading His righteousness and blood for them. That plea is founded on His sacrifice, which was presented for the entire election of grace, and therefore God justly forgives them. It is because Christ is such that His erring people may have the most confident recourse to Him in every time of need.

“And not for ours only, but also for the sins of the whole world.” Universalists and Arminians have misunderstood the sound of those words through failure to ascertain their sense. They cannot mean that Christ is the propitiation for the sins of all mankind, or every Scripture which teaches the eternal punishment of the lost would be falsified; or, on the other hand, the oblation of Christ is largely a failure and He will not *“see of the travail of His soul and be satisfied”* with the fruits. Those propositions ought to be so self-evident as to require no argument. Justice—Divine justice least of all—does not demand a double payment for the same debt, and if Christ rendered full satisfaction unto God for the sins of the entire human race, then not a single member of it can possibly perish. Our verse is not announcing a possibility, but an actuality: it is not Christ’s willingness to be a propitiation for *“the whole world”* if they threw down their weapons and trusted in Him, but that He is so, and therefore if the whole world here is to be understood without restriction, then the verse teaches universal salvation and Scripture contradicts itself. But it does not: as here we have a *“world”* saved, so in 1 Corinthians 11:32, a *“world”* lost!

As its opening *“And”* indicates, this declaration of verse 2 must not be separated from verse 1. Beyond controversy, John is there addressing Christians, and Christians only. His design was to deter them from sinning, and to point out that in case they did it was not to be supposed that they had forfeited their salvation, for Divine provision was made for just such an emergency. The contrite believer (1:9) has a twofold ground of assurance set before him., First, he has an advocate with the Father, and second, He is the propitiation for his sins. Parallel passages show that none but Christians may draw comfort therefrom, for Christ is the Advocate of none others. Those for whom He makes intercession are defined by the *“us”* of Romans 8:34, and the *“them that come unto God by Him”* of Hebrews 7:25. *“He disowns in His mediatory prayer the whole unbelieving world... As He prayed not for the world on earth (Joh 17:9), so much less does He in heaven”* (Charnock), for He knows that no prayer of His can add one to the number of God’s elect.

But why did John say *“and not for ours only, but also for the sins of the whole world”*? To stain the pride of the Jews, and to comfort the despised Gentiles. Throughout the Mosaic economy the sacrifices were available for none but Israelites and proselytes who were circumcised and permitted to enjoy some of their privileges. During the days of His public ministry Christ forbade His disciples to go into the way of the Gentiles (Mat 10:5-7), but after His resurrection He commissioned them to preach the Gospel to every creature and make disciples of all nations, for at the cross *“the middle wall of partition”* (Eph 2:14) was broken down; therefore did He die outside Jerusalem (Heb 13:12) to intimate that His sacrifice had been offered for the whole election of grace, and not for believing Israelites only. John was one of the three apostles *“unto the circumcision”* (Gal 2:9) and that his epistle was addressed principally to saved Jews is evident: they alone had the old commandment from the beginning (2:7), had known Christ *“from the beginning”* (2:13), and only from Jewish Christian assemblies would *“antichrists”* have gone out (2:18,19).

Thus *“He is the propitiation for our sins”* is Jewish Christians, and *“also for the...whole world”* signifies Gentile believers also. That interpretation is necessitated by John 11:51,52, which supplies a threefold parallel. First, *“he prophesied that Jesus should die for that nation”*—*“He is the propitiation for our sins.”* Second, *“and not for that nation only”*—*“and not for ours only.”* Third, *“but that also He should gather together in one the children of God that were scattered abroad,”* which explains *“and also for the... whole world”* in which God’s children were dispersed—cf. *“both theirs and ours”* (1Co 1:2): if the *“whole world”* signified the race, the previous clause would be meaningless, for there could be no *“also”*! That the word *“world”* is used as a general expression rather than an absolute one is clear from many passages. *“All the world wondered after the beast”* (Rev. 13:3), yet there were some who received not his mark nor worshipped his image (20:4)! Satan, *“deceiveth the whole world”* (Rev 12:9), yet not God’s elect (Mat 24:24)! *“The whole world lieth in wickedness”* (1Jo 5:19), not so those who are in Christ. Such expressions as *“all flesh”* (Act 2:17), *“the Gentiles”* (Act 11:18), *“all men”* (1Ti 2:4), *“The Saviour of the world”* (1Jo 4:14) are indefinite expressions which include God’s elect at large, in contradistinction from Jews only. As they were too self-centered (Act 11:1,2; Gal. 2:12), so individual Christians lay too much stress on what Christ did for me, instead of dwelling upon what He did for the whole Church!

Chapter 14

OBEDIENTIAL ASSURANCE

1 John 2:3

“And hereby we do know that we know Him, if we keep His commandments.”

Simple as this verse appears to be, and as it really is, yet a careful and critical examination of it raises five questions, on none of which do the commentators return a uniform answer.

First, with what is its opening “*And*” to be linked, precisely what is the connection between verse 3 and those that follow with what has preceded?

Second, which Person in the Godhead is specifically alluded to by the pronouns “*Him*” and “*His*”—the Father or the Son?

Third, what is the meaning of the word “*know*” here, and what distinction are we required to make between its double usage?

Fourth, what is the precise force of the “*if*”—is it a calling into question, the testing of profession, or the drawing of a logical inference?

Fifth, whose precepts are referred to in the “*His commandments*,” and which particular ones are in view—those of the Law or those of the Gospel, or both? A hasty conclusion must not be jumped to on any of these points, but care taken to supply proof before definite answers are returned. Guesswork is impious where God’s Word is concerned.

If 1:5, to the end of 2:2, is read consecutively, it should be evident that we have there a complete paragraph, in which the apostle has covered the whole subject of sin in relation to believers. A close reading of 2:3, to the end of 2:11, also makes it clear that those verses are to be regarded as another distinct and complete section, wherein the obedience of God’s children is in view. But some may demur at the statement that a new division, treating of a different subject, commences at 2:3, seeing that it opens with the word “*And*.” While such an objection is not to be ignored, it must not be allowed to shake our impression that the two separate aspects of Truth are there set forth: rather must we seek the relation between them. That there is a connection and relation, and probably an intimate one, is certainly intimated by the conjunction uniting them, and it is a matter of no little importance to discover or trace out their coherence, otherwise we are liable to bring a legalistic element into our understanding of 2:3,5. Nor is the link, or links, between the two passages at all difficult to discover.

For a general statement, perhaps Calvin’s can scarcely be improved on, for he pointed out, “John here reminds us that the knowledge of God derived from the Gospel is not ineffectual, but that obedience flows from it.” Stating almost the same thing in another form, we may say that gratuitous remission of sin is not a thing apart, but is ever accompanied by those sanctifying operations of the Spirit which cause the pardoned to express their gratitude by subjection unto God’s revealed will. The grand truth of Christ’s advocacy and propitiation will not, when savingly apprehended, induce a careless walk or encourage a spirit of lawlessness. Where Christ is truly known as Lord and Saviour, His authority is gladly owned; if He is loved, there will be no question about obedience. A spiritual apprehension of what Christ has done and is now doing for us is the most effective means and motive unto a God-honouring life: as the heart is brought under the power of the same, it is blessedly disposed unto every good word and work. After mentioning the gracious provision which God has made for the sins of His people, and the maintenance of their fellowship with Him, the apostle turned to consider the outward evidences of a spiritual knowledge of and communion with Christ.

But still more definitely: 2:3-6 is to be regarded as an amplification of 1:5-7, for the emphatic “*This then is the message which we have heard of Him*” must be steadily borne in mind as we go through the entire epistle. There the apostle summarized what he and his fellows had heard from the lips of their Master and had seen so perfectly exemplified in His own life, namely that “*God is light*,” and in order to enjoy communion with Him the darkness must be shunned. In 1:7, he had affirmed that “*if we walk in the light, as He is in the light, we have fellowship one with another*,” and though the light will increasingly make manifest our imperfections and defilements, yet, if we duly confess the same, the blood of Christ will cleanse us from all sin. Now, here in 2:3-6, “*walk in the light*” is declared to be a keeping of the Divine com-

mandments and a following of the example which Christ has left us; while the resultant fellowship is seen in the “*we do know that we know Him*” and the “*abideth in Him.*” Finally, the opening “*And*” confirms our interpretation that God’s people alone are referred to in the whole of 2:2.

Several spiritually minded and scholarly expositors regard the pronouns “*Him*” and “*His*” in our text as relating to Jesus Christ, the nearest antecedent, but most of the more recent writers insist that they relate to “*the Father*” with whom Christ is the Advocate. After carefully weighing their respective opinions, we fail to see any argument which necessarily excludes either the One or the Other, and therefore we much prefer to follow the older commentators who included both Persons. Our present verse is speaking of a saving knowledge, and where that is in view, while the Divine Persons may be distinguished, they are not to be separated. None can approach the Father except by the Son (Joh 14:6), and none can come unto the Son unless the Father draw him (Joh 6:44). As Christ declared unto those who opposed Him, “*You neither know Me nor My Father: if you had known Me, you should have known My Father also*” (Joh 8:19), and as He told His disciples, “*he that hath seen Me hath seen the Father*” (Joh 14:9). The One cannot be known apart from the Other: “*no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him*” (Mat 11:27).

As pointed out above, there is an intimate relation between 2:3-11, and 1:5-2:2, and for exegetical reasons we consider the pronouns of 2:3, look back to the One spoken of in 1:5. There we are informed that “*God is light*”—here that we “*know Him*” as such and conduct ourselves accordingly, for it is not merely a notional but an influential knowledge which John treats of. Now “*God is light*” is to be understood of the Godhead, and particularly of the triune God made known through Christ, “*for in Him dwelleth all the fullness of the Godhead bodily [or personally]*” (Col. 2:9). It is true that God is light in Himself essentially, yet not so unto fallen men—outside of Christ God is unknown, and man is in total spiritual darkness. In like manner, “*God is love.*” He is so essentially, yet not unto fallen men—outside of Christ “*God is a consuming fire*” (Heb 12:29). “*This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent*” (Joh 17:3): here again the Two are joined together, for the Father cannot be known apart from the Mediator.

“*Hereby we do know that we know Him.*” As one eminent expositor said, “It must be so as He is Father in Christ, so that hereby is implied that the knowing of God absolutely is not saving: it must be relative, in the glorious dispensation and mystery which is by Jesus Christ.” But we must now inquire, What is meant here by our knowing Him, and particularly knowing that we know Him? We say here, for this is another term which is far from being used uniformly in the Scriptures. In some passages, as, for example, Ecclesiastes 3:14, and the words of Nicodemus to Christ, “*we know that Thou art a teacher come from God*” (Joh 3:2), “*know*” has the force of “*believe,*” as it has also in John 17:3. In other places it signifies “*approve,*” as in “*They have set up kings, but not by Me: they have made princes, and I knew it not*” (Hos 8:4, and cf. Mat 7:23). In yet others it goes farther, and signifies “*love:*” “*I am the good Shepherd, and know My sheep, and am known of Mine*” (Joh 10:14, and cf. 1Co 8:3). But its commonest meaning is to be sure or assured, as in “*One thing I know, that, whereas I was blind, now I see*” (Joh 9:25) and “*we know that all things work together for good to them that love God*” (Rom 8:28).

As it is with natural things so also with spiritual: there is a radical difference between a notional and experiential knowledge. I may be theoretically assured that a certain thing would be helpful or harmful to me, but I know actually and factually that fire burns, that water refreshes, that food strengthens, for I have proved it for myself. In like manner, there is a very real distinction between knowing about the Lord and in knowing the Lord Himself. As one can see the one consists merely of information concerning Him and the other is a personal and a saving acquaintance with Him. In the Scriptures we are told that at first “*many of the Samaritans ... believed*” in Christ because of the testimony borne to Him by the woman at the well; but later, when they came into His presence and listened to His teaching, they declared, “*Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world*” (Joh 4:39,42). Thus too Paul bore witness: “*I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day*” (2Ti 1:12)—from what he had already received from Him, he could confidently trust Him for the future. Such knowledge is vastly different from mere conjecture, it is based on something more than a probability, namely a certainty.

Christ can only be savingly known as we receive the Spirit’s testimony concerning Him, surrender ourselves fully unto His control, and trust in Him with all our hearts. Then shall we obtain inward evidence of His reality and the verity of His offer. It is said of Him that He “*knew no sin*” (2Co 5:21): there the term connotes experience: that He had no practical acquaintance with it—having no carnal nature as we have. Thus to know Christ savingly is to have personal proof of His redemptive power: to pardon and cleanse, to subdue our passions, to speak peace to the conscience, to draw out our affections unto things above, and to have a vital realization of other Divine influences of that Spirit which proceeds from

Him. Finally, the word “know” also imports to acknowledge, as we are told of a certain Pharaoh “*which knew not Joseph*” (Exo 1:8), that is he had no regard for his memory, no sense of what Egypt owed to him, and therefore refused to be kind unto his people for his sake. In this sense, the term occurs in “*the sheep follow Him: for they know His voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers*” (Joh 10:4,5): the sheep respond to Christ’s voice: they publicly own Him, but refuse allegiance to all impostors.

“The knowledge of Christ has become expressive of a personal and saving interest in His work and grace. There is great propriety in this use of the term. Knowledge is the result of observation and experience. It implies certainty. If we say we know a man, it supposes we have had intercourse with him, and have proved what sort he is. If we know a country we must have been there and seen it and become versant with its inhabitants, soil, and products. If we know a medicine, we must have used or analysed it, and so become acquainted with its constituents and properties. Now this is precisely the force of the term when we speak of the knowledge of Christ. Hence it is the characteristic of believers in our text: ‘*we know Him.*’ We know His power, for we have proved it; we know His wisdom, for we have been guided by it; we know His love, for we have enjoyed it; and we know His truth, for we have ever found Him faithful. How thankful we should be that this is the nature of true religion. It is not a speculation about which there is uncertainty. It is not a doubtful opinion. It is knowledge. It is a reality of which we may know ourselves. They who attained it may say ‘*we know him*’” (J. Morgan).

But is this really the case with all of God’s children, uniformly so in their consciousness? No, indeed, far from it. Some of them are often full of doubts and made to question the reality of their relationship to Christ. And there is no little occasion for them to do so. As they behold what shipwreck some have made who started out so promisingly, apparently progressing more swiftly than themselves, they ask, Shall I end thus? As they hear the pratings of graceless professors who talk so fluently of Divine things, and behold their carnal and worldly lives, they wonder if their knowledge of Christ be only a theoretical and theological one. As they are frequently made painfully conscious of the risings of indwelling sin, and often have to cry “*Iniquities prevail against me*” (Psa 65:3), they are fearful of being deceived on this important matter. Yet none of these occasions affords a legitimate reason why any born-again soul should call into question his regeneration or saving knowledge of Christ. As Spurgeon said on this verse, “This ought not to be. It is too solemn a thing to be left to chance or conjecture. I believe there are saved ones who do not know of a surety that they are saved. They are raising the question often that never ought to be a question.

“No man ought to be content to leave that unsettled, for mark thee, if thou art not a saved man, thou art a condemned man. If thou art not forgiven, thy sins lie on thee. Thou art now in danger of hell if thou art not secure of heaven, for there is no place between these two. Thou art either a child of God, or not. Why say ye ‘I hope I am a child of God, yet I do not know; I hope, yet know not I am forgiven?’ In such suspense ye ought not to be. Thou art either one or the other—either a saint or a sinner, either saved or lost, either walking in the light or walking in the darkness.” We fully endorse those sentiments, for there is Scriptural warrant for the same. John tells us that one of the very purposes for which the Spirit moved him to pen this epistle was to give assurance to the hearts of God’s people: “*These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe [more confidently] on the name of the Son of God*” (5:13). Thus one of its chief designs is to resolve all doubts and displace them with certainty.

That declaration of 5:13, shows that it is of deep importance that the Christian should know he has eternal life. For to be in doubt thereof is to reflect upon the veracity of God, whose Word declares that he has (Joh 5:24). It is to call into question the gracious work of the Spirit within him. It is much to his own spiritual loss. It deprives him of the greatest comfort which any soul can experience in this life, for to be assured that Christ is mine and I am his is a perennial joy and unfailing consolation under the heaviest trial. As one has said, “you who are living on ‘perhapses’ and ‘maybes’ are living on dust and ashes.” Such knowledge as John here treats of inspires confidence. What assurance it gives in prayer to know that I am making requests unto my Father—we can never ask believingly until such be the case. What courage it conveys for meeting temptations—shall a child of God panic and flee before the Devil? It kindles the highest degree of love. To know that I know Him cannot but draw out my affections unto Him, and cause me to ask “*What shall I render unto the Lord for all His benefits unto me?*”

Now here in our text we are supplied with a sure recipe for the attainment and preservation of this sound state of the soul’s health. It is the first of seven passages in this epistle wherein are made known how a Scriptural assurance is secured (for the time being we will leave the reader to search for the other six), namely by a keeping of the Divine commandments: “*hereby we do know that we know Him.*” Here is another instance where the same word occurs in a passage with two distinct meanings. To make them clearer we would paraphrase our text thus: In this way may God’s children be sure that they have a saving faith in and acquaintance with Him—by fulfilling His precepts. It is by means of

a willing, impartial and habitual compliance with God's will that we obtain evidence of the genuineness of our profession and supply proof that we really love Him. It is by a walking in subjection to Him that we may be sure we are in the narrow way that leads unto life. It is for this reason that we have entitled our chapter "*Obediential Assurance*," for the validity of their persuasion is attested by a practical subjection to God's authority.

It is to be duly noted that the apostle was here emulating his Master, for He had clearly taught the same thing: "*Ye are My friends, if ye do whatsoever I command you*" (Joh 15:14). Friendship entails obligations—the pleasing of and promoting the interests of one another. As to the design of the "*if*" in our text, we regard it as being threefold. First, as investigative, a testing of profession or putting to the proof of those who averred a saving knowledge of God. Then, as now, there were many who claimed to know God in Christ, but their knowledge was a barren one. Second, as discriminative, supplying God's people with a criterion which if put to use would preserve them from being imposed upon by hypocrites. Third, as demonstrative, the sure evidence by which a Christian may determine his own state before God. The tree is known by its fruits, and if mine be bearing that which is spiritual and heavenly it cannot be one of nature's planting. Thus the force of the "*if*" is double: hereby we may be assured that we truly know God spiritually providing we keep His commandments, or/and inasmuch as we do so. There cannot be real fellowship with God without its having a vital influence on the heart and a transforming effect upon the life.

But who is there who really keeps God's commandments? All of His people, for whereas the unregenerate are designated "*the children of disobedience*" (Eph 2:2), the regenerate are addressed "*as obedient children*" (1Pe 1:14). There is a twofold keeping of God's commandments: a legal and an evangelical. The former pertains to the Covenant of Works, wherein an absolute and perfect obedience, without failure or cessation, is demanded on pain of death. The latter marks the Covenant of Grace, wherein a filial and sincere obedience, though full of defects, is accepted by God—its blemishes being blotted out by the blood of Christ and its inadequacy covered by His merits. God looks at the heart, and where it beats true unto Him with a genuine desire and determination to please Him—grieving over and confessing that which displeases Him—He accepts the will for the deed. Love fastens not its eyes upon defects. Thus we find God testifying of David, notwithstanding his sad lapses, "*he kept My commandments and My statutes*" (IKi 11:34); Christ declaring of His apostles, despite their failures, "*they have kept Thy word*" (Joh 17:6); and the Holy Spirit bearing witness to the patience of Job (Jam 5:11), though he had not a little impatience.

The keeping of God's commandments signifies and includes that we make His will the rule of our lives, using His Word as a lamp unto our feet and a light unto our path. That it works effectually in our souls, inclining our hearts and governing our wills. That we hold it in our memories and delight to meditate daily thereon. That we genuinely endeavour and prayerfully strive to perform God's precepts. That we obey them implicitly, simply because they are God's commandments, and not because they commend themselves to our reason, are agreeable to our inclinations, or conducive to our interests. That we obey them impartially, for if we be regulated by what God commands, then we shall be by whatsoever He enjoins—without any picking or choosing. That we do so cheerfully, regarding each commandment as an expression of the will of Him who loves us and whom we love and long to please. That we do so perseveringly, for if we really love Him we shall not stop obeying Him. Such obedience is not in order to salvation, but from gratitude for having been saved; nor is it performed in our own strength, but by grace duly sought from above.

Chapter 15

OBEDIENTIAL ASSURANCE

1 John 2:4, 5

"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in Him. But whoso keepeth His word, in Him verily is the love of God perfected: hereby know we that we are in Him."

Our title suggests that there is more than one kind of assurance, and such is indeed the case; nor do we refer to the difference between a genuine and a false one, but to those that are real and true. Like so many other subjects treated of in

Scripture, Christian assurance has more than one side to it, though many are unaware of the fact. Broadly speaking they may be reduced to two: an objective and a subjective. The one is a firm persuasion resting on something without us, namely the Word of God; the other upon something within us—the work of God’s Spirit. Each is obtained by faith, and both are equally sure, though the latter be not attended with the same degree of certainty. The former is foundational, the other evidential. “Although hypocrites and other unregenerate men may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and estate of salvation, which hope of theirs shall perish? yet such as truly believe in the Lord Jesus, and love Him in sincerity, endeavouring to walk in all good conscience before Him, may in this life be certainly assured that they are in the state of grace, and may rejoice in the hope of the glory of God; which hope shall never make them ashamed.

“This certainly is not a bare conjectural and probable persuasion, grounded upon a fallible hope; but an infallible assurance of faith, founded upon the Divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, the testimony of the Spirit of adoption witnessing with our spirit that we are the children of God: which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption” (*Westminster Confession of Faith*). It will be seen that that statement relates not to a simple assurance, but to a complex one, which rests on several grounds. There is an assurance conveyed by the direct action of faith, when it receives and rests upon Christ as He is freely offered in the Gospel, and His promise that He will never cast out such a one is relied upon. There is also an assurance which springs from the reflex action of faith, when the believer sees himself in the mirror of God’s Word and perceives in himself “*the inward evidences of those graces*” which are the Scriptural marks of a saving change wrought in his soul by the Holy Spirit. The latter cannot exist without the former, nor will the former be without the latter, except in those rare cases where regenerated souls are taken at once to heaven.

Whereas the unsaved are to be plainly informed that there is a sure ground in the Gospel for the chief of sinners to rest his faith and hope upon, and that there can be no spiritual experience or inward evidence to confirm his hope until he looks away unto Christ as his Saviour; on the other hand, those who profess to have done so are to be exhorted to make their calling and election sure (2Pe 1:10) unto themselves and their fellow saints, by bringing forth those fruits which manifest them to be trees of the Lord’s planting. Now in this epistle John enters into some detail in showing what those fruits consist of, the presence of which attests the saving nature of their possessor’s faith, and the absence of which demonstrates the emptiness of such a one’s profession. In other words, the fact of regeneration may be certainly inferred from the presence of those marks which according to God’s Word pertain unto those who have been born again. Conversely, of those who affirm themselves to be regenerate but tread not the highway of holiness, but instead “*have corrupted themselves,*” it has to be said “*their spot is not the spot of His children: they are a perverse and crooked generation*” (Deu 32:5).

Now it is this evidential assurance of which John treats in the passage before us. First he declares, “*Hereby we do know that we know Him, if we keep His commandments:*” in this way do we obtain sure confirmation that our acquaintance with Christ is a saving one. Christians may be convinced that a new nature has been imparted to them if they clearly perceive themselves to have new thoughts, tastes, impulses, desires, and acts. “As light proves the shining of the sun, as movement proves the existence of life, so this new experience assures us that our faith is not in vain. It is not without works, and therefore it is not dead” (L. Palmer). David could say, “*I understand more than the ancients, because I keep Thy precepts*” (Psa 119:100)—not because he lived in a later and “*more enlightened*” age, nor by mental industry and extensive reading, but by entire submission to the supreme authority of the Divine will. “*If any man will do His will, he shall know of the doctrine*” (Joh 7:17)—obedience is the grand means for removing doubts. “*He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in [or “by”] God*” (Joh 3:21): he who acts uprightly and conscientiously fears not for God to scrutinize him and knows that Divine grace must be operating within him. So intimately connected are spiritual knowledge and obedience that it is most difficult to define that exact relation and interrelation between them. It has been remarked that the one is both the cause and the effect of the other, the root and fruit alike; but it would be more accurate to say they are completely interdependent. Thus we find David testifying, “*Through Thy precepts I get understanding,*” and then asking, “*give me understanding, that I may know Thy testimonies*” (Psa 119:104,125), yet there is not the least inconsistency between the two things. Paul prayed that the saints might be filled with spiritual understanding, in order that they should walk worthily of the Lord, thereby “*increasing in the knowledge of God*” (Col 1:9,10). “Let me give you an illustration of this point. When our Lord met the disciples at Emmaus and talked with them, they did not know Him while He talked with them. But when think you did they know that they knew Him? Why, not until they performed an act of obedience by offering hospitality to a stranger. Then He was known to them in the breaking of bread” (Spurgeon). The lack of practical obedience to Christ lies at the root of the majority of doubts and fears!

Well did T. Scott remark upon this verse, "What then shall we say to the unguarded language of some persons who have argued or asserted that sanctification is not the proper ground of assurance and evidence of our justification, and that it is legalistic for men to look to their works as the proof of their being true believers? We can only say that they directly contradict the apostle, and that they are most certainly mistaken." There is a vast difference between saying that the ground of assurance for acceptance with God is my obedience to His commandments, and declaring that the genuineness of my profession is to be tested thereby. As Calvin pointed out, "But we are not hence to conclude that faith recumbs on works, for though every one receives a testimony to his faith from his works, yet it does not follow that it is founded on them, since they are added as an evidence. Then the certainty of faith depends on the grace of Christ alone; but piety and holiness of life distinguish true faith from that knowledge of God which is fictitious and dead: for the truth is that those who are in Christ, as Paul says, *'have put off the old man'* (Col 3:9)." The soundness of our knowledge is to be gauged by the obedience which it produces.

"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him" (verse 4). In those words the apostle declares that any knowledge of God which issues not in obedience to Him is worthless, and that the lawless one affirming a saving acquaintance with God is a deceiver. John's immediate design was to expose the vain pretences of the Gnostics, who claimed to know God in a very profound and intimate way. They imagined that they understood the very essence of God's being and the mysterious manner of His subsistence, and therefore acquired or appropriated the name of Gnostics, or *"knowing ones."* But they kept not the Divine commandments, affecting themselves to be occupied with higher things, which raised them above God's precepts; and therefore they disdained His ordinances. John was also refuting the error of Antinomians, who, under the guise of magnifying Divine grace, set aside the Law as the believer's rule of conduct. Peter refers to them in his second epistle and declares that the *"liberty"* they preached was naught but *"bondage"* (verse 19); while Jude branded them as deniers of our Lord Jesus Christ (verse 4). But in its wider scope, our text is an exposure of all graceless professors.

It is an easy matter for anyone to say *"I know God,"* but whether or not such be the case must be put to the trial. It raises the question, What kind of knowledge is mine? Is it merely a natural and notional one, or a spiritual and influential? Do I know Him with a filial fear and holy love, or just intellectually, as the demons do (Mar 1:24)? This calls to the duty of self-examination, and shows the importance of making sure that I really have a saving interest in Christ. It requires me to ascertain if that great change has been wrought in me which regeneration ever effects. The defects and deficiencies of the Christian's life are indeed many, nevertheless the one who has been born again evidences it by habitually walking with God. Nor will the real children of God resent the challenging of their faith or the testing of their knowledge. Rather are they deeply concerned, and willing to go to considerable pains in order to be Scripturally assured that their knowledge is radically different from that of empty professors or conscienceless hypocrites, that their faith is a Divinely communicated one, that their experience is sound and genuine and not delusive and counterfeit, evidenced by a conscientious compliance with God's will.

Whether our knowledge of God be a saving one is not to be determined by the soundness of our creed nor by the depth and liveliness of our feelings, but by a radical change of heart which has produced a new disposition, which moves us to a willing, steady and diligent compliance with and conformity to God's preceptive will. It is in this way that we may confirm the sincerity of our profession and the reality of our state. Contrariwise, anyone who avows himself to have passed from death unto life, yet makes no conscience of the Divine authority, but is a self-pleaser, supplies evidence that he is a liar. Thus it is that the Lord's people are both to identify themselves and to be known unto others. See this principle illustrated in the case of Saul of Tarsus: when in response to his inquiry, *"Who art Thou, Lord?"* Christ was revealed to him, he at once asked, *"What wilt Thou have me to do?"* (Act 9:5,6). As soon as he knew Christ, he desired to obey Him, and unmistakably and lastingly was that desire exemplified to the end of his course. Nor was his in any wise an exceptional case, rather was it in this respect *"a pattern to them which should hereafter believe on Him to life everlasting"* (1Ti 1:16).

Unto all who are in Christ is that promise made good, *"I will put My laws into their mind, and write them in their hearts"* (Heb 8:10), so that they understand, love and obey them. It is in this way that we are renewed in knowledge after the image of God (Col 3:10). That knowledge is a practical and persuasive one, which powerfully influences its subject and produces a walking in the light. When God writes His laws upon our hearts, our affections and wills answer to every tittle in them, with a genuine desire and determination to perform the same. There is a complete harmony between the renewed soul and God and a correspondency of will. That correspondency was expressed by David thus: *"When Thou saidst, Seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek"* (Psa 27:8); and by Paul: *"For I delight in the law of God after the inward man"* (Rom 7:22). And though he was harassed with another and contrary law warring against the same and bringing him into captivity to the law of sin which was in his members, causing him to cry for deliv-

erance, yet he not only thanked God that he would yet be fully delivered, but could say “*with the mind I myself serve the law of God; but with the flesh the law of sin.*”

“*He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.*” The particular design of these verses is to take forth the precious from the vile. In them the apostle describes one of the vital differences which there is between the sheep and the goats. Of the latter it is said, “*They profess that they know God; but in works they deny Him*” (Tit 1:16). They adopt the same language as the saints, believe the same doctrines, claim to be resting on the finished work of Christ, and are quite sure of their salvation; yet evince little or no concern for His precepts. They talk glibly, but walk carelessly. This is exceedingly solemn, for those who tread not in the way of God’s precepts are strangers to Him. A man spiritually knows no more than he practices, for spiritual knowledge is radical and influential. It exerts both a restraining and a constraining power, causing its subject to loathe and shun evil and to love and pursue that which is good. Therefore they who keep not God’s commandments have no experiential acquaintance with Him. “We cannot know Him as Lord and Father, without being dutiful children and obedient servants” (Calvin).

While John describes quite a number of distinct marks whereby God’s children may surely recognize themselves and also identify those who have a form of godliness but know nothing of its living and transforming power, it is both highly significant and deeply important to note that he has given the precedence unto obedience, for without it any other apparent features of spirituality are but spurious. Though this be by no means the only evidence of a saving knowledge of God, it is the first and foremost, and where it be absent it is useless to look for others. As Christ asked those whom He addressed, “*Why call ye Me, Lord, Lord, and do not the things which I say?*” (Luk 6:46). Habitual disregard of His commandments is utterly incompatible with the owning of Him as our Lord. A disobedient life is a blank repudiation of a Christian profession. To avow that I know God savingly while self-will orders my life is a blatant assumption, for it is thoroughly lacking in reality. If I disregard that which Christ has appointed to be observed and done by His disciples, then that is absent which marks me as one.

He “*is a liar, and the truth is not in him,*” As John proceeds to develop his subject his language becomes increasingly emphatic. In 1:7, he had affirmed that those who walk in the light have fellowship with God in Christ, but in 2:3, he used a stronger expression of those who keep His commandments—thereby they “*do know that they know Him.*” So, contrastedly, in 1:6, it was asserted that if we profess to have fellowship with God and yet walk in darkness “*we lie, and do not the truth,*” whereas here the apostle roundly and positively declares of the one who claims to know God and yet “*keeps not [observe the tense!] His commandments, is a liar, and the truth is not in him.*” It should be pointed out that the final clause is much more than a bare repetition in a negative form of the preceding one, being explanatory not only of his being a liar but of his being disobedient: he kept not His commandments because he lacked the “*impulsive power of a new affection,*” which impels to holy action. And here we would answer the final question in the opening paragraph in our last chapter: “*His*” refers to God in Christ, and therefore the “*commandments*” include those of both the Law and the Gospel—amplification and verification of this statement will be given (D.V.) under our exposition of 2:7,8.

“*He is a liar,*” for he professes that which his life refutes. He may know much about Christ and have many ideas of Him floating in his brain, but it is a glaring falsehood for one who makes no conscience of His Law to say he has a saving knowledge of Him. As Spurgeon pointed out, it is more than a verbal lie, namely a doctrinal one, for it is horrible heresy to aver a personal acquaintance with the Saviour and live a life of self-pleasing—the two things are utterly incompatible. It is a practical lie, for he completely falsifies such a profession. One who poses as a Christian when he is not “hangs out false colours on Sunday and all through the week plays the liar’s part.” It is a corrosive lie, eating into the soul of its utterer and corrupting it, for he who has no compunction in testifying falsely of his relation unto God soon becomes inured to deceiving his fellows. Some of the most shameless trickeries and robberies have been committed by those posing as ardent Christians. It is a damning lie, for the one who is guilty of this God-dishonouring falsehood is signing and sealing her own death warrant, challenging the dread sentence of eternal perdition (Rev 21:8).

“*But whoso keepeth His word, in him verily is the love of God perfected: hereby know we that we are in Him*” (verse 5). Here the apostle returns to the thought of verse 3, and describes those who know the grace of God in truth (Col 1:6 and cf. Eph 4:21), though the careful reader will observe the change from “*His commandments*” to “*His word.*” That was not simply for the avoidance of tautology, but because the latter is a more comprehensive expression, taking in the entire communication which God has made us. It is first and foremost a commanding Word, which demands the subordination of our reason and judgment to it, the submission of our affections and wills, the subjugation of our likes and dislikes. But it is also a Word of doctrine to be believed and held fast. We are required to be as jealous of God’s Truth as we are responsive to His will, to be as sound in our faith as holy in our conduct, to hate false teaching as we do the garment spotted by the flesh. It is also a Word of threatening, to be respected and treated with fear and trembling—as Joseph did (Gen 39:9), and not trifled with as was the case with Adam and Eve. It is a Word of promise and consolation, to be em-

braced or appropriated (Heb 11:13) and rejoiced in (Jer 15:16). As such that Word is to be kept as a whole, and in all its parts.

The “*love of God*” is an ambiguous phrase, for it may be understood either objectively or subjectively, as the love which God Himself bears and manifests unto His people or as that which they exercise toward Him; but whichever it is it comes to much the same thing, since theirs is but the reflex of His—the outflowing of that which He has shed abroad in their hearts. As the expression comes before us again in chapter 4, we will reserve till then (D.V.) a fuller consideration of its precise significance, as well as what is intended by its being “*perfected*.” suffice it now to say that by God’s love being “*perfected*” we understand its having accomplished its design or reached its end in producing obedience. The aim of God’s love in choosing His people is to make them holy (Eph 1:4). The purpose of Christ’s love in redeeming His people is that they may be “*zealous of good works*” (Tit 2:14).

As Calvin pointed out with his usual perspicuity—greatly excelling that of most who have followed him—“this misunderstood clause intimates what a true keeping of God’s Word consists of, even love to Him.” “*What doth the Lord thy God require of thee ... to love Him. ... to keep the commandments of the Lord*” (Deu 10:12,13); “*therefore love is the fulfilling of the law*” (Rom 13:10), for love is dynamical, the most effectual of all influences and motives. Love is intensely practical—seeking to promote the interests of its object—or it is an empty name. Where there be love in the heart it will soon appear in the life; of all the affections it is the hardest to conceal. Love for God and obedience to Him are inseparable. Love reaches its objective when we please God—as a grafted tree has when laden with fruit. Consequently the Word is precious unto those who love God because it is His Word, and therefore they treasure it in their affections and memories and give proof thereof in their daily walk.

In verses 3 and 5 the Christian is shown how he may test the nature of his knowledge of God and the reality of his love for Him, namely by the effects they produce. If my knowledge of Him be something more than a self-acquired and notional one, namely that which the Spirit has wrought in me, then it has subdued my pride, humbled my heart, and brought me into subjection to God’s revealed will. It will produce in me that spirit which was manifested by Cornelius when he said to Peter, “*Now therefore are we all here present before God, to hear all things that are commanded thee of God*” (Act 10:33). Our own wisdom and whims will be so subordinated to God’s authority that we shall be willing to be weighed in the balances of His Word, to bring everything to its touchstone, ready to be corrected and reproved by it; and that not spasmodically or only for a season, but constantly: “*If ye continue in My word, then are ye My disciples indeed*” (Joh 8:31). God’s Word becomes everything to such a soul: his delight, his food, his rule, his chart. In like manner, if the love of God be in my heart it will operate powerfully, so that sin is hated and holiness panted after, and therefore my greatest burden and grief is to sin against Him, as my supreme delight is to commune with and enjoy Him: “*Hereby know we that we are in Him*”—belong to Him.

Chapter 16

CHRIST OUR EXEMPLAR

1 John 2:6

“He that saith he abideth in Him ought himself also so to walk, even as He walked.”

That is supplementary to verses 3-5, completing what is set forth therein. The “*he that saith*” intimates that it is the testing of profession which is still in view—here a yet severer and more searching trial is made. First, a saving knowledge of God must be demonstrated by a keeping of His commandments. Then the scope of our subjection unto God is enlarged upon, by showing it includes the keeping of His “*Word*”—a being regulated by the entire written revelation He has given us, regarding every jot and tittle in it as of Divine authority. Now the nature of that obedience is defined. A mere outward compliance with the Divine precepts, no matter how punctilious and comprehensive it be, is not sufficient: we are required to walk even as Christ walked—to be regulated by the same principles, actuated by the same motives, directed unto the same ends as His were. Thus this verse describes the kind of obedience which is necessary in order to our having

fellowship with the Father and with His Son. Walking in the light is not enough: it must be such a walking as marked that of the Lord Jesus.

It has been remarked that to have fellowship with God, to know Him, to love Him, to be in Him, and to abide in Him are expressions which, in John's epistle, all mean substantially the same thing. No doubt this is so, nevertheless there are shades of distinction between them, and it is to our loss if we fail to perceive the same. In our judgment there is a designed gradation and intensification in the several expressions used in the passage we are now studying: just as there is in the different tests of profession there named. First, John shows how we may know that we know Him, then how we may be assured that we are in Him, and now of our abiding in Him. The first signifies a saving acquaintance with God in Christ: the second, that we are one with or united to Him: the third, that we are rooted and grounded in Him. It should be pointed out that the Old Testament saints knew God as truly and intimately as did the New Testament saints (for the latter were certainly not more favoured in this respect than were Enoch, Abram, Moses, David, etc.), and that they blessedly realized they were covered by the wings of El Shaddai, and underneath them were the everlasting arms.

To come to Christ, to be in Christ, to abide in Christ, and to walk according to Christ express four of the principal aspects and distinguishing features of the Christian life. In 1:7, the walking is with God in holy communion; here it is walking before God, and outwardly before men. In 2:4, profession is made of knowing God in Christ, which is simply an avowal of His name and salvation; but in 2:6, the claim is made of abiding in Him, which signifies a continuation of the same, for perseverance is necessary to confirm it. As our Lord declared, "*He that shall endure unto the end, the same shall be saved*" (Mat 24:13). As a number of things are included by the term "*coming*" to Christ, and still more by being "*in Him*," so several distinct concepts are imported by abiding in Him. It signifies to rest on Christ alone for the whole of our salvation, to continue in the belief, confession, and acknowledgment of the same, to remain steadfast in His doctrine or teaching, to persevere in obedience to Him. Hebrews 10:23, is an exhortation unto the same: "*Let us hold fast the profession of our faith without wavering;*" on the other hand, "*no man, having put his hand to the plough, and looking back, is fit for the kingdom of God*" (Luk 9:62).

Abiding in Christ connotes a lasting experience, in contrast with those evanescent effects which a hearing of the Gospel produces in so many, which are likened to the early dew which soon evaporates (Hos 6:4). Further light is cast upon the term by our Lord in John 15:4,5, "*Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth fruit: for without Me ye can do nothing*"—and note the two verses that follow. Thus to "*abide*" in Christ means to live wholly on Him, to be completely dependent upon Him, to cleave thoroughly unto Him, to seek refuge constantly in Him, as in a strong tower, and to be established in Him. Now the onus resting on anyone who professes to abide in Christ is a very real and pressing one, a present and lasting one, namely to walk himself even as He walked, and thereby own Him as Lord and Master, making it manifest that he is a partaker of His holiness, indwelt by the same Spirit. In no other way can he substantiate his profession, and so honour and glorify Him. Such a walk is not optional but obligatory: there is a real necessity of so doing if we are to furnish clear proof that we belong to and are followers of the Lord Jesus.

In addition to our remarks on the figurative force of "*walk*" in 1:6,7, we would here point out that it has respect principally to the practical side of things—believing in Christ and a hearty enjoyment of Him are to be translated into deeds. "*As ye have received Christ Jesus the Lord, so walk ye in Him*" (Col 2:6)—make the reality thereof apparent unto beholders by a Gospel practice souring the sweetest sin, making Christ's yoke easy. Thereby is the trial of faith to be made: not by your degree of confidence, but by the extent of your conquest of sin, subduing your lusts, overcoming of the world. Thereby the beauty of faith is manifested—by letting its light so shine before men that they may see your good works and glorify your Father which is in heaven. Faith cannot be seen by our fellows, but its fruits can in a godly walk. Hereby the comfort of faith accrues to ourselves. It is by Gospel conformity that a good conscience is maintained and the smile of the Lord enjoyed. "*Great peace have they which love Thy law*" (Psa 119:165), and the effect of righteousness is "*quietness and assurance for ever*" (Isa 32:17). Thus a godly walk is an intensely practical thing.

The term "*walk*" also imports progress, for to stand still is not to walk. Walking denotes growth from faith to faith, from strength to strength, from glory to glory. There is no such thing as remaining stationary in the Christian life: if we do not go forward by the strength of grace, we shall go backward by the power of corruption. There are indeed those who maintain the routine of outward religious duties, yet who make no advance—as a spinning wheel goes round, but is in the same place still. Spiritual walking is in contrast both with lazy listlessness and useless running around in circles. It signifies an increase in the experiential knowledge of Christ, a closer conformity to His death and a better acquaintance with the power of His resurrection, a deeper insight into the mysteries of the Gospel. It is true a believer may fall, relapse, backslide, so that his feet are so benumbed he ceases to "*walk*," but if he really be a child of God he will profit from his

falls; for when he gets to his feet again his falls make him more humble, more dependent, more watchful, more circumspect, and thereby he will run faster in the ways of God.

The term “walk” also connotes permanency, both in the ways and the doctrine of Christ, as is clear from “*rooted and built up in Him, and established in the faith*” (Col 2:7). A single step is not a walk: the figure expresses steady motion. True, different figures are used to set forth other aspects of the Christian life, as in the verse just quoted. The believer is to be active yet rooted, to walk and yet be stable. On the one hand “*be ye steadfast, unmoveable;*” on the other side “*always abounding in the work of the Lord*” (1Co 15:58). “Like the two feet of a pair of compasses: the one foot of the compass stands steady in the centre, and the other draws the line and goes round. So it is with the believer: his faith is like the foot of the compass that stands fast in the centre, Christ and His doctrine; but his Gospel practice is the part that is like the other foot of the compass—it never stands, but ever moves in the way of the Lord” (R. Erskine). Thus, “*walking*” is also opposed to leaping, for in the former one foot is stationary while the other moves, whereas in the latter both are employed together—to leap out of one doctrine into another is neither walking nor being steadfast in the faith (Eph 4:14).

“*Ought himself also to walk, even as He walked.*” This is one of several verses in this epistle which takes it for granted that its readers were already acquainted with John’s Gospel (see the fifth paragraph of the introduction of this book), for to walk as Christ walked assumes that they knew how He walked. Now everything recorded in Scripture of our blessed Lord should engage the devoutest attention of His people, yet it is to be feared that many of them give an entirely disproportionate consideration to His walk. While we should indeed be deeply impressed by what one termed “*the crises of the Christ*”—such as His incarnation, temptation, transfiguration, death, resurrection and ascension—yet between His virgin birth and His victorious resurrection lay His virtuous life, and that is described at much fuller length than any of those crises! It was by His holy walk that the Divine Law was magnified and made honourable in the very place where it had been so despised and dishonoured. It was by His immaculate life that Christ evinced Himself to be a fit sacrifice for sin, the Lamb “*without blemish and without spot.*”

In the preceding verses the apostle had spoken of keeping God’s commandments and Word; here he makes reference to the only One who ever perfectly did so on this earth. Pre-eminently was the life of Christ a walk of obedience. His obedience was the absolute conformity of His entire spirit and soul unto the will of His Father, His ready and cheerful performance of every duty which God had appointed Him. This obedience He flawlessly carried out amid the sorest trials, with infinite respect unto Him whose “*Servant*” (Isa 42:1) He had voluntarily become. The laws which He kept were, first, those to which He was subject considered simply as man, namely the Ten Commandments; second, those to which He was subject considered as Son of David (Mat 1:1), namely the ceremonial laws of Israel (see Luk 2:21-24, Mat 8:4, and His keeping of “*the feasts*” for illustrations of His compliance therewith); third, those which devolved upon Him as Mediator, namely carrying out the stipulations of the everlasting covenant—such as becoming incarnate, preaching the Gospel, calling His disciples, putting away the sins of His people and bringing in an everlasting righteousness. The closer the four Gospels be read in the light of this fact, the more clearly will it be seen that obedience to His Father was Christ’s supreme mission when He came down to this earth.

Psalms 40:7-10 reveals that it was to comply with what had been written of Him in the volume of God’s Book that He became incarnate and delighted to perform God’s pleasure. “*I came down from heaven, not to do Mine own will, but the will of Him that sent Me*” (Joh 6:38). Every act of Christ during the thirty-three years that He tabernacled among men was distinctly and designedly an act of submission to God. He was baptized in order to fulfill all righteousness (Mat 3:15). Satan’s design in the temptation was to turn aside the Saviour from the path of complete surrender to God’s will. But in vain: each assault of the enemy was repulsed by an “*It is written*”—I refuse to disobey My Father. The perfect Servant chose His ministerial headquarters in accordance with God’s revealed will: it was neither force of circumstances nor personal inclination which moved Christ to dwell in Capernaum, but that it might be fulfilled which was spoken by Isaiah (Mat 4:13-16). Though Christ was tender, sympathetic, and full of compassion, yet the motive prompting Him to heal the sick was the doing of God’s will: His miracles of mercy were wrought that it might be fulfilled which was spoken by Isaiah (Mat 8:16,17). The laying down of His life was in obedience to the Father (Joh 10:18).

As the earthly life of the Lord Jesus was a walk of obedience, so also was it one of faith. In becoming incarnate God’s Son took upon Him a dependent nature, and therefore did He live a life of trust in His heavenly Father. The varied actings of His faith, in all its diversified phases, may be seen portrayed not only in the Gospels, but also in the Messianic Psalms and the announcements of Him by the prophets. As the kinsman Redeemer of His people Christ became truly “*of one*” with the many sons He was to bring to glory, and in all things was “*made like unto His brethren*” (Heb 2:11,17). Yet as the Firstborn, here too He has the pre-eminence and therefore is He seen not among those of Hebrews 11, but distinguished from them and placed apart in 12:2, as the grand Model for all racers, the supreme Example of their faith. It is

in the earthly life of Jesus, and nowhere else, that we have the ideal Pattern. Each of those mentioned in Hebrews 11 displayed some single aspect of the life of faith; but in the Saviour they were all combined in their consummate excellence. In 12:2, the word for “*Author*” does not mean so much one who originates as one who “*takes the lead,*” while the term “*Finisher*” is rendered “*Captain*” in 2:10, and “*Prince*” in Acts 3:15. Thus it is as the One going in advance that our Lord is to be “*looked to,*” as the perfect Pattern of faith for us to follow.

The earthly life of Jesus was one of entire dependence upon the Father. Hear Him saying, “*Thou art He that took Me out of the womb: Thou didst make Me hope when I was upon My mother’s breasts. I was cast upon Thee from the womb: Thou art My God from My mother’s belly*” (Psa 22:9,10). How that brings out His uniqueness! In faith, as in everything else, He has “*the pre-eminence!*” It was not only in manhood, or even in childhood but from very earliest infancy that He drew His support from the Triune God. The whole of His prayer-life exemplified the same fact, expressing as it did His felt need of Divine strength and succour: “*I live by the Father*” (Joh 6:57) was His express avowal. A life of faith is one lived in communion with God, and never did another enjoy such a deep and constant realization of the Divine presence as did the man Christ Jesus: “*I have set the Lord always before Me*” (Psa 16:8) was His confession. “*He that sent Me is with Me*” (Joh 8:29) was ever a present reality to His consciousness. From Bethlehem to Calvary He had, by faith, unbroken and unclouded fellowship with the Father.

So too the life and walk of Jesus was one of hope, which is a sure expectation of desired good—sure because promised by Him who cannot lie. Hope is that spiritual grace which enables its possessor to look away from the perishing things of time and sense, above the shows and shams of this world, unto the enduring realities of eternity, and which gives him a present enjoyment (by confident anticipation) of the same. That which enthalls and enchains the ungodly had no power over the perfect man: “*I have overcome the world*” (Joh 16:33), He declared, and when the Devil offered Him all its kingdoms He bade him “*get thee hence.*” So vivid was His realization of the unseen that in the midst of earth’s engagements He spoke of Himself as “*the Son of man which is in heaven*” (Joh 3:13). It was “*for the joy set before Him*” that He endured the cross (Heb 12:2): that which sustained Him was having respect unto the recompense of the reward. That reward was the bliss of knowing He had finished the work which the Father had given Him to do, of being reinstated in the glory which He had with Him before the world was (Joh 17:5), and having effected the salvation of His Church; and so as He faced the immediate prospect of death He averred, “*My flesh also shall rest in hope*” (Psa 16:9).

The life and walk of Jesus was one of unbounded love. This supplies another link with the context, for in 2:5, we are told, “*Whoso keepeth His word, in him verily is the love of God perfected*”—has attained its proper end. Real obedience is nothing more and nothing less than the exercise of love and the directing of it unto what God has commanded—any external compliance with His precepts which proceeds not from holy affections is worthless. Now as none other kept the Word of God as Christ did, so none other manifested unto Him such pure and transcendent love. When He entered this world He did so declaring, “*Lo, I come ... I delight to do Thy will, O My God: yea, Thy law is within My heart*” (Psa 40:7,8)—enshrined in My affections. Because He delighted in God’s will, His obedience was not only voluntary, but cheerful and universal, extending to every requirement of the Divine Law without any omission or violation. “*But that the world may know that I love the Father; and as the Father gave Me commandment, even so I do*” (Joh 14:31), “*I do always those things that please Him*” (Joh 8:29).

“*I have manifested Thy name*” (Joh 17:6)—all that God is in a manifestative and communicative way. The Son came down from heaven with this express purpose, that in His incarnation, person, walk, ministry, and atoning sacrifice He should declare the Father (Joh 1:18). In and through and by the incarnate Son the invisible God has opened to us the holy of holies and made known what has been kept secret from the foundation of the world. That which was beyond the reach of the human mind was beheld in the reality of a human life when the Word became flesh (Joh 1:14). Christ has presented to our view all the Divine attributes: He unfolded God’s wisdom, showed forth His power, revealed His grace, exhibited His faithfulness as the fulfiller of His prophecies and the performer of His promises. Now we cannot do so to the same extent, but we are required to be Godlike in our measure. He is light and we are to “*walk as children of light*” (Eph 5:8). God is holy, and so must we be in our lives (1Pe 1:15). He is love, and we are to be “*imitators of God, and walk in love as Christ also did*” (Eph 5:1,2).

Not only did the Lord Jesus honour God in His daily walk by perfectly performing the requirements of the first table of the Law, but equally so in regard to the second table, the demands of which are all comprehended in “*thou shalt love thy neighbor as thyself.*” Blessedly is that expressed in those words, “*who went about doing good*” (Act 10:38), which like the “*He hath done all things well*” is one of the terse but pregnant summaries of His peerless life. It presents to us a general but vivid view of His varied and active ministry, the whole of which consisted in promoting the interests of His fellows. Benevolence characterized His entire course among men. His prayers, His teaching, His miracles, His every movement, were directed unto the well-being of others, ever and always He “*Went about doing good;*” unto friends and

enemies, intimates and strangers alike, unto their bodies as well as their souls. Of none other could this be said absolutely; of others in their measure, and only as possessed of His spirit and as they learned of Him.

“He that saith he abideth in Him ought himself also so to walk, even as He walked.” The *“even as”* is not a note of equality, but of likeness: to make Christ’s life the rule of ours is a pressing Christian duty. But like that word *“duty,”* *“ought”* has an unpleasant sound to supercilious ears. Nevertheless, the fact remains that many passages set Christ before us as the Model at which it is incumbent that His people should ever aim: how else shall they distinguish themselves from carnal professors, and the unregenerate who walk *“according to the course of this world”* (Eph 2:2)? Repeatedly did Christ speak of His disciples following Him (Mat 16:24, Joh 10:27, etc.). Paul bids us *“Be ye followers of me, even as I also am of Christ”* (1Co 11:1). *“Christ also suffered for us, leaving us an example, that ye should follow His steps”* (1Pe 2:21): He displayed in His walk that which He requires from His redeemed, that they *“may grow up into Him in all things”* (Eph 4:15). Conformity unto Him is ever to be our endeavour: not only in our conduct, but also in the spirit actuating it: *“Let this mind be in you, which was also in Christ Jesus”* (Phi 2:5).

To walk as Christ walked is a moral obligation resting upon the Christian, for he is not his own, but bought with a price. The sacrifice of Christ demands nothing less: the honour of His name requires it: His love should constrain us thereto. A life of self-pleasing is utterly inconsistent with our union with Him: the Head was holy and humble, shall His members be carnal and proud? In the routine of our daily lives, in each relation we are called to fill—social, commercial, domestic—we should make it a point of honour and esteem it a holy privilege to ask, How would Christ act in such circumstances? and seek by all that is within us to do likewise. We ought to in order that God may find in us every hour that which is a sweet savour of His Son. Only so shall we *“walk worthy of the Lord unto all pleasing”* (Col 1:10). Only so shall we *“shine as lights in the world”* (Phi 2:15). Only so shall we *“show forth His virtues”* (1Pe 2:9, margin). Only so shall we be His witnesses and representatives in this scene. Only so shall we truly glorify Him.

Chapter 17

THE NEW–OLD COMMANDMENT

1 John 2:7, 8

“Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Again, a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth.”

In order to an understanding of these verses it is necessary to seek answers to the following questions. What is the relation between them and the context? What is the *“old commandment”* which is not immediately and formally defined? What is *“the beginning”* here referred to? Why the seeming repetition in the last two sentences of verse 7? What is the *“new commandment”* and how is the first clause of verse 8 to be understood, in view of the first clause of verse 7? What is meant by *“which thing is true in Him and in you”*? What is the precise bearing of the *“because”* on what precedes, in view of the remainder of the sentence? What is referred to in *“the darkness is past and the true light now shineth”*? Finally, why is the whole introduced by the term *“Brethren”*? Obviously, the interpreter and teacher is called for here.

It is a mistake, made by several of the commentators, to suppose that 2:7, begins a new division of the epistle. It does not: verses 7 to 11 are closely related to those immediately preceding. John is continuing to press for holiness of life, but passes from the general to the particular. In verses 3 to 6 the apostle had shown that the keeping of God’s commandments and following the example left His people by Christ are proofs of the genuineness of their love unto the Father and His Son, and therefore assurances for their hearts of their being and abiding in Him. Tacitly these verses contain an exhortation unto obedience to God and imitation of the perfect walk of Christ, and thus are an amplification of the opening sentence of the chapter: *“these things write I unto you, that ye sin not.”* In what follows he had intimated what was the positive implication of that prohibition: that his design was to inculcate and promote practical piety in the lives of the

saints. Verse 3 had laid the foundation in a general statement, by mentioning the keeping of God's commandments at large; now, he singles out and dwells upon a more specific commandment, which was at once both old and new.

As to precisely what commandment John had reference to, there does not seem to us the slightest room for doubt. With the great majority of the commentators we consider it is the precept which enjoins the exercise of brotherly love that is here in view. Candlish and one or two others who were prone to strain after "*originality*" dissented: on the ground that such an interpretation is awkward and unnatural, it being contrary to the apostle's usual simplicity to spend two verses in describing a commandment which he had not yet mentioned, and brings in only at verse 9. But in 3:23, John tells us we should "*love one another, as He gave us commandment,*" and in 4:21, "*This commandment have we from Him, That he who loveth God love his brother also.*" While in his second epistle he declares, "*not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another*" (verse 5), which surely removes all uncertainty. But that which settles the matter once and for all with the writer are the words of our Lord unto His apostles, "*A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another*" (Joh 13:34).

This will be the best place (though we put it last in our list of questions) to consider why our present passage is addressed "*Brethren.*" That is an endearing term. They had all been born again of the same Spirit, had one and the same Father, even the God and Father of our Lord Jesus Christ, and had been delivered by the same Redeemer, and were alike interested in one complete and everlasting salvation. They were bound up in the same bundle of life with Christ, and so were in the highest and truest sense His brethren (Heb 2:11,17), and therefore brethren one of another—united to each other by the sacred tie of blood, even the blood of the Lamb. Since the apostle was about to address them more immediately on the subject of being "*kindly affectioned one to another,*" most appropriate was it that he should here address them as "*Brethren*"—thereby reminding them of the obligations involved by such a relationship. Only once more in this epistle does he employ this particular form of address, and that most significantly, when bidding them marvel not at the world's hatred, when assuring them that love to the brethren is a proof of having passed from death unto life, and when pointing out that, if occasion required it, they were to seal their love by laying down their lives, for their brethren (3:13,14,16).

It is through our failure to examine carefully and weigh thoughtfully every detail of Scripture that we miss so many of its finer shades of beauty. Not only are we at a loss to understand much of that which passes so rapidly before our eyes, and still more so to retain it in our memories, but the minute perfections of the Word are unperceived by us. As we cannot enjoy the delicious flavour of fruit if it be eaten hurriedly, neither can we value the workmanship of the Spirit if we rapidly scan the sacred page. A pertinent illustration of this is found in the appellations employed by John when addressing his readers upon different parts of his message to them, for they are used not simply for the purpose of variety, but in strict accord with his change of subject. Thus it was most fitting that he should begin this chapter "*My little children, these things write I unto you, that ye sin not,*" for older Christians ought not to need such a dehortation. Equally suitable was it that now, when, for the first time, he was to write upon brotherly love, he should address them as "*Brethren.*"

"*Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning.*" Let us consider the wider bearing of this statement ere taking up its more specific reference. John was introducing no novelty or innovation of his own. He desired to make it clear that in pressing a Divine commandment he was not adopting a hitherto unheard-of policy in this Christian dispensation, or following a strange procedure. He was acting in no wise inconsistently with a regime of pure grace, for grace ever works through righteousness (Rom 5:21) and never at the expense of it (Tit 2:11,12). Privileges do not release from the discharge of duty, but impose additional obligations, or at least furnish motives thereunto. It is a serious mistake to suppose that "*commandments*" are out of place where love dominates (Eph 5:24; 1Pe 3:6), as it is to argue that the pressing of them upon God's people in this era is "*legalistic.*" Such reasonings are once and for all refuted by Christ's words in John 15:10, "*If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love.*"

In declaring that he wrote no new commandment unto his readers, John was emulating his Master. At the beginning of His public ministry Christ had said, "*Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill*" (Mat 5:17). It was the desire both of the supreme Teacher and of His beloved disciple to allay the prejudices of hearers and readers, by preventing them from supposing they were bringing in something new. The apostle delighted to pattern himself after his Master, not only in his conduct, but also in the methods and manner of his teaching. Nor was there any need whatever for him to invent something new, for the Lord Jesus Himself had delivered all that was ever to be given as from Him: His ministers being required to teach others only those things which He had commanded them (Mat 28:20; Heb 2:3). What a lesson there is here for present day preachers, not to pander to those who, like the

Athenians, “*spent their time in nothing else, but to tell, or hear some new thing*” (Act 17:21). Do not be ashamed to be dubbed “old-fashioned.”

J. Reynolds (in Henry’s commentary) pointed out, “The precept of love must be as old as human nature; but it might admit of divers enactments, enforcements and motives. In the state of innocence, had human nature then been propagated, men must have loved one another, as being of one blood, made to dwell on the earth as God’s offspring, and bearing His image. In the state of sin and promised recovery, they must love one another as related to God their Maker, as related to each other by blood, and as partners in the same hope. When the Hebrews were peculiarly incorporated, they must accordingly love each other as being the privileged people, whose were the covenants and the adoption, and of whose race the Messiah and Head of the Church must spring; and the law of love must be conveyed with new obligations to the new Israel of God to the Gospel-church; and so it is the old commandment or the word which the children of the Gospel-Israel had heard from the beginning.”

Though that is all doctrinally and historically true, and while the great majority of the commentators since then have, substantially, adopted this explanation of the new-old “*commandment*,” yet we personally consider it misses the mark exegetically, and that through failing rightly to understand what is meant in the repeated expression “*from the beginning*.” It should be carefully noted that the apostle did not say “*an old commandment which was from the beginning*,” but instead, “*which ye had*” and “*which ye have heard from the beginning*.” As we showed in our exposition of 1:1,2, this expression “*the beginning*” is used in the New Testament in quite a number of distinct senses, though in this epistle we regard it as having one uniform meaning, namely the beginning of this Christian era, and more particularly the commencement of our Lord’s public ministry, when He was openly revealed before the eyes of men, when it was made manifest that none other than Immanuel was tabernacling in their midst. This we are convinced is the reason why the Holy Spirit moved John to add the final clause to verse 7: to explain to us the meaning of the preceding one, and let us know he referred to the “*beginning*” of their saving knowledge of God, to the time of their conversion—the start of their spiritual lives.

Calvin pointed out that some explained the “*old commandment*” as referring back to Sinai, saying, “that Christ now proclaims no other rule of life under the Gospel than what God did formerly under the Law,” adding, “this is indeed most true, nor do I object.” Alas that so many who now call themselves or at least regard themselves as “*Calvinists*” do object thereto, that they emphatically deny the Moral Law is the Christian’s rule of life, and denounce subjection thereto as a species of “*bondage*”—a view which is not only falsified by Matthew 5:17, but the plain teaching of the epistles also (Rom 3:31; 7:22,25; 1Co 9:21). Then, with his usual perspicuity, the justly renowned reformer and expositor gave it as his opinion that John “calls it the old commandment, not because it was taught the fathers ages before, but because it had been taught them on their very entrance into the religious life. This was one of the first elements of the Gospel that they had been thus taught from the beginning; and it served much to claim their faith that it had proceeded from Christ Himself, from whom they had received the Gospel.”

With the above view we heartily concur, though we would supplement the fact that not only had Christ proclaimed this commandment (Joh 15:17), but had Himself perfectly exemplified the same (Joh 13:14,15). Now since the apostles had themselves experienced such a blessed commendation of it in their beloved Master’s treatment of them, we may be sure that they emphasized this law of fraternal benevolence wherever they ministered unto the saints. As others have pointed out, John himself here gave an instance of the same in his own example, and placed it on record: in the intimate appellation he here employed, for his “*Brethren*” signified that those to whom he wrote were near and dear to him, united by that bond of Christian charity unto the practice of which he was soliciting them. Thus in declaring, “*I write no new commandment unto you, but an old commandment which ye had from the beginning*,” he assured them it was no novelty he was enjoining, but something they had been familiar with from the day they became Christians. Nor had this precept originated with him, for he had received it from Christ; it was thus a disclaimer that he was broaching any strange doctrine.

But to what does he refer in his “*Again, a new commandment I write unto you*”? Not to an entirely different one, or he had said “*And yet again*.” The adverb “*again*” intimates that the same subject was being considered, but under another aspect. In the New Testament two Greek words are used for “*new*”: *kainos*, which refers especially to quality, and “*neos*” which alludes principally to time—it is the former one here. One commandment is in view throughout, but considered from different angles, namely that of brotherly love—not formally named, for all his readers would know the one he referred to. The same object may be at once both old and new: old in itself, new to us. Probably the reader heard the Gospel for years, but when the Holy Spirit applied it unto his heart in power it was thoroughly new in his experience. Some have illustrated this commandment’s being both old and new by the grand Reformation: that which was proclaimed by Luther and Calvin was “*old*,” for it had been taught by Christ and His apostles; again it was “*new*,” as purged from

the adulterations of Rome. A more Scriptural example is found in the sermon on the mount, where we hear our Lord enunciating no absolutely new law, setting up no different standard of conduct, but renewing the Decalogue, freed from the glosses and corruptions of the rabbis and Pharisees.

The apostle had, in the former verse, explained what he meant by the old commandment, declaring it to be the very same as they had been taught and had received "*from the beginning*"—that which respected brotherly love, as the verses which follow prove. As S.E. Pierce well expressed it, "It was the old commandment in the same sense as when we read of the old covenant and the new. There ever was but one and the same everlasting covenant: yet the different administrations thereof have been such as to give the denominations of the old and new covenant thereto." That analogy is both pertinent and illuminating. It is on the basis of the everlasting covenant of grace made by God with Christ, that His elect were saved during the former economy (2Sa 23:5) and that they are so now (Heb 13:21), yet different privileges have been enjoyed by and different duties required from them under Judaism and Christianity. Likewise as our Lord's commandment to His disciples to love one another required the names of old and new—from the distinct periods of His delivering it unto them—so also it is invested with higher privileges, enforced by superior motives, and contains different enactments from the former.

Some commandments are old in the sense of being antiquated, like the ceremonial laws of Judaism; others are new absolutely, as the Christian ordinances of baptism and the Lord's supper. Some are both old and new, as those given at Sinai, renewed by Christ and His disciples. At the beginning of His ministry Christ enforced the Decalogue, the sum of which is loving God with all our hearts and our neighbours as ourselves. At the close He said to His disciples, "*A new commandment I give unto you, That ye love one another; as I have loved you.*" The Law required that I love my neighbour, which was a natural relationship; but the Gospel requires me to love my "*brethren*" in Christ, which is a spiritual relationship. The Law required me to love my neighbour as myself: to be as zealous in protecting his interests and forwarding his welfare as I am my own; Christ commands us "*That ye love one another, as I have loved you*" (Joh 15:12)—with a fervent, sacrificial and enduring love. His words in John 13:34, "*as I have loved you,*" are to be interpreted in the light of their context (verses 14,15) where we behold the incarnate Son of God performing a slave's part, washing the feet of His disciples. His was a self-renouncing, self-denying love which shrank not from the meanest office.

Several broad hints have been given above, but we must now furnish a more definite and fuller answer to the question, Why is the old commandment of verse 7 called a new one in verse 8? The terms are used relatively and not absolutely: the old commandment is now considered in a new light and is to be laid hold of with a new vigour. Love for the brethren is now urged on grounds on which it was not under the Mosaic economy. First and foremost, from the example supplied by Christ. He not only expressly ratified the original precept, but had given a pattern of charity such as had never been seen in this world before. In Him it was supremely and sublimely personified. The Lord Jesus displayed a love which was superior to all the faults and failings of its objects, a love which never varied or cooled, which deemed no service too menial and no sacrifice too great. It was new then not in its substance, but in the form given to it by the Redeemer. Perfectly exemplified by Him, it shone with additional luster and appeared with new beauty. Thus we see how intimately this linked with verse 6: in exhorting Christians to walk as their Master walked, the apostle singled out one particular feature thereof—how He conducted Himself toward His brethren.

So far is Christianity from rendering the exercise of love and the performance of good works needless, it imposes additional obligations unto the same, and at the same time furnishes new incentives thereto. "*By this shall all men know that ye are My disciples,*" said Christ, "*if ye have love one to another*" (Joh 13:35). And as the example of Christ so plainly exhibited, love is very much more than a nebulous ideal or flowery expression, being an intensely practical thing; more than a beautiful sentiment, namely a mighty force and impelling dynamic. The followers of Christ are required to love one another for His sake, as bearing His image, and as imitating the copy He set before them of compassionate, patient, disinterested affection. They are to have a genuine regard to each other's interests and comforts, a sympathy with their sorrows and a part in their joys. They are to delight in one another's company, to live in peace and harmony, to bear and forbear with each other's frailties. They are to unite together in prayer and worship, to bear each other's burdens, to spare no pains in seeking to build them up in faith and holiness. This new commandment is to be kept for ever fresh in the hearts and minds of the saints.

But there are many other respects in which the old commandment is now a new one. It is given to a new society or corporation, the Christian, "*brotherhood*" (1Pe 2:17). It has received a new exemplification in the Head of that corporation, being abundantly and perfectly realized in Him who "*loved the Church and gave Himself for it.*" It is addressed unto those who are new creatures in Christ Jesus, and therefore are they to love one another for His sake. Thus it is kept from a new principle or nature, received at regeneration. It has come to them with a new power: under the old covenant it was inscribed upon tables of stone, but the Spirit writes it on the hearts of those who are under the new covenant, and it

was for this reason that Paul said to the saints, “*But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another*” (1Th 4:9). It is invested with new force, even the mediatorial authority of Christ, who, after His resurrection from the dead, was given all power in heaven and in earth, and “*gave commandments unto the apostles*” (Act 1:2). It is to be obeyed in a new manner, according to its multiform application in the precepts found in the Epistles, which are given for the directing of brotherly love.

Chapter 18

THE COMMANDMENT BELLIED

1 John 2:8, 9

As our title intimates, there is a close relation between the two verses we are here to consider, in fact the latter is so intimately connected with the foregoing that we will begin by setting both of them before the reader.

“Again, a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now.”

In the preceding chapter we sought to make it quite clear that the “*commandment*” referred to is not an entirely different one from what had previously been given, that the “*new*” one differs not from the old in substance, but receives this appellation from its having been renewed and beautified by Christ, and because it is now enforced by new considerations and motives. The same term is used again of the “*new song*” sung by the saints in heaven (Rev 5:9), and that is not a fresh one absolutely, for, as Psalm 40:3 shows, the redeemed are learning to lip it even now.

By correctly defining “*the beginning*” of 2:7, as the commencement of Christian experience (in the case of the apostles, under the ministry of Christ) we learn that the precept of brotherly love is the law of the new life—the spiritual cement which in all generations has bound together the whole company and community of the saints. The old commandment received a new embodiment and manifestation in the eternal Lover of our souls, and by His example acquired a new significance and meaning. This is the more evident if we examine and ponder the context of John 13:34. There was no commandment which required Christ to wash the feet of His disciples: it was a spontaneous act, which rose above any mere deed of obedience, prompted by and as an expression of His love to His disciples—the gushing forth of His heart in a manner and measure as amazed them (Joh 13:6,8). In like manner, love is to be the spring and motive which moves His followers to serve one another, and to evince their union with Him.

We cannot truly love Christ without also loving His brethren. Moreover, they too are joined to one another by a new bond of union, as fellow heirs and fellow travelers unto their heavenly inheritance. Therefore did the apostle go on to say, “*which thing [namely the exercise of brotherly love] is true [is realized] in Him and in you.*” The repetition of the preposition is very suggestive, marking as it does the minute accuracy of Scripture, and evidencing the Spirit’s jealousy of the honour of Christ. Had John said “*true in Him and you,*” he would have affirmed something which was common to both, without any difference—true alike in Christ and His members. But the insertion of the second “*in*” admits of a distinction, and implies that it is true in another sense, in a modified way, in us than what is true in Him. True in Him originally, in us derivatively; in Him essentially, in us reflectively; in Him radically, in us imitatively; in Him perfectly, in us faultily. Here too He has “*the pre-eminence.*” “*Which thing is true*” imports which is actually realized, which is a historical fact, a matter of present observation.

“*Because the darkness is past, and the true light now shineth.*” Upon which S.E. Pierce said, “By which I conceive the Jewish state, and the present state of the Church is to be understood. The former dispensation is finally closed, it is past, never to return. The present Gospel state of the Church is such that the true or clear light of the Gospel and its ordinances now shineth, and will remain unshaken until our Lord’s second coming in His kingdom and glory.” The darkness is past because the Sun of righteousness has arisen, and a full and final revelation of God has been made unto men (Heb 1:1,2). The ineffable glory of God has been openly displayed in and by His incarnate Son. The mists of darkness or obscurity which hovered over things in the previous era have been dispelled, and light has been shed on all its symbols. This

statement is parallel with 2 Corinthians 5:17, which expresses not the great change wrought in a soul at regeneration, but the dispensational alteration effected by the appearing of Christ, namely that change of state produced by the new covenant's supplanting the old, the ordinances of the Mosaic economy being superseded by the Christian baptism and the Lord's supper.

"Because the darkness is past, and the true light now shineth." That these words have also an experiential force, as well as a dispensational application, is clear from the fact that they are explanatory of the preceding clause—as its opening *"because"* makes apparent: *"which thing is true in Him and in you."* The members must be conformed to their Head, believers must walk suitably to the Christian order. But that is possible only as a miracle of grace is wrought in them, and thus this sentence describes what takes place at their regeneration, when He who at the first *"commanded the light to shine out of darkness"* shone in our benighted hearts unto *"the light of the knowledge of the glory of God in the face of Jesus Christ"* (2Co 4:6), and He effectually called us *"out of darkness into His marvelous light"* (1Pe 2:9), and when He *"delivered us from the power of darkness,"* and *"translated us into the kingdom of His dear Son"* (Col 1:13), so that now we are *"the children of light, and the children of the day: we are not [any longer] of the night, nor of darkness"* (1Th 5:5). When the light of the glorious Gospel shone with power in our souls, the darkness of unregeneracy was past.

It appears to this writer that the Holy Spirit provided us with a broad hint here that this clause possesses a double force, by employing a word which admits of an alternative rendering, for *"parago"* is also translated *"passeth away"* in verse 17. The dark shadows of Judaism are for ever past, but it is more accurate to say that the darkness of nature is passing for the Christian, since his path shines *"more and more unto the perfect day."* The acute Calvin understood the words as having a relative force rather than an absolute one, for he remarked "not that every one of the faithful becomes wise the first day as much as he ought to be (for even Paul testifies that he laboured to apprehend—Phil. 3:12), but that the knowledge of Christ is sufficient to dissipate darkness. Hence daily progress is necessary and the faith of every one has its dawn before it reaches the noon-day. But as God continues the inculcation of the same doctrine, in which He bids us to make advances, the knowledge of the Gospel is justly said to be the true light."

In bringing to a conclusion our remarks upon verse 8 it should be pointed out that our English version fails to make clear the beautiful shading of the Greek. In the first clause of its second half *"alethes"* signifies true as opposed to lying and fictitious—cf. John 8:31, *"My disciples indeed,"* in contrast with the many nominal ones—whereas *"alethinos"* in the final clause means true and substantial, as opposed to what is vague, shadowy, symbolical. Hence it occurs again and again in connection with Christ, who is *"the true light"* (Joh 1:9), *"the true bread"* (Joh 6:32), *"the true tabernacle"* (Heb 8:2), *"the faithful and true witness"* (Rev 3:14). Archbishop Trench, that master of words, says that our translators have erred in not rendering *"very"* as an adjective as well as an adverb—as in the Nicene Creed it is rendered *"very God of very God."* John Wyclif's version (see the *Hexapla*) translated John 15:1, *"I am the very Vine."* Thus, as L. Palmer pointed out, "Christ is the great reality, the very light"—the substance of all the shadows and emblems of the Levitical system.

"He that saith he is in the light, and hateth his brother, is in darkness even until now." The pondering of this verse in the light of the whole of its context is not only a help to an understanding thereof, but is also another instance of such serving to bring out several features which are not perceptible if only a detached view be taken of it. In a previous chapter we pointed out that, contrary to the opinion of superficial students of this epistle, John presents his thoughts and develops his subjects in a most orderly manner. We also called attention to his fondness for triads and gave a number of examples of the same. Now in this second section of his letter, which runs from 2:3 to 2:12, we find both of these features exemplified. In his first division there was a threefold exposing of *"liars"* (1:6,8,10), and a threefold predication made of the saints (1:7,9; 2:1). Likewise, in this second division there is a threefold testing of professing Christians, as is clear from the repeated *"he that saith"* at the beginning of 2:4,6,9. As others before us have pointed out, this testing is made by the commandment of God, the walk of Christ, and the operation of the Spirit, for by it alone is anyone brought into the light.

Two out of three of those professions are discovered to be worthless (verses 4 and 9), and over against them is set the twofold *"we know"* of verses 3 and 5. Thus the contents and structure of the whole of this passage evince painstaking deliberation. It is clear that from verse 3 onwards the apostle had before him a particular reference to the precept of brotherly love, for though the plural (*"commandments"*) be used in verses 3 and 4, yet he employs the singular (*"word"*) in verse 5. It reminds us of Paul's statement in Galatians 5:14, *"For all the law [in regard to our fellow men—for that was the point he was enforcing] is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself."* Equally clear is it that if the second division be interpreted in connection with the first its theme is, He who walks *"in the light"* must necessarily love his brother. Thus the two divisions correspond with 1:3: *"that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son,"* denominated *"light"* in 1:5. Fellowship with God is dwelt

upon in 1:6,7; fellowship with believers as the consequent in 2:7-11. Clearly, then, the knowledge of God spoken of in 2:3, is that of a participation of nature, which results in conformity of character.

In view of what is stated so emphatically in verse 8 we are left in no doubt of exactly what is purported by anyone saying *“he is in the light,”* though the same may be expressed in several ways. It is making claim that he is in communion with God in Christ (1:5,7). It is averring that he is a born-again soul, for it is only by the regenerating work of the Holy Spirit that we are made *“meet to be partakers of the inheritance of the saints in light”* (Col 1:12). Thus it is to declare himself to be a real Christian. But if such a one hates his brother, his claim is invalid, for his profession is repudiated by his conduct. Such a one has mistaken an intellectual attainment for a spiritual experience. He may indeed be charmed by the magnanimous spirit of the Gospel, admire its sublime and transcendent ethics, or extol its logical doctrines and profound depths; nevertheless the very light which he eulogizes is still something outside himself, for he has never been experientially turned from darkness to light, and from the power of Satan unto God (Act 26:18), nor has the day star arisen in his heart (2Pe 1:19).

“He that saith he is in the light, and hateth his brother, is in darkness.” His language conforms to the Christian state, but his disposition agrees not therewith. In reality he belongs to that prolific generation who *“profess that they know God; but in works they deny Him, being abominable and disobedient”* (Tit 1:16). John is referring to one who makes a public acknowledgment that he loves Him who is *“the true Light,”* but if he did, then he would also love those who are His brethren, for Christ is in them (Gal 2:20). True, there is still much of the flesh evidenced by them, nevertheless if they be *“in Christ,”* then He is in them, and He cannot be hid (Mar 7:24), and where any of His perfection shine forth, however feebly, a regenerated heart is drawn out unto the same. It is impossible to be in communion with God and not to love His people. When any heart be Divinely illuminated with a saving knowledge of God in Christ, it is so renovated and transformed as to produce an answerable disposition unto all others who have experienced a like miracle of grace within them.

The one who claims to be a Christian but hates any bearing the image of Christ is to be charged with making a false profession. The two things are utterly inconsistent. No matter how fully assured he may be, or how loud his profession, he is yet in a state of nature—unregenerate. He is in the kingdom of Satan, and under the power of darkness: he was born therein, and has never been delivered from the same. So far from one who hates those who belong to the Lord Jesus enjoying fellowship with Him who is the light, he is still a subject of the prince of darkness, the instigator and director of all the malice and malevolence which is vented against and upon Christ’s seed. But alas, how many there are in the assemblies and churches today who assume what is not true; yea, comparatively few who lay claim to being spiritually enlightened give real proof of the same. Note well that John did not allow that such a one was in the light, but merely that he *“saith he is.”* We too should be very slow in accrediting the claims of those who do not satisfactorily attest the same.

“He that hateth his brother is in darkness.” That all hatred is not sinful is clear from Psalm 45:7, for there it is said to the glory of the God-man, *“Thou lovest righteousness, and hatest wickedness.”* Really, love and hatred are but the opposite poles of the same moral principle: *“Ye that love the Lord, hate evil”* (Psa 97:10, and cf. 119:113)—love for the One necessarily begets hatred of the other. Hatred becomes sinful only when it is exercised against that which is entitled to be loved. Love and hatred—two of the principal influencing principles of action—are natural affections, and they are good or evil according to the objects to which they are applied and affixed. The one has its use as much as the other: aversion and shunning are as necessary as longing and pursuit. Love was made for God and all good; hatred for sin—the latter being put in man at the beginning, that he might fly from temptation and evil. As carnal men hate the Truth (Psa 50:17), so the saint is to hate all error and falsehood (Psa 119:104). *“The fear of the Lord is to hate evil”* (Pro 8:13), and therefore it is our duty to arm ourselves and take every precaution against it. There are many who forbear sin who do not abominate it.

Those powerful natural affections which God placed in man when He made him have been misplaced by the fall, so that he now loves what he ought to hate (Joh 3:19), and hates what he should love (Rom 8:7). Hence the Divine work of grace is to renovate and restore the disordered affections to their right centre and fix them upon their proper objects. The one or the other will inevitably regulate and dominate the life. *“The human heart is a soil that must produce a crop of some sort. It cannot lie fallow. In the absence of the fruits of the Spirit, it will produce the weeds of sin ... He that is not with Christ is against Him (Mat 12:30). Where life is absent death is present. The antithesis of light is darkness, and there is no twilight in the kingdom of heaven. He that is not in the light is in the darkness; and he that loves not his brother must therefore hate him. The human heart may be like the house that was cleansed and garnished, but still left vacant. Morality may, to some extent, restrain the passions and beautify the outward character; but unless love is enthroned, hatred must inevitably establish the reign of darkness”* (L. Palmer).

“He that saith he is in the light, and hateth his brother, is in darkness.” The “brother” is, of course, a real child of God, for there is not a single instance in the New Testament where a fellow man as man is designated a brother. The only brotherhood mentioned therein is the Household of Faith. The one who hates him (no matter what be his profession) is unregenerate. Therein is the awful malignity of this hatred seen, in the fact that it has a child of God for its object: hence the added words *“even until now.”* Such hatred attests the utter depravity of his moral judgment and demonstrates that he is led captive by the Devil at his will. As there is an innate contrariety between virtue and vice, fire and water, so there is between the seed of the serpent and the seed of Christ (Gen 3:15). Because the carnal mind is enmity against God, it is so against all those who bear His image. There is ever that in true piety which stirs up the venom of the unregenerate. So far from one who hates the followers of Christ being in the light, he is both in and of the world (Joh 15:19).

The hatred that is spoken of here is very much more than dislike of a person, for we may pity and desire to help one whom we dislike. But such is far from being the case with one who is abhorred. From the antithetical terms used by our Lord in Matthew 6:24, it is clear that to hate is to *“despise.”* It is to detest and hold another in utter contempt. It is not a transient motion of the affections, but a deeply rooted species of loathing. Hatred is all for injury; it is a murderous lust which desires the destruction of its object. This is clear from the cases of Cain and Abel, and of Esau and Jacob. In each of those instances hatred was called into exercise by a spirit of envy: the one being jealous because his brother’s offering was accepted by God, whereas his own was rejected; the other because his brother received from their father the blessing which he coveted. The same evil crop sprang up again in Jacob’s family, for because of his partiality unto Joseph; his brethren *“hated him”* (Gen 37:4), and took the first opportunity which came their way to get rid of him. This hatred issues from an active and implacable enmity, causing its possessor to bear ill-will and malice unto another, to loathe and abhor him. Obviously such a malignant spirit cannot possess a regenerated soul, least of all be exercised against a brother or sister in Christ.

This hatred is the exercise and manifestation of that enmity which God Himself has placed between the seed of the serpent and the seed of Christ. Whereas the Lord restrains its working in some more than in others, yet it is present in all of the unregenerate. Though it may not be vented equally upon every child of God, nevertheless all of them are its objects. The wicked hold in utter contempt everyone who treads the highway of holiness and shows forth the virtues of his Master. As those who truly love Christ love all who are manifestatively His, and that because they are His, so the children of the Devil hate all who are Christ’s, because they are His. They despise them as simpletons who are missing the best of this life. They are envious of their fortitude under stress and their peace in the midst of tribulation. The workers of iniquity are filled with a spirit of revenge against them, because their godliness condemns their ungodliness. The righteous are thorns in their sides, and they are so in proportion as they follow the example which Christ has left them, and walk in separation from the world. Those who are in the dark detest the children of light because they refuse to *“run with them to the same excess of riot,”* and therefore do they *“speak evil”* of them (1Pe 4:4).

Chapter 19

LIGHT AND LOVE

1 John 2:10

“He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.”

The apostle continues to develop his theme of the relation and interrelation of light and love. As might well be expected, he had begun with a reference to *“the love of God,”* for His is ever the fountain of ours, whether it be unto Himself or unto His children. As Calvin pertinently remarked, “He pursues the same metaphor. He said that love is the only true rule according to which our life is to be formed (verse 5); he said that this rule or law is presented to us in the Gospel (verse 7); he said lastly, that it is there as the meridian light which ought to be continually looked on (verse 9). Now, on the other hand, he concludes that all are blind and walk in darkness who are strangers to love. But that he mentioned before the love of God and now the love of the brethren involves no more contrariety than there is between the

effect and the cause. Besides, these are so connected together that they cannot be separated”—so united that where the one is the other is found also.

More specifically: in verses 7-11 professing Christians are tested by their response to that Divine precept which enjoins the exercise of brotherly love. It is made the criterion of one's being in the light or in the darkness. John began by reminding his readers that the commandment which he was pressing upon them was no invention of his, but rather what they had first heard from the lips of Christ (Joh 13:34). That it was the old commandment which required us to love our neighbour as ourselves, but which had been renewed by the Lord Jesus, perfectly exemplified by Him in His treatment of the apostles, and then enforced by new motives and considerations. Next he had declared that the claim made by anyone to being in the light while yet he hated his brother was a false one, for such conduct demonstrated that he was still in the darkness. Finally, he urges the duty of brotherly love by a high commendation of its exercise (verse 10), and utters a most awful denunciation upon the one who violates the same (verse 11). Such appears to us to be his train of thought.

It is important to take note of the tense of the verbs in our present verse, for a more severe and searching test of Christian profession is in view than in the preceding one: there, it was a question of being in the light; here, of abiding in the light. Thus it is far more than a single act or fleeting affection which is referred to—perseverance is what crowns an action. Yet another link with the context should here be observed. At the close of verse 8 it was stated that “*the true light now shineth,*” where the reference was more an objective one; now the subjective application is made thereof—shineth in you, and so through you—and not simply upon us as in John 8:12. There is as much difference between external and internal light, and between intellectual and spiritual, as there would have been between the twelve spies returning with only a bare report of what they had seen in the land and their actually bringing with them clusters of the grapes of Canaan upon their shoulders—a beautiful figure of Gospel graces in the heart.

As 1:6,7, has revealed, to walk in the light indicates that one is regenerate and in fellowship with God in Christ. What, then, is the relation of love to light? It is twofold: an effect thereof, and a necessary means for preserving us in the light. “Light is essential to love, and love is inseparable from this light. Light is love's home, and love is light's offspring. Love is born in the light. We have only to know God to love Him, and we have only to see God's image in our brethren to love them. As the light transforms the chrysalis into the butterfly, so light creates love, and wings it for heaven. Love grows in the light. It is a tropical plant, and thrives best in the meridian of spiritual life. Love loves in the light. When God's glory shines in the face of a Christian brother we cannot help loving him. In this sense we can love all through Christ. Onesimus the slave became in Christ Jesus a brother beloved. The nearest way to our brother is through the heart of Christ. Love conquers in the light. This light subdues the flesh and eclipses the glory of the world. Love abides in the light. It is lust that seeks the darkness. Those who love darkness rather than light show that their deeds are evil” (Levi Palmer).

Brotherly love is one of the blessed fruits which issue from a soul's enjoying communion with Him who is light. The exercise thereof is also essential to the maintenance of that communion, for where ill will is cherished against a fellow saint the Holy Spirit is grieved and communion with God is hindered. In verse 9 the existence and exercise of brotherly love is made a test of our being in the light, but in verse 10 it is both the effect and the means of continuing therein. As Candlish also pointed out, “The law of action and reaction is here very noticeable. Being in the light begets brotherly love. Brotherly love secures abiding in the light. For this brotherly love is love to the true light shining in my brother as in Christ. And such love to the true light, wherever and in whomsoever it is seen shining, as it shines in Christ, must needs cause me to grow up more and more into the true light, to grow up into Christ.” Our affections ever follow our apprehensions, for the heart is reached via the mind, and therefore the measure of our love makes manifest the measure of our spiritual light.

It is no mere verbal claim which is here made, but something that speaks louder than words. It is far more than the use of endearing expressions by the lips being seen and felt in deeds. It is a real, active, benevolent affection, which suffers nothing in its object to quench the same. As hatred is a malignant disposition which fills with ill will against another, so love is a frame of mind that produces respect and esteem for another. As hatred is a murderous lust which seeks to injure, love is a principle which aims at the good of its object. That which is here in view is not a natural trait, but a spiritual grace, yea, the queen of the Christian graces. It is exercised in a great variety of ways: ministering to the body, comforting the mind, promoting the welfare of the soul. It is expressed in practical forms, as far as lies within the power of its possessor. Thus it supplies an external evidence of the inward reality of a real Christian profession, for such outgoings of good will fall more or less under the notice and observation of fellow saints.

“*He that loveth his brother*” for Christ's sake, and for what he sees of Christ in him, loves him sincerely and cordially—“*abideth in the light.*” What a high commendation of brotherly love is this! He who freely expresses Christian affection unto fellow believers supplies clear evidence that he is a born-again person, in fellowship with God, for out of

love to Him issues love to His children. Not only so, but he gives proof that he is walking according to the principles of the Gospel, that he is vitally influenced by the Truth he professes, for holy love unto the brethren is a sure criterion of spiritual illumination. Without it he who speaks with tongues is as sounding brass and a tinkling cymbal. Why so? Because unless love inspires my testimony it brings no gain to those who hear it, but is lost on the air. One might be endowed with the gift of prophecy, understand all mysteries, be possessed of all knowledge, yet if he be devoid of love he is “*nothing*”—a spiritual cipher, contributing naught unto the edification of his brethren. Therefore his most imposing deeds will receive no reward in the day to come.

In that thirteenth chapter of 1 Corinthians a most sublime description is given of the nature, characteristics and workings of this holy and heavenly love. It is patient and forbearing toward its objects, refusing to take offence at a frown or word. It suffers long and is kind, being neither easily irritated nor repulsed by ingratitude. It is humble and lowly, for it neither envies the prosperity of others nor is puffed up by its own performances. It is unselfish and disinterested: “*I seek not yours, but you*” (2Co 12:14) is ever its aim. It “*thinketh no evil,*” harbouring no doubts or suspicions, but places the best construction upon the words and actions of others. It rejoices not in iniquity but rather is grieved when the sins of a brother are apparent. “*Many waters cannot quench love, neither can the floods drown it*” (Sol 8:7), for that love which is the fruit of the Spirit “*beareth all things, believeth all things, hopeth all things, endureth all things.*”

Such is this spiritual love in the abstract, and such is it concretely in its manifestations. Yet it requires to be borne in mind that 1 Corinthians 13 takes no notice of the hindrances which the Christian meets with in the exercise of his love from the workings of the flesh within him or from the opposition of the Devil and his agents from without. Light is pure and radiant, but when it shines through a defective medium its beams are blurred. Fire burns and is hot, but when it encounters that which is wet and damp its action is checked. What love consists of in itself is one thing, the allowances which have to be made for our natural make-up, and especially for indwelling corruptions, are quite another. On the one hand we must not deny the fact that, so great is the change which Divine grace effects in its subjects, it is likened unto the wolf being fitted to dwell with the lamb, the leopard lying down with the kid, the young lion and the fatling together (Isa 11:6); and on the other hand we are not to ignore the fact that the regenerate require to be exhorted: “*Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice*” (Eph 4:31)—set aside whatever corrodes your own mind or wounds the feelings of others.

Let not the reader forget what was pointed out in the preceding chapter on the first clause of the second half of verse 8, according as its verb admits of a twofold rendition—as the translators of the Authorized Version gave it: “*because the darkness is past,*” and “*the world passeth away*” (verse 17); the former having a dispensational reference to the relative darkness of the Mosaic economy, the symbols and ceremonies of the Levitical system having become obsolete now that they are made good in their antitypes; the latter rendering possessing a practical allusion to the experience of God’s children. Though there still be much darkness in them, and though they are more or less influenced by the darkness now surrounding them, nevertheless, as they grow in grace, and in proportion as they enter into God’s best for them, the darkness is passing and their path shines more and more unto the perfect day. Yet that perfect day is still future, and so is that complete conformity unto Christ which shall then be the condition of all the redeemed. Meanwhile the flesh opposes and none remains in the light fully and without intermission, and therefore none loves his brother perfectly. But as there ought to be an increase in knowledge and faith, so of love and all other graces.

It is just here that we see again the intimate relation between light and love. When my love to God cools and my communion with Him is broken, then affection for my brethren is proportionately affected. As Candlish pointed out, “It is in the darkness that injuries are brooded over and angry passions are nursed. If you, brother, and I are at variance, it is almost certain to be because there is some darkness about us that hinders us from seeing one another clearly. Let in the light. Let us see one another clearly. Differences between us may still remain, our views on many things may still be as wide as the poles asunder, but we see that we are men of like passions and like appetites with one another. The light shows us we are true brethren in spite of all.” When love be in a healthy and vigorous state, we are far from taking offence at the manifestations of the flesh in a brother: rather will such move us to pray more earnestly for his refining and growth. Nothing is a more practical proof of love than to make supplication for those who slight and injure us; nothing is better evidence that we are in the light.

Our verse adds a further commendation or mentions yet another advantage resulting from the exercise of brotherly love: “*and there is none occasion of stumbling in him.*” Not only does the expressing of this spiritual grace supply an evidence of regeneration, and is a means for maintaining our communion with God, but it also preserves from scandalous conduct. He who habitually shows himself disposed to goodness and mercy, and manifests a generous and self-denying affection unto his brethren, demonstrates that he is vitally influenced by the principles of the Gospel. True love will move us to dread everything which would hinder the spirituality of others, and therefore takes care to avoid what would be a

stumblingblock to them. The Greek word for “*occasion of stumbling*” is “*skandalos*,” from which is derived our English word “*scandal*,” which primarily means a snare laid for an enemy. It is rendered “*stumblingblock*” in Romans 11:9; 1 Corinthians 1:23; Revelation 2:14; and nine times is translated “*offence*,” as in Matthew 16:23; Romans 9:33; Galatians 5:11. The general prevailing disposition of such a one’s heart will prevent Satan successfully tempting him to the commission of any gross sin, and his deportment will be such that his fellows will not be evilly influenced by him.

There can be little doubt that when John penned the second half of verse 10 there was before his mind the closing part of Psalm 119:165, “*Great peace have they which love Thy law: and nothing shall offend them*,” for his words tally exactly with the Septuagint translation of that verse, except that the apostle changes the plural “*them*” to him. Spiritual love is a wonderful preservative from and preventive of injuries. Those who love God’s Law not only have “*great peace*” in their consciences and minds (for where the affections be set upon things above, the heart is content with whatever be its portion on earth), but “*nothing shall offend*,” or as the margin of Psalm 119:165, reads, “*they shall have no stumblingblock*”—nothing in God’s providential dealings will scandalize them. Those who love God’s Law are kept from the snares and temptations which the world is so full of, and which bring about the sin and ruin of so many. In the same way, genuine love unto the brethren induces a circumspect walk, delivering from those carnal and satanic pitfalls, because the light in which such affection dwells enables them to see and shun what would be an occasion of falling unto them.

Offences or scandals are of various kinds. Very often offence is taken where none is given. An outstanding example of this is Christ Himself. He is unto the believer “*a cornerstone, elect and precious*,” but to the unbelieving and disobedient “*a stone of stumbling, and a rock of offence*” (1Pe 2:8). Such He was unto the Jews, for His humble appearance was a scandal to them: though He was exactly what their own Scriptures had foretold, yet He was not according to their ideas of what the Messiah should be and do. Christ crucified is still a stumbling block to the Jews, and to the Greeks foolishness (1Co 1:23). So too His doctrine was far from being agreeable to them: “*the Pharisees were offended, after they heard this saying*” (Mat 15:12), and murmured when He declared “*I am the bread which came down from heaven*” (Joh 6:41). Some of His own disciples complained “*This is a hard saying*,” so that He asked them “*Doth this offend you?*” And many of them “*went back, and walked no more with Him*.” Much of the doctrine of Scripture is still a stumblingblock to the proud and self-willed. The simplicity and spirituality of that worship which alone is acceptable with God is despised by those who crave pomp and pageantry. Yet such offence is causeless, arising solely from human depravity.

But there is also offence given where none is taken. Thus when Peter sought to dissuade Christ from His sufferings, He said “*Get thee behind Me, Satan: thou art an offence unto Me*” (Mat 16:23)—not that Christ was stumbled thereby, for His heart was immune to evil counsel and to the infection of evil example. From the language of Hebrews 11:24-26, it is clear that Moses was upbraided for turning his back upon such a “*golden opportunity*,” and was severely censured because when he came of age, he “*refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt*.” The godly are unmoved by the world’s scorn, for they have respect unto a recompense greater than anything it can offer them. So too David, instead of being scandalized by the impiety of those surrounding him, and following their wicked course, exclaimed, “*They have made void Thy law. Therefore I love Thy commandments above gold*” (Psa 119:126,127). They who dwell in the light can see honour in disgrace, and beauty in the very things of God most despised by their fellows.

There are two principal things which the Devil employs as scandals or stumblingblocks to the saints: the persecutions and the enticements of the world—the one working on their sensibilities, the other on their lusts. By frowns and terrors of the world Satan seeks to draw us to think hardly of God and dislike the path of holiness. Therefore is it said concerning him, “*whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world*” (1Pe 5:9). His temptations to the godly are often conveyed by afflictions from the unregenerate, seeking by means thereof to prevail with them to relinquish their Christian duties and grow weary of the ways of God. These tend the more to succeed if he can persuade them that they are the only sufferers. But there is no excuse for God’s people being deceived by such a lie, for there is much in the Scriptures which is designed to remove from us the fear of the world, and to comfort us in trials and tribulations for Christ’s sake, and such passages would be neither pertinent nor serviceable if there were no persecutions for the godly to endure.

The allurements of the world are more dangerous than its oppositions. Though at first the Lord’s people may be discouraged and dismayed when meeting with unfriendliness from the enemies of Christ, yet “*God giveth more grace*,” and patience and fortitude from Him enable them to hold on their way. But the seductive snares of the world and its flesh-attractive baits do not drive the saints to their knees and cast them upon God as do its cruel slights and threatenings. Pre-

sent and visible things have a far greater attraction than future and invisible ones unto all except the spiritual. Paul had to lament, *“Demas hath forsaken me, having loved this present world”* (2Ti 4:10), and in all generations the servants of God have had to taste the same bitter experience. It is by the baits of sense that the majority of our fellows are prejudiced against the strictness of the Gospel’s requirements, and a base opinion of the same is nourished in their hearts by the knowledge that such clashes with their own lusts. Esau preferred the gratification of his fleshly affections to the blessing of the Lord. How the exercise of brotherly love preserves from such snares will be more definitely pointed out in our next.

Chapter 20

HATRED AND DARKNESS

1 John 2:11

“But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.”

In 2:9-11, the apostle continues to draw the line of demarcation and to differentiate sharply between the genuine and the spurious, for his obvious design in those verses was to make further manifest the radical contrast there is between a merely formal professor and a real and practical possessor of Christ. Equally so it must have been his intention to strike conviction into the former. Open rebuke is better than secret love, and for one who made the claim—and most probably sincerely so—to be informed on apostolic authority that *“He that saith he is in the light, and hateth his brother, is in darkness even until now”* ought most solemnly to affect him. To really believe and then to positively affirm that he was in the light of truth and grace, and to be walking in the same, and at the same time to make clear proof that he was wholly and altogether a stranger unto what he declared, was a most fearful and fatal delusion. That ninth verse contains the pith of the passage, the tenth presenting the opposite character, and the eleventh amplifying the original statement.

It is the testing of profession which is in view, the distinguishing of the true and living Christian from the nominal and lifeless one, the former being identified by that which makes clear the reality of what lies behind all surface appearances. When the Truth is applied in power to the heart by the Holy Spirit, it produces its own effects and bears fruit after its own kind. For one to hate a member of the body of Christ, to regard him with contempt, to have as little to do with him as possible, to speak ill of him, to desire his injury, is to demonstrate that he has no love to him, and that he is yet in a state of nature. Conversely, *“He that loveth his brother abideth in the light,”* his profession and practice accord, his claim is made good, his heart is made evident by his life, his relation to Christ is seen from his affection for His disciples. A saving knowledge of Christ is known by His Word dwelling in the heart, directing its actions, drawing out its affections both unto Him and unto those who are His. Love for the brethren is a proof of his being in the light, for the light is the cause of his love, as love is the effect and fruit of the light.

“And there is none occasion of stumbling in him.” Personally, we much prefer the rendering of the annotator of Calvin, *“To him there is no stumblingblock,”* for while the *“him”* probably refers primarily to the lover, yet the beloved is not to be excluded. The Greek preposition *“en”* clearly has the force of *“to”* in the last clause of Colossians 1:23—*“preached to every creature;”* and is so rendered again in 1 Thessalonians 4:7, *“unto holiness.”* *“No occasion of stumbling to him”* widens the scope of the statement. *“Stumblingblock”* is, of course, used here in a moral sense. Literally the word means impediment, something against which one strikes one’s feet; but when employed figuratively it imports nothing which will occasion a fall into sin, as in *“But if thy right eye offend thee”*—margin *“do cause thee to offend”*—(Mat 5:29), and *“that no man put a stumblingblock or an occasion to fall in his brother’s way”* (Rom 14:13). Thus, first, there is nothing in himself which will cause him to act uncharitably; and, second, nothing in his brother from which he will take offence.

The link between the two halves of our verse is a moral and practical one: *“He that loveth his brother abideth in the light, and [consequently] there is none occasion of stumbling in him.”* To walk in the light and to exercise love unto the

brethren are among the chief means of preserving the believer from those stumblingblocks which cause so many godless professors to forsake the way of holiness; for by the one he is enabled to perceive the snares of Satan, and by the other he is moved to avoid and shun them. The extent to which the Christian is practically in the light will determine the measure in which his old nature is held in check and the new one dominates his soul and regulates his conduct. The one who abides in the light will not act injuriously toward his brethren, and while love be cultivated he will not be readily stumbled at anything in or from them; for, as previously pointed out, "*Charity [love] suffereth long, and is kind ... doth not behave itself unseemly...and is not easily provoked... beareth all things, believeth all things, hopeth all things, endureth all things*" (1Co 13:4,5,7).

It is to be carefully noted that it is not light alone which keeps us from stumbling. The knowledge of God's Word is indeed of great value and importance, for it provides us with a sure rule to walk by, and also makes known those great and precious promises of God which we are to appropriate and build upon. Nevertheless, as 2 Peter 2:20 shows, something more is needed, for it is possible to escape the pollutions of the world through a bare knowledge of the Lord and Saviour Jesus Christ, and then be again entangled therein, as the cases of Demas and thousands since then have sadly demonstrated. Love must be joined with the light if we are to escape those snares which occasion the fall of so many: it is because "*they received not the love of the truth*" (2Th 2:10) that so many are fatally deceived by Satan. As one of the old writers expressed it, "A man is better held by the heart than by the head." That is true Godward as well as manward, for as love is the living principle from which all acceptable obedience proceeds, so also that which receives unmurmuringly God's most trying dealings.

Tribulation, distress, persecution, famine, nakedness, peril and sword are unable to separate the saints from the love of Christ (Rom 8:35), where "*love*" is not only to be taken passively, for that love wherewith they are loved, but actively, for the love with which they love Him; for afflictions assail our love to Him and His to us. Where love is healthy and vigorous, trials cause us to cleave more closely to the Lord—"*though He slay me, yet will I trust in Him.*" Love will take nothing ill at His hand, causing us to submit meekly to His rod. So it is in connection with our brethren. The more we love them, the less likely are we to be offended with their infirmities. Love envies not their prosperity, and preserves from many sins, for it "*worketh no ill*" (Rom 13:10). Love not only prevents my treating a brother wrongly, but it delivers me from dwelling upon what is wrong in him, for "*love covereth all sins*" (Pro 10:12). As we shall see later (D.V.), John returns to this subject again and again, explaining and enforcing the Divine commandment which requires brotherly love.

Since "*He that loveth his brother abideth in the light,*" it inevitably follows that "*he that hateth his brother is in darkness, and walketh in darkness*" (verse 11). There is the incontestable evidence against him, for hatred is the mark and badge of darkness. He is not a regenerate person at all: he knows nothing of practical Christianity. Let him no longer deceive himself. "*The fruit of the Spirit is love*" (Gal 5:22), and where the one be absent so is the other. To be destitute of the Spirit is to be dead in sin; and where that be the case such a one will conduct himself accordingly, for the walk manifests the heart. No matter what specious excellency he may appear to possess, or how loud his claim, if he hates a saint he is not a child of God, but a stranger to Him. If he loved Christ, he would love His disciples too. To really hate a brother in Christ is altogether against nature, for if I be born of God there must be something in each of His people that I shall find to love; if therefore I hate such, that is entirely inconsistent with a holy profession, and is a sure proof that I am not in a state of grace.

Hatred issues from enmity, and is in all men by nature, being one of the fearful effects of the fall. "*For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another*" (Tit 3:3). Note well the apostle's use of the past tense, for he would by no means allow that such a horrible state of affairs could consist with those in whom a miracle of grace had been wrought. No, he was describing what the elect were while yet in a state of nature. That root of bitterness was in all, though it was not drawn out and made equally evident in all. It is at once drawn out when the unregenerate contact the regenerate, by the very contrariety of their natures, the latter being odious to the former, for the holiness that is in them irritates and condemns their sinfulness. Since "*every one that doeth evil hateth the light*" (Joh 3:20), it necessarily follows that they hate the children of light. Conversely, "*he that doeth truth cometh to the light*"—welcomes and loves it.

This hatred is a settled, deeply rooted and thorough ill-will unto another. It consists of envy, which cannot bear for another to exceed him, or be more highly esteemed for gifts and graces than himself. The one who hates will seek by all means to establish his own reputation and ruin that of his brother. He goes to one and another who will grant him a hearing, reporting and giving an account of every infirmity which the one who hates is the subject of. Such a malignant spirit at once identifies him as a child of the Devil, fulfilling his evil desires (Joh 8:44). That hatred manifests itself by rejoicing when adversity overtakes a child of God, for instead of sympathizing with him it callously exclaims, "*Serves him*

right.” It breaks forth in more evil speakings and actions. Alas, there are many such in the churches and assemblies: those with a considerable head knowledge of Scripture, orthodox in their beliefs, regular attenders at services, able to make long and beautiful prayers, but possessed of a spirit of malice. Theirs is merely a natural religion, for their hearts are unaffected by the Truth, uninfluenced by the principles of the Gospel, and therefore their profession is a vain pretence. No amount of theological lore is of any value if it slays not enmity both against God and against His people.

It is to be duly observed that John knows no middle ground between love and hatred: as his Master declared, *“He that is not with Me is against Me”* (Mat 12:30). As there is no third alternative between right and wrong, so there is no third quality between love and hatred. We therefore emphatically reject that miserable shift of human invention that hatred means to *“love less,”* though some men whose writings we highly respect adopted it. Through a misapprehension of our Lord’s words in Luke 14:26, they suppose that there was at least one passage which obliged them so to define the term. But whatever difficulty that verse might present, the force of the term in many others is unmistakable. Fancy rendering *“the fear of the Lord is to love evil less,”* or *“they loved Me less without a cause”* (Joh 15:25)! There is not the slightest need to resort unto such sophistry in explaining, *“If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple.”*

It is indeed true that the Gospel does not set aside natural affections, rather does it elevate and direct them. It is also a fact that Christ demands the first place in our hearts and must be loved supremely. Yet there is nothing whatever in Luke 14:26 to indicate that our Lord was there drawing a comparison between a superior and an inferior love. Nor was there anything in His words that contradicted the fifth commandment. Rather was Christ there insisting that He would brook no rival, that His claims were paramount, and therefore when those of subordinates clashed with His they must yield and be denied. Under certain circumstances, so far from *“loving less”* those who are nearest and dearest to us in the flesh, we must act as though we did not love them at all. If loyalty unto the Saviour requires it, we should cross their wills and antagonize their wishes. Thus, if godless parents should forbid their converted child to read his Bible or engage in prayer, his duty would be to disobey them. In thus acting, it might grieve him deeply to displease those who were kind to him in every other way, yet his actions would be hateful ones.

It is not long before each Christian learns by painful experience that the calls of nature are unfavourable to the pursuits of grace, that the longing to please those who are near and dear to us by blood often leads us to the confines of sin, if not to the actual commission of it. Therefore to hate whatever opposes the rights of God or our own spiritual interests is among the clearest evidences of regeneration. A striking example of this is found in Exodus 32, where the Levites’ love and zeal for Jehovah triumphed over the ties of nature. When Moses perceived that Aaron had made the worshippers of the golden calf naked to their shame, he bade those who were on the Lord’s side to come to him, and when the Levites did so he commanded them in the name of his Master: *“Put every man his sword by his side ... and slay every man his brother, and every man his companion”* and they did so (verses 25-28). Later the Holy Spirit declared of Levi: *“Who said unto his father [i.e. by his actions] and to his mother, I have not seen him; neither did he acknowledge his brethren, nor know [love] his own children”* (Deu 33:9), thereby signifying God’s approbation of their fidelity to His honour.

Surely the last clause in our Lord’s declaration serves to explain the whole: *“yea, and his own life also.”* Life is precious, and the instinct of self-preservation is the endowment of every creature. Yet if the issue be drawn between prolonging my life at the cost of repudiating the Gospel and being burned at the stake, then loyalty to Christ makes my duty quite clear. Self-loathing is ever a mark of a real Christian character. And why does he loathe himself but because the flesh in him rises up against the Spirit? If then I am to hate or spurn the desires of my body when they are hostile to the welfare of my soul, then I must also hate the opposers of the Divine life, whoever or whatever they may be; yet without cherishing the least animosity against them. As in the case of Levi, regard to God’s glory must prevent our regard to any and every creature. Thus this hatred is not absolute but relative, not in my heart, but in my actions. In a word, the Christian is required to antagonize every tie of nature when it be found to run counter to the claims of the Lord Jesus Christ.

One of the most grievous trials which a believer has to endure is when one whom he had good reason to regard as a fellow saint turns against him and treats him maliciously. He expects the profane world to oppose and persecute him, but when those in the professing world do so it is much harder to bear. It is indeed a bitter cup which the child of God is called upon to drink when one wearing the name of Christ acts spitefully unto him; yet it is no unprecedented experience, and with the Word of God in his hands should come as no surprise. David made sad complaint at Ahithophel’s conduct toward him: *“Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me”* (Psa 41:9). In the context he had drawn up a list of his woes, recounting the unkindnesses of his enemies, but he reserved for the climax the abominable behaviour of that one whose only return for kindness was ingratitude, and who basely perverted his offices of hospitality.

A still more touching reference is made thereto in Psalm 55:12-14:

“For it was not an enemy that reproached me; then I could have borne it: neither was it he that [openly] hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, walked into the house of God in company.”

For apparent friends to become the open enemies of those who truly fear God is a great grief. For those who pretend to love us to insinuate themselves into our confidence and affections on purpose to injure us is to touch us in our tenderest spot. Yet thus was our blessed Lord treated by one who had been privileged to enjoy the closest intimacy with Him. The perfidy of Judas pierced Christ more deeply than did the unconcealed enmity of the priests and elders: His “*yea*” in Psalm 41:9—which He quoted as a prediction concerning Himself (Joh 13:18)—shows that He regarded the treachery of the son of perdition as the acme of His woes at the hands of men, as something almost inconceivable. The faithlessness of that favoured apostle cut Him to the very quick.

Job lamented, “*All my inward friends abhorred me: and they whom I loved are turned against me*” (19:19). Those who should have concerned themselves about him, visited him in his sore afflictions, and performed whatever kindly offices lay in their power, evidenced no more solicitude than though he were a complete stranger unto them. Nay, they not only neglected, but abhorred him and turned against him, adding to his distress by maligning him. Human nature is fearfully fickle. “*All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee ... they that eat thy bread have laid a wound under thee*” (Oba 7)—the Chaldeans, who were joined to the Edomites, became their enemies; so that it is no new thing for former allies to become bitter antagonists. Among the hardships endured by the apostle Paul was “*in perils among false brethren*” (2Co 11:26)—an experience more or less shared by most of God’s servants. Religious hatred is the most cruel and venomous of all, as Acts 7:52 and Rev. 17:6, show. With such examples recorded in Scripture let every Christian be forewarned, and put not his trust in any creature. Expect no mercy from traitors, for they will stick at nothing unless God restrains them.

“But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.”

He who so far from loving his brother cherishes a bitter and malignant spirit against him, who instead of seeking to promote his welfare desires to injure and ruin him, proves that darkness is his element, for it rules all his actions. He walks according to the course of this world, and, though distress and misery are in his ways, so thoroughly is he deluded by Satan and blinded by sin and pride that he knows not whither he is going, being quite unaware of the fatal path he is treading. Not only is he in the darkness, but the darkness is in him: it has blinded his eyes, sin has complete dominion over him, dominating all the faculties of his soul. Enmity in the heart blinds the judgment, causing its subject to be ignorant of himself, to know not the way of peace, and also to be utterly unable to perceive that he is making direct for “*the blackness of darkness for ever*” (Jud 13).

In concluding this chapter, let it be pointed out that the history of the Jewish people supplies a graphic commentary upon our present verse. Solemnly indeed has each clause of it been exemplified in the case of that unhappy nation. Not only had they no love for Christ, who was made of the seed of David according to the flesh, but they murderously hated Him—proof that they were in spiritual darkness. And in what awful moral darkness have they walked since with respect to the Gospel, and the darkness of God’s afflictive providences! He has judicially blinded them. “*Evil shall slay the wicked: and they that hate the righteous shall be desolate*” (Psa 34:21) has literally been their case for the past two thousand years.



Note: please also write for 1 John, Part Two, a similar paperback with chapters 21-39, covering 1 John 2:12 - 3:1. Arthur Pink passed away in 1952 after writing on 1 John 3:1.