dwelling in him. Though, as Düsterdieck  
remarks, it matters not much whether we  
take it thus, or of the indwelling of God  
by His Spirit, or of the life of Christ in  
believers.

**he** [that is] **in the world**  
is the devil, the prince of this world.  
Having said this, he proceeds in the next  
verse to identify these false prophets with  
the *world* of which he has spoken.

**5.**] **They are of the world** (this description  
is not ethical merely, but betokens the  
origin and source of that which they are  
and teach, as *“ye are of God”* did on the  
other side. That origin and source is the  
world, unregenerate human nature, ruled  
over and possessed by the devil, the  
prince of this world): **for this cause they  
speak of** (not *concerning*, but of, as *out  
of* and *from*; the material of what the  
say being worldly, Bengel) **the world,  
and the world heareth them** (loving as it  
does its own, who are of it, John xv. 18,  
from which our verse is mainly taken:  
see also John viii. 47, xviii. 37).

**6.**] *contrast*. **We** (emphatic, as opposed  
to them; but who are meant? The Apostles   
and their companions in the ministry,  
or all believers? Or again, all teachers of  
God’s truth, the Apostles included? It is  
hardly likely that the wider meaning has  
place here, seeing that 1) he has before  
said *“ye are of God,”* and 2) he is here  
opposing one set of *teachers* to another.  
On the other hand, it is not likely that he  
should confine what is said to the Apostles  
only: such as are mentioned with praise in  
3 John 5–8 would surely be included) **are  
of God** (see above): **he that knoweth**  
(apprehendeth: hath any faculty for the  
knowledge of. The Apostle sets **him that  
knoweth God** in the place of *him that is  
of God*, as belonging more immediately to  
the matter in hand, the hearing, and receiving   
more knowledge. This *knowing  
God*, the apprehension aud recognition of  
God, is the peculiar property of God’s  
children, not any natural faculty in which  
one unrenewed man differs from another)  
**God heareth us: he who is not of God  
doth not hear us** (here we must remember  
carefully, what the context is, and what its  
purpose. The Apostle is giving a test to  
distinguish, not the children of God from  
those who are not children of God, but the  
spirit of truth from the spirit of error, as  
is clear from the words following. And  
this he does by saying that in the case of  
the teachers of the truth, they are heard  
and received by those who apprehend God,  
but refused by those who are not of God.  
It is evident then that these two terms  
here, *“he that knoweth God,”* and *“he  
that is not of God,”* represent two patent,  
matters of fuet,—two classes open and  
patent to all: one of them identical with  
the *world* above: the other consisting of  
those of whom it is said above, *“Ye know  
the Father”*. . . *“ye know Him that is  
from the beginning,”* ch, ii. 13, 14. How  
these two classes are what they are, it is,  
not the purpose of this passage to set forth,  
nor need we here enquire: we have elsewhere   
tests to distinguish them, ch. iii. 9,  
10, and have there gone into that other  
question. We have a striking parallel, in  
fact the key to these words, in the saying  
of our Lord to Pilate, John xviii. 37).  
**From this** (viz., not the whole foregoing  
train of circumstances; nor, those tests  
proposed in vv. 2, 3: but the facts set  
forth in vv, 5, 6: the reception of the false  
teachers by the world: the reception of  
the true teachers by those that apprehend  
God, and their rejection by those who are  
not of God. ‘The same point is touched hy  
our Lord in John x. 8, *“but the sheep did  
not hear them”*) **we know** (in this unemphatic   
first person the Apostle includes his  
readers: we, all God’s children. **know,**  
*distinguish, recognize,* as so often) **the  
Spirit of truth** (the Spirit that cometh of  
God and teacheth truth) **and the spirit of  
error** (the spirit that cometh of the devil,  
teaching lies and seducing men into error  
see ch. i, 8, ii, 26).

**7–21.**] The Apostle again takes up his