486 ST. JOHN. TII.   
   
 wo, begotten Son, that whosoever believeth in him ! should   
 oh. not perish, but ™ ave everlasting life. 17 P For God sent   
   
 x47. not his Son into the world to “condemn the world; but   
 ach.v. 24: that the world through him might be saved. 184He   
 vi. 40,   
 xx. 31, 1 render, might. ® better, might have.   
 0 render, judge.   
   
 added after the great events alluded to had represented hy, and included in, man,—   
 taken place. But does not our Lord speak Gen. iii. 18, and i. 28 ;—not, the elect,   
 here, as in so many other cases, prolepti- which would utterly destroy the force of   
 cally, of the fulness of accomplishment. the passage; see on ver. 18. The   
 of those designs, which in the divine coun- Lord here reveals Love as the one ground   
 sels were accomplished ? Is not this way of the divine counsel in redemption,—sal-   
 of speaking natural to a discourse which is vation of men, as its one purpose with re-   
 treating of the development of the new ard to them. he gave his only-   
 birth, itself not yet brought in till the gotten Son] These words seem to carry   
 Spirit was given? Sec a parallel instance, a reference to the offering of Isaac ; and   
 with the Evangelist’s explanation, ch. vii. Nicodemus in that case would at once be   
 37—39. (c) on account of this use only- reminded by them of the love there re-   
 begotten, verses 16, 18, which is peculiar quired, the substitution there made, and   
 to John. But, as Stier well enquires, the prophecy there uttered to Abraham, to   
 whence did John get this word, but from which the following words of our Lord so   
 the lips of his divine Master ? Would he nearly correspond. gave—absolute,   
 have ventured on such an expression, ex- not merely to the world—gave up,—Rom.   
 cept by an authorization from Him? (d) It viii. where, as Stier remarks, we have   
 is asserted that John often continues our again, in the “spared not,” an unmistake-   
 Lord’s discourses with additions of his able allusion to the same words, said to   
 own ;—and ver. 31, and ch. i. 16, are al- Abraham, Gen. xxii. 16. that who-   
 leged as instances. Of these, ch. i. 16 is soever ...] By the repetition of this final   
 beside the question ;—for the whole pro- clause verbatim from ver. 15, we have the   
 logue is spoken in the person of the Evan- identity of the former clauses established :   
 gelist, and the Baptist’s testimony in ver. j.e. the uplifting of the Son of Man like   
 15 is merely confirmatory of ver. 14, and the serpent in the wilderness is the mani-   
 then the connexion goes on with ver. 16. festation of the divine Love in the gift of   
 On the untenableness of the view with re- the Son of God: “ the Son of Man” of ver.   
 gard to vv. 31 ff., see notes there. 14 is equivalent, in the strictest sense,   
 It would besides give us a very mean idea “his only-begotten Son” of ver. 16.   
 of the honesty or reverence of one who sets 17.] the world,—the Gentile world,—was   
 forth so sublime a view of the Divinity and according to Jewish ideas to be judged and   
 Authority of our Lord, to suppose him condemned by the Messiah. This error our   
 capable, tn any place, of attributing to his Lord here removes. The assertion ch. ix.   
 Master words and sentiments of his own 39, “for judgment (or, condemnation)   
 invention. And that the charge amounts came I into this world,” is no contradic-   
 to this, every simple reader can bear testi- tion to this. The judgment there, as here,   
 mony. The obvions intention of the Evan- results from the separation of mankind into   
 gelist here is, that the Lord shall have two classes,—those who will and those who   
 said these words. If our Lord did not say will not come to the light ; and that result   
 them, but the Evangelist, we cannot stop itself is not the purpose why the Son of   
 with the view that he has added his own God came into the world, but is evolved in   
 remarks to our Lord’s discourse, but must: the accomplishment of the higher purpose,   
 at once pronounce him guilty of an tm- viz. Love, and the salvation of men. Ob-   
 posture and a forgery. 1 conclude there- serve, the latter clause not correspond   
 fore on all these grounds that the words to the former—it is not that He might   
 following, to ver. 21, cannot be otherwise save the world, but that the world through   
 regarded than as uttered by our Lord in Him might be saved :—the free will of the   
 continuation of His discourse. loved] world is by this strikingly set forth, in   
 The indefinite past tense, signifying the connexion with verses 19, 20. Not that   
 universal and cternal existence of that love the Lord is not the Saviour of the world   
 which God Himself #s (1 John iv. 8). (ch. iv. 42), but that the peculiar cast of   
 the world, in the most general sense, as this passage required the other side of the