1 JOHN. I.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 is the message which we have heard! \*ave heard of him, and   
 of him, and announce unto you, that |¢ declare unto you, that God   
 and in him is no is light, and in him is no   
 "God is light, Self we say that darkness at all. 6 If we   
 we have fellowship with him, and say that we have fellow-   
 02 Cor. walk in the darkness, we lie, and do ship with him, and walk in   
 ch. ils Tbut if we walk in darkness, we lie, and do   
 not the truth: 7 but if we   
 not the truth:   
   
 walk in light, keeping His com: mdments. ‘Their reply is right, their reference to   
 See the discussion the div ion of the those words of our Lord is wrong. It was   
 Epistle, in the Introduction. from Christ Himself : viz. trom the whole   
 } In each of these divisions, the first revelation, in doings and. sufferings and   
 verse contains the ground-toneof the whole. sayings, of Him who was the brightness of   
 And so here—Gop 18 Lian?.—And (serves the glory of the Father. With that reve-   
 to introduce the new subject) the message lation those His words admirably and   
 which we have heard from Him (viz. from exactly coincided: but they were not the   
 Christ), and announce to you (Diisterdieck souree of the message, referring as they did   
 remarks, that St. John seems every where specially to Himself, and not direetly to   
 to observe the distinction between the two the Father. In His whole life on earth,   
 verbs, to announce and to declare), is this: and in the testimony of His Spirit, He   
 that God is light (not, us “a light:” declared Him. So that this message is   
 light is purely predicative, indicating the the result of the whole complex of ver. 1).   
 essence of God: just as when it is said in 6.] None can have fellowship with   
 ch. iv. 8, « Godis love.” There it is true Him who walk in darkness. If we say   
 the predicative is purely ethical, and thas (the hypothesis is not assumed,—\* If we   
 literal, when used of God who is a Spirit, say, as we do:”—but is purely hypothe-   
 whereas here, light being a material, not tical, “say who will and when he will.”   
 ethical object, some amount of figurative ‘The first person plural gives the sayings   
 meaning must be conceded. But of all ‘a more general form, precluding any from   
 material objects, light is that which most escaping from the inference: at the same   
 easily passes into an ethical predicative time that by including himself in the hypo-   
 withont even the process, in our thought, thesis, the Apostle descends to the level of   
 of interpretation. It unites in itself his readers, thus giving to his exhortations   
 and clearness and beauty and glory, as no the “come,” and not “go,” which ever   
 other material object does : it the condi- wins men’s hearts the most) that we have   
 tion of all material life and growth and fellowship with Him (see on ver. “Com-   
 joy. And the application to God of such munion with God is the very innermost   
 ‘a predicative requires no transference. essence of all true Christian life.”   
 is Light, and the Fountain of Light mate- and walk in the darkness (walk, asso often   
 rial and light ethical. In the one world, in the New Test. of the whole being and   
 darkness is the absence of light: in the moving and turning in the world: as   
 other, darkness, nntrathfulness, deceit, “by inward or outward action, whither-   
 falsehood, is the absence of God. Tl soever we turn ourselves; the Zight, the   
 who are in communion with God, and wal darkness, mark off the two more distinctly   
 with God, are of the light, and walk the than could be done without the articles, as   
 light), and there is not in Him any dark. two existing separate ethical regions, the   
 ness at all (it is according to the manner God and no-God regions of spiritual   
 of St. John, to strengthen an affirmation we lie (our assertion is false one) and do   
 by the emphatic negation of its opposite ; not the truth (this clanse is not a mere   
 conipare ver. 8: ch. fi. 10, 27, &e. Of repetition, in a negative form, of the pre-   
 the ethical darkness here denied, the Scho- ceding “we lie:” but is an independent   
 linst| “for neither is there ignorance, proposition, answering to “and walk in the   
 nor deceit, nor sin, death.” ‘The Greek darkness,” and asserting that all such   
 expositors ask the question respecting this walking in darkness is a not-doing of the   
 message, “And where did he hear this?”— truth. Christ is “the Trath;” and all   
 and answerit, © From Christ Himself, who doing the Truth is of Him, and of those   
 suid, ‘Tam the Light of the world.’” who are in union with Him. So that the