1—3. 1 JOHN. 861   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 an advocate with the Fa- sinned, \*we have an advocate with «fy   
 ther, Jesus Christ the right- the Father, Jesus Christ the right- 2i2n!   
 cous: 2and he is the pro- 2and Phe is a propitiation v Rom. 1.2   
 pitiation for our sins; and for our sins: yet not for ours only, ch. 7.   
 not for our’s only, but also ut Calso for [fthe sins of] the ey iivit6,   
 for the sins of the whole), world.   
 world. § and hereby we whole 3 And hereby we   
 Lieergtety   
   
 only an apparent and superficinl one. not absolutely correct. “The rigliteous-   
 The reference of this exhortation to the ness of Christ stands on our side: for   
 unconverted among them, and rendering God’s righteousness is, in Jesus Christ,   
 “that ye abide not in sin,” maintained by ours.” Tauthen): 2.) and He is a   
 Socinus and his followers, necd only be propitiation (the word implies that Christ   
 mentioned to be refuted, The past tense has, as our sin-offering, reconciled God and   
 “have sinned,” may serve to shew its us by nothing else but by His voluntary   
 utter untenableness). And if any man death asa saerifice: has hy this averted   
 have sinned (have committed an act of God’s wrath from us. According to the   
 sin: still speaking of those spots of sin constant usage of Scripture, God is in so   
 which owing to the infirmity of the flesh far propitious in regard to the sins of   
 remain even in those who are walking in men, as He suifers His mercy to pre-   
 the light. By this there is not any doubt. vail instead of his wrath. Sce Septuagint   
 expressed that all do oecasionally sin, but in 2 Chron. vi. 25, 275 . XXXViii.   
 the hypothesis is made, as ever by this (xxxi.] 34, xlifi. 8; Numb. xiv. 18 fl!)   
 formula, purely and generally, ‘The re- for (concerning, i. e. behalf of) our sins:   
 sumption of the first person immediately, yet not for ours only, but also for the   
 makes it evident that the hypothesis is whole world (in the latter clause there is   
 in fact realized in us all), we have an an ellipsis common in ordinary speech   
 Advocate with (towards, as\_pleading in in every language: “for the whole world”   
 His presence) the Father, Jesus Christ is equivalent to “for the sins of the whole   
 (the principal word requiring elucidation world.” “As broad as the sin extends,   
 here is Advocate (Paraclete). There are so broad the propitiation.” Bengel. But,   
 two classes of interpretations of it, which, this has been misunderstood or evaded by   
 as already remarked (on John xiv. 16], by many interpreters. Cyril and @cumenius   
 no means exclude one another. Of these, explain our to refer to the Jews, of the   
 that one which may be summed up under whole world to the Gentiles. Aud many   
 the meaning “CoxrortER,” has alrendy others, taking the former in its true   
 been treated, on John, in the place quoted. sense, yet limit the latter, not being able   
 With the other we have now to deul. to take in the true doctrine of universal   
 Apvocate is the commoner sense of the redemption. So Bede, holding that our   
 word, and that which it certainly bears applied to those then living, of the whole   
 here. There is no discrepancy between world to those that were to come after.   
 this passage, where the Son is our Para- But this unworthy and evasive vie   
 clete, and John xiv. 16, where the Holy opposed by the whole mass of evangelical   
 Spirit is called the same name: rather expositors.—The reason of the insertion   
 is there the closest accordance, seeing that of the particular here, is well given by   
 there our Lord says He will pray the Luther : “It is a patent fact that thon too   
 Father and He will send us “another art a part of the whole world: so that thine   
 Paraclete:” He himself, the Son of God, heart cannot deceive itself and think, The   
 being thus asserted to hold this office in Lord died forPeterand Paul, butnot forme”).   
 the first place, and the Holy Spirit to be 3—11. [This communion with God con-   
 His Substitute in His absence) [being] sists, secondly, in keeping His command-   
 righteous (“in that He is righteous,” as ments, and especially the commandment   
 a contrast to “if any man sin.” Ina to love one another. No new division of   
 strict rendering, this force should be kept, the Epistle begins: ver. 3 is closely joined   
 and pointed out in explanation: in an to ch. i. 5, 6, which introduced the first   
 English version, it is hardly possible to conditional passage, i. 7—ii. 2. The great   
 render it otherwise than our translators test of communion with God, walking in   
 have done, “the righteous,” though it is the light, first requires that we confess