868 1 JOHN. I.   
   
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 not the world, neither the things neither the things that are   
 \*\* that are in the world. °Tf any |i# the world. If any man   
 love the world, the love of   
   
 the Father, the abiding in Him by His But then our question is, which of the two   
 word abiding in them, the victory over isto take the first ? Is the world the   
 him in whom “the whole world lieth,” world of matter, including the men who   
 —these particulars have heen enounced : dwell in it, or is it world of man, in-   
 and though there may be a more apparent cluding matter as subordinate to man? If   
 reason why the young should have this the former, we seem in danger of falling   
 dehortation addressed to them, and more into a dualism, in which God and the world   
 apparent allusion to the words “ye have of matter should be set over against one   
 conquered the wicked one” in the bringing another as independent existences : for   
 out of the “orld,” yet there can be no the evil one, the ruler of the world, and   
 doubt that it is to al that this address his spiritual agents would themselves be   
 is made, All are in the world, and as included in the world, and adjuncts to   
 long as they are, are in danger of being the world of matter: a mode of thought   
 betrayed by the senses to cleave to the which nowhere appears in the apostolic   
 things present and scen, to the forgettul- writings. We are thus narrowed to our   
 ness of those which are absent and un- other alternative, that of understanding   
 seen, This general reference is shewn by the world as of human persons, including   
 the “ If aay man” which follows. the inferior ranks of created being, and   
 15.] Love not the world (what is the the mass of inanimate matter which they   
 world, in the diction of St. John? And inhabit. Let us see whether this view   
 what does he import by loving the world? will meet the necessities of our text   
 When we read John iii. 16, “God so and of similar passages. Thus under-   
 loved the world,” &c. are we to under- stood, the world was constituted at first   
 stand the same thing by the words as in Adam, well-pleasing to God and obe-   
 here ? and if not, are both [viz. the world dient to “Him: it was man’s world, and   
 and love] taken in a different sense, or in man it is summed up: and in man it   
 if one only, which? It would seem that fell from God’s light into the darkness   
 the world in both cases is the same, the of selfish pursuits and worldly lusts,   
 love is different. In John iii. 16 it is in and by which man, who should be   
 the love of divine compassion and creative rising through his cosmic corporeal na-   
 and redeeming mer here, it is the love ture to God, has become materialized   
 of selfish desire, avarice or pride. in spirit and dragged down so as to be   
 But then recurs our question, What is the worldly and sensual, and like him who has   
 world? And itis no easy one to auswer. If led him astray, and who now, having thus   
 1) we reply so as to make it personal, we subjected man’s nature by temptation, has   
 are met at once by the difficulty of the become the ruler of the world. And thus   
 things in the world :? from which we the world is “man and man’s world,”   
 \_ eannot escape by saying that these are as in his and its fall from God. It was this   
 below, “the lust, §c.” for none can be world which God loved, in its enmity to   
 said to lore the lust, but the lust is Him, with the holy love of Redemption :   
 the love. Hence some have been led to it is this world which we are not to love,   
 take these three, the lust of the flesh, the in its alienation from Him, with the selfish   
 lust of the eyes, the vain-glory of life, as love of participation. And this world is   
 pat for the things desired, and the mate- spoken of sometimes as personal, soinetimes   
 rinl of the vain glory. But this mani+ as material, according to the context in   
 festly will hold, owing to the opposition which it occurs. To give but a few deci-   
 in ver. 17 between “the world and the sive examples: the purely personal   
 lust thereof” on the one hand, and “he sense, John xv. 18, “If the world hateth   
 that doeth the will of God” on the other, you, &e.,” followed by “ If they persecuted   
 which evidently requires that its mem- ‘Me, they will persecute you also,” where   
 ber should personal as well as its the singular is broken up into the in-   
 And this last will be a weig a dividual persons: of the purely material,   
 against 2) taking the world as merely mate- John xi. 9, “Zf any one walk in the day,   
 rial, the present order of in so far as he stumbleth not, because he beholdeth   
 it is from God. We are thus brought to the light of this world.” And in passages   
 a point, for our understanding of the term, like the present, these two senses alternate   
 intermediate between personal and material. with and interpenetrate one another : e.g.