1 JOHN. 869   
 16.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 the Father is not in him. man love the world, the love of the   
 16 For all that is in the Father is not in him. 16 For all   
 world, the lust of the that is in the world, the lust of the   
 and the lust of the eyes, flesh, > and the lust of the eyes, and » Bectes. v.11.   
 and the pride of life, is   
 \the vain-glory of life, is not of the   
   
   
 in the term “fhe things in the world,” mentioned, and to lay down explicitly the   
 the swurld is apparently materinl and apposition between “all that is in the   
 local: an the opposition which follows, world,” and the three particulars which   
 between the love of the world and the follow as included in that category. This   
 love of the Father, the personal meaning can only be rightly done by bearing in   
 begins to be evident: in what follows, anind what was said before,—that, a8 the   
 “all that is in the world,” which at world is summed up in man, both those   
 first sight scems material, is explained by objective material things which are pro-   
 “the lust of the flesh, &e.” which are the perly the things in the world, and those   
 subjective desires of the “things in the inward subjectivities which are in man   
 world,” not the things themselves: then, and grounded on his worldly state, are re-   
 finally, in ver. 17, where “the world and garded as being in the world, and these   
 the lust thereof,” is opposed to “he that pass into, and are almost interchanged   
 doeth the will of God,” it is plain that with, one another. Now here, the three   
 we have passed, hy the transition in the things spoken of as examples of the things   
 last verse, from the material to the per- in the world are all purely subjective—   
 sons sense altogether. ‘This account may “lust,” — “lust,” —“vain-glory.” But   
 serve to explain that which has given so they are subjectivities having their ground   
 much trouble to Commentators here, the in the objectivities of the ungodly world:   
 question whether lust is not put for the the first lust springs out of (see below)   
 thing itself which is desired : fact being the flesh, the human nature unrenewed   
 that, the world including the material by God: ‘the second resides in that sense   
 world in the men, the lusts, which are in which takes note of outward things and   
 the men, are in the world, as well as the so is inflamed by them: and the “life,”   
 things of which they are the desires, and is that belonging to vain-glory, the man-   
 which are in their tum included in them), ner of life of worldly men among one   
 nor yet (not merely meaning “nor ;” but another, whereby pride as to display and   
 carrying with it an exclusive digunctive pomp is cherished. Now each one of these   
 force, implying that what follows is not three is included in, and includes in itself,   
 identical with what went before, ‘That was love to the world: and he that loves the   
 spokenof the worlditself, the “have world falls into, walks after, becomes part   
 no love for this preseut world as such.” of, these lusts, and this vain-glory, which   
 Butan escape from this prohibition might is not of the Father but of the world,   
 be sought by men who would deny in the Loving the things of the world, he be-   
 abstract the charge of worldly-mindedness, comes conformed to the world, and fallow-   
 but devoted themselves to some one object ing the Insts and pride which are in tho   
 of those followed by worldly men: so that world, he himself becomes one of the   
 it is necessary to add, after “Love not the things in the world. Because every thing   
 world,”—\* no, nor any thing in it”) the that is in the world (namely, or for in-   
 things in the world (explained above: stance), the lust of the flesh (of the flesh   
 liere, the objects after.which the ungodly is not an objective gen., so that the words   
 world’s Zust reaches out, and on which ita should mean, “lust after the flesh,” i.e,   
 vain-glory is founded). If any man (see on impure desire: this they include, but far   
 the same expression above, ver. 1) love the more, The genitive is subjective, the flesh   
 world, the love of the Father (i.e. love to being that wherein the lust dwells, as in   
 the Father, as opposed to his love to the Gal. v. 16, Eph, ii. 3, 2 Pet. ii, 18,   
 world) isnot in him, i, 24: see also Rom. vi.12; 1 Pet. iv. 2),   
 16.} Gives a reason for the assertion and the lust of the eyes (subjective geni-   
 in ver. 15: viz. the entire separation from tive, as before: the lust which the eye   
 one another of the world and God. In begets by seeing), and the vain-glory of   
 order to understand clearly the following, life (the vain-glorious is one who lays   
 it is to define strictly the things claim to credit or glory which is not his   
 Vou. Il. 8.