832 1 JOHN. Til,   
   
 AUTILORIZED VERSION REVISED. AUTHORIZED VERSION.   
 gchiv.iz, he is. $@ And every man that hath|\* 4d every man that hath   
 this hope on Ilim purifieth himsel f,| His hope in him purifieth   
 4 Whosoever ?| himself, even as he is pure.   
 even as He is pure. Whosoever committeth   
   
 resurrection body, I answer that in the ever stirred up by, and accompanying it.   
 realm where our thoughts are now em- So that the will is not his own, sprung out   
 ployed, I cannot appreciate that distinction of his own nature, but the result of his   
 between ethical and corporeal. We are Christian state, in which God also minis   
 speaking of things which eye hath not seen, ters to him the power to carry out that   
 nor mind conceived: what a spiritual body will in sclf-purification, See 2 Cor. vii. 1,   
 may imply, our ideas now do not enable us which is remarkably parallel: and 1 Pet,   
 to Conceive: but I suppose it must at all i, 21, 22. The idea is much the same as   
 events be a body, all of whose senses are that in ch. i. 9: it entire purification,   
 spiritually condifioned and attuned : that not merely from unchastity, but from all   
 what piysical capacities are to our defilement of flesh and spirit), as He   
 bodies here, spiritual capacities will be is pure (Who is intended by He? Clearly   
 there: and feeling this, however little I below in ver. 5, Christ, from the facts of   
 may know of the details of the great fact, the case. Butis itasclear here? Almost   
 it removes from me all insuperable diffi- all the modern Commentators assume it,   
 culty as to the words “we shall see Him and the inference is upheld by a first view’   
 as He is.” “I know that in my flesh I of ch. ii, 6, much the same expres-   
 shall see God,” may not be the right ex- sion is used, and used of Christ. But there   
 pression in Job, but it is the expression of are some weighty consideratious against   
 my hopes as a son of God: it is the one the view. First, it is Father, of whom   
 expression of a hope in which all other it is written, “Be ye holy, for [or as] Iam   
 hopes culminate and centre. And every holy,” 1 Pet. i. 15, 16, Levit. xi. 44, xix.   
 son of God knows, that for it to be ful- 2: compare also Matt. v. 48. Secondly, it   
 filled, must be growing onward in like- would be very harsh thus to introduce a   
 ness to Him, pure, even up into His purity new subject, in the face of this Scripture   
 for in His light only shall we see light. usage. Thirdly, it would be against the   
 One point only must be noticed whole spirit of the context: in which son-   
 before passing onward; the fact that seve- ship of God and likeness to God are joined   
 ral of the great interpreters understand together, and the hopes belonging to the   
 Him both times of Christ. This has partly state are made motives for the duty.   
 of course been occasioned by their supply- Fourthly, if it be asserted that Christ is   
 ing Christ as a subject to the verb “shall our Pattern, in whom we see the Father’s   
 appear,” or “shall be manifested,” above. purity shewn forth; I answer that this   
 Augustine has one of his most beautiful would be perfectly intelligible, if   
 passages, explaining how at Christ’s ap- was made, as inch. ii. 6, to some his-   
 pearing, the impious shall sce only form torical manifestation in our Lord’s life:   
 of a servant, but we the form of God. but being as it is in the present tense, it   
 The whole view, however, does not satisfy refers to the essential divine attribute of   
 the requirements of the passage. It is ity: and if so, then to that attribute in   
 the children of God who are addressed : of being ary inherence in Him, Father. striv-   
 and the topic of exhortation is, that they these In ver. 6, the case is otherwise : see   
 be righteous as God their Father is there, and also on ver. 7). I would in-   
 righteous). 3.] And every one that terpret He The of the Father, in whom   
 hath this hope (viz. that of being like with the work of this p with com-   
 Him hereafter) on Him (i. e. rested and and after continual inerea with being born   
 grounded on God. In God, and grounded whom God. sons, havi has been, to   
 on His promises, is all our hope), purifieth mark distinctly the connexion with the   
 himself (these words are not to be taken in foregoing. In order to discover this, we   
 any Pelagian sense, as if a man could of   
 himself purify himself: “apart from me,”   
 says our Lord, “ye can do nothing.” John   
 xv.5. The man who purifies himself has   
 this hope resting upon God. This mero   
 fact implies a will to purify himself, not   
 out of, nor independent of, this hope, but