18—20. 1 JOHN. $93,   
   
 AUTHORIZED VERSION. AUTIIORIZED VERSION REVISED.   
   
 and shall assure our hearts) syade our hearts before him. 201 For 11 00r.tv.4.   
 Before him. \* For if our |e our heart condemn us, it is be-   
 heart condemn us, God is   
   
 (enmenius, “in the fact of cur loving an equally clear indication is given, by the   
 not with word, but in deed and in truth: parallelisin of the two future verbs, “shail   
 beenuse he who one thing and does know” and “shail persuade,” that\_no   
 another, vot in his deed being consonant such referenee is intended. before Him   
 to his profession, is a liar and not true.” is not, at His appearing, but, im dis   
 But, true as this is, and self-evident, it sight, as placed before His all-seeing eye.   
 oes not reach the depth of the meaning 20.] takes up this matter of the per-   
 of, have our source from. To be in the suading our hearts before God, and shews   
 truth, is a different matter from to be its true importance and rationale. This is   
 truthful or true men, Estins approaches carried on in the following verses, but is   
 the meaning, understanding the truth to here and in ver, 21 placed as its ground.   
 be the truth of God in His promises, and If our heart, Before Him, judges us un-   
 so are of the truth to mean “are of the favourably—we may be quite sure that   
 number of the elect.” Bede’s interpreta- He, knowing more than our heart does,   
 tion, ‘of the truth, which is God,” in judges us more unfavourably still: if our   
 which Calvin and others agree, is nearer heart condemn us not, again before Him,   
 still: but had the Apostle intended this, judging and seeing in the light of His   
 he surely would have written “of God.” countenance, then we know that we are   
 The Lutheran commentators have come at one with Him, and those consequences   
 nearer still, making the truth to be the follow, which are set forth in ver. 22.   
 word of truth by which we are begotten The many difficulties which occur in   
 anew unto God. But why stop at that rendering this verse cannot be presented   
 which after all is of the truth ? why to the mere English reader. ‘They will be   
 not mount up to the Truth itself, that found discussed in my Greek Test. The   
 pure and objective Truth which is the context appears to stand thus. ‘The Apostle   
 common substratum and essential quality in ver. 19 has said that by the presence of   
 of the Spirit Himself, of the Word, of genuine love we shall know that we are of   
 those who are born of the Word by the the truth, and shall persuade our hearts in   
 Spirit ?), and shall persuade our hearts God’s presence. He then proceeds to en-   
 before him (i. e. and in and by this same large on this persuading our hearts in   
 sign, shall still the questionings of our general. If our heart condemn us, what   
 rts before God, by the assurance that does it import? If our heart acquit us,   
 we are Ifis true children. St. John uses what? The condemnation, and acquittal,   
 the heart for the innermost seat of our are plainly and necessarily opposed, both   
 feelings and passions: of alarm [John xiv. in hypothesis and in result. If the con-   
 1, 27], of mourning [xvi. 6], of joy [xvi. solatory view of ver. 20 is taken,—as   
 22]. "It into the heart of Judas that softening our self-condenmation by the   
 the devil put the intent of betraying the comforting thought of God’s greatness and   
 Lord faut: 2): and the heart here is the infinite merey,—then the general result of   
 inward judge of the man,—whose office is, vv. 20, 21 will be, whether our heart con-   
 £0 to say, promoted by the conscience, demn us or not, we have comfort and as-   
 accusing er else excusing [Rom. ii, 15]. surance: and then what would be the   
 ‘Then, as to shall persuade, there is no import of our persuading our hearts at   
 need to give to the verb any unusual all? But on the other interpretation, the   
 meaning. It docs not mean quiet” or condemnatory sense of ver. 20—as intensi-   
 “assure,” except in so far as its ordinary fying our self-condemnation by the thought   
 import, “persuade,” takes this tinge from that the cause of it is God, knowing more   
 the context. of our sin than we do—then, taken with   
 It must be plain from what has been some modifications, all will be clear, I say,   
 said, that the future, shall persuade, is taken with some modifications : because the   
 not, on account of the words “before sense has been much obscured by the mis-   
 Him,” to be taken as referring to the take of introducing the particular ease   
 future day of judgment, as some have treated in ver. 18 into the gencral state-   
 done. In ch. iv, 17, which is in some ments of vv. 20, 21. It is not, If our   
 respeets parallel with this, that day is heart condemn us for want of brotherly   
 expressly named: whereas in our passage, love: but this test is dropped, and the