894 1 JOHN. Til.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 cause God is greater than our heart, greater than our heart, and   
 2, and knoweth all things. 21m Be. Knoweth all things. Be-   
 m Job x: loved, if our heart condemn us not, loved, if our heart condemn   
 us not, then have we con-   
 fidence toward God. And   
 2and \* whatsoever we ask, we re- whatsoever we ask, we re-   
 @ealv. ts, from him, because we keep ceive of him, because we   
 Prov.av. 20 his commandments, ?and do those keep his igse things   
 der xxix. things that are pleasing in his sight. [07° leasing im his sight,   
 Mark'xi.25, John viil.20, Sx,   
 doh a1   
 a. 7.   
 general 24, James of the v.14 of our enlightened, and the testimony of the Spirit   
 hearts is entered npon. Thus we get the is active: where the heart’s own deceit docs   
 context and rendering, as follows): be- not come into consideration as a disturb-   
 cause (as if it were said, and this per- ing clement), \_ 22.] and (such another   
 suading our hearts before Him is for us a “and” as that in verse 10 above, where,   
 vital matter, seeing that condemnation and after the general statement, “and” intro-   
 acquittal by our own hearts bring each duced the particular instance in which the   
 such a weighty conclusion with it) if our general truth was carried forward. So   
 heart condemn us, it is because (our self here: By dwelling and walking in love,   
 condemnation is founded on the fact, that) we can alone gain that approval of our   
 God is greater than our heart, and knoweth conscience as God’s children, which brings   
 all things (i. . the condemning testimony real confidence in Him and real intercom-   
 of our conscience is not alone, but is a munion in prayer, which is a result and   
 token of One sitting above our conscience proof of that confidence) whatsoever wo   
 and greater than our conscience: because ask, we receive (present: not put for   
 our conscience is but the faint echo of His future, as Grotius thinks. The Apostle is   
 voice who knoweth all things: if it con- setting forth actual matter of fact) from   
 demn us, how much more He? and there- Him (these words must be taken in all   
 fore this persuading, for which this verse their simplicity, without capricious and   
 renders a reason, becomes a thing of in- arbitrary limitations. Like all the say-   
 estimable import, and one which we can- ings of St. John, they proceed on the   
 not neglect, seeing that the absence of it ideal truth of the Christian state. “The   
 is an index to our standing condemned of child of God,” as Huther says, “asks for   
 God. And then, having given the reason nothing which is against the will of its   
 why the condemnation should be set at Father”), because (ground of the above   
 rest by the persuasion, he goes on to give receiving) we keep His commandments,   
 the blessed results of the persuasion itself and do the things which are pleasing in   
 in vv. 21, 22). 21.) Beloved (there is no His sight (on the last expression fand   
 adversative particle, because this address parallelism] see Exod. xv. 26; also Deut.   
 throws up the contrast quite strongly vi. 18, xii. 25, Ezra x. 11, Isa. xxxviii. 3.   
 enongh, as introdueing the very matter It is added, not as explanatory of keeping   
 on which the eontext lays the emphasis, His commandments, but to connect with   
 viz., the persuading our hearts), if our His granting our prayers, since our lives   
 heart condemn us not, we have confidence are in accord with His good pleasure.   
 towards God (said generally; not with ‘This however brings us to the theological   
 direet reference to that which follows ver. difficulty of our verse, wherein it would   
 22, which indeed is one form of this con- seem at first sight as if the granting of   
 fidence : see ch. v.14, the connexion our prayers by God depended, as its me-   
 is similar. ‘The confidence here spoken of ritorious efficient, on our keeping of His   
 is of course present, not future in the day commandments and doing that\_ which   
 of judgment. towards God, i. e., with pleases Him. And so some of the Roman-   
 reference to God: but more than that: to Catholic expositors here. But both here   
 God-ward, in our aspect as turned towards and elsewhere the solution of the difficulty   
 and looking to God. It must be re- is very easy, if separated from the party   
 membered that the words are said in the words of theology, and viewed in the light   
 full light of the reality of the Christian of Scripture itself. Out of Christ, there   
 state,—where the heart is awakened and are no good works at all: entrance into