21—24, 1 JOHN. 895   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 3.4 And this is his commandment, a Jon v1.   
 23 And this is his com: That we should believe the name of.   
 mandment, That we should his Son Jesus Christ, ' and love one # Matt-x21.29.   
 Believe on the name of his another, \*as he gave us command-   
 Son Jesus Christ, and love 24 And the that keepeth his ‘John zit,   
 one another, as he gave us commandments " abideth in him, , $i",   
 commandment, 74 And he and he in him.   
 that keepeth his command-   
 ments dwelleth in him, and And \* hereby we John’   
 he inhi, dnd hereby we ‘uJobn xvii21, x Rom, vil.” chet 13.   
 tightly without the faith of Christ, nor   
 Christ is not won nor merited by them. can we truly believe in the name of Jesus   
 In Christ, every work done of faith is Christ without love”) is this, That we   
 good and is pleasing to God. The doing should believe the name (this unusual   
 of such works is the working of the lite expression is well explained by Calvin and   
 of Christ in us: they are its sign, its Beza,—the word “name” has reference   
 fruits: they are not of us, but of it and of to the preaching of Him; so that to   
 Him. ‘They are the measure of our Cliis- believe His Name is, to believe the Gospel   
 tian life: according to their abundance, so message concerning Him, and Him as living   
 is our access to God, so is our reward from in it, in all His fulness) of His Son Jesus   
 God : for they are the steps of our likeness Christ, and love one another, even as   
 to God, Wiatever is attributed to them He gave us commandment (it secms   
 as an efficient cause, is attributed not to natural, with the generality of Commen-   
 us, but to Him whose fruits they are, tators, to understand Christ as intended   
 Because Christ is thus mavifested in us, by He, and by the commandment, John   
 God hears our prayers, which He only xii. 34, xv. 12, xvi. 17).   
 hears for Christ’s sake : because His Spirit 24a.) General return, with reference   
 works thus abundantly in us, He listens to to what has been said in the last verses,   
 our prayer, which in that measure has be- to the great key-note of the Epistle,   
 come the voice of His Spirit. So that no abide in Him, with which the former   
 degree of efficacy attributed to the good art of it concluded, ch. ii. This keep-   
 works of the child of God need surprise ing of His (God’s) commandments is tl   
 us: it is recognizing, God vindicating, abiding in God: this of which brotherly   
 God multiplying, God glorifying, His own love is the first most illustrious   
 work in us. So that when, e-g., Cornelius- and summary. So that the exhortation   
 a-lapide says, “It is congruous, and the given at the beginning of this portion of   
 congruous reward of obedience and recon- the Epistle is still in the Apostle’s mind,   
 ciliation (friendship), that if man does the as again ch. iv. 15, 16, and v. 20; see   
 ill of God in His turn should do the also ch. ii. iii, 6, 9. And he that   
 will of man,” all we can reply is that such keepeth His (God’s) commandments,   
 a duality, such a reciprocity, docs not exist abideth in Him (God), and He (God) in   
 for Christians: we are in God, He in us: him (some hold that He and Him are to   
 and this St. John continually insists on. be referred to Christ. And no doubt they   
 We have no claim from without: He would be perfectly true, and according to   
 works in us to do of His good pleasure: our Lord’s own words, when thus applied :   
 and the works which He works, which we see John xiv. 15, xv. 5 ff. Still, from the   
 work, manifest before Him, and before all, context [see below], it is better to refer   
 that we are His children. ‘The assertion, them to the chief subject, viz. to God.   
 “whatsoever we ask, we receive,” I reserve In the sense, the difference is not im-   
 to be treated of on ch. v. 14, 15, where it portant. It is one of the most difficult   
 ag serail): questions in the explanation of this most.   
 23.) Summing up of all these command- difficult of Epistles, to such expres-   
 ments in one: faith in Christ, and bro- sions as the present definitely to their pre-   
 therly love according to Christ’s command. cise personal object). 24 b.) And of   
 And (sce “and” similarly uscd, ch. 5. 5, one part of this mutual indwelling there ia   
 ii, 17, iii, 3) His commandment (“he asign and token, given us by God Himself,   
 mentions,” says Bede, “ but one com- viz. the Holy Spirit. By the mention of the   
 mandment, and then subjoins two, faith Spirit, the Apostle makes these words the   
 and love, as being inseparable the one from note of transition to the subject of the neat   
 the other. For we cannot love one another