898 1 JOHN. Vs   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 therefore speak they of the world, of the world: therefore   
 x Jobnzv.1. and \* the world heareth them. 6 We speak they of the world,   
 okn sii a7. are of God: the that knoweth God and the world heareth them.   
 s7-heareth us; he that is not of God 6 Weare of God: he that   
 1 Cor. From this we know knoweth God heareth us ;   
 200r x7. heareth spirit of truth, and the spirit hethat is notof God heareth   
 m Isa. vill. of error. 7"Beloved, let us love| not us. Hereby Know we   
 Toho xiv.27. the spirit of truth, and the   
 spirit of error. 7 Beloved,   
   
   
 dwelling in him. Though, as Diisterdieck God heareth us: he who is not of God   
 remarks, it matters not much whether we doth not hear us (liere we must remember   
 take it thus, or of the indwelling of God carefully, what the context is, and what its   
 by His Spirit, or of the life of Christ in purpose. The Apostle is giving a test to   
 believers. he [that is] in the world distinguish, not the children of God from   
 is the devil, the prince of this world. those who are not children of God, but the   
 Having said this, he proceeds in the next spirit of truth from the spirit of error, as   
 verse to identify these false prophets with is clear from the words following. And   
 the world of which he has spoken. this he does by saying that in the case of   
 5.] They are of the world (this description the teachers of the trath, they are heard   
 is not ethical merely, but betokens the and received by those who apprehend God,   
 origin and source of that which they are but refused by those who are not of God.   
 and teach, as “ye are of God” did on the It is evident then that these two terms   
 other side. That origin and source is the here, “he that knoweth God,” and “he   
 world, unregenerate human nature, ruled that is not of God,” represent two patent,   
 over and possessed by the devil, the matters of fuet,—two classes open and   
 prince of this world): for this cause they patent to all: one of them identical with   
 speak of (not concerning, hut of, 2s out the world above: the other consisting of   
 of and from; the material of what the those of whom it is said above, « Ye know   
 say being worldly, Bengel) the werld, the Father”. . . “yeknow Him that is   
 and the world heareth them (loving as it from the beginning,” ch, ii. 13, 14. How   
 does its own, who are of it, John xv. 18, these two classes are what they are, it is,   
 from which our verse is ‘mainly taken: not the purpose of this passage to set forth,   
 see also John viii. 47, xviii. 37). nor need we here enquire: we have else-   
 6.] contrast. We (emphatic, as opposed where tests to distinguish them, ch. iii. 9,   
 to them ; but who are meant? The Apos- 10, and have there gone into that other   
 tles and their companions in the ministry, question. We have a striking parallel, i   
 or all believers? Or again, all teachers of fact the key to these words, in th   
 God’s truth, the Apostles included? It is of our Lord to Pilate, John xviii. 37).   
 hardly likely that the wider meaning has From this (viz., not the whole foregoing   
 place here, seeing that 1) he has before train of circumstances; nor, those tests   
 said “ye are of God,” and 2) he is here proposed in wv. 2, 3: but the facts set   
 opposing one set of teachers to another. forth in vv, 5, 6: the reception of the false   
 On the other hand, it is not likely that he teachers by the world: the reception of   
 should confine what is said the Apostles the true teachers by those that apprehend   
 only : such as are mentioned with praise in God, and their rejection by those who are   
 3 John 5—8 would surely be included) are not of God. ‘The same point is touched hy   
 of God (sce above): he that knoweth our Lord in John x. 8, “but the sheep did   
 (apprehendeth: hath any faculty for the not hear them”) we know (in this unem-   
 knowledge of. The Apostle sets him that phatic first person the Apostle includes his   
 Amoweth God in the place of him that is readers: we, all God’s children. know,   
 of God, as belonging more immediately to distinguish, recognize, as so often) tho   
 the matter in hand, the hearing, and re- Spirit of truth (the Spirit that cometh of   
 ceiving more knowledge. ‘This knowing God and teacheth truth) and the spirit of   
 God, the apprehension aud recognition of error (the spirit that cometh of the devil,   
 God, is the peculiar property of God’s teaching lies and seducing men into error   
 children, not any natural fuculty in whieh see ch. i, 8, 26).   
 one unrenewed inan differs froin another) 7—21.] The Apostle again takes up bis