H—-l4. 1 JOHN. 913   
   
 AUTHORIZED VERSION, AUTHORIZED VERSION REVISED,   
   
 written unto you that be-   
 lieve on the name of the that ye have eternal life; even to ofthe Son   
 Son of Gods that ye may you that believe on the name of the , \*é all our   
 know that ye have eternal Son of God t+. toni   
 life, and that ye may be- confidence that we And have towards \* uss.   
 lieve on the name of the “if we ask any thing veb.ii.2.   
 Son of God. 4 And this him, that, to his will, he heareth us:   
 is the confidence that we   
 have in him, that, 4   
 ask any thing according   
 to his will, he heareth us:   
 God’ is not added, for the faithful know   
 the Son: in the other, it is added, that God in prayer, for ourselves or for our   
 unbelievers may know how great a thing brethren, vv. 14—17. ‘Then vv. 18—20   
 they lose.” Next, the having the continue the explanation of the “sin unto   
 Son must not be explained away, with death” and the “sin not unto death,” by   
 Grotius, by “keeping the words which the setting forth the state of believers as con-   
 Father committed to the Son,” nor having trasted with that of the world, and the   
 life, with the sume, by “having @ certain truth of our eternal life as consisting in   
 right to eternal life.” The having the this, ‘Then with a pregnant caution, ver.   
 ‘Son is the possession of Christ by faith, 21, the Apostle closes his Hpistle.   
 testified by the Spirit, the water, and the 14, 15.] The believer's confidence as   
 blood: and the having the life is the ac- shewn in prayer. And the confidence   
 tuully possessing it, not indeed in its most which we have towards Him (which fol-   
 glorions development, but in all its reality lows as a matter of immediate inference   
 and vitality. Thirdly, it must be re- rom the fuct of our spiritual life: see ch.   
 marked that the question as to whether 19—21) is this, that if we ask any   
 eternal salvation is altogether confined to thing according to His will, He heareth   
 those who in the fullest sense have the Son us (this confidence may be shewn in varions   
 [to the exclusion, e. g., those who have ways, including prayer as one, ch. iii.   
 never heard of Him], does not belong here, And that one, of prayer, is alone chosen to   
 but must be entertained on other grounds, be insisted on here. Him and His   
 See note on 1 Pet. iii. 19. 13.) This will must by all analogy be referred to the   
 verse seems, as John xx. 30 f,, like anti- Father, not to the Son, by whom we have   
 cipatory close of Epistle : and its terms access to the Father. See especially ch.   
 appear to correspond to those used in ch. ii, 21, 22, The trath that God hears   
 i, 4. This view is far more probable, than all our prayers, hus been explained on ch.   
 that it should refer only to what has oc- ili, 22. “The condition here attached, that   
 curred since ver. 6, as ch. ii. to ver. 18 the request be according to His will, is in   
 fl, or only to vv. 11, 12. Still less fact limitation within the reality of the   
 likely is it the concluding portion of Christian life, ie. in St. John’s way of   
 the Epistle begins with this verse, as some speaking according to the true ideal. For   
 lve thought. These things wrote I to God’s will is that to which our glorious   
 you that ye may know that ye have eter- Head himself submitted himself, anit which   
 nal life, [to that believe in the name rules the whole course of the Christian life   
 of the Son of God (the two readings for our good and His glory : and he who in   
 come, in the sense, to much the sane. If prayer or otherwise tends against God’s   
 that in the A. V. be followed, then the will is and in so far, transgressing   
 words “that ye moy believe” must be the bounds of his life in God: see James   
 interpreted “that ye may continue to iv. 3. By the continual feeling of submis-   
 believe”). sion to His will, joined with continual   
 14—21,] Crose oF THe Epistiz, The increase in knowledge of that will, our   
 link which binds this passage to ver. 13 is prayers will be both chastened, and directed   
 the word confidence, taken up again from aright. If we knew His will thorough!   
 the Anowledge spoken of in that verse, and submitted to it heartily, it be   
 "This confideuce is the very energizing of impossible for us to ask any thing, for   
 our spiritual Ii and its most notable and spirit or for body, which He should not.   
 ordinary exercise is in communion with hear and perform. And it is this ideal   
 state, as always, which the Apostle bas ia