THE FIRST EPISTLE OF JOHN.
THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion and Alternation.)

A | 1. 1–2, 17. CHRIST.
B | C | 2. 18–29. ANTICHRIST.
D | 3. 1–24. LOVE.
B | C | 4. 1–6. ANTICHRIST.
D | 4. 7–21. LOVE.
A | 5. 1–21. CHRIST.

NOTES.

1. Written by the apostle John, as is proved no less by its character than by external testimony. The similarity in tone and language to the Fourth Gospel shows both to be the work of that disciple whom Jesus loved (John 21. 7).

2. Written, as generally understood, to the "circle of Asiatic churches". But it is suggested that this First Epistle of John may be reckoned among the Diaspora and earlier epistles, for the following reasons:—

(a) The occurrence of the word parousia (2. 26). See Matt. 24. 3; 1 Thess. 2. 15, &c.
(b) The significance of the possessive pronoun ἡμεῖς (1. 3; 2. 2; see Notes), and
(c) Paul's statement that John was one of the "pillars", i.e. teachers of the Law, and therefore a minister of the circumcision (see Gal. 2. 9).

The position that the epistle occupies canonically among the Diaspora writings strengthens the argument that it also is to be reckoned among them.

3. The contents are practical teaching in the light of the love of God. God is Life, is Light, is Truth, is Righteous, is Love, and we have fellowship with Him through the Lord Jesus Christ by the Holy Spirit. "We know that He abideth in us by the spirit which He hath given us" (3. 24). The apostle sets in vivid contrast the death, darkness, falsehood, hate, which are the characteristics of the devil who "sinneth from the beginning" (3. 8), and of those who are led by the spirit of error (4. 6), with the work of the Holy Spirit in believers. But the dominant conception running throughout the epistle is that of the love which constraineth, as it constrained Paul (2 Cor. 6. 14).

4. Written from Ephesus according to tradition, but no definite statement can be made as to either place or time of writing. The character of the contents indicates a much earlier date than is usually supposed (see Ap. 180).
THE FIRST EPISODE OF JOHN.

1. 1-2. 17 (A: p. 1870). CONCERNING CHRIST. (Repeated Alternation.)


2. 6. I. JOHN.

8 He that saith he abideth in Him ought himself also so to walk, even as Ye walked.

7 Brethren, I write no new commandment among you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, that truth in Him and in you: because the darkness is past, and the truth of light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in darkness, and walketh in darkness, and knoweth not what sin he doeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because ye have known Him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

13 I have written unto you, fathers, because ye have known Him that is. I write unto you, young men, because ye have overcome the wicked one.

15 Love not the world nor the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I write not unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He that is of the truth, is in the Father also.

23 Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son hath the Father also.
2. 24-29 (A2, p. 1873). ANTICHRIST. PROTECTION AGAINST. (Alternation.)

24. Let that therefore "abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25. And this is the promise that ye have promised us, even eternal life.

26. These things have I written unto you concerning them that seduce you. But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you:

27. but as the same anointing teacheth you of all things, and is true, and is no lie, and even as it hath taught you, ye shall abide in Him.

28. And now, little children, abide in Him; and whosoever keepeth his commandments, the same abideth in Him, and He in him.

29. If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him.

3. 1-24 (D, p. 1870). LOVE. (Alternation)

1. The Father's love to us.

3. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not.

2. Beloved, now are we the sons of God; and it doeth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5. And ye know that ye were manifested to take away our sins; and in Him is no sin.

6. And every man that hath this hope purified himself, even as He is pure.


3. 3-9 (D1, above). INWARD PURITY. (Introversion and Extended Alternation.)


6. Test of abiding.

7. Warning against deceivers.


10. Test of being begotten of God.

8 abideth. Gr. menai. See p. 1511.
neither. Gr. oude.
7 Little children. Ap. 108. II.
no man = no one. Gr. mēdeis,
deceive. See 2. 22 (seduce).
doeth. See 2. 22.
beginning. See 1. i and John 8. 44.
For, &c. = For (Ap. 104. vi) this.
born = begotten.
remaineth. The same as "abideth", u. e.
cannot = is not (Ap. 105. I) able to.

3. 10-15 (D7, p. 1785). OUTWARD MANIFESTATION.
(Introversion and Alienation.)
D7 | G m | 10, 11. Character of the two classes.
n | 12. The origin of Cain.
H | 13. The world's choice.
G m | 14. Test of the two states.
n | 15. Cain's followers.
not. Ap. 105. II.
neither = and.
message. Gr. āngelikē. Only here and 1. 8.
12 that = the.
slew. Gr. scheid. Only here and Rev. 5. 9, 12; 6. 4, 9; 16. 3, 8; 18. 24.
wherefore = for the sake (Gr. charin) of what. The
sense, case of charis (Ap. 181. I. i) is used as a preposition,
own. Omit.
evil. Same as "wicked", above.
word).
his brother. The texts omit.
murderer. Gr. anthrōpōktonos, manslayer. Only
here and John 8. 44.
no = not (u. t. i) any.
16 Hereby = In (Ap. 104. viii) this.
perceive we = we know, as in u. 1.

3. 16-24 (C, p. 1783). EFFECT UPON US.
(Alternation.)
C | 16-18. Love manifested to the brethren.
0 | 22. Commandment of God.
p | 24. Proof of His abiding in us.
whosoever. Gr. anthrōpōs, general.
dwelleth. Same as "abide", u. e.
18 in, in. No prep. Dat. case.
word. Ap. 121. 10.
neither. Gr. mēde. in. Gr. en, with texts.
104. iv).

3. 23.
8 abideth. Gr. menai. See p. 1511.
neither. Gr. oude.
no man = no one. Gr. mēdeis,
deceive. See 2. 22 (seduce).
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should * believe on the name of His * Son * Jesus Christ, and 10 love one another, as He gave us commandment.

And he that 22 keepeth His commandments * dwelleth 1 in Him, and 27 in him. And 18 because we know that He 29 abideth in us, by the 3 Spirit which He 30 hath given us.

Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God:

And every spirit that confesseth that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

Ye are of the world: therefore speak they of the world, and the world heareth them.

2 The world knoweth us, and the world heareth us; but that which is of God heareth not.

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

We love, because He first loved us.

Therefore we are of God, and that no man may condemn us.

Hereby know we the love of God, because He laid down His life for us.

And we know that we dwell in Him, and He in us: because He hath given us of His Spirit.

And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

Whosoever shall confess that Jesus is the Son of God, he that dwelleth in him, and he in God.
4. 16. 18 And we have 
known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God dwelleth in him.

19 Herein is our love made perfect; that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hatch torment. He that feareth is not made perfect in love.

19 We love Him, because he first loved us.

20 If a man say, I love God, and hath not his brother, he is a liar: for he that loveth God loveth not his brother whom he hath seen.

21 And this commandment have we from Him, that who loveth God love his brother also.

5. 1-21 (A. p. 1870). CHRIST. (Alternation)

5. 1 Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth Him that begat loveth him also, that is begotten of Him.

5. 2 By this we know that we love the children of God, when we love God, and keep His commandments.

5. 3 For this is the love of God, that we keep His commandments: and His commandments are not grievous.

5. 4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

5. 5 Who is he that overcometh the world? He that believeth that Jesus is the Son of God.

5. 6 This is He that came by water and blood, even Jesus Christ: not by water only, but by water and blood. And the Spirit is truth.

5. 7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

5. 8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

5. 9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son.

5. 10 He that believeth on the Son of God hath the witness in himself: he that believeth not is not of God, he is a liar; because he believeth not the record that God gave of His Son.

5. 11 And this is the record, that God hath given to us eternal life, and this life is in His Son.

5. 12 He that hath the Son hath life; and he that hath not the Son of God hath not life.

5. 13 These things have I written unto you that believe upon the name of the Son of God, that ye may know that ye have eternal life.
5. 13. I. JOHN. 5. 21.

God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 14. And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us: 15. And if we know that He hear us whatsoever we ask, we know that we have the petitions that we desired of Him. 16. If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. 17. All unrighteousness is sin: and there is a sin not unto death.

18. We know that whoever is born of God keeps himself, and that the wicked one touches him not. 19. And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. 20. Little children, keep yourselves from idols. Amen.

know. Ap. 132. i. i. 14 confidence. See 2. 28. in = toward. Ap. 104. xv. 8. if. Ap. 118. 1. b. ask. Ap. 184. i. 4. according to. Ap. 104. x. 2. will. Ap. 102. 2. petitions. Ap. 184. ii. 5. cp. Matt. 7. 7. John 14. 13; 15. 7. desired = have desired. Same as "ask", v. 14. of. Ap. 104. xii. 1. any man = any one. Ap. 123. 3. see. Ap. 133. i. 1. sin = sinning. Ap. 128. i. 1. sin. Ap. 128. i. ii. 1. unto. Ap. 104. xv. 3. a. Omit. pray. Ap. 134. i. 3. for = concerning. Ap. 104. xiii. 1. = = that. The sin unto death was one that might result in the brother being cut off. Cp 1 Cor. 11. 30, where many had sinned unto death — "many sleep." See also Jas. 5. 14, 15, where there is the same recognition of sickness being due to some special sins, as in 1 Cor. 11. 30, and of intercessory prayer as here. It is not a single act, but a continued habit. 17 unrighteousness. Ap. 128. vii. 1. cp. 3. 4. 18 sinneth not. I. e. does not practise, or continue in. sin. Cp. 3. 5, 9. Rom. 6. 1-12. Ap. 123. i. i. He that, &c. This refers to the Lord. As the Jehovah of the O.T. He was the keeper of Israel (Ps. 121. 4, 5, &c.). See also John 17. 12. 2 Thess. 3. 8. Rev. 3. 10. himself. Most texts read "him." toucheth. Gr. kathwtoio. In John's writings only toucheth here and in John 20. 17. Thirty-one times in the three other Gospels, generally in connexion with the Lord's miracles. Elsewhere, 1 Cor. 7. 1. 2 Cor. 6. 17. Col. 2. 21. 19 wickedness = the wicked one, as v. 18. He is the prince of this world (John 14. 30, &c.), and the god of this age (2 Cor. 4. 4). 20 is come. Not the word used in 4. 2, 3; 6. 6 (erchomai), but hékô, to be present. Cp. John 8. 42. Heb. 10. 7, 9, 37. In the last ref. the two verbs are seen: "shall come" (erchomai); "will come" (hêkô), understanding. Gr. dianoia. Transl. nine times "mind", once "imagination" (Luke 1. 21), and "understanding" here. Eph. 1. 18; 4. 14. true. Ap. 175. 2. This refers to the Father. Cp. 2. 4; 8. 24; 4. 12-16. This, &c. Also referring to the Father, the source of life (John 5. 26), which life was manifested in His Son (1. 2), and is given to us through, and in, Him (vv. 11, 12 above, and Rom. 6. 23). 21 Little children. Ap. 108. ii. keep = guard, as Jude 24. from. Ap. 104. iv. idols. As in 1 Cor. 8. 4. An idol may not be a material one, but may consist in whatever a man looks to for help, apart from the Living God. See Eph. 5. 2. Col. 3. 5. Amen. The texts omit.

THE SECOND EPISTLE OF JOHN.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(First section.)

A | 1-3. ELECT LADY AND CHILDREN: BENEDICTION.
B | 4-5. CHILDREN WALKING ACCORDING TO THE FATHER'S COMMANDMENT.
C | 7-8. WARNING AGAINST DECEIVERS.
D | 9-11. TRANSGRESSORS REJECTING CHRIST'S TEACHING.
A | 12, 13. JOY FULFILLED: CHILDREN OF ELECT SISTER. SALUTATION.

1877
THE SECOND AND THIRD EPISTLES OF JOHN.

NOTES.

The likeness of these two epistles indicates that both were by one writer, and in each case the internal evidence supports the traditional belief that both were written by the apostle John. Several of the early "fathers" quote the Second Epistle, certain passages of which so closely resemble parts of the First Epistle as to confirm the view of its being by the same writer.

The Second Epistle is addressed "unto the elect lady and her children", and some have understood a certain church and its members. Alford, however, gives good grounds for believing that an individual is meant. The Third Epistle is to "Gaius the beloved", a notable believer. The name was a common one, and the bearer may not be of those mentioned in Acts, &c.

The probability is that both epistles were written from Ephesus and about the same time, but nothing is known definitely as to either place or time of writing.

The reader will readily see the Structure of these two short epistles. Each takes the form of an Introversion, the intermediate members marking exhortation and warning. The Third Epistle contains a personal element, commendation of Gaius and Demetrius, and condemnation of Diotrephes.

THE SECOND EPISTLE OF JOHN.

A 1. The elder unto the elect lady and her children, whom 2. love in the truth; and not 3. only, but also they that have known the truth; 4. For the truth's sake, which dwelleth 5. in us, and shall be with us for ever. 6. Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

B 1. I rejoiced greatly that I found of thy children walking 2. in truth, as we have received a commandment 3. from the Father. 4. And now I beseech thee, lady, not as though I wrote a new commandment 5. unto thee, but that which we had from the beginning, that we 6. love one another. 7. And this is love, that we 8. walk after his commandments. This is the commandment, that, as ye have heard from the beginning, so ye should walk in it.

C 1. For many deceivers are entered 2. into the world, who confess not that Jesus Christ is come in the flesh. This is a 3. deceiver and an antichrist. 4. Look to yourselves, that we lose not those things we have wrought, but that we receive a full reward.

D 1. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not 2. God. He that abideth 3. in the doctrine of Christ, hath both the Father and the Son.


of. Ap. 104. viii. Not implying that there were others who did not so walk, but referring to such as he had met. have. Omit. Ap. 134. I. 3. new. Gr. kainos. See Matt. 9. 17. from the beginning. Gr. ap' arche. See 1 John 1. 1. that = in order that. Gr. eidos. 6. after. Ap. 104. x. 2. have. Omit. In this verse is the Fig. Antimetabolé, "walk ... commandments — commandment ... walk". 7. deceivers. Gr. diaboloi. See 2 Cor. 6. 8. Cp. 1 John 4. 1. into. Ap. 104. vi. world. Ap. 129. I. not. Ap. 105. II. — that, &c. Lit. Jesus Christ coming in the flesh. The present participle is used, as in Rev. 1. 4. In John 4. 2, the perfect is used, referring to His first coming. This refers to His second coming. Cp. Acts 1. 11. a, an=the. antichrist. See 1 John 2. 18. 9. Look to. Ap. 133. I. 5. we. The texts read "co" in both occ. I. olo. Gr. apollumi. See John 17. 12. have wrought. I.e. the truth and love resulting from John's teaching. reward. Gr. misithos. In John's writings only here, John 4. 36 (wages), and Rev. 11. 18; 22. 12.


1878
II. JOHN. — III. JOHN.

10 If there come any unto you, and bring not this doctrine, receive him; not into your house, neither bid him God speed:
11 For he that biddeth him God speed is partaker of his evil deeds.
12 Having many things to write unto you, I would not write with paper and ink:
13 The children of thy elect sister greet thee. Amen.

12 would. Ap. 102. 3.
ink. See 2 Cor. 3. 3.
joy. See 1 John 1. 4.

THE THIRD EPISTLE OF JOHN.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Intercession.)

A | 1, 2. SALUTATION.
B | 3, 4. WITNESS AS TO WALK IN THE TRUTH.
C | 5-8. COMMENDATION; LOVE TO STRANGERS.
D | 9, 10. MALICE OF DIOTREPHES.
E | 11. EXHORTATION: FOLLOW GOOD.
B | 12. WITNESS AS TO WALK IN THE TRUTH.
A | 13, 14. SALUTATION.

A 1 THE elder unto the wellbeloved Gaius, whom I love in truth.
2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

B 3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.
4 I have no greater joy than to hear that my children walk in truth.

C 5 Beloved, thou dost faithfully whatsoever thou dost to the brethren, and to strangers:
6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort, thou shalt do well:
7 Because that for His name's sake they went forth, taking nothing of the Gentiles.
8 We therefore ought to receive such, that we might be fellowhelpers to the truth.

D 9 I wrote unto the church: but Diotrephes, who loveth to have the preeminence among them, receiveth us not.

1 The elder. See 2 John 1.
Gaius. It is impossible to say whether this was the same as any one of the others of the same name mentioned Acts 19. 29; 20. 4. Rom. 16. 23. 1 Cor. 1. 14.
prosper. Gr. eudōmaí. See Rom. 1. 10.
THE EPISTLE OF JUDE.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introduction.)

A | 1, 2. SALUTATION.
B | 3. EXHORTATION.
C | 4. UNGODLY, DENYING.
D | 5. REMEMBRANCE.
E | 6–14. RETRIBUTION.
D | 15. REMEMBRANCE.
C | 16, 17. UNGODLY. SEPARATING.
B | 18–22. EXHORTATION.
A | 23, 24. DOXOLOGY.

NOTES.

1. Written by "Judas, a servant of Jesus Christ, and brother of James". This is how he describes himself, and we know nothing more of him, save that in Matt. 13: 55 and Mark 6: 3 "Judas" is mentioned as one of the Lord's brethren (see Ap. 182). A very early tradition assigns the authorship to Jude. The James to whom he was brother was doubtless the writer of the Epistle of James, the pillar of the church at Jerusalem (see Acts 15, 13; Gal. 2, 9).

2. Written probably from Palestine to Hebrew Christians both of the "Dispersion" and those living in Palestine, if we may decide from the Jewish character of the epistle.

3. The contents in part bear a strong resemblance to portions of 2 Peter, but of the originality of both no one need doubt. The tone is one of stern reproof in regard to certain serious evils brought in by men who had professed to receive the grace of God, and he warns of the certainty of the Divine judgment, illustrating from the Old Testament history.

4. The date can be gauged only approximately, but it is thought to have been very early, perhaps A.D. 41–46. See Ap. 180.