

THE FOURTH GOSPEL AND THE SYLLOGISMS OF THE FIRST EPISTLE OF ST. JOHN.

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THERE are many points of resemblance between the Fourth Gospel and the first epistle of St. John, but the differences are even more remarkable. The resemblance lies chiefly in the prologues. In them we find many parallels, *e.g.*, "in the beginning was the Word . . . in Him was life" (Jn. i. 1f); "that which was from the beginning . . . of the Word of life" (I Jn. i.); "the light shineth in darkness" (*skotia*) (Jn. i. 5); "God is light and in Him is no darkness" (*skotia*) (I Jn. i. 5); "the Eternal Life Who was with (*pros*) the Father." (I Jn. i. 2); "the Word was with (*pros*) God. He was in the beginning with (*pros*) God" (Jn. i. 2); "We beheld (*etheasametha*) His glory" (Jn. i. 14); "That which we beheld (*etheasametha*) of the Word of life" (I Jn. i. 1); "The Word . . . dwelt in us (*en hēmin*) (Jn. i. 14); "His Word is not in us" (*en hēmin*) (I Jn. i. 10).

It is also usual to emphasize the similarity of the styles of these writings, the peculiar structure of the sentences, the repetition of ideas, the contrasts of light and darkness, love and hate, etc., the sententious character of the compositions. But, while both are homiletic and explanatory, the gospel is diffuse while the epistle is dialectical. In its condensed brevity the Prologue of the Gospel resembles the Epistle, but that Prologue was the work of the author summarizing what he had seen and heard and witnessed and already recorded in the Gospel.

(1) "In the beginning was the Word," recalls the saying, "Before Abraham was, I am."

(2) "In Him was life," recalls, "I am the way, the truth and the life." "I am the Resurrection and the life."

(3) "He was the true light which lighteth every man" recalls "I, light, have come into the world that whoso believeth in me may not abide in darkness" (xii. 46). With the latter phrase compare, "the light shineth in darkness" (John i. 5).

(4) "His own (*hoi idioti*) received Him not" recalls "having loved His own (*tous idiotous*) (xiii. 1).

(5) "The darkness overcame (*katelaben*) it not" recalls "lest the darkness overtake (*katalabē*) you (xii. 35).

(6) "They loved the glory of man rather than the glory of God," (xii. 43) is recalled by, "We beheld His glory as of the Only-begotten from the Father."

(7) "Who were born of God," recalls the explanation of the new birth in iii. 3-5.

(8) "The light coming into the world," recalls "I have come as light into the world" (xii. 46). (cf iii. 19. "The light has come into the world.")

It was evidently written after the gospel and prefixed as an introduction like the *argumentum* of the Roman drama which introduced the characters and summarized the story. We might also compare the Prologue of *In Memoriam* which introduces the theme that is to be developed. We note that the writer of the gospel used several expressions in the prologue which are not found in the gospel, such as "the Word," "in the beginning," "fulness," "tabernacled," "lighteneth"¹ but which occur, some in the epistle and others in the Apocalypse. This is an argument that our Lord's speeches in this gospel were not free compositions of the evangelist, as he would, otherwise, have introduced some of these expressions into them. This argument is also supported by the fact that when the evangelist makes a comment upon our Lord's sayings he does so pointedly, e.g., ii. 21, "But He spake concerning the temple of His body"; vii. 39, "But this spake He of the Spirit"; xii. 33, "This spake He signifying by what death He should die." Here the evangelist's comments are easily distinguished from the Lord's words. Had he freely composed the speeches in the gospel there would have been a greater similarity between the Prologue and the Gospel. The style would have been uniform.

As to the style of the epistle, it is logical and practical. The writer emphasizes consistency of life, thought and action. His logic is inevitable and irresistible. His conclusions follow strictly from the premisses. The spiritual result of the new birth is stated as if it were the logical consequence of the new birth, when the seed of God has been sown in the heart, and the consequence is that man does not sin, he no longer has the habit of sin, and he cannot hate his brother (iii. 9). The logic of love is consistent if the love be genuine.

This thought is worked out in the closing chapters of the epistle where we pass from the external conflicts of the Faith with the world and anti-Christ to consider its internal character. Here we find the thoughts of the previous chapters presented in syllogistic form, the middle term being sometimes expressed and sometimes omitted, e.g., iii. 9—"the seed of God cannot sin" (everyone who is born of God has the seed in him). Therefore he who is born of God does not sin, and conversely, everyone that doeth righteousness is born of Him (for He is righteous, ii. 29); iv. 8—"God is love" (to love is to know God, v. 7). Therefore he that loveth knoweth God and he that loveth not knoweth not God.

In the following passages the Authorized Version by rendering the Greek word *menain* in one place by "abide" and in another by

¹ *ho Logos, en arche, pleroma, skenoun, photizei.*

“dwell” has obscured an interesting connection which is apparent if either rendering be adopted consistently.

iv. 16—“God is love” (to love is to abide in God). “Therefore he who abides in love *abides* in God.”

iv. 12—“God is love” (to love is to have God abiding in one). Therefore “if we love one another God *abides* in us.” And as God manifests Himself in and as Life (“the Life was manifested”) (i. 2) “no murderer, that is, one who hates his brother, has eternal life abiding in him.” iii. 15 (iv. 13, v. 13).

iv. 15. v. 13—*To believe in Christ is to have eternal life.* (“Whoso confesseth that Jesus is the Son of God, *God abideth* in him and he in God.” “I write to you who believe in the name of the Son of God, that you may know that you have *eternal life.*”)

Therefore Christ is eternal life. (“This is the true God and eternal life” v. 21.)

We have another syllogism in iv. 17f, “The love with us hath been perfected that we may have boldness of speech.” “Perfect love casteth out fear” (v. 18). “Therefore he that feareth hath not been perfected in love” (v. 18).

We have an almost perfect syllogism of faith in chap. v. The word “faith” occurs but once in this epistle, but in a striking connection. “This is the victory that overcometh the world even our faith” (v. 4). This victory is expressly claimed by our Lord in the gospel—“I have overcome the world” (xvi. 33). And by faith that victory is ours too, for by faith we enter into His conflict and share His victory. So even though he feels that the world is in the power of the wicked one (v. 19), the writer assures us of ultimate victory. “You have overcome them, because He Who is in you is greater than he who is in the world” (iv. 4) for “He is the true God and eternal life” (v. 20). The birth from above (*anōthen*) and the victory of Christ, mentioned in the gospel, iii. 3ff and xvi. 33, are united by a nexus of Divine logic in the syllogism of the faith which we have in the epistle. chap. v. 1-5.

“He who believes that Jesus is the Christ hath been born of God” (v. 1).

“He who hath been born of God conquers the world” (v. 4).

“He who believes that Jesus is the Son of God conquers the world” (v. 5).

It would seem from this syllogism that the epistle was written later than the gospel, for it states in a clearer and more logical form the connection between the new spiritual birth and the new spiritual victory. At the same time it should be pointed out that if both are from the same hand, as internal evidence proves, it only establishes the priority of the literary forms of the gospel which may not have been put in writing until later. And if the writer was the apostle John we may regard the gospel as the final result and summary of the sermons, lectures, and exhortations of half a century. This might explain how it is that the moulds of an earlier period, that is, earlier meanings of words, are retained in the gospel, and how it is that the epistle is expressed in a more logical and connected form.

To return to the syllogism of faith. It shows how love leads up

to and is crowned by faith which is the conquering principle, because it springs from love and works through love. And as all love is of God, there cannot be true faith in God and Christ without true love, and there cannot be true love for God and Christ without true faith. And the love for Christ implies the love for the Christian brother, just as faith in God implies faith in His Son Jesus Christ. There cannot, therefore, be genuine love without true faith or genuine faith without true love. Such faith is the victory that overcomes (v. 4). Cf I Cor. xv. 57—"Thanks be to God Who giveth us the victory through our Lord Jesus Christ." But it is not the man who believes but the Christ in the man who believes that conquers. Faith unites us with Him Who has conquered, and so we share in His conquest and the fruits thereof. As St. Paul says, "we are super-conquerors (*hypernikōmen*) through Him that loved us." All this is set forth in this epistle which is logical in form. In aim it is practical, so practical that it might be regarded as socialistic (good sense). Its object is not merely to lead men to the faith, but also to a practical manifestation of brotherly feeling to members of the Christian community. The practical nature of the writing is also shown by the tests, the practical tests of faith, love and righteousness, that it supplies. In iv. 1. he says, "Test (*dokimazete*) the spirits whether they be of God." Belief in the Incarnation is the test laid down (iv. 2). This test might be applied to modern spiritualism which does not regard the Incarnation as a necessary doctrine for its votaries. He also supplies nine tests for love, faith, righteousness and union with Christ. Around these four topics the writer's thought revolves, not moving as from point to point, but as it were ascending a spiral stair, continually rising, while revolving, to a higher plane. His formula is—"Hereby ye shall know"—only found in this writing in the N.T. but sometimes in the O.T. e.g., Gen. xlii. 33—"hereby I shall know" (*en toutō gnōsomai*) (Joseph's test of his brethren); Num. xvi. 28—"hereby ye shall know" (Moses' test of his mission); Josh. iii. 6—"hereby ye shall know" (Joshua's test).

It may have been this O.T. use that suggested the tests found in this writing in which "hereby" (*en toutō*) is found seven times with the same verb to know (*gnōsomai*).

1. "Hereby we know that we have known Him, if we keep His commandments" (ii. 3).
2. "Hereby we know that we are in Him." *i.e.*, by keeping His word (ii. 5).
3. "Hereby we know the love, because He laid down His life for us" (iii. 16).
4. "Hereby we shall know that we are of the truth, by showing love in truth" (iii. 19).
5. "Hereby we know He abideth in us, by the Spirit He hath given us" (iii. 24).
6. "Hereby ye know the Spirit of God. Every spirit that confesseth that Jesus Christ has come in the flesh is of God" (iv. 2).
7. "Hereby we know that we abide in Him and He in us, because He hath given us of His Spirit (iv. 13).

In iv. 6 he used *ek toutou* but same verb, "Hereby we know the spirit of truth and the spirit of error." "He that knoweth God heareth us"—this is another test. In iv. 10 we have the test of God's love for us—"herein (*en toutō*) is love," or, this is a proof of His love, (not that we loved God but that He loved us). "He sent His Son to be the propitiation for our sins." Not "And sent His Son, etc." for the sending of the Son was the proof of His love. The "and" (*kai*) after "He loved us" (*hēmas kai*) came in through the scribe glancing down and seeing the same words (*hēmas kai*) two lines lower down. At all events these nine tests show the practical bent of the writer's mind.

The mystical turn of his thought is shown by the way in which he emphasizes the double indwelling—of God in us and of us in God, and of love as it is perfected in us, and with us, and as we are perfected in it. We find this double indwelling in the Pauline Epistles expressed by the terms "Christ in us"¹ (six times) and "We in Christ" (some thirty times). We have it in the Gospel "I in the Father and the Father in Me" (xiv. 10), but we find it most developed in the Epistle, "We abide in Him and He (abides) in us" (iv. 13); "he that keepeth His commandments abideth (*menei*) in Him and He in him" (iii. 24). "Whosoever shall confess that Jesus is the Son of God, God abideth (*menei*) in him and he in God" (iv. 15). "He who abides in love abides in God and God in him" (iv. 16). God is, accordingly, an indwelling principle in a man that makes for righteousness, faith, and love. This indwelling principle is also represented by the indwelling Word and Spirit, *e.g.*, "The Word of God abideth in you and you have overcome the evil one" (ii. 14); "the Unction abideth in you and teacheth you" (ii. 27); "Greater is He that is in you than he that is in the world" (iv. 4). The Divine presence is the power that makes for goodness and love. The man who loves, loves because of the indwelling principle and spirit in his heart. It is a Divine gift, for love is first shown in its perfection by God. All love is from God. We love² because He first loved us. The Divine influence in us creates and fosters the will to love. The rendering of iv. 16 in A.V. "the love which God hath to us" and R.V. "which God hath in us" are accordingly inadequate, the reference being to the indwelling God, as is shown by the preceding words, "God abideth in him and he in God," and the passage should be read, "we know and have believed the love which God in us (*ho Theos en hēmin*) hath." With the form of the saying compare (*meth' hēmōn ho Theos*) (Mt. i. 23) "God with us," Immanuel. If we love one another—this is a proof that God abideth in us and that His love hath been perfected in us (iv. 12).

This indwelling principle corresponds to the principle of physical life which is represented as breathed into men by God. It is a vitalizing, energizing power that spurs us on to action and practical duties. This indwelling, forceful principle when identified with love recalls the Pauline phrase—"the love of Christ constraineth (*sunechei*) us"

¹ *E.g.* Rom. 8. 10. "If Christ be in you"; "Christ liveth in me." Gal. ii. 20. Cf. Gal. iv. 7; Eph. iii. 17; Col. I 27; Col. ii. 11.

² Not "we love Him" (iv. 19).

(2 Cor. v. 14). It may even represent Christ under his attribute of love which is personified by St. Paul in 1 Cor. xiii. where our Lord is—the “Love that suffereth long and is kind” (v. 4). But religion is more than a power: it is also an atmosphere. As an environment is necessary for the existence and development of physical life, an enveloping atmosphere of godliness, holiness and love is essential to the existence and progress of spiritual life. As the fumes of sewer gas destroy the body, the atmosphere of sin corrupts the soul. “Whereas the whole world lieth in the atmosphere of the wicked one (v. 20) we are in the atmosphere of the True One, in His Son Jesus Christ” (v. 20). This atmosphere is not congenial to the sinner. “Whosoever abideth in Him sinneth not” (iii. 6). For this atmosphere is Christ Himself (ii. 6). This atmosphere is light. “He that loveth his brother abideth in the light” (ii. 10). And if we walk in the light, “as He walked” (ii. 6) and in the light that He is, we have communion with our brethren and a purified conscience (i. 7). But above all, the Divine atmosphere, in which the human spirit lives and moves and has its being, is an atmosphere of love. “He that abides in love abides in God” (iv. 16). “He who feareth hath not been made perfect in love” (iv. 18). Religion is not an attitude, or an emotion, it is a living force within and a Divine atmosphere without, in which that living force may find both a sphere of action and means of sustenance, in which the soul of man may develop its powers and receive from his surrounding “fulness”¹ (Jn. i. 16) by assimilation, grace for grace, or grace after grace. It is an atmosphere of liberty, truth, righteousness and love, and therefore may be summed up in one word, eternal life. On the other hand, the soul that hates abides in the very different environment of death (iii. 14). Thus love is an indwelling principle, vitalizing and energizing. It is also an atmosphere. But love is more, it is a companion. This is clear from iv. 17—“The love with us (*hē Agapē meth’ hēmōn cf. meth’ hēmōn ho Theos*) (Mt. i. 23) hath been perfected.” Not “love is made perfect with us” but, the Love with us hath been shown in all His perfection, or has reached His consummation (*teteleiōtai*) in this that we have freedom of speech in the day of judgment, because as He (*Ekeinos*, Love) is, so are we in this world. This companionship of Love completes the threefold manifestation and relation to man of God as Love *around, in, and with us* and is paralleled by St. Paul’s expression “*above (Epi) all, through (dia) all, in (en) you all*” (Eph. iv. 6). Truth is similarly personified in 2 John 2, and described as a companion; “The Truth who abideth in us and shall be *with us (meth’ hēmōn)*. “Except God be with him” (*met’ autou*) (Jn. iii. 2) said Nicodemus. St. John thought of his Master as Love, personified, spiritualized, Divine, just as St. Paul portrays the Master in 1 Cor. xiii. Without the companionship of Love there can be no true love of God or brother Christian. The love with us has been revealed in all its perfection in the Life of Christ. Without true faith in Him there can be no real love. For He it was Who revealed

¹ “Of His fullness (*pleroma*) have we all received and grace for grace.” This is a reference to environment. St. Paul refers to the common ideal of all Christians, the common goal. (Eph. iii. 23.)

the Father's love. Were He not the Divine Son, the Word Who was in the beginning with God, He could not have known Him or revealed Him to man. Not to accept the Son is not to honour the Father. "He that honoureth not the Son honoureth not the Father Who sent Him" (Jn. v. 23). "He who denies the Son hath not the Father" (1 Jn. ii. 23). "But he who confesseth the Son hath the Father also." (ibid.). "We love¹ because He first loved us" (iv. 19). "Love is from God" (iv. 7). He who loveth hath been born of God, and knoweth God. Love is an outcome of the new birth, and leads to the knowledge of God. We are bound to extend this love to the brethren, to all who believe in and love Christ—the redeemed body of the faithful in Christ. This is the brotherly love (*philadelphia*) of 2 Pet. i. 7, which may be extended so as to embrace all men but chiefly and primarily must be shown to those who love Christ, for He taught us what love is. He gave us love. Such love is ready to make the supreme sacrifice. "By this we know the Love because He laid down his life for us, and we ought to lay down² our lives for the brethren" (iii. 16). Love is unselfish and generous (iii. 17) and is not content with lip service (iii. 18). The man who shows love in a practical way will have the assurance of his conscience now and hereafter. We shall convince our hearts in His presence, even if our heart condemn us,³ that (not because, R.V.) God is greater than our heart and knoweth all things (iii. 20). The fact that is to be impressed on our hearts even "if it condemn us" (A.V.) or "whereinsoever it condemn us" (R.V.) is that God is greater than it and knows all the circumstances of our case, our temptations, struggles, etc. (iii. 20). The man who loves has also freedom of speech (*parrësia*) with God. (iii. 21). Such love was born into the world with the Incarnation. The man who believes not in the Incarnation knows nothing of true love in its essence and energy.

To summarize the epistle briefly. It is an exposition of the Christian life—the eternal life—in many of its phases and relations. This is a life of communion with the Father and the Son restored by Christ. It had been broken by sin in its threefold manifestation, *anomia*, the lawlessness of a free agent (iii.4), *adikia*, the injustice that includes impurity (i.9), and chiefly *hamartia* the failure of a free agent; which form the dark background of a screen on which are thrown the rays of the Life, Light and Love of God. This Life is manifested in obedience, belief and love. It is described in such terms as knowledge of God, faith which overcomes, righteousness. It is the gift of Jesus Christ, Who is Eternal Life, and Who gives what He is, Who actually became incarnate, Who actually died, and Who actually purges our hearts from sin. There exists no ideal world, halfway between the world of sense and spirit for this writer. This life is developed by our abiding in God and having God abiding in us, by abiding in Love and having Love abiding in us. The Spirit also

¹ "Him" is omitted in the best MSS and editions.

² *tithenai tēn psuchen* here and in gospel (6 times) nowhere else in N.T.

³ There is no reason to render the second *hoti* by "because." It owes its place to dittography.

as Chrism or Anointing—the gift of God—helps to advance this life by His abiding in us, and by His instruction and direction. This life of love issues in victory over darkness, sin, death, the world, the evil one, Antichrist. “We have passed from death into life” (iii.14). The climax and consummation of such a life is the vision and likeness of Christ. When He is manifested, we shall be like Him, for we shall see Him as He is” (iii. 2). Christ-likeness qualifies for the vision of Christ which leads to a greater likeness, as the face reflects the sunlight. We shall be changed, as we stand at gaze before His glory and His beauty, into His likeness. We shall become like Him. We shall see the glory of God in the face of Jesus Christ (2 Cor. iv. 6) and we shall understand what He meant when He said, “He that hath seen me hath seen the Father” (Jn. xiv. 9), and what St. Paul meant in 2 Cor. iii. 18.—“we all beholding, or reflecting as in a mirror, the glory of the Lord, are transformed into the same image from glory to glory.”

The gospel represents an earlier stage of thought than the epistle, even though it may have been reduced to its present form at a later date. The Epistle belongs to a later stage of the writer's mental and spiritual development, when the great thoughts of Jesus which are recorded in the gospel, and as to which John Stuart Mill demanded which of the disciples could have invented, had sunk deep into the soul of the writer, and had become part of his experience and the material of his present thought. This is shown by the marked development in the meaning of many terms employed in the epistle, e.g., “the world” (*Kosmos*), “confidence” (*parrēsia*), “confession” (*homologia*), ‘eternal life’ (*aiōnios zōē*). (i) The word *Kosmos* is at first used in the gospel of *humanity* “God so loved the world” (iii. 16). “I came not to judge but to save the world” (xii. 47). With growing opposition the “world” takes on a more sinister meaning. It stands for humanity, as represented by the Jewish nation and the Roman Empire,¹ not only separated from, but hostile to God. “If the world hate you, you know it hated me before it hated you” (xv. 18). And yet He asserts that He has conquered the world (xvi. 33). In the Prologue of the Gospel, which was written afterwards as a brief summary and introduction, we have these two senses of “world” and in the same order. Firstly, “the true light cometh into the world (i. 9. cf iii. 19 ; xii. 46).² Secondly, the world rejects the light (i. 10) “He was in the world and the world knew Him not.”³ His own people, part of His world, rejected Him. Others accepted Him and are made sons of God, and are not of the world but of God (*ek Theou*). The Prologue thus briefly tells the story of His coming into the world and of His rejection by the world, but of His reception by the faithful ones born of God. Now in the Epistle the sinister sense of the world as a sphere hostile to God in principle and organization prevails all through. “They are of the world, but we are of God” (*ek Theou*)

¹ Tacitus *Ann.* xv. 44. speaks of “the hatred of the *human race*” for Christians.

² “The light has come into the world” ; “I, Light, have come into the world.”

³ *ouk egno* cf. xvii. 25.—“The world did not know (*ouk egno*) Thee”—would not know Thee.

(iv. 5). "The whole world lieth in the power of the evil one" (v. 18). "Love not the world" (ii. 15). The attitude of the writer to the world shows that the epistle is written in a darker environment. The spirit of evil which is in the world (John xvii. 15; 1 Jn. iv. 4) has succeeded in getting the world into his grasp for the time. This is an advance beyond the position of the gospel.

(2) The word *parrēsia* is used in two distinct senses in the Johannine writings. In the gospel it describes Christ's freedom of speech and action to man, in the epistle man's freedom of speech to Christ. "No one does anything in secret and seeks to be known *publicly*" or to be in the limelight (*en parrēsia*) vii. 4—the brethren's taunt. "Lo, he speaketh *openly*" (vii. 26). "Jesus said *plainly* (*parrēsia*) "Lazarus is dead" (xi. 14). "Jesus no longer walked *openly*" (*parrēsia*) (xi. 54). "The hour cometh when I shall show you *plainly* of the Father" (xvi. 25). "I spake *openly* to the world" (xviii. 20). In the epistle the word is used to express one's confidence of speech with, and approach to Christ. "Abide in Him that we may have *freedom of speech*, and not be dumbfounded at his *parousia*" (ii. 28). "Then have we *free speech* with God and whatever we ask we receive from Him" (iii. 21); "that we may have *freedom of speech* in the day of judgment" (iv. 17); "This is the *freedom of access* that we have to Him that if we ask anything according to His will He heareth us" (v. 14). Such freedom of speech with Christ is encouraged by Him in the gospel (cc. xiv., xvi. 19f), although it is not explicitly named. In the same way we have in the gospel a real (in some ways ideal) fellowship (*Koinōnia*) between the Lord and His disciples, but we have not the word. In the Epistle we have the word "our *communion*, (fellowship) is with the Father and the Son" (i. 3). If we say that we have *communion* with Him and walk in darkness we lie" (i. 6).

(3) The use of "confession" (*homologia*) in the Epistle shows a more advanced stage of theological thought than the gospel. In the latter it is used of the acknowledgment of the Messianic claims—"If any should confess (*homologēsē*) Him to be the Christ" (ix. 22). In the Epistle it is used in connection with the Incarnation. "Every spirit that confesseth (*homologeī*) that Jesus Christ is come in the flesh" (iv. 2).

(4) In the use of "eternal life" (*zōē aiōnios*) a favourite topic in both writings, there is marked development in the Epistle. In both it is a Divine spiritual life infused by God, but in the Epistle, it is more directly associated and identified with the Christ. John iii. 16 says, "aeonian life" is the portion of those who believe in the Only Begotten Son, so much so that they are "born from above," "born of the Spirit." The reason is stated in 1 Jn. v. 11f, "God gave us eternal life and this life is in His Son. He that hath the Son hath life." "This is the true (*alēthinos*) God and eternal life" v. 20. But the gospel has "This is eternal life that they may *know* thee, the only true (*alēthinos*) God and Jesus Christ whom thou didst send" (Jn. xvii. 3). Possession is an advance beyond knowledge even though that be no mere intellectual acquaintance but a vital apprehension. He that *hath* the Son hath life (1 Jn. v. 12). The Gospel was written "that ye may

believe that Jesus is the Christ, the Son of God, and that believing ye may have (*echēte*) life in His name" (xx. 31). The Epistle was written "to you who believe in the name of the Son of God that ye may know that ye have (*echete*) eternal life," that you are actually now in possession of that life (v. 13). The Gospel was written to create that faith in its readers, the Epistle contemplates its readers as having that faith. In the Epistle the possession of Christ is regarded as the possession of the aeonian life. "We show unto you the *eternal life*" ("the Life was manifested," is said of the Word of Life) which was with (*pros*) the Father" (I Jn. i. 2)—a phrase that recalls that of the prologue of the gospel—"the Word was with (*pros*) God," and justifies this identification of "the eternal life" with the Word. The conclusion of the letter "This (Jesus) is the true God and eternal life" makes this identification still clearer. "This life is *in* the Son" (Jn. i. 4); nay this life is the Son (I Jn. v. 20), and he who has the Son has this life.

(5) *Katharismos* of ritual cleansing in the gospel (ii. 6., iii. 25), *katharizō* of moral cleansing in the Epistle (i. 7-9).

Furthermore, in the epistle the writer employs Old Testament terms to elucidate statements made in the gospel, e.g., "propitiation" (*hilasmos*), "unction" (*chrisma*), "seed" (*spērma*), "blood" gives "purification" (*katharizō*). "Who taketh away the sin of the world" becomes "the propitiation for our sins." "He gave His Only-Begotten Son" becomes "He sent His Son to be the *propitiation* (*hilasmos*) for our sins." "The Holy Spirit . . . He will teach you all things" becomes "You have an unction (*chrisma*) from the Holy One and you know all things." "His unction teacheth you about all things." Anointing in O.T. was associated with the gift of the Holy Spirit, and the action of the Holy Spirit upon a man is described as an anointing. Is. lxi. 1 "He anointed (*echrise*) me." The use of "seed" in I Jn. iii. 9¹ "every one who hath been born of God sinneth not, because *His* (*autou*) seed abideth in him" recalls Malachi ii. 15—"a seed of God" (*zera Elohim*) etc.

The blood that "cleanseth² from all sin" is explained by Lev. xvii. 11—"the life of the flesh is in the blood; it is the blood that maketh atonement by reason of (or 'for') the life."³ The use of *en toutō* with *ginōskō* "Hereby I know" etc. has been shown to be borrowed from the lxx. Finally, the Hebrew use of "he" (*hua*) for God is sometimes found in the Epistle, where the Father and Son are referred to as He (*autos*) and the Son as He (*Ekeinos*) e.g., i. 7.—"if we walk in the light as He (*autos*) is in the light, the blood of Jesus Christ His (*autou*) Son." i. 10. "We make Him (*auton*) a liar, and His (*autou*) word is not in us;" ii. 6, "He that saith he abideth in Him (*autō*) ought so

¹ I John iii. 9. His seed *sperma autou*, God's sowing. Contrast Cicero *de Nat. Deorum* iii. 75. where a speaker ascribes the *malorum sementis* to the gods; there is no need to see a *gnostic* term here.

² The *cleansing* power of the blood is suggested by lxx. of Ex. xxx. 10.

³ The *blood* of Christ seems to have made an indelible impression on this writer. The only gospel that refers to it is the Fourth, xix. 34. cf I Jn. v. 6. 8. It is not mentioned in the Pastorals. Does not this fact confirm his evidence in the gospel John xix. 34f?

to walk as He (*Ekeinos*) walked ” ; iii. 16. “ He (*Ekeinos*) laid down His life for us.” Cf also “ He (*Ekeinos*) is just ” iii. 7. “ He (*Ekeinos*) is pure ” (iii. 3) ; “ He (*Ekeinos*) was manifested ” (iii. 5), etc., always of Christ (five times) in this first epistle : 2 Tim. ii. 25 (*Ekeinos*) of God.

The use of these pronouns instead of the name Jesus Christ is peculiar to the Epistle, and may express the intimacy of the writer and his audience with the personality of Jesus. For them Christ was the only “ He.” Whereas St. Paul said, “ in Christ,” he said, “ in Him.”¹ This may be the tender touch of a devoted follower. But it may be also due to the Hebrew use of “ He ” (*hua*) for God, *e.g.*, Deut. xxxii. 39—“ I am God ” (*hua*) cf Is. xli. 4 ; xliii. 13 ; xlviii. 12 ; Ps. cii. 28 ; Jer. v. 12. It is a peculiarity of this Epistle. In conclusion, we have shown the marked development in many of the terms used in the Epistle, the O.T. expressions employed to explain statements of the Gospel, the syllogistic form in which many of the propositions are set out, the generally practical aim of the document and the gradual progress of the theme until it reaches the climax of the Christian mystic’s hope—the vision of the glorified Christ and the attainment of His likeness.

¹ *en auto.* ii. 5 ; 6 ; 27 ; iii. 6, 9 ; iv. 13.