

apostles of whom Paul was one. After his perfect life He was killed by the Jews (2: 15), who are suffering God's wrath in consequence (2: 16). But this same Jesus afterward arose from the dead (1: 10; 5: 10; 4: 14). The writer comes back to this great truth even in so short an epistle repeatedly. Jesus is now in heaven (1: 10), but speaks through apostles (4: 15). They take solemn oaths in his name (5: 27) to claim authority for his message. It almost seems a claim of inspiration (compare 4: 15). Jesus who ascended into heaven is coming again (2: 19; 4: 15; 5: 23). His coming will be unexpected (5: 3), with his saints (3: 13), in glory (4: 16), in the clouds of the air (4: 17), but the time of his coming again remains uncertain. It will be as that of a thief in the night or of travail upon a woman with child (5: 2, 3). If this phraseology is original with the Apostle Paul, it bears a striking resemblance to that of Matthew (24: 43), and of Luke (12: 39). If it is quoted, have we not an argument here for the early date of the Gospel? At least of an original document that contained these phrases?

What is the character of Jesus Christ in this epistle? Can He be classified with prophets and apostles? Is He lower than the angels, or is it clear from this epistle that He is very God? His name is coupled with that of Deity, not once but frequently (1: 1; 3: 11; 4: 14). He is called "Lord" (1: 6). "God's Son" (1: 10), "the Lord Jesus" (4: 1), "Christ Jesus" (5: 17), "Jesus" (1: 10), and "the Lord Jesus Christ" (1: 1; 1: 3;