own: see notes on Rom. i. 30 [where  
the rendering is, “*boasters*”] and James  
iv. 16. **life**, i. e, men’s way or course of  
life. This life comprehends in it the  
means of living, and fashion of living,—  
table, furniture, equipage, income, rank;  
and the vain-glory arising out of these is  
that vain-glorious pride, which is so common  
in the rich and fashionable), **is not of**(springs not from, has not as its source:  
see below) **the Father** (this name is again  
used for God, in reference to *little children*and *children* above), **but is of the world**(has its origin from the world. It is necessary,  
in opposition to all such interpretations  
as that of Socinus, “i.e. *is very  
discrepant from those things which God  
by Christ has ordered us to follow after*,”  
to lay down very distinctly St. John’s  
limits of thought and speech in this  
matter. “Through our whole Epistle,”  
says Düsterdieck [see especially ch. ii. 29,  
iii. 7 ff., iv. 2 ff., 7 ff., v.1 ff.], “runs the  
view, which also is manifest in the Gospel  
of St. John, that only the mind which  
*springs from God* is *directed* to God. He  
who is born of God, loves God, knows God  
[ch. ii. 3 ff.], does God’s will. God Himself,  
who first loved us, viz. in Christ His  
incarnate Son, begot in us that love which  
of moral necessity returns again to the  
Father, and of like necessity embraces our  
brethren also. This love is hated by the  
world, because it springs not from the  
world. It depends not on the world, any  
more than that perverted love which  
springs from the world and is directed  
towards the world, the lust of the flesh,  
&c., can be directed to the Father, or to  
God’s children. So that St. John grasps in  
reality down to the very foundations of  
the moral life, when he reminds his readers  
of the essentially distinct origin of the  
love of the world, and the love of God.  
The inmost kernel of the matter is hereby  
laid bare, and with it a glimpse is given  
of the whole process of the love of the  
world and the love of God, even to the  
end; and this end is now set forth  
expressly with extraordinary power:”  
viz. in the next verse).

17]  
**And the world is passing away, and  
the lust of it** (**of it** is subjective again;  
not objective, “*the lust after it*,” but  
as in ver. 16: **the lust thereof** summing  
up in one the three which are  
there mentioned. **is passing away**, as  
in ver. 8: not declaring merely an attribute,  
that it is the quality of the world  
and its lust to pass away,—but a matter  
of fact, that it is even now in act  
so to pass. See on 1 Cor. vii. 31. It is  
no objection to this, that the **abideth**,  
which is opposed to this “*is passing  
away*,” contains, not a matter of fact, but  
a qualitative predication. This is made  
necessary by the words “*for ever*” which  
that clause contains): **but he that doeth  
the will of God abideth for ever** (in this  
latter member of the contrast, we have  
a clearly personal agent introduced: and  
therefore, as above remarked, we may expect  
that the former member also will  
have a like personal reference. But this  
expectation must not be pushed *too far*:  
seeing that in the *world*, the ungodly  
men, who are in all their desires and  
thoughts *of the world*, are included. They  
and their lusts belong to, are part of,  
depend on, a world which is passing away.  
On the other hand, eternal fixity and  
duration belongs only to that order of  
things, and to those men, who are in  
entire accordance with the will of God.  
And among these is *he that doeth that  
will*, which is [see vv. 3—6] the true  
proof and following out of love towards  
Him. As God Himself is eternal, so is all  
that is in communion with Him: and this  
are they who believe in Him and love  
Him, and do His will),

**18—28.]** WARNING AGAINST ANTICHRISTS  
AND FALSE TEACHERS (vv. 18–23):  
AND EXHORTATION TO ABIDE IN  
23—28). The place which  
this portion holds will be best seen by:  
shortly recapitulating. “God is light,  
and in Him is no darkness ;” that [ch.  
i. 5] is the ground-tone of this whole  
division of the Epistle. In ch. i. 5—ii.11,  
the Apostle shews wherein the believer’s  
walking in light consists. At ver. 12, his  
style takes at once a hortatory turn. In  
his addresses to the various classes of his