realizing, and concentrating itself from  
time to time, in evil men and evil books  
and evil days, but awaiting its final development  
and consummation in [*the*]  
*Antichrists*, who shall personally appear  
before the coming of the Lord. In St.  
John’s time, these *many Antichrists* were  
to be seen in the early heretical teachers  
whose false and corrupting doctrine and  
practice was beginning to trouble the  
church): **from whence we know that it is  
the last time** (these words are a formal  
statement of the connexion between the first,  
and second members of the foregoing sentence,  
which without them it would be left,  
for the reader to supply in his mind).

**19.]** These Antichrists are designated as  
having been formerly attached to the  
Christian church, but never really members  
of it. They had not that communion  
with the Father and the Son in which the  
communion of Christians with one another  
really consists, inasmuch as they deny the  
Father and the Son. **They went out from  
among us, but they were not of us** (did  
not really belong to us, as neither had they  
their origin among us); **for if they had  
been of us they would have remained with  
us** (the A. V. inserts “*no doubt*,” as representing  
an erroneous rendering of the  
Vulgate Latin, which bas here misled our  
translators. See in my Greek Test. The  
sense is, if they had ats belonged to our  
number, had been true servants of Christ,  
they would have endured, and would not  
have become *antichrists*: their very becoming  
so proves the unreality of their  
Christian profession. This point is now  
brought out in what follows): **but** (the  
ellipsis [see marginal note: not expressed in the original] is variously  
supplied: by “*they went out*,” as in text,  
from above: by “*this was done*,” or “*God  
doeth this*.” All these in fact come to the  
same, provided that we keep the simple  
sense of the *purpose* implied, which must  
necessitate a *doer*; and that doer, God,  
So that it will be better, as the divine purpose  
must be understood in the depth of

the meaning, whatever be supplied, to take  
the simplest supplement, viz. “*they went  
out*,” which is already the expressed verb  
of the sentence), **in order that they may be  
made manifest, that all are not of us** (the  
meaning is, that by their example it may  
be made manifest that all [who are among  
us] are not of us. The rendering of the  
A.V, “that they were not all of us,” leaves  
open the inevitable conclusion that *some  
of them are of us*. The Apostle makes their  
*manifestation* the proof not that *they* were  
not of us, but that *all* are not of us, viz. all  
who are commonly found among us.

It is not my intention to go into the question  
as to the dogmatic consequences which  
have been deduced from this verse. The  
Apostle is probably speaking here not dogmatically,  
but ethically. If there is a necessity  
in the inference, **they would have  
remained**, it is a “voluntary necessity.  
We must take these words, ver. 19, in intimate  
connexion with the enunciation of  
this whole portion of the Epistle, ch. i. 5—  
7. The object of this portion is, ch. i. 3,  
that ye may have fellowship with us, in  
that we have fellowship with the Father  
and the Son. This aim penetrates all the  
exhortation, ii. 19—28. This fellowship  
depends on the walking in light, i. e. on  
knowledge of the truth as regards ourselves  
and God, and love to God and the  
brethren. He who departs from the truth,  
he who loves not God and the brethren,  
belongs not to this fellowship, and shews  
that he belongs not to it. If he had belonged  
to it, he would have held fast his  
walk in the light, as shewn by these indications.  
This is the human side, on which  
our passage regards the act and fact.  
There is also a divine side. They who  
attain eternal life are given by the Father  
to the Son, and no man can come to the  
Son except the Father draw him [John vi.  
37, 44, 65, xvii. 6], and such are kept by  
God [ib. xvii. 11]; but also we read that  
they believe on on the Son, receive the word  
of the Son, and keep themselves [John vi.