*in the truth delivered to them, and statement  
of the promise connected with it:*connected with the foregoing by the *confessing*,  
as involving a *hearing*: see the  
concluding sentence of Düsterdieck above.

**24.] Ye** (so literally, the **ye** standing  
alone, serving to mark more distinctly  
the change of person: see below also, on  
ver. 27),—**let that which ye heard from  
the beginning, abide in you** (the truth  
respecting the Father and the Son once  
heard is regarded as a seed, dropt in and  
abiding in the man. **from the beginning,**necessarily bound here to the subjects of  
*the hearing*, just as it is necessarily bound  
in ch. i. 1, to the subject of “*was*,” means,  
“from the time when ye began to be  
instructed in the first rudiments of the  
Gospel”). **If that which ye heard  
from the beginning abide** (“shall have  
abode”) **in you, ye also** (on your part.  
If it abide in you, ye too shall abide . . .)  
**shall abide in the Son and in the Father**(here again the rationalizing Commentators  
have endeavoured to explain away the  
close personal relation and immanence in  
God expressed by the Apostle’s words. But  
here as every where else, they entirely  
miss the sense. He in whom abides the  
message of life in Christ which he has  
heard, not only has received the tidings  
of that life, but is transformed into the  
likeness of Him whose seed he has taken  
into him: is become a new creation: and  
the element in which and by which he  
lives and acts is even He in whom and  
by whom this new life comes, even Christ  
the Son of God. And thus living in the  
Son, he lives in the Father also: for Christ  
the Son of God is the manifestation and  
effulgence of the Father, himself abiding  
ever in the Father, as His people abide in  
Him. See the same truth declared, John  
vi. 56; xv. 1 ff.: xvii. 23 [Eph. iii. 17;  
1 Cor. iii. 16; vi. 17]).

**25.] And**  
**the promise** (the preceding, **shall abide**,  
naturally carried the mind onwards into  
the future. The result of that abiding  
will be the fulfilment, not only in partial  
present possession, but in complete future  
accomplishment, of Christ’s promise to us.  
This taking up again and explaining of  
something expressed [see ch. iii. 23, v. 11]  
or implied [see ch. i. 5, iv. 21, v. 14]  
before, is often found in our Apostle’s  
style) **which He himself** (Christ) **promised  
unto us** (in many passages of the  
Gospel: e.g. iii. 15: iv. 14; vi. 40, 47,  
57; xi. 25, 26; xvii. 2, 3), **is this,** [**even**]  
**eternal life.**

**26, 27.]** *Conclusion of the section concerning antichrist.*

**26.]** **These things  
I wrote to you concerning them that  
deceive you** (**these things**, the whole since  
ver. 18. The present tense, **deceive**, describes  
the occupation, the endeavour, of  
the antichrists: what result it had had,  
is not expressed: some result seems implied  
by ver. 19).

**27.]** **And you** (the  
same sudden prominence given to the  
persons addressed as in ver. 24: again  
setting his believing readers in marked  
contrast to the deceivers just mentioned),  
—**the anointing which ye received from  
Him** (Christ, ver. 25: see above, ver. 20:  
as also on *the anointing*) **abideth in you**(“this indicative,” says Bengel, “has a  
subtle force of exhortation, as in 2 Tim.  
iii. 14”), **and** (i. e. and therefore) **ye have  
no need that any one teach you** (the  
Apostle’s assertions here are so many delicate  
exhortations, veiled under the declaration  
of their true ideal state of unction  
with the Holy Spirit who guides into all  
truth. If that unction were abiding in  
them in all its fulness, they would have  
no need for his or any other teaching.  
And in what is said, he does not indeed  
say that it is not abiding in them ; but the  
contrary, thus reminding them what their