870 1 JOHN. II.   
   
 AUTHORIZED VERSION REVISED. eee VERSION.   
 Father, but is of the world. W And of the Father, but is of the   
 @-°the world is passing away, and} |world. 17 And the world   
 1.Cor, vil, the lust thereof: but he that doeth passeth away, and the lust   
 thereof: but he that doeth   
 the will of God abideth for ever. the will of God abideth   
 18¢Children, \*it is the last time: f°” ever" Zttle chit   
 John xxi.   
 e ited.   
 see notes on Rom. i. 80 [where the lust of it (of it is subjective again;   
 the rendering is, “ boasters”] and James not objective, “the lust after it,” but   
 iv. 16. life,i. e, men’s way or course of as in ver, 16: the lust thereof sum-   
 life. This ‘life comprehends in it the ming up in one the three which are   
 means of living, and fashion of living,— there mentioned, is passing away, as   
 table, furniture, equipage, income, rank 5 in ver. 8: not declaring merely an attri-   
 and the vain-glory arising out of these is bute, that it is the quality of the world   
 that yain-glorious pride, which is so com- and its lust to pass away,—bnt a mat   
 mon in the rich and fashionable), is not of ter of fact, that it is even now in act   
 (springs not from, has not as its sources so to pass. See on 1 Cor. vii. 31. It is   
 see below) the Father (this name is again no objection to this, that the abideth,   
 used for God, in reference to little which is opposed to this “is passing   
 and children above), but is of the world away,” contains, not a matter of fact, but   
 (has its origin from the world. Itis ne- a qualitative predication. This is made   
 cessary, in opposition to all such inter- necessary by the words “for ever” which   
 pretations as that of Socinus, “i.e. is very that clanse contains): but he that doeth   
 discrepant from those things which God the will of God abideth for ever (in this   
 by Christ has ordered us to follow after,” latter member of the contrast, we have   
 to lay down very distinctly St. John’s aclearly personal agent introduced: and   
 limits of thought and speech in this therefore, as above not be pushed may far:   
 matter. “Through our whole Epistle,” seeing that in former member the also.   
 says Diisterdieck [see especially ch. ii, men, who are in all reference. and   
 ii.7 2m, 7 ff, v.14], “rons the thoughts of the world, are included. They   
 view, which also is manifest in the Gospel and their lusts belong to, are part of,   
 of St. John, that only the mind which Aepend on, a world which is passing away.   
 springs from God is directed to Goa. He On the other hand, eternal fixity and   
 who is born of God, loves God, knows God duration belongs only .to that order of   
 [ch. ii. ff.], does God’s will.’ God Him- things, and to those men, who are in   
 self, first loved us, viz. in Christ Hie entire accordance with the will of God.   
 incarnate Son, begot in us that love which And among these is ke that doeth that   
 of moral necessity returns again to the will, which is [see vv. 3—6] the true   
 Father, and of like necessity embraces our proof and following out of love towards   
 brethren also. ‘This love is hated by the Him. As God Himself is eternal, so is all   
 world, because it springs not from the that is in communion with Him: and this   
 world. It depends not on the world, any are they who believe in Him and love   
 more than that perverted love which Him, and do His will),   
 springs from the world and is directed 18—28.] WarxiNa aGarnst ANTI-   
 towards the world, the lust of the flesh, CHRISTS AND FALSE TEACHERS (vv. 18   
 &c., can be directed to the Father, or to 23): AND EXHORTATION TO ABIDE IN   
 God’s children. So that St. John grasps in 23—28). The place which   
 reality down to the very foundations of this portion holds will be best seen by:   
 the moral life, when he reminds his readers shortly recapitulating. “God is light,   
 of the essentially distinct origin of the and in Him is no darkness ;” that [ch.   
 love of the world, and the love of God. i. 5] is the ground-tone of tl   
 The inmost kernel of the matter is hereby division of the Epistle, In ch. i. 5—ii.11,   
 laid bare, and with it a glimpse is given the Apostle shews wherein the believer’s   
 of the whole process of the love of the walking in light consists. At ver. 12, his   
 world and the love of God, even to the style takes at once a hortatory turn. In   
 end; and this end is now set forth his addresses to the various classes of his   
 expressly with extraordinary power: ”   
 viz. in the next verse). 17]   
 And the world is passing away, and