876 1 JOHN. Il.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 confesseth the Son hath the Father knowledgeth the Son hath   
 1 thereon i also. 2 As for you, let that + abide the Father also. 4 Let   
 omit in you, \*which ye heard from the be- that therefore abide in you,   
 the oldest ginning. If that which ye heard from which ye have heard from   
 tignaiv.2s, the beginning abide in you, ‘ye also the Beginning. If that   
 sTJohn 6. shall abide in the Son, and in the which ye have heard from   
 the beginning shall remain   
 in you, ye also shall conti-   
 nue in the Son, and in the   
   
 fesseth the Son hath the Father also. points: denial of the Christ, of the Son, of   
 ‘As nearly the whole of this Epistle, so the Father. ‘The middle link of the chain,   
 especially such an assertion as this, formed the denial of the Son of God, shews how   
 a battle-field for the old rationalists. the denial of the Father is of necessity in-   
 Some of the early Commentators and volved in the denial of Christ. And the   
 Fathers imagining ‘that Jewish error was cogency of this proof is made yet more   
 indicated by the denying that Jesus is stringent by another equally unavoidable   
 the Christ, the idea has been again taken process of argument. ‘The antichristian   
 up by Semler, and others, and pressed in the false doctrine consists mainly in a negation,   
 anti-trinitarian interest. The Socinians in the denying of the fundamental Chris-   
 and semi-Socinians all evade the Apos- tian truth, that Jesus is the Christ. But.   
 tle’s words by inadeqnate or far-fetched in this is involved the denial of the essence   
 interpretations, understanding the ex- of the Son as well as of the Father, and   
 pressions in this verse, of not obeying again in this denial is involved the losing,   
 the teaching, not following the example, the virtual not-Raving of the Son and   
 &e., of the Son, and by consequence of the Father. In the sense of St. John,   
 of the Father. But the deeper and truer we may say, taking the first and last steps   
 meaning of the Apostle’s words has been of argument and leaving out the inter-   
 recognized by all the better Commenta- vening ones: He who denieth that Jesus   
 tors, with some variations from one an- is the Christ, hath not the Father. And   
 other. While some mark perhaps too this necessary connexion between denying   
 precisely the doctrinal character of the and not having, is perfectly clear, the mo-   
 words, others make their force consist ment, we understand the ethical character,   
 too much in an ideal and economical re- the living realism, of St. John’s way of   
 lation between the divine Persons. Still regarding the subject. As (ver. 23) we   
 all are agreed, that that which is spoken of cannot separate the knowledge and confes-   
 is the revelation of the Father by the Son sion of the Christ, the Son, Father, from \*   
 only, and that he who rejects this in its the having, the real possession of, prac-   
 falness rejects all that can be known of tical fellowship with,   
 the real essence and nature of the Father the Son and the Father, so conversely, toge-   
 Himself. “The antichrists denied that ther with the denial is necessarily given the   
 Jesus, the definite Person whom the Apos- not-having ; together with the loss of the   
 tles had seen, heard, and handled, is the - truth of the knowledge, the loss of the this   
 Christ. In whatever sense this denial is which consists in that be understood of xvii.   
 be taken,—the Apostle speaks merely of the ‘confession of heart, voice, confession of   
 fact, as known to the readers;—at allevents, the truth is as essential as the one of the   
 there is involved in it a denial of the Son the denial of the mouth (Rom. x. is the   
 of Gods because it is only as the inearnate John xii. 42). It is parallel bringing or   
 Son of God [ch. iv. 2], Jesus is the a doctrine, 2 John 7, 10; and indicates   
 Christ. And in the denial of the Son is the definite utterance of the doctrine   
 involved necessarily the denial of the Fa- which was made known by the apostolic   
 ther, since the Father cannot be known preaching, ver. 24.” Diisterdieck.   
 without the Son, and the Father cannot be 24, 25.) Exhortation to perseverance   
 perceived, believed on, loved, hy any man,   
 without the Son, or otherwise than through   
 the Son, i.e. the Son manifested in the   
 flesh, the Christ, which is, Jesus. So that   
 in St. John’s development of the argu-   
 ment there are three essentially connected