2427, 1 JOHN. 877   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
 Father. % And this is the Father. 25" And the promise that He «Jobe xvit.3.   
 promise that he hath pro- himself promised unto usis this, even evi   
 ‘mised us, even eternal life. eternal life. 26 These things have I   
 36 These things have I| written unto you \* concerning them \*yiit7;   
 written unto you concern- that deceive you. 27¥ And as for you, ¥ ver. %.   
 ing them that seduce you. the anointing which ye received from   
 3 But the anointing which him abideth in you, and \*ye need =Jer.sxx1.35,   
 ye have received of him not that any one teach you: but as   
 abideth in you, and ye need this anointing \*teacheth you con- + Spur tire   
 not that any man teach 1.   
 you: but as the same   
 rat   
 ‘a John 26, xvi. 18, 20,   
 in the truth delivered to them, and state- the promise (the preceding, shall abide,   
 ment of the promise connected with it: naturally carried the mind onwards into   
 connected with the foregoing by the cop- the future. The result of that abiding   
 fessing, a8 involving a hearing: sce the will be the fulfilment, not only in partial   
 ‘concluding sentence of Diisterdieck above. present possession, but in complete future   
 24.) Ye (soliterally, ye standing accomplishment, of Christ’s promise to us.   
 alone, serving to mark more distinctly This taking up again and explaining of   
 the change of below also, on something expressed [see ch. iii. v. wa   
 ver. 27),—let that which ye heard from or implied [see ch. i. 5, iv. 21, v. 14   
 the beginning, abide in you (the trath before, is often found in our Apostle’s   
 respecting the Father and the Son once style) which He himself (Christ) pro-   
 heard is regarded as a sced, dropt in and mised unto ns (in many iv. 145 of , 47,   
 abiding in the man, from the beginning, Gospel: e.g. iii 2, 3), is this, [even]   
 neeessitrily bound here to the subjects of 57; xi. 25, 265 xvi   
 the hearing, just as it is necessarily eternal life.   
 in ch. i. to the subject of “was,” means, 26, 27.] Conclusion of the section con-   
 “from the time when ye began to be cerning antichrist, 26.) These things   
 instructed in the first rndiments of the I wrote to you concerning them that   
 Gospel”). If that which ye heard deceive you (these things, the whole since   
 from the beginning abide (“shall have ver. 18. The present tense, deceive, de-   
 abode”) in you, ye also (on your part. seribes the oceupation, the endeavour, of   
 If it abide in you, ye too shall abide . . .) the antichrists: what result it had had,   
 shall abide in the Son and in the Father is not expressed: some result seems im-   
 (here again the rationalizing Commenta- plied by ver. 19). 27.) And you (the   
 tors have endeavoured to explain away the same sudden prominence given to the   
 close personal relation and immanence in persons addressed as in ver. 24: again   
 God expressed by the Apostle’s words. But setting his believing readers in marked   
 where else, they entirely contrast to the deceivers just mentioned),   
 He in whom abides the —the anointing which ye received from   
 in Christ which he has -no need that ver. 25: see above, ver. 20:   
 heard, not only has received the tidings as also on the anointing) abideth in you   
 of that life, but is transformed into the (“this indicative,” says Bengel, “has a   
 likeness of Him whose seed he has taken subtle force of exhortation, as in 2 Tim.   
 into him: is become a new creation: and iii. 14”), and (. e. and therefore) ye have   
 the element in which and by which he ny one teach you (the   
 lives and acts is even He in whom and ‘Apostle’s assertions here are so many de-   
 by whom this new life comes, even Christ. licate exhortations, veiled under the de-   
 the Son of God. And thus living in the claration of their trae ideal of unction.   
 Son, he lives in the Father also: for Christ with the Holy Spirit who guides into all   
 the Son of God is the manifestation and trath. If that unction were abiding in   
 effulgence of the Father, himself abiding them in all its fulness, they would have   
 ever in the Father, as His people abide in no need for his or any other teaching.   
 Him. See the same truth declared, John And in what is said, he does not indeed   
 vi. 565 1 ffi: xvii, 23 [Eph say that it is not abiding in them ; but the   
 1 Cor. iii, 165 vi. 17]). contrary, thus reminding them what their