2. 1 JOHN. 881   
   
   
AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 not yet appear what we 4it never yet was manifested what 4 Rom. ots,   
shall be: but we know that, we shall be: [+ but] we know that, + ace Ww in,   
when ke shall appear, we   
shall be like him; for we if it be manifested, \*we shall be like.   
shall see him as he is.|him; because ‘we shall see him as   
 sPet. 6 f Job xix.26, M, Matt.y.8 1Cor-xlit. 4 Cor. 7.   
   
any adversative particles expressed or un- Christ but the Father), we shall be (taken   
 derstood), and it never yet was mani- up again from above, and the emphatic   
fested (on any occasion : such is the force like Him corresponding exactly to what   
‘of the tense in the original. And the above) like Him (God: see below), be-   
verb, as so often in St. Johu, and as in the canse (this connecting particle must be   
“next sentence, does not mean, made inani- kept firm to its meaning, and all the:   
fest to knowledge or anticipation,—for difficulties the sentence met thus, not   
“that it is, as asserted below: but, shewn by explaining it away. Nor does it ex-   
forth in actuality, come to its manifesta- press inerely the mode of the transforma-   
tion) what we shall be (understand, in tion, as Lyra. Still less must we with   
 virtue of this our state of sons of God: to Calvin and others reverse the causal con.   
 what new development or condition thi nexion, and make the seeing Him as He is   
 already existing fact will lead. But we merely a proof that we shall be like Him.   
 must take not to fall into Grotius’s Whatever consequences it may entail, it   
 error, “in what manner we are to be the certain that the proposition introduced by   
 sons of God:” for as Calovins rightly re- because contains the real essential eanse   
 marks, “there are no degrees of sonship :”” and ground of that which it follows) we   
 we are as truly, and in the same sense, shall see Him (God : sce below) as He is   
 children of God now, as we shall be the: (with St. John, the recognition and know-   
 but now (Gal. iv. 1] we are children wa ledge of God is ever no mere cognition, but   
 ing for an unknown inheritance—then we the measure of the spiritual life: who   
 shall be children in full possession of that has it, possesses God, has the Father and   
 inheritance, And hence, from the realit the Son: becomes more and more like God,   
 and identity of that sonship, comeswhat fol- having His seed in him. So that the full   
 lows,—our certain knowledge, even in this and perfect accomplishment of this know-   
 absence of manifestation in detail, our ledge in the actnal frnition of God Himself   
 future condition will consist in likeness to must of necessity bring with entire like-   
 ). We know (nocontrast, though “bul” ness to God. And this is the part of the   
 is required to fill our English idiom: see fature lot of the sons of God which is cor-   
 above : what we know of this what we shall Because we shall see Him as He is,   
 be, is this. There is not even a correction —which is taken for granted asa Christian.   
 of the preceding : the connexion is simply, axiom,—it of necessity follows that we   
 «This future condition of onrs hath never shall be entirely like Him: cthically like   
 yet appeared : thus much we know of it.”” Him: we shall behold, as Ecumenins says,   
 Wwe know, as always, of certain, well- “the just, the One—the pure, the pure   
 assured cognition) that, if it were mani- One.” The difficulty, no man can seo   
 fested (viz. the “what we shall be ;” this God, is not in reality contained here, any   
 verb takes up again the former one. So more than it is in our Lord’s “ Blessed are   
 most of the ancients and moderns. On the the pure in heart, for they shall see God.”   
 other hand, Bede, Calvin, Beza [and the ‘The word, however understood, has for its   
 A. V.: Tyndale and Cranmer had “ it”), limit, that no created eye even in the glori-   
 and others, supply “ He,” understanding fied body can behold the Creator: that   
 Christ: appealing to St. Johu’s well- beyond its keenest search there will be   
 Known usage which we have in ch. ii. 28, glory and perfection baffling and dazzling   
 and below in our ver. 5. But it may it: but this incapacity does not prevent   
 replied, that in former case the abjct the vision, as as it can reach, clear   
 was plainly suggested by the preceding and unclonded: being, to the utmost extent   
 words “in Him,” in the latter actually of which our glorified nature is capable, as   
 expressed : whereas here the reference of He is—a true and not a false vision of   
 the verb is no less plainly by the pre- And if it be objected that we seem to   
 ceding verb, here again repeated. Besides be thus confounding the ethical sight of   
 which, “ He,” in ver. 5, clearly that God which is the measure of our likeness   
 the divine subject of these verses is not to God, with corporeal sight of Him in the