1—5. 1 JONN. 897   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
 of God: “Every spirit that con- atcor zis.   
 \_yethe Spirit of Every fesseth Jesus Christ come in the — ~   
 spirit that confesseth that flesh is of God: Sand © every spirit ¢<;4:22.   
 Jesus Christ is come in the that confesseth not Jesus [+ Christ + thcecworis   
 flesh is of God: 8 and every come in the flesh] is not of God: inftedtczan.   
 spirit that confesseth not and this is the [spirit] of anti-   
 that Jesus Christ is come christ, whereof ye have heard that   
 in the flesh is not of God: it cometh; and ‘now already is it   
 and this is that spirit of   
 antichrist, whereof ye have   
 heard that it should come; Syriae   
 in the world. already is of in the world, 46Ye are of God, tithe   
 God, little children, and little children, and have overcome §\*   
 have overcome them: be- them: because greater is he that is   
 cause greater is he that is in you, than "he that is in the nsonn xis,   
 in you, than he that is 5iThey are of the world: .   
 in the world. § They are| world. xvii,   
 Eph. ii. & 1 Cor,   
 the complex of all that He is and iii.   
 us,—from the Church: bnt the other is become, involved as it is in His having   
 more likely) into the world (compare come in the flesh), not of God.   
 John xvi. 38, which tends to fix the mean- 3 b.] This has been already virtually   
 ing of the words “are gone forth” above). explained on ch. ii. And this is the   
 2,8.) Test, whereby the spirits are [spirit] of antichrist (co nearly all the   
 to be tried. In this (sce above, ch. iii. Commentators supply the ellipsis, and   
 &e.)\_ ye know (apprehend, recognize) the rightly) [of] which ye have heard (tho   
 Spirit of God (the Holy Spirit, present, reference is not to ch. fi, 18, but to the   
 inspiring, and working in men’s spirits): course of their Christian instruction in   
 Every spirit which confesseth (the which this had been taught them) thet it   
 action is attributed to the spirit, which cometh (the present used as so often of that.   
 really is that of the man by the spi which isa thing fixed and determined, with-   
 ‘The’ confession is necessarily, from the out any reference to time: “ that it should   
 context here, not the genuine and ascer- come” of the A. V. is in sense very good,   
 tained agreement of lips and life, but the but does not quite suit the perfect “ye have   
 ontward and open profession of faith: see heard,” which secms grammatically in   
 2 John 7—10, where bringing this doc- English to require “ that it shall come :”   
 trine is its equivalent) Jesus Christ come “that it must come” would perhaps be   
 inthe flesh (not equivalent to, as A. V., better), and now it is in the already   
 “that Jesus Christ is come in the flesh.” (viz., in the person of these prophets,   
 If it were, the confession, or the preaching, who are its organs). 4.) Yo (so we   
 would be simply of the fact enounced: had ye, ch. ii. 24, 27: his readers clearly   
 whereas in ench case it is the Person and sharply set against the antichristian   
 who is the object, or primary predicate: teachers) are of God, little children   
 the participle carrying the attributive, or (thus he ever speaks to his readers, as   
 secondary predicate. ‘This is abundantly being children of God, see ch. iii. 1   
 shewn here, by the adversative clause, 13 ff, 19, 24, &c.), and have overcome   
 where it is simply “not confessing Jesus.” (there need not be any evading or softening   
 The confession required is, “ Jesus Christ of this perfect: see ch. ii, 14. Tt is faith   
 come in the flesh.” This perfect gives the outrunning sight: the victory is certain in   
 present endurance of a past historical fact. Himwho said, “ Zhave overcome theworld,”   
 ‘The words imply the pre-existence and John xvi. end. The ground of this as-   
 incarnation by their very terms: but surance follows) them (the false prophets,   
 thiey do not assert these doctrines, the thus identified with antichrist), because   
 verity of our Lord’s human nature), is of greater is He [that is] in you than he   
 God (has its origin and inspiration from [that is} in the world. ‘He [that is]   
 Him by His Spirit). 3 a) con- in yon is most naturally understood of   
 versely : aud every spirit which does not Gon, seeing that “ye are of God” pre-   
 confess (literally, by the form of tho ceded ; for he who is “of God” has God   
 clanse, “refuseth to confess”) Jesus (in