19, 20. 1 JOHN.   
 been begotten of God, it \* keepeth csames 917   
   
 AUTHORIZED VERSION. AUTILOR) IZED VERSION REVISED.   
 that wicked one toucheth 2.   
 him not, 39 And we know him f, and the wicked one toucheth t 4 Fa   
 that we are of God, and him not. 19 We know that we are of   
 the whole world lieth in   
 wickedness. 9 And we God, and ¢ the whole world lieth in 4 original   
 know that the Son of God the wicked one. 20 Moreover + we ibe haa   
 Gali. 4.   
 Sinaitie Aas himself.   
   
 they know the True One, and in Him have tried with temptation by the evil one: but   
 eternal life. These maxims are introduced imply that, as the Prince of this world   
 with a thrice-repeated we knew, the ex- nothing in our blessed Lord, even so on   
 pression of full persuasion and free confi- His faithful who live by His life,   
 dence. They form a triumphant. repeti- Tempter has no point d’sppni, by virtne   
 tion of and anticipation of the attainment of that their birth, by which they ore as   
 of the purpose expressed in ver. 13, “ that Me is, “The malignant one approaches   
 ye may know that ye have eternal life.” them,” says Bengel, “as a fly the candle,   
 18.) We know that every one who is —but hurts them not, nor even touches   
 born of God, sinneth not (see on ch. iii. them”).   
 from which place onr words are almost 19.] Application of that which is said   
 repeated. As explained there and in our ver. 18, to the Apostle and his readers : and   
 summary of these verses, there is no real that, in entire ation from the wicked   
 invonsistency with what has been just said. one, the ruling spirit of this present world.   
 And that there is none, the second member We know (sco summary above) that we   
 of the verse shews): but he that hath been (not emphatic. It is slot the object now   
 born of God (literally, that was born of to bring out a contrast, but to reassert so-   
 God. The perfect tense expresses more the lemnly these great axioms of the Christian   
 enduring abidance of his heavenly birth, life) are of God (i.e. born of God: identi-   
 and fits better the kabitual meaning of the fying us with those spoken of ver. 18), and   
 words sinneth not: the mere past tense the whole world lieth in the wicked one   
 enlling attention to the historical of his (this second member of the sentence does   
 having been born of God, fits better fact not depend on the preceding that, but like   
 that the wicked one toucheth him not, that those of vv. 18, 20, is an independent pro-   
 divine birth having severed his conne: position. the wicked one, not “twicked-   
 with the prince of this world and of evil), ness,” as A. V.: the neuter sense ean   
 it keepeth him (‘ if,” viz. divine birth, hardly stand after ch. ii, 13, 14, iii. 10,   
 inted at in the words born of God. It 14 compared: iv. 4: Jobn xvii. 14 f, and   
 is this, and not the fact of his own watch- above all after the preceding verse here.   
 fulness, which preserves him from the Jn this unusual term, lieth in, the idea ix   
 touch of the wicked one: as in ch. iii. the power of, and the local idea, seen te   
 where the same is imported by “fis seed be combined. The birth and a is it were   
 abideth in him.” The rationalistic Com- the inclusive abiding-plice and representa-   
 mentators insist on the reading, “he keep- tive of all his, in the Tieti’ the “ wicked   
 eth himself,” as shewing, as Soeinus, “that power remains where it was, in, nnd Jesus,”   
 he himself does and contributes some- tators are in the true One,” Some Commen-   
 thing?” and the orthodox Commentators Lord is of His, And while as ch. invon-   
 have but a lame apology to offer. Diis- 14, and would therefore give the world u   
 terdieck compares “purifieth himself,” different meaning here. But there is no   
 . 3. But the reference there is wholly inconsistene Had not Christ   
 different—viz. to a gradual and earnest become a propitiation for the sins of the   
 striving after ideal model ; whereas here whole world, were He not the Saviour of   
 the keeping must be, by the very nature the whole world, none could ever come out   
 of the ease, far complete, that the wieked of the world anJ believe on Him ; but as it   
 one cannot approach: and whose selt- 30   
 guarding can ensure this even for a day ?   
 Compare John xvii. 15, “ that thou should-   
 est keep them from the evil,” which is deci-   
 sive), and the wicked one (Satan) doth not   
 touch him (of course the words must   
 not be understood as saying that he is not