**the message which ye heard from the  
beginning** (the announcement which from  
the beginning of the preaching of the Gospel   
was made to you. The term **message**  
is not here equivalent to *command*, though  
that which is cited *is* a commandment:  
but it is a *command* conveyed in words and  
by messengers, and thus become a *message*)  
**is this, that we love one another.**

**12, 13.**] See summary above: *example  
of the first instance of the world’s hate*,  
by way of contrast.

**12.**] **Not as Cain  
was, of the wicked one, and slew his brother**   
(the construction is elliptic: but nothing   
need be supplied as in A.V. In the  
words **was of the wicked one** we have a  
resumption of the expression *“is of the  
devil”* from above, ver. 8: the word **wicked**  
being used probably on account of his being   
*of the wicked one* following. Observe,  
“his works were wicked” is the inference  
from that great proof which he gave of it  
by killing his brother: as is also the reason  
given in what follows: see below. So that  
here the assertion of his being of the wicked  
one is, aa above, strictly ethical, aud in no  
way physical or dualistic: “Cain was the  
son not of God but of the devil, *not by generation*,   
but by imitation and suggestion.”  
Cornclius-a-lapide). **And for what reason  
slew he him? because his [own] works  
were wicked, and those of his brother  
righteous** (it has caused some difficulty,  
that no mention of this ethical difference  
is made in the narrative in Genesis. It  
has been supposed that the Apostle gathers  
it from God’s differing acceptance of the  
offerings of the two: others have culled the  
ethical characters of the two the *previous*  
occasion, whereas the immediately exciting  
cause was the deduction from acknowledged facts,   
of the murder. But properly  
considered, the Apostle’s assertion here is  
only a *proximate* occasion. Cain murdered  
his brother: therefore he hated him: and  
hate belongs to the children of the evil one,—  
classes him at once among those whose works  
are evil, and who hate those who, like Abel,  
are testified to [Heb, xi. 4] that they are  
of the children of God who work righteousness.   
Whatever might. be the exciting  
occasion of the murder, this lay at the root  
—the hatred which the children of the devil  
ever bear to the children of God).

**13.**] The connexion with ver. 12 is close:  
the world (the children of the devil) began  
so, and will ever go on as it began. **Marvel  
not, brethren, if** (no *doubt* is expressed by  
this *if*. The hypothesis is set forth as actually   
fulfilled) **the world hateth you** (this  
verse is in close sequence on the example  
just given: Cain being taken as the prototype   
and exemplar of such hate).

**14, 15.**] See summary above, on ver. 11.  
The connexion with the foregoing is very  
close. We learnt from ver. 10, that the  
love of the brethren is that which makes  
manifest the children of God and the children   
of the devil. And now again, having  
spoken of the hate of the world as a thing  
to be looked for, the Apostle brings up this  
sign as one tending to comfort the child of  
God, and shew him that, notwithstanding  
the world’s hate, he has more to rejoice at  
than to fear from the fact: he is in life,  
they in death. **We** (emphatic: we whom  
the world hates: we, as set over against  
the world) **know** (see above, ver. 2: of *certain*   
knowledge) **that we have passed over  
out of death into life** (in the original it is,  
**out of the death into the life**—*the death*,  
which reigns over the unregenerate: *the  
life*, which is revealed in Christ), **because**  
(gives the ground and cause, not of the  
*having passed over*, but of the *knowledge*  
of having passed over) **we love the brethren**   
(here distinctly, our Christian brethren:   
the term being that well-known one