17—21. ST. JOIN.   
   
   
 that believeth on him °is not condemned: but he that   
 believeth not is ? condemned already, because he hath not   
 believed in the name of the only y-begotten Son of God.   
 19 And this is the 4 condemnation, \* that \* ight is come into rohit   
 the world, and men loved \* darkness rather than \*   
 20 For Severy one that \* 4obzxiv.   
 because their deeds were evil.   
 doeth evil hateth the light, neither cometh to the light, Eph. v.18.   
   
 lest his deeds should be reproved. 21 But he that doeth   
   
 © render, cometh not into judgment.   
 P render, judged. 4 render, judgment.   
 T render, the light . . the darkness ..... the light.   
   
 truth to be brought out. 18.] cometh the verbs used in the original in the ex-   
 not into judgment—see ch. v. 24, the pressions doeth evil and doeth the trath,   
 same assertion is more fully ; and note which is too remarkable to be passed over,   
 there. — isjudged already, implying,—dy —especially as the same distinction is ob-   
 no positive act of judgment of Mine,—but served in ch. v. 29. I think the distine-   
 by the very nature of things themselves. tion is perhaps this,—that the first verb   
 God has provided a remedy for the deadly represents more the habit of action; so   
 bite of sin; this remedy the man has not that we might say ‘he that practises   
 accepted, not ¢aken: he must then perish evil;’ but the second the true doing of   
 in his sins: he is already judged and sen- good, good fruit, good that remains. He   
 tenced. hath not believed] The per- who practises, has nothing but his practice,   
 fect sets before us the deliberate choice whieh is an event, a thing of the past, 2   
 of the man, q. d. ‘he hath not chosen to sonree to him only of condemnation; he   
 believe’ see 2 Thess. ii. 12. in the has nothing to shew for it, for it also   
 name—not without meaning: that name empty, worthless (which is the real primi-   
 was “Jusus, for He shall save his people tive meaning of the adjective here rendered   
 from their sins,” Matt. i, 21. The “evil”); whereas he that does, makes,   
 word only-begotten also here sets before us creates (for this is force of the second   
 the hopelessness of such a man’s state: he verb), has his deed, or made,—he has   
 has no other Saviour. 19.] The par- abiding fruit; his works do follow him.   
 ticular nature of this decided judgment is So that the expressions will not perhaps   
 now set forth,—that the light (see ch.i. here admit of being interchanged. In the   
 and notes) is come into the world, and allusion to darkness, there may possibly be   
 men (men in general; an awful revelation a hint at the coming by night of Nicode-   
 of the future reception of the Gospel) loved mus, but surely only by a distant implica-   
 (the perversion of the affections and will tion. He might gather this from what   
 is the deepest ruin of mankind) the dark- was said, that it would have been better   
 ness (sce note on ch. i.5; = the state of for him to make open confession of Jesus ;   
 sin and unbelief) rather than (not to be but we can hardly say that our Lord re-   
 resolved into ‘and not ;’ but, as Bengel proves him for coming even as he did.   
 says, ‘The loveliness of the light struck aul Who is this doer of the truth? the   
 them, but they persevered in the love of end of ch. i. will best explain to us,—in   
 the darkness,” see ch. v. 35; xii. 43; whom there is no guile, sce also Luke viii.   
 2 Tim. iii. the light, because their deeds 15, and Ps. xv. The practiser of wicked-   
 were evil (their habits, practices, ness is crooked and perverse; he has a   
 —all these are included,—were perverted). light, which he does not follow ; he knows   
 loved and were are the indefinite the light, and avoids it; and‘so there is no   
 past tense, implying the general usage and truth, singleness, in him; he is a man at   
 state of men, when and after the light variance with himself. But the simple and   
 came into the world. 20.], This verse single-minded is he who knowing and ap-   
 analyzes the psychological grounds of the proving the light, his to it; and comes   
 preceding. The light is here ‘the com- K2 that he may be carried onward in this   
 mon light of day,’ nor light in general : spirit of truth and single-mindedness to   
 but, as before, the Light; i. e. the Lord higher degrees of communion with and   
 Jesus, and His salvation: see ver. 21 end. likeness to God. “The good man secks the   
 There is here a difference between