9—11. 1 JOHN.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 the light, and hateth his|the light, and hateth his brother, is in   
 Brother, is in darkness the darkness even until now. 10F Ife reb.tii.rs   
 eren until now. 1 He that loveth his brother abideth in   
 that loveth his brother the light, and \*there is none ocea- 2 Pet.i.10   
 abideth in the light, and sion of stumbling in him. 1) But   
 there is none occasion of   
 stumbling in him. "But   
 every man, and began that shining whieh   
 even now continues. can only be either for or Christ, and   
 9, 10.] We now come to the enuncia- consequently can only have either love or   
 tion of the law of brotherly love, and in a hate towards his brother.” Bengel says   
 form resembling that used in ch, i. 8, 10: well, on ver. 11, “An immediate opposi-   
 and in ver, 4, 5. First ig, asserted the tion: where there is not love, there hate :   
 incompatibility of living hatred and for the heart is not empty” It has been   
 walking in the light: then the identity questioned, who is meant by his brother.   
 of walking in love and walking in the It seems plain that the expression here and   
 light: then lastly as a contrast to the not the of their fellowship with one ano-   
 Jast, the same fact with regard to hatred that St. John is writing to Chris are to re-   
 and the darkness, and the blinding effect striet the meaning to Christian brother-   
 on him who walks in it. The light is hood, it is that we cannot understand   
 as before, the light of Christ, now par- strietly his brother in verses 9, 11, seeing   
 tially shining, but one day to be fully re- that the man there spoken of is in reality   
 vealed: the darkness is the darkness of not a Christian at all. So that either we   
 this present world, now passing away). inust enlarge the sense Brother, or suppose   
 He that saith that he is in the light, and some impropriety of language in the use of,   
 hateth his brother, isin the darkness until the term in these verses, so that it might   
 now (Diisterdieck’ has very properly pro- mean, him who ought to be loved by him   
 tested against the softening down of this asa Christian brother, supposing himself   
 hate into “loving too little, neglecting, to be really a Christian. This difficulty   
 cultivating,” &. “Nothing,” he says, does not seem to have struck any of the   
 “can be more shallow and weak as com- Commentators: but it is one which cer-   
 pared with the ethics of the whole Serip- tainly will not allow us to confine the term   
 ture. All the truth, depth, and power of to its utmost strictness of meaning. even   
 Christian ethics rests on the contrast so until now, i.e. up to this moment : not.   
 distinctly insisted on by St.John. On the withstanding any apparent change which   
 ‘one side is God, on the other the world: may have taken place in him when he   
 here is life, is death [ch. iii. 14] passed into the ranks of nominal Chris-   
 love; there, hate, i.e. murder [ch. tians). 10.] He that loveth his bro-   
 ff.], there is no medium. In the space ther abideth in the light (i.e. the conti-   
 between, is nothing. Life may as yet be nuance of the habit of brotherly love is a   
 merely clementary and fragmentary. Love measure of and a guarantee for his conti-   
 may be as yet weak and poor, but still, nuance in that light whose great command   
 in God and its necessary demonstration in is Love), and there is none occasion of   
 love is present really and truly, and the stumbling in him (so A. V., excellently.   
 word of our Lord is true, “He that is not For it is clear by the parallel in ver. 11,   
 against me is with me,’ Luke ix. 50: and that this is what is meant, and not, as the   
 on the other side, the litt according to the ‘inal will also bear, that he gives   
 flesh, the attachment to the world, and the no oceasion of stumbling to others. Com-   
 necessary action of selfishness means pare John xi, 9, 10, which is in more than   
 of hatred, may be much hidden, may be one respect the key-text here. For it also   
 erattily covered and with splendid outer explains the apparently difficult term in   
 surface ; but in the seeret depth of the him, occurring as it does there in ver. 10,   
 man, there where spring the real fountains “but if any one walk in the night, he   
 of his moral life, not God but the world; atumbleth, because the light is not in him.”   
 the man is yet in death, and can conse- ‘The light, the darkness, hy which we   
 quently love nothing but hinself and must walk safely, or stumble, are within our-   
 hate his brother : and then that other word. selves; admitted into us by the eye, whoze   
 of the Lord is true, ‘He that is not for me singleness fills whole body with light).   
 is against me,’ Luke xi. 23. For a man