Tit. 1. 1 JONN. 879   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 righteous, ye know that ye know that ‘every one also that ech.1.7,10.   
 every one that doeth right- doth righteousness is born of him.   
 eousness is born of him. III. 1 Behold, what manner of   
 UIE, \* Behold, what   
 manner of love the Father ||ove the Father bath bestowed upon   
   
   
 Christ], ch. iii. 9; iv. 7; v. 1, 18, &e. righteousness. When therefore a man   
“itscoms strange hand after are said refer- docth righteousness, we know, we appre-   
 ence from the preceding “Him,” another hend, we collect, from our previous know-   
 subject should be expressed in ch, iii. 1 ledge of these truths, that the source of his   
 by the words “the Mather.” In conse- righteousness is God: that in consequence   
 uence of these difficulties, have re- he has acquired by new birth from God,   
 ferred he is righteous to Christ, and of that righteousness which he had not by   
 Him to God; which cannot well be. It nature. We argue from his doing righi-   
 would be possible, doubtless, understand eousness to his having been begotten of   
 the whole of Christ, without change of God, And the right apprehension of this   
 subject from ver. 28; and to leave the words is the more important because the whole   
 is born of Him as we find them. If it mass of Socinian and Pelagian Commenta-   
 ‘occurs nowhere else in reference to Christ, tors have reversed the members of the   
 there is in it nothing abhorrent from our argument, and made it conclude that doing   
 Christian ideas, And in St. John’s sense righteousness is the condition, on our part,   
 of the intimate union between the Father of becoming a child of God. And the Ro-   
 and Son, he who is born of the Father man-Catholic expositors, while they avoid   
 might be said to be born of the Sou also. this error, yet 50 ‘equally wrong, in under-   
 But after all, other view, which is that standing “hath been begotten” not as the   
 of most ancient expositors, must, I appre- statement of a past and abiding fact, but as   
 end, he adopted. ‘The analogy of the pas- the ground of a confidence as to fature).   
 gage, as shewn in ch, iii, 1, 9, 10, fixes HAP. I. 1—10.] The true and dis-   
 the words is born of Him to birth from tinguishing signs of the children of God   
 God : and the absence in the original of a and the children of the devil. 1-3.)   
 new expressed subject in the words is ‘The foundation and source of all righteous   
 righteous must be accounted for by remem- ness in us is, the essential righteousness of   
 bering that this verse, as ch, i. 5, is the God. All our doing of righteousness is a   
 opening, and general statement, of a new mere sign that He has begotten us anew—   
 section of the Epistle. And the essential that we are His children. And what great   
 unity of the Father and the Son comes in things are contained in this name—how   
 on this side also: so that the judgment Precious treasures of faith, of of love!   
 alluded to ver. 28, which shall be executed On this thought the Apostle now enter   
 by the Son, being judgment committed to He places the whole glory of the children   
 Him by the Father, brings to mind the of God before his readers. The being   
 justice and righteousness in which that righteous as He is righteous, is the token   
 judgment is founded): ye know that also of that new birth, and the measure of the   
 every one who doeth righteousness (lite- life which began with it: the striving to   
 rally, the righteousness, i.c. rightcous- perfect and mature this token, to fill up   
 ness which is implied in the word “ right- this measure, is an additional proof that a   
 eous” above : if it not too strong, we man is of God. 1,] Behold (as in   
 might almost say, “that righteousness :” 29; xix. 5, does not express the   
 the article showing that there is no other. Writer’s own astonishment, but directs the   
 doeth, for all righteousness is it attention of those who are addressed. But   
 eprings out of holiness, love), is born there immediately follows upon us, the   
 (hath been begotten) of Him (God: see communicative address, so that in fact   
 above: for the righteous hegetteth right- Apostle does ina manner include himself   
 eous progeny. ‘The inference here must among those addressed in behold), what   
 be carefully kept to the Apostle’s words manner of (including “how great,” “how   
 and obvious sense. And those require that free,” “how precious”—in fact, all the   
 we should understand it thus: God is particulars which are afterwards brought   
 righteous. This is our axiom, from which out respecting this love: see ver. 16, ch.   
 we set out, And if so, then the source of iv. 9, 16) love (is love here, joined