3—6. 1 JONUN. 883   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 sin transgvesseth also the committeth sin transgresseth also   
 law: for sin is the trans-   
 gression of the law, § And the law: and "sin is the transgres- Rom. 17,   
 ye know that he was maui- sion of the law. 5 And ye know   
 fested to take away our ‘that he was manifested to take jen.   
 sins ; and in him is no sin. way our sins; and lin him is no   
 § Whosoever abideth in ® Whosoever abideth in him |!)   
 him sinneth not: whoso in.   
 Med. Iv.15 fx.98, 1   
   
 umst go back to the theme of the whole compatibility of sin with the life of Gol’s   
 section of the Epistle, in ch. ii, “If children: that He, Christ, in and by   
 God is righteous, then every one that doeth whom we have this adoption (John i. 12),   
 righteousness, is born of Him.” Hitherto and by being in whose likeness slone we   
 the positive side of this position has been can be perfectly like God, was   
 illustrated : the inseparability of birth- to take away all sins, Himself sin-   
 from-God and likeness-to-God. Now, the less, And ye know (the Apostle assumes   
 ‘Apostle comes to treat its the it as known by those who had an anointing   
 ineompatibility of sin with birth-from-God. from the Holy One and knew all things   
 And this he deals with essentially and in ch. ii. 20) that He (now clearly Christ,   
 the ideal, as always, The whole is in the from the context, which [see above on   
 closest connexion with the foregoing, and is ver. 3] can alone decide the reference in   
 developed step by step with the minutest ench case) was manifested (viz. by His   
 precision, as will be seen in the exegesis. appearing in the flesh, and all that He   
 4.1 In this verse we have verse 3 taken openly and visibly did'and tanght in it,   
 ap from the opposite side. There, God’s or may be known, by the Spirit, to have   
 essential purity formed a law, according done and taught) in order that He may   
 to which the child of God having hope of [might] take away (in the original, “take   
 ultimate complete likeness to Him, purifies away by one act and entirely.” The.   
 himself. Here we have it declared that meaning, “take away,” and not “bear,”   
 the sinner goes counter to [this and all is necessitated here by the context. Sin   
 other] law: indeed the two terms, sin is altogether alion from Christ. He be-   
 and ‘lawlessness, are synonymous and came incarnate that He might blot it   
 convertible. Every one that commit- ont: He has no stain of it on Himself,   
 teth sin, also committeth transgres- If we render the word “bear,” this   
 sion-of-law: and sin (abstract and in coherence is lost. Of course this fact is   
 general) is transgression-of-law (abstract in the background, that He took them   
 and in general. The assertion amounts away by bearing them Himself: but it   
 to the identification of the terms, and the is not brought out, only the antagonism   
 is amounts to “is equivalent to.” between Him and sin. See, the word,   
 This being so, what is it exactly that the note on John i. 29) sins (aii sins, not   
 our verse asserts respecting these two merely certain sins. ‘The object of His   
 things, sin, and transgression-of-law ? manifestation is stated not only eate-   
 First and obviously, no appropriation must gorically, but definitively. Compare the   
 be made, in this verse and throughout this striking parallel, Heb. ix. 26): and in   
 passage, of the word sin to one kind of sin, Him sin is not (as His work, in being   
 whether it be mortal sin as distinguished manifested, was, altogether to takeaway sin,   
 from venial [so the Roman-Catholic ex- so likewise is He himself free from all spot   
 positors], or notorious and unrepented of sin. On the perversions and misunder-   
 sins, or sins against brotherly love [as standings of this verse by the rationalists,   
 Luther, and Augustine]. The assertions are and by Calvin, see in my Greek Test.).   
 all perfectly general, and regard, in the 6.] The connexion see above. Every   
 trne root and ideal, every sin whatever. one that abideth in Him (this expression   
 Every sin whatever then is a transgression is not to be weakened down by any ra-   
 of God’s law : as indeed its very name in tionalistic interpretation as believing in   
 Greek implies: to sia being to miss @ Christ, o being joined in love to Chri   
 mark, and the mark being that will of This a man might be to an earthly friend :   
 God which is the law and aim to him but could not be said to abide in him.   
 who “doeth the will of God,” ch. ii. Sce the sense expanded in the note on   
 5.] Additional argument for the in- ch. ii, 24 Nothing short of personal