884 1 JOHN. Il.   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 ments sinneth not: ™whosoever sinneth |ever ges hath not   
 8. A 9 im, |#ee him, neither known   
 Sohn n. era >   
 A seeth him not, neither knoweth him. him. Little children, let   
 nehit2s, 7 Little children, "let no one deceive} no man deceive you: he   
 you: °he that doeth righteousness that doeth righteousness is   
 © Ezek. xvill. righteous, even as he is   
 Hehe Rom, is righteous, even as he is righteous. righteous. ® He that com-   
 pMatxil. 8p He that doeth sin is of the devil ;   
 wiih ae.   
   
   
 immanence in the personal Christ will “let no one deceive you,” and the like:   
 satisfy the words: a living because He whereas if the above view were correct,   
 lives, and as receiving of His fulness) the very fact of being deceived not only   
 sinneth not (nor again is this to be tamed would cause them to cease from being   
 down, as has been done by far more and children of God, but would prove that   
 better interpreters than in the last by they never had been such. If then this   
 making it mean “ does not persist in sin,” cannot be so, what meaning are we to put.   
 so Luther, “does not allow sin to reign upon the words? First observe the tense   
 over him,”—so the Socinians and semi-Soci- in which the verbs stand in the original,   
 nians, Against all such the plain words They are perfects, almost equivalent to   
 of the Apostle must be held fast, and ex- our English present, by which I have   
 plained by the analogy of his way of accordingly rendered them. And the   
 speaking throughout the Epistle of the meaning will be, that the cutting off by an   
 ideal reality of the life of God and the act of sin of the sight and knowledge of   
 life of sin as absolutely excluding one Christ, and shews in proportion as   
 another. This all the best and deepest it prevails, unreality in that sight and   
 Commentators have felt: so Augustine knowledge. See the foree of the tense   
 and Bede, saying, “In so far as he abideth discussed in my Greek Testament.   
 in Him, he sinneth not.’ The two are ‘As regards ‘the relation of the words   
 incompatible: and in so far as a man is themselves, seeth and knoweth; some   
 found in the one, he is thereby separated hold that there is no perceptible difference   
 from the other. In the child of God i but that the latter word fixes and specifies   
 the hatred of sin; in the child of the devil the necessarily figurative meaning of the   
 the love of it; and every act done in virtue former. Liicke would understand “seeing”   
 of either state or as belonging to either, is of knowledge obtained by historical in-   
 done purely on one side or purely on the formation, which matures and completes   
 other. If the child of God falls into sin, itself into “knowing.” But this seems   
 it is act against nature, deadly to life, hardly according to St. John’s practice,   
 hardly endured, and bringing bitter repent- who uses “seeing” either of bodily sight   
 ance: it is as the taking of a poison, [Sohn i. 18, 1 John i. 1, &., Si   
 if it not corrected by its antidote, will or of an intuitive immediate vision of   
 sap the very springs of life. So that there divine things, such as Christ has of the   
 is no real contradiction to ch. i, 8—10, Father and heavenly things [John iii.   
 . 2, where this very falling into sin of 11, 82, vi. 46, viii. 38],—or of spiritual   
 child of God is asserted and the remedy intuition gained by knowledge of Christ   
 prescribed. 'The real difficulty our verse and the divine life [John xiv. 7, 9;   
 is in that which follows); every one that 3 John 11 and there can be little   
 sinneth hath not seen (so literally : see doubt that this last is meaning here:   
 below) Him, neither hath known Him and thus neither will retain its proper   
 (here it scems to be said that the act exclusive and climacteric force: seeing   
 of sinning not only so far excludes from is a further step than knowing : a realiza-   
 the life in God and Christ, but proves tion of Christ's personality and of the   
 that that life has never existed in the existence of heavenly things which is the   
 person so sinning. That this cannot be result of spiritual knowledge: and thus   
 the meaning of the Apostle, is evident the sinner “hath not seen Him, nor yet,   
 from such passages as i. 8—10, ii. 2, and nor even, known Him”).   
 indeed from the whole tenor of the Epistle, 1, 8.] The contrast is again stated,   
 in which the words, “now are we chil- and introduced by a solemn warning not   
 dren of God,” occur in combination with to be misled respecting it : and, as usually