1 JOHN. iil.   
   
 AUTHORIZED VERSION REVISED. |AUTHORIZED VERSION.   
 Son of God was manifested, 4that| purpose the Son of God   
 "he might destroy the works of the was manifested, that he   
 eb. ii, | might destroy the works of   
 Teh. v.18. devil. 9 Whosoever is born of God | the devil. \* Whosoever is   
 #2 Pet.i.23, doeth not sin, because \* his seed 407 of God doth not com-   
 abideth in him: and he cannot sin,| mit sin: for kis seed re-   
 because he is born of God. maineth in him: and he   
 10 Tn | cannot sin, because he is   
 born of God. \ In this   
   
 of the thought and the life of sin: the it in its barest and plainest form—the   
 tempter to sin: the fountain out of which two states, being hegotten of God, and   
 sin has come, as God is the fountain out sin, absolutely exeluding one another),   
 of which has come righteousness. See on because His seed abideth in him (i. e.   
 this subject, my Sermons on Divine Love, heeause that new principle of life from   
 Serm. v. pp. 68 ff, “the First Sinner”). which his new life has unfolded, which   
 To this end was the Son of God mani- was God’s seed deposited in him, abides   
 fosted in His incarnation, pregnant growing there, and precludes the develop-   
 with all its consequences), that He might ment of the old sinful nature. Some of   
 destroy (do away, break up, pull down: the ancients understood it of the word   
 the word is used of a building, or a law, of God, as in the parable of the sower,   
 or an organized whole) the works of the Matt. xiii, 3 ff. This last interpretation   
 devil (what are these? Clearly, in the has been impugned by all the moderns,   
 first place, works whereof the devil is the but I cannot see that they have mado   
 author: not merely devilish works. And good their objection: the force of which   
 then, are we to include in the list not only amounts to this ; that the word of God is   
 sins, which manifestly belong to it, but not so much the Seed, as the means   
 also the consequences of sin—pain, sorrow, whereby the begetting to the new life   
 death? The fact would be true if we takes place, But whether we regard the   
 did: for Christ hath abolished death generation of plants, or animal procrea-   
 (2 Tim. i. 10]. But the context seems tion, which latter is more in question   
 to require that we shonld at all events here, what words can more accurately   
 Keep death and the results of sin in the describe the offive of the seed than these?   
 backgroud, as no mention is made of and what is the word of God but the con-   
 them here, and sinful works are clearly in tinually abiding and working seed of the   
 the Apostle’s mind. These works the whole new life, in the child of God? Nay, it   
 manifestation of Christ. went directly to seems to be that exactly of which we are   
 nullify: more especially His Death, in in search: not the Holy Spirit, the per-   
 which His power over Satan reached its sonal agent; not the power of the new   
 highest point,—the brnising of His heel, in life, the thing begotten; but just that   
 which He bruised the Enemy’s head :—for which intervenes between the two, the   
 it was in that, that He won for us that word, the utterance of God—dropped into   
 acceptance whieh is sealed by His gloriti the soul of man, taking it up by divine   
 tion, and in virtue of which the Holy Spirit power into itself, developing the new   
 is given us, of whose work in us it is said jife continually. ‘This is in the most pre-   
 that we “by the Spirit mortify (put to cise and satisfactory sense the seed of   
 death) the deeds of the body.” Rom. viti. God : and on this all Scripture symbolisin   
 13). is agreed: compare 1 Pet. i. 23, James i,   
 9, 10.] The contrast taken up again, 18. In faet the very passage which is the   
 ‘and from the converse: he that is born key to this, is John v. 38, “ Fe have not   
 of God cannot sin: he that does not His word abiiing in you.’ Nor should   
 righteousness, is not of God: ie. is a any exception have been taken to the   
 child of the dovil. Then we have the comparison with the parable of the Sower,   
 usual new particular, to give the tran- for though the attendant cireumstances of   
 sition note to that which is to follow,— generation are diferent, the analogy the   
 including in this last category him that same); and ho cannot sin (no explain-   
 loveth not his brother, Every one that ing away of this declaration must be at-   
 is begotten of God, docth not sin (the tempted, as is done by Cornelins-a-lapide,   
 meaning of this declaration has been who understands it of deadly sin; by   
 treated of above, ver. 6. Here we mect Augustine and Bede, who confine the fo