9, 10. 1 JOUN. 887   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 the children of God are this the children of God are mani-   
 manifest, and the children| g est, and the children of the devil:   
 of the devil: whosoever   
   
 sin to the violation of brotherly love. The Apostle’s saying finds in such actual life   
 Apostle is speaking not only of the ideal, only a relative fulfilment. None however   
 but of the real state of those born of God ¢ of all the expositors, who in any way has   
 drawing the strongest possible contrast recognized the ideal charaeter of St. John’s   
 between the life of and the life of sin, view, has overlooked the fact, that even in   
 as excluding one another absolutely. And the actual life of that are born of God   
 there is no contradiction between what is there is something which in fall verity   
 here said and ch. i. 8, 9; ni: rather that answers to the ideal words, ‘they cannot   
 passage shews, by the strong desire to he sin,’ The children of God, in whom the   
 cleansed from all sin, which it assumes, divine seed of their eternal life abides,   
 the same incompatibility as is here insisted have, in reslity, a holy privilege,—they   
 on), because he hath’ been begotten of sin not, and they cannot sin, just in pro-   
 God (almost all the expositors, from the portion as the new divine life, uncon-   
 first times until now, make this because ditionally opposed to all sin, and mani-   
 more or less represent in as far as, or as festing itself in godlike righteousness, i   
 long as. It is true, the Apostle does not present and abides in them. Exp   
 say, “he cannot sin becatse he was born of all theological tendencies, in all times,   
 of Gods” this would testify to a past point to this, that the new life of believers,   
 fact, once for all occurring, without any veritably begotten by regeneration from   
 reference to its present permanence: but God, is’ simply incompatible with sin;—   
 he has said because he is [hath been and the life which essentially alienates the   
 continues] born,—because he has abiding spirit from all sin, fills it with an irre-   
 in him w his birth from God. So that concilable hate against every sin, and   
 the aboye-cited explanation, though filling urges it to an unceasing contlict aguinst   
 far short of the real meaning, has at least all unrighteousness. Luther excellently   
 a feeling after the trath of the Apostle’s says, that a child of God in this conflict   
 assertion in it. The abiding force of this receives indeed wounds daily, but never   
 divine generation in a man, excludes sin: throws away his arms or makes peace with   
 where sin enters, that force does not his deadly foe. Sin is ever active, but no   
 abide: the having been born is in danger longer dominant: the normal direction of   
 of becoming a mere fact in the past, in- Tife’s energies in the believer against sin,   
 stead of a fact in the present: a lost life, is an absence of sin, a no-will-to-sin and a   
 instead of a living life. And so all such no-power-to-sin. He that is born of God   
 passages as this, instead of testifying, as hus become, from being a servant of sin, a   
 Calvin would have this one do, to the servant of righteousness : according to the   
 doctrine of final perseverance of the re- divine seed remaining in him, or, as St.   
 generate, do in fact bear witness to the Paul says, according to the inner man   
 very opposite: viz., that, as the Church [Rom. vii. 15 ff.], he will, he can   
 of England teaches, we need God’s special work only that which is like God,—   
 grace every day to keep us in the state righteousness, though the flesh, not yet   
 of salvation, from which every act and fully mortified, rebels and sins: so that   
 thonght of sin puts us in peril of falling even in and by the power of the new life   
 away. Before leaving this important sin must be ever confessed, forgiveness   
 passage, I must quote Diisterdieck’s con- reeeived [ch. i. 8 ff.], the temptation of   
 cluding remarks. “The difference between the evil one avoided and overcome [v.   
 the older and more modern expositors lies and self-purification and sanctification   
 in this, that the former are more anxions ried on”). 10.] The continuation of   
 to moderate the details of the Apostle’s the former argument: with the insertion,   
 sentiment, and to tone down his assertion. in the latter half, of the new particular   
 to the actual life of Christians, while the whieh is to form the argument of the next   
 moderns recognize the full precision of the section. But this latter half belongs not   
 text as it stands, but then remind us that only to that next section, but to this as   
 the ideal truth of the principle announced its assertion “whosoever doeth not   
 ly St. John continually, so to speak, floats righteousness, §c.,” is requisite for the   
 above the actual life of believers as their g out fully of the assertion, “ Jn   
 role and aim, and that, in so fer, the this, Sc.” which at the same time looks