888 1 JOHN. II.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 teh. ii, twhosoever doeth not righteousness ‘doeth not righteousness is   
 neh.iv.& is not of God, “and he that loveth not of God, neither he   
 Fghh 5.8 not his brother. 11 For \*this is the that loveth not his brother.   
 message that ye heard from the be- 1 For this is the message   
 yom xiii 3. ginning, ¥ that we should love one, that ye heard from the   
 beginning, that we should   
 ver. $3, 7,2. 2 John   
   
 backward and forward: backward, for the on the additional particular in the last   
 children of God have already been de- clause, serves, as in ver. 5, to co-ordinate   
 signated by the absence of sin, ver. 9: that elanse with the foregoing : not in this   
 forward, for the cluldren of the devil are case as exclnded from the forementioned   
 designated below by the presence of sin in category, but as one   
 the second half of the verse, In this (fact, from among the general ea   
 circumstance: ix better than dy this, which into a co-ordinate position with it. And it   
 the idea that this is the only sign) is thus put, as being the most eminent, aud.   
 st (it has been asked, to whom ? most of the nature of a summary, and cri-   
 Some say to God’s unerring eye alone. terion, of the rest, of any of those graces   
 True, in the full and deep truth of the which are necessarily involved the children   
 saying: but surely in degree and propor- of God Augustine children of the devil. Love   
 tion to those whom the unction from the may sign themselves with the   
 Holy One enables to know all things: in cross of Christ: all may answer :   
 proportion as sin is manifested, or hatred all may sing Halleluia: all may be baj   
 and avoidance of sin is manifested, in a tized, may enter churches, may build   
 character. And the especial sign which the walls of the same: but the children   
 follows, the sin of hate, is one which is of God are not distinguished from the   
 plainly open to men’s eyes, at least in its children of the devil, except by Love.”   
 ordinary manifestations) the children of ‘And this love, thus constituted’ into the   
 God and the children of the devil (see great test and touchstone, is necessarily   
 these expressions explained and vindicated the family love of brother for brother   
 from the charge of dualism, above, ver. 8. within the limits of those who are begotten.   
 Compare Jolin viii. 44, Acts xiii. So- of God. Universal love to man is a Chris-   
 cinus remarks well, “From the Apostle’s tian grace—but it is not that. here spoken   
 words it may clearly enough be collected, of: it neither answers the description of   
 that between the sons of God and the sons the “message” given in ver. 11, nor cor-   
 of the devil there are none intermediate”): responds to the context here in generat, the   
 every one that doeth not righteousness drift of which is that a test of our belong-   
 Gee ch. ii. 29) is not of God (is not a child ing to God’s family is our love towards   
 of God), and he that loveth not his bro- His children, who are our brethren in that   
 ther (see below, these words pointing on family: cf. ch. v. 1 ff. But, while there   
 to the next section). ean be no doubt that this is the right un-   
 11—24.] Of brotherly love, as the sum derstanding of the brotherly love here in-   
 and essence of righteousness: as Christ’s sisted on, we incur at once a formal diffi-   
 command [ver. 11]: whereas in the world culty in applying this meaning to the ne-   
 there is hate [12, 13]: bound up with life, gative or exclusive side of the test. He.   
 as hate with death [14, 15]: finding its who does not love his brother, lias strict   
 great pattern in Christ tie; to he testi- fact no brother to love, he is not a child   
 fied not in word only but in deed [17, 18]; of God at all. Hence we must understand,   
 as the ground of confidence toward God strictly speaking, “his brother” in this   
 and the granting of our prayers to Him, case as importing his hypothetical brother :   
 being obedience to His will [19—22]; him who wonld be, were he himself a true   
 which obedience consists in faith love child of God, a brother, and, if so, neces-   
 [23], and is testified to by the witness of sarily beloved. ‘That this love does not   
 His Spirit [24]. exist in him, demonstrates him not to be   
 Before entering on ver. 11, the latter of God’s family.   
 half of ver. 10 must be considered, as be- 11.] Because (proof that absence of love   
 longing properly, in its sense, to this sec- of the brethren excludes from God's &unily)   
 tion, thongh in arrangement inseparable   
 from the last. The “and,” which binds