11—14. 1 JOUN. 889   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 love one another, 1% Not another. 2 Not as \*Cain was, of + Gen iv.48.   
 as Cain, who was of that tho   
 wicked une, and slew his wieked one, and slew his brother. Jude   
 brother. And wherefore) And wherefore slew he him? Be-   
 slew he him? Because cause his own works were wicked,   
 his own works were evil, and his brother’s righteous. 18 Mar-   
 and his brother's righteous.   
 Marcel not, tay bre Yel not, brethren, if 4 John xy,   
 thren, if theworld hate you.' you. 14> We if \*the world \* 4s. 2Tim,   
 4 We know thet we have | avg passed over from death into sit.   
 passed from death unto| because we love the brethren. beh. i 10.   
 life, because we love the| life,   
 Brethren, He that loveth   
   
   
 the message which ye heard from the his brother: therefore he hated him: and   
 beginning (the antowncement whieh from hatebelongs to thechildren of the evil   
 the beginning of the preaching of the Gos- classes him at once among those whose   
 pel was made to you. The term message are cvil, and who hate those who, like Abel,   
 is not here equivalent to command, though jed to [Heb, xi. 4] that they are   
 that which is cited is a commandment : of the children of God who work righteous-   
 but it is u conveyed in words and ness. Whatever might. be the exciting   
 by messengers, and thus become a message) occusion of the murder, this lay at the root   
 is this, that we love one another. —the hatred which the children of the devil   
 12, 13.] See summary above: example ever bear to the children of God).   
 of the first instance of the world’s hute, 13.] The connexion with ver. 12 is close:   
 by way of contrast. 12.] Not as Cain the world (the children of the devil) began   
 was, of the wicked one, and slew his bro- 80, and will ever goon as it began. Marvel   
 ther (the construction is elliptie: but no- not, brethren, if (no doubt is expressed by   
 thing need be supplied as in A.V. In the this if, ‘The hypothesis is set forth as ac-   
 words was of the wicked one we have a tually fulfilled) world hateth you (this   
 resumption of the expression “is of the verse is in close sequence on the example   
 devil” from above, ver. 8: the word wicked just given : Cain being taken as the proto-   
 being used probably on account of his be- type and exemplar of such hate).   
 ing of the wicked one following. Observe, 14, 15.] See summary above, on ver. 11.   
 “his works were wicked” is the inference ‘The connexion with the foregoing is very   
 from that great proof which he gave of it close. We learnt from ver. 10, that the   
 by killing his brother : isalso the reason love of brethren is that which makes   
 given in what follows: see below. So that manifest the children of God and the chil-   
 here the assertion of his being of wicked dren of the devil. And now again, having   
 , a8 above, strictly ethical, in no spoken of hate of the world asa thing   
 “Cain was the to be looked for, the Apostle brings up this   
 il, not by gene- sign as one tending to comfort the child of   
 ration, but by imitation and suggestion.” God, and shew him that, notwithstanding   
 Cornclius-a-lupide). And for what reason the world’s hate, he has more to rejoice at   
 slew he him? because his [own] works than to fear from the fact: he is in life,   
 were wicked, and those of his brother they in death, We (emphatic: we whom   
 righteous (it has caused some difficulty, the world hates: we, as set over against:   
 that no mention of this ethical diflerence the world) know (sce above, ver. 2: of cer   
 is made in the narrative in Genesis. It tain knowledge) that we have passed over   
 has been supposed that the Apostle gathers out of death into life (in original it is,   
 it from God’s differing acceptance of the out of the death into the life—the death,   
 offerings of the two: others have culled the which reigns over the unregenerate: the   
 ethical characters of the two the previous life, which is revealed in Christ), because   
 occasion, whereas the immediately exciting (gives the ground and canse, not of the   
 cause was the deduction from acknow- having passed over, but of the knowledge   
 ledged facts, of the murder. But properly of having passed over) we love the bre-   
 considered, the Apostle’s assertion here is thren (here distinetly, our Christian bre-   
 only a proximate occasion, ‘Tain murdered thren : the term being that well-known one