15—138. 1 JOHN. S   
 a   
   
 AUTHORIZED VERSION. | AUTHORIZED VERSION REVISED.   
 ness is sin: and there is a|yighteousness is sin and there is a   
 sin not unto death. 18 We N08 unto death. 13 We know   
 is|   
   
 godly should pray in vain, Deut. iii. 26. nions which have been given on the sub-   
 If theretore one who has committed mortal ject. Diisterdieck has devoted many pages   
 sin is brought back to life, is from the ‘to such a classification and discussion. I   
 mere divine purpose, reserved from us.” ean do no more than point out the eanons   
 Calvin indeed fast the prohibition in of interpretation, and some of the principal   
 all its strictness, only in extreme cases: divergencies. But before doing so, ver. 17   
 adding, “But, seeing that this happens must come under consideration). (in the   
 most rarely, and God, commending the 17.] All unrighteousness is i ea remii-   
 immense riches of His grace, commands us words all unrighteousness we   
 ‘ful after His example : we must niscence of ch, i. 9, If we confess our sins,   
 pass upon any man the judg- He is faithful and @ us our   
 ment of eternal but rather charity sins, and to cleanse us from all unrighte-   
 should induce us to hope well of him. ousness,” and also, but not so directly, of   
 Bot if the desperate impiety of some looks ch. iii, 4, which is virtnally the converse   
 to us hardly short of a pointing it out by proposition to this. Here the Apostle   
 the finger of the Lord God, it is not for seems to say, in explanation of what he   
 us to contend with the jnst judgment of has just written, “Srv is a large word,   
 God, or desire to be more merciful than comprehending all unrighteousness what-   
 He is.” Certainly this seems, re- ever: whether of God's children, or of   
 serving the question as to the nature of the aliens from Him.” The thoughts which   
 sin, the right view of the words, I say not. have been brought into these words,—that   
 By an express command in the other case, unrighteousness is a mild word, meant to   
 and then as express an exclusion of this express that every slight trip of the good   
 ease from that command, nothing short Christian fills under the category of sin,   
 of an implied prohibition can be con- and so. there may be a sin not unto death,   
 veyed. —or, on the other hand, that it is a strong   
 The second point here relates to the word, as Grotius says, “he calls unrighte-   
 difference between ask and make request. ‘ousness not every iguorance or sudden fall   
 The Greek word represented by the former into sin, but sin committed cither with   
 is more of the petition of the inferior, of deliberation, or with space given for deli-   
 the conquered, or of the guilty : that re- beration,”—or thirdly, as Beza, that “all   
 represented by the latter is more gencral, of sins are so far equal, that even least   
 the request of the equal, or of one who has thought of the least sin deserves eternal   
 aright. Our Lord never uses the former death a thousand times over,” and “ that   
 of His own requests to God, but always all sins are of themselves deadly,”—are   
 the latter. And this difference is of im- ‘equally far the meaning of the words,   
 portance here. The asking for a sin not whose import is, as above, to account for   
 unto death is a humble and trusting peti- there being a sin not unto death as well as   
 tion in the direction of God’s will, and a sin unto death); and there is a sin not   
 prowmpted by brotherly love: the other, the unto death (not having death for its issue:   
 making request for a sin unto death, within the limit of that unrighteousness,   
 would be, it is implied, an act savouring from all of which God cleanseth all those   
 of presumption—a prescribing to God, in who confess their sins, ch. i.   
 a matter which lies out of the bounds of Onr first canon of interpretation of the   
 our brotherly yearning [for notice, the sin unto death and the sin not unto death   
 hypothesis that a man sces @ brother sin a is this: that the death and the life of the   
 sin unto death is not adduced in words, passage must correspond. ‘The former   
 becanse such a sinner would not truly be a cannot be bodily death, while the latter is   
 brother, but thereby demonstrated never eternal and spiritual life. This clears away   
 to have deserved that name : see ii. 19), ‘at once all those Commentators who un-   
 how He shall inflict and withhold His derstand the sin unto death to be one for   
 righteous jndgments. which bodily death is the punishment,   
 And these latter considerations bring us either by human law generally, or by   
 close to the question as to the nature of. sickness inflicted Ly God; or of which   
 the sin unto death. It would be impossi- there will be no end till the death of the   
 Lie to enumerate or even classify the opi- sinner, which Bede thinks possible, and