916 1 JOHN. aio   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 is begotten of|%ore of God sinneth not ;—  
 viretti3s, that ° whosoever but he that hath|u# te that ts begotten of   
 God sinneth not; God Keepeth himself, and   
   
   
 Lyra adopts. ‘This last is evidently ab- enemies, denying the Father and the Son   
 surd, for how is a man to know whether [ii. 22], whom we are not even to receive   
 this will be so or not ? into oar houses nor to greet [2 John 10,   
 Our second canon will be, that this sin 11}. These seem to be the persons pointed   
 unto death being thus a sin leading to at here, and this the sin: viz. the denial   
 eternal death, being no further explained that Jesus is the Christ, the incarnate Son   
 to the readers here, must be presmned as of God. ‘This alone of all sins bears upon.   
 meant to be understood by what the Evan- it the stamp of severance from Him who is   
 gelist has elsewhere laid down concerning the Lifeitself. As the confession of Christ,   
 ‘the possession of and death, Now we with the mouth and in the heart, is salva-   
 have from him a definition immediately tion unto life [Rom. x. 9], so denial of   
 preceding this, in ver, 12.“ He that hath Christ with the month and'in the heart, is   
 the Son hath life: he that hath not the sin unto death. This alone of all the pro-   
 Son of God, the life hath he not.” Aud posed solutions seems to satisfy all the   
 we may safely say that the words unto canons above laid down. For in it, life   
 death here are to be understood as mean- cast away and the death incurred strictly   
 ing, “involving the loss of this life which correspond : it strictly corresponds to what   
 men have only by union with the Son of St. John has elsewhere said concerning life   
 God.” And this meaning they must have, and death, and derives its explanation from   
 not by implication only, which would be those other passages, especially from the   
 the cise if any obstinate and determined foregoing ver. 12: and it is an appreciable   
 sin were meant, which would be a sign of act of sin, against which the readers bave   
 the fact severance from the life which is been before repeatedly cautioned [ch. ti. 18   
 in Christ [see iii, 15, where the in- ff, iv. 1 ff, 11, 12). And further, it   
 ference is of this kind], but directly and is in exact accordance with other passages   
 essentially, i.e. respect of that very sin of Scripture which seem to point at a sin   
 which is pointed at by them. Now against similarly distinguished above others: viz.   
 this canon are all those interpretations, far Matt. xii. 81 ff, so far as the cireum-   
 too numerous to mention, which make any stances there dealt with allow common   
 atrocious and obstinate sin to be that in- ground, with the more ethical passages,   
 tended. It is obvious that our limits are Heb. vi. 4 ff, x.254f. In the former case,   
 thus confined to canon help of Christ, not the Scribes and Pharisees were resisting   
 within the by its limits, what especial sin the Holy Ghost [Acts vii. 51], who was   
 but as the the And sin is, that by be not a manifesting God in the flesh in the Person   
 varions shades of difference as to the put- and work of Christ. For them the Lord   
 ting secing in detail, which is opposed to it Himself does not pray (Luke xxiii, 34):   
 in the same both ancient and not unto death, they kuew what they did: they went out   
 is described by “if'any man see his bro- from God’s people and were not of them :   
 ther sinning, Sc.” So that all interpre- receiving and repudiating the testimony   
 tations which make it to be a state of of the Holy Ghost to the Messiahahip of   
 npostacy, do not reach the nratter of detail jesus   
 which is before the Apostle’s mind. 18—20.] Thiree solemn mazims of the   
 In enquiring what this is, we must be Epistle regurding sin and the children of   
 guided by the analogy of what St. John God and the world, and onr eternal life in   
 says elsewhere. Our stute being that of Christ, are repeated as. close of the teach-   
 life in Jesus Christ, there are those who ig of the Apostle. Ver. 18 scems to be   
 have gone out from us, not being of us, ch. not without reference to what has just   
 ii. 19, who are called “ antichrists,” who been said concerning sin. In actual ‘life,   
 not only “have not” Christ, but are Christ’s even onr brethren, even we onrselves, born   
 of God, shall sin, not unto death, and re-   
 quire brotherly intercession: but in the   
 depth and truth of the Christian life, sin   
 altogether absent. It is the world, not   
 knowing God, which lies under the power   
 of the wicked one: God’s new-begotten   
 children he cannot touch: they are in and