for “*we have the knowledge of Him*.”  
This “being in Him” is in fact the  
Christian life in its central depth of *fellowship*  
with God and with one another:  
the spiritual truth corresponding to the  
physical one enunciated by St. Paul,  
Acts xvii. 28, “In Him we live, and  
move, and have our being ”).

**6.]** The state of being in Him is carried  
forward a step further by the expression  
“abide in Him:” and the way is prepared,  
by what follows, for the coming exhortation  
vv. 7—11, to walk in love. **The man  
saying that he abideth in Him** (God, as  
above) **ought** (see reff. The obligation is  
grounded on the profession, being one of  
consistency with it: not on the *abiding*,  
which would imply that which follows, as  
matter of necessity)**, even as He** (Christ)  
**walked** (during His life upon earth : see  
below), **himself also thus to walk** (not  
any one particular of Christ’s walk upon  
earth is here pointed at, but the whole of  
His life of holiness and purity and love.  
This latter, as including all the rest, is  
most in the Apostle’s mind. So in Eph.  
v. 1, 2, where St. Paul exhorts us to be  
followers of God, he adds, “*and walk in  
love, even as Christ also loved us*.” Luther  
simply but appositely remarks, that it  
is not Christ’s walking on the sea, but His  
ordinary walk, that we are called on here  
to imitate).

**7-11.]** *The commandment of Love.*  
The context see below. **Beloved, I write  
not to you a new commandment, but an  
old commandment, which ye had from  
the beginning: the old commandment is  
the word which ye heard** (on the right  
understanding of this verse, very much  
depends. The great question is, To what  
commandment does he refer? Does he  
point forward to the commandment of  
brotherly love, in ver. 9, or back to that  
of walking as Christ walked, in ver. 6?  
One or other of these views has generally  
been taken decidedly and exclusively of  
the other. But this exclusive reference is  
apparently wrong, and a compromise may  
be found more agreeable to the ethical  
habits of thought of the Apostle, and to  
the context of the passage. This context  
requires, 1) that we maintain a logical  
connexion between ver. 6 and ver. 7, as  
indicated by the *duty* urged in the one,  
and the *commandment* alleged in the  
other: and 2) that we maintain the like  
logical connexion between ver. 8 and ver.  
9, as indicated by the figure common to  
them both, of the darkness and the light.  
Now, of these, 1) is neglected by those  
who understand the *commandment* barely  
as the law of love: 2) is neglected by  
those who understand it barely of following  
Christ’s example. The former make  
ver. 7 spring out of no contextual development:  
the latter treat similarly ver. 9.  
And the true view is to be found as thus  
indicated: the walk of Christ, which is  
our example, is essentially aud completely  
summed up in one word, Love: and so  
the command, to walk as He walked,  
essentially and completely resolves itself  
into the law of brotherly love: for this  
last, taken in all its depth, includes not  
one special detail in a holy Christian life,  
but the whole of that life itself. Taking  
then this view, how are we to interpret in  
detail? What is **new?** what is **old?** what  
is **from the beginning?** For these clearly  
all hang together. If *from the beginning*is to signify ‘from the beginning of Old  
Test. revelation, or ‘from the beginning  
of God’s testimony in man’s conscience,’  
we seem to he doing violence to the simple  
mode of address which is prevalent in our  
Apostle’s style. The terms “*ye had*” and  
“*ye heard*,” especially the latter, will  
hardly bear interpreting of the remote  
forefathers of the readers, as on this hypothesis  
they must, but require to be confined  
to the readers themselves. And if so, the