hardness of heart, but an act of exclusion  
from sympathy following deliberately on  
the beholding of his brother’s distress) bis  
**bowels** (i.e. his heart, the seat of compassion:   
as so often in the New Test., this  
expression carries the idea of *turning away*  
from him. As Düsterdieek remarks, the  
fact that a man shuts up his heart against  
his brother, includes in it the fact that  
that brother is excluded *from* the heart  
thus shut up), **how** (can it be that? as in  
ch. iv. 20) **doth the love of God** (i.e. from  
the very express filling out of the thought  
in ch. iv. 20, *“love to God;”* not God’s  
love to us. See also ch. ii. 5, where we  
have the same expression and reference to  
the love of God being in a man. The context   
indeed here might seem, as the mention   
of Christ’s love to us as so immediately preceded,   
to require the other meaning;  
or at least, that of “the love  
whereof God hath set us a pattern:” and  
accordingly both these have been held.  
But I see not how we can escape the force  
of the passages above cited) **abide in him**  
(Lücke and Düsterdieck are disposed to  
lay a stress on the word **abide** here,  
thereby opening a door for the view that  
the love of God may indeed be in him in  
some sense, but not as a firm abiding principle;   
that at all events at the moment  
when he thus shuts up his bowels of compassion,   
it is not *abiding* in him. But  
this world seem to violate the ideal strictness   
of the Apostle’s teaching, and the  
true sense rather to be, “How can we  
think of such an one as at all possessing  
the love of God in any proper sense?”  
giving thus much emphasis to the word  
**abide**.

Here again, as above in the  
case of the duty of laying down life for a  
brother, many questions of casuistry have  
been raised as to the nature and extent of  
the duty of almsgiving, on which it is impossible   
to enter here. The safest answers  
to them all will be found in the Christian  
conscience enlightened by the Holy Spirit,  
guiding the Christian heart warmed by the  
living presence of Christ) ?

**18.**] *Exhortation to true brotherly love:*   
following naturally on the example  
of the want of it given in the last verse.  
**Little children, let us not love with word,  
nor yet with tongue, but** (let us love)  
**in deed and truth** (there is some little  
difficulty in assigning these words their  
several places in the contrast. Notice  
first, that the two former, **with word** and  
**with tongue**, simply relate to the *instrument*,   
whereas the two latter are introduced   
by the preposition *in*, denoting the  
element in which. The trae account of  
the arrangement seems to be, that the  
usual contrast of *word* and *deed* is more  
sharply defined by the explanatory terms,  
*tongue* and *truth*: **with the tongue** giving,  
by making the mere bodily member the  
instrument, more precisely the idea of absence   
of truth than even **with word**, and  
**in truth** more definitely the idea of its  
presence than even **in deed**. As connected  
with the exhortation in this verse, I may  
cite the tradition reported by Jerome in his  
Commentary on Gal. vi. 10: “The blessed.  
John, the Evangelist, living on at Ephesus  
into extreme old age, and being with difficulty   
borne by the hands of his disciples  
to church, when he could not sustain his  
utterance for more words, used to say no  
more at each meeting than this: ‘Little  
children, love one another.’ At last his  
disciples and the brethren who were present,   
being wearied at hearing always the  
same words, said, ‘Master, why dost thou  
always go on saying this?’ The answer  
was worthy of St. John: ‘Because it is  
the Lord’s command; and if this only be  
done, it is enough’”).

**19—24.**] See the summary at ver. 11.  
*The blessed effects of trae brotherly  
love as a test of the Christian state.*

**19, 20.**] [**And**] **in this** (see above,  
v. 1v0, 16. It here refers to what had  
gone before: viz. to the fulfilment of  
the exhortation in ver. 18, as the future  
shews: “*which thing if we do*, ... ”)  
**we shall know** (on the *future*, see above.  
It is the result consequent on the ful  
ment of the condition implied in **herein**)  
**that we are of the truth** (“i.e.,” says