implied, by which that propitiation was  
wrought, Eph. i. 7: and that, God’s giving   
His own Son to death for us, being  
the greatest and crowning act of divine  
Love).

**11.**] *Application to ourselves of this  
example*, as a motive to brotherly love.  
Strictly parallel with the latter part of  
ch. iii, 16, where the same ethical inference   
is drawn with regard to the example  
of Christ Himself. **Beloved** (the Apostle’s  
usual introduction of a fervent and solemn  
address, vv. 1, 7, al.), **if** (this **if** with an  
indicative, stating a fact, is very difficult  
to give exactly in English. It is not on  
the one hand any expression on uncertainty:   
but neither on the other is it  
exactly equivalent to *“since,”* or *“seeing  
that.”* We may call it a certainty put in  
the shape of a doubt, that the hearer’s  
mind may grasp the certainty for itself,  
not take it from the speaker. “If [it be  
true that]...” is perhaps the nearest  
English filling up of the sense) **God so  
loved us** (*so* namely as detailed in ver. 10,  
which, and which alone, is pointed at), **we  
also ought to love one another** (the **also**  
does not belong to the **ought**, but purely  
to the **we**,—“we, on our side.” But on  
whnt does the obligation, asserted in **we  
ought**, rest? Clearly, on that relation to  
God and one another implied by being  
children of God, which runs through all  
this section of the Epistle. If we are of  
God, that love which is in Him, and which  
He is, will be in us, will make us like Him,  
causing us to love those who are begotten  
of Him, ch, v. 1, 2. And of this love, our  
apprehension of His Love to us will be the  
motive and the measure).

**12.**] **God hath no one ever beheld** (what is the   
connexion of these words, so suddenly and  
startlingly introduced? It is evident that  
ver. 12 is connected with ver. 11, by the  
words *“if we love one another,”* taking  
up again *“we ought to love one another.”*  
But it is also evident that it is connected  
with ver. 13 by the words *“abideth in us,”*  
&c. And it is further plain, that these  
words, **God hath no one ever beheld**, must  
have some close reference to *loving one*  
*another*, seeing that they stand between  
those words in ver. 11, and the resumption  
of them in ver. 12.

Now on examining ver. 11, we find an  
unexpected substitution, *“if God so loved  
us, we also ought to love* (not *God*, but)  
**one another**.” Why so? Here, ver. 20  
will guide us to an answer, if rightly used.  
Not, because we *cannot* love God whom we  
have not seen: but because the exponents  
of God, whom we have not seen, are our  
brethren, whom we do see. And the  
Apostle, in substituting *“one another,”*  
does not for a moment drop or set aside  
the higher, *“God,”* but in fact leads up to  
it, by putting its lower and visible objects  
before us. And then ver. 12 comes in as  
an explanation, an apology as it were, for  
this substitution, in the following manner:  
*Love* **one another**, I say: for the love to  
God, which is our duty, is love towards  
one whom we have never seen, and cannot  
exist in us [as ver. 20] unless by and with  
its lower degrees as manifested towards our  
brethren whom we have seen. By our love  
to them are we to know, how far we have  
love to Him: if that be present, He  
dwelleth in us, and *“the love of Him is  
perfected in us.”* And thus [see below]  
the way is prepared for vv. 15, 16, which  
take up and bring to a conclusion the  
reasoning): **if we love one another, God  
abideth in us** (for the reason already  
stated in ver. 8, and restated in immediate  
connexion with this very matter in ver. 16,  
that God is Love, and every one that  
loveth is born of God, knows God, abides  
in God and God in him), **and** (simply the  
copula) **the love of Him** (as in ch. ii. 5,  
where we had the same expression, our  
*love to Him*, not, as some explain it, *His  
love to us*. This is evident, not merely  
from ii. 5, but from the context here: see  
it explained above, and remember that it  
is our love to God which is here the subject,   
as evinced by our love to our brethren.  
This is further shewn by the recurrence of  
the same expression in ver. 17, *“Herein is  
love perfected with us,”* and ver. 18, *“he  
that feareth is not made perfect in love.”*  
And so the majority of Commentators) is