**perfected** (see note ch. ii. 5. Here, as  
there, it signifies, has reached its full  
maturity: the *loving one another* being  
the token and measure of it) **in us** (keep  
the primary and obvious sense, “*in us*,”  
“within us,” as in ch. ii. 5).

**13.**] **In this we know that we are abiding  
in Him and He in us, because He hath  
given us of His Spirit** (nearly repeated  
from ch. ii, 24. But why introduced  
here? In the former verse, the *fact* of  
His abiding in us was assured to us, if we  
love one another. Of this fact, when thus  
loving, we need a token. Him we cannot  
see: has He given us any testimony of His  
presence in us? He has given us such a  
testimony, in making us partakers of His  
Holy Spirit. This fact it is to which the  
Apostle here calls our attention, as proving  
not the external fact of the sending of the  
Son [ver. 14], but one within ourselves,—  
the indwelling of God in us, and our abiding  
in Him. It is obvious that all inferences  
from the expression *“given us of His Spirit”*   
against the personality of the Holy  
Ghost are quite beside the purpose: compare   
Acts ii. 17 with Joel iii. 1. We each  
dwelling of one and the same  
personal Spirit, but each according to our  
measure, 1 Cor. xii. 4, 11. One only had  
the Spirit without measure, in all His fulness:   
even Christ; John iii. 34. And the  
presence of the Holy Spirit is most aptly  
adduced here where love is in question, His  
first fruit being love, and His presence  
being tested by His fruits).

**14, 15, 16.**] The connexion seems to be  
this: the inward evidence of God's abiding  
in us and we in Him, is, the gift of His  
Spirit. But this is not the only evidence  
nor the only test which we have: This  
internal evidence is accompanied by, nay, is  
itself made possible [see ver. 19] by, our  
recognition of the Father’s love in sending  
His Son as our Saviour: which last is a  
fact, testified by human evidence. This  
recognition of God’s love is a condition of  
abiding in Him and He in us: in a word,  
is the *abiding in love*, which is equivalent  
to abiding in Him. **And we** (this **we**,  
emphatic, brings up in sharp relief the  
apostolic body, whom Christ appointed His  
witnesses, John xv. 27, Acts i. 8 The  
assertion is of the same kind as that in ch.  
i. 1) **have beheld** (with our eyes: the same  
word, and in the same sense, as in John i.  
32) **and do testify that the Father hath  
sent** (do testify, not merely to the historical  
fact as a thing past, but to its abiding influence   
as implied by the words, *“Saviour  
of the world”* below: that the Father sent  
the Son, and that the Son is the Saviour of  
the world) **the Son** (better here than “*His*  
Son:” **the Father** and **the Son** are here  
used as theological terms) **as Saviour of  
the world** (**the world** here, as in ch. ii, 2,  
John iii, 16, in its widest sense: no evasion   
of this sense, such as the “*elect in all  
nations*,” is to be endured).

**15.**] And recognition of this fact is a condition and  
proof of the life of God. **Whosoever confesseth**   
(the same remark holds good of this  
confessing, as before with regard to denying,  
ch ii. 28: viz., that we must not bring  
into it more than the Apostle intends by  
it: it is not the “confession of the *life*”  
which is here spoken of, but that of the lips  
only. Of course it would be self-evident  
that, this is taken by the Apostle as ruling  
the life; but simply *as* a matter of course,  
Me speaks of the ideal realized) **that Jesus  
is the Son of God** (i.e. receives the testimony  
in the last verse as true), **God abideth  
in him, and he in God.**

**16.**] a) **And we** (not now the apostolic body only, but  
communicative; the Apostle and his readers.   
This is evident and necessary, because   
on the other view the words “*in regard to us,*”   
which follow, interpreted as  
they must necessarily be of the *same persons*,   
would fit on awkwardly to the repeated   
general proposition with which the