verse concludes) **have known and have  
believed** (the two roots which lie at the  
ground of **confession**, *knowledge* and *faith*,  
are in St, John’s language most intimately   
connected. “True faith is, according   
to St. John, a faith of knowledge  
and experience: true knowledge is a knowledge   
of faith’ Lücke. See John vi. 69)  
**the love which God hath in regard to us**  
(literally **in us**, *in our case*, as above, ver.  
9: not “towards us,” as Beza [and A. V.],  
Luther, &c.), b) **God is Love, and he that  
abideth in love abideth in God and God**[**abideth**] **in him** (this is the solemn and  
formal restatement of that which has been  
the ground-tone of the whole since ver. 7.  
And here, as there, *Tove* is in its widest  
abstract sense. Its two principal manifestations   
are, love to God, and love to one  
another: but this saying is of Love absolute).

**17, 18.**] These verses, which are parallel   
with ch. iii. 19–21, set forth the  
confidence with which perfect love shall  
endow the believer in the great day of  
judgment. **Herein love perfected  
with us** (for the meaning of **herein**, see  
below. **Love**, not, as Luther and others,  
*God's love to us*: this is forbidden by the  
whole context: our verse is introduced by  
*“he that abideth in love,”* and continued  
by *“there is no fear in love:”* it is love  
dwelling and advancing to perfection in us.  
And again, not love to God merely, nor  
love to our brethren merely; these are  
concrete manifestations of it: but love  
itself in the abstract—the principle of love,  
as throughout this passage. This sense of  
*love* will point out that of **with us**, which  
belongs not to the word *love*, but to the  
verb, as in ver. 12. Love is considered as  
planted in us; its degrees of increase take  
place **with us**—not merely “*chez nous*,”  
*in us*, but as *concerned with us*; in a  
sense somewhat similar to that in “*magnified   
His mercy* **with her**,” Luke i, 58.  
See 2 John 2, where however the idea of  
*dwelling with* is more brought out than  
here), **that we have confidence in the day  
of judgment** (that gives not the purpose of  
the *perfecting of love*, but the explanation  
of “*herein*:” “in this love is perfected  
in us, viz, that we, &c.” The confidence  
which we shall have in that day, and which  
we have even now by anticipation of that  
day, is the perfection of our love; grounded  
on the consideration [*because even as He  
is, &c.*] which follows: casting out fear,  
which cannot consist with perfect love, ver.  
18): **because even as He** (Christ, see below)   
**is, we also are in this world** (this is  
the reason or ground of our confidence :  
that we, as we now are in the world, are  
like Christ: and in the background lies the  
thought, He will not, in that day, condemn  
those who are like Himself. In these  
words, the sense must be gained by keeping   
strictly to the tenses and grammatical  
construction: not “*as He* **was** in the  
world,” as some, changing the tense. And  
when we have adhered to tense and grammar,   
wherein is the likeness spoken of to  
be found? Clearly, by what has been  
above said, not in our trials and persecutions.   
Nor by our being not of the world  
as He is not of the world: nor in that we,  
as sons of adoption through Him, are beloved   
of God, even as He is beloved: nor,  
in that we live in Love, as He lives in  
Love: but in that we are *righteous as He*  
*is righteous*, ch. ii. 29, iii. 3 ff., 10, 22: this  
being evinced by our abiding in Love. St.  
John does not’ say that Love is perfected  
in confidence in us, because we resemble  
Christ in Love; but he refers to the fundamental   
truth on which our Love itself  
rests, and says; because we are absolutely  
like Christ, because we are in Christ Himself,   
because He lives in us, for withont  
this there cannot be likeness to Him; in a  
word, because we are, in that communion  
with Christ which we are assured of by our