of all the children of God, *“every one that  
believeth, &c.,”* he, as so frequently, takes  
it up again below, ver. 4, with ‘a more  
general reference, and dwells on our faith  
as the principle which overcomes the world:  
see there): **and every one who loveth him  
that begat** (these words take up again the  
former, *“if any say, I love God,”* ch. iv.  
20), **loveth also him that is begotten of  
him** (viz. the brother of whom the former  
clause spoke: not, as Augustine and others,  
Christ, the Son of God. As Calvin says,  
“Under this singular number he designates  
all the faithful. It is an argument drawn  
from the common order of nature”).

**2.**] And indeed so inseparable are the two,  
that. as before, iv. 20, our love to our  
brethren was made a sign and necessary  
condition of our love to God, so conversely,  
our love to God, ascertained hy our keeping   
His commandments, is itself the measure   
of our love to the children of God,  
Either of the two being found to be present,   
the presence of the other follows.  
**In this we know that we love the children   
of God** (this, **the children of God**,  
takes up again, *“him that is begotten of  
him”* of the preceding verse), **when** (indefinite;   
“in every case where”) **we love  
God, and do His commandments** (this  
adjunct is made, as the following verse  
shews, in order to introduce an equivalent  
to *loving God*, by which its presence may  
be judged).

**3.**] **For** (explaining the  
connexion of the two preceding clauses) **the  
love of God is this** (consists in this), **that**  
(explanatory: what he means by this)  
**we keep His commandments. And His  
commandments are not grievous** (the  
reason, why they are not grievous, is  
given in the next verse. Almost all the  
Commentators refer to Matt. xi. 86, “*My  
yoke is easy, and my burden is light.*”  
This declaration, that His commandments  
are not grievous, has, as did ch. iii. 9,  
furnished some of the Roman-Catholic  
Commentators with an opportunity of  
characterizing very severely the Protestant  
position, that none can keep God’s commandments.   
But here, as there, the reply  
is obvious and easy. The course of the  
Apostle’s argument here, as introduced in  
the next verse by **because**, substantiates  
this fact, that His commandments are not  
grievous, by shewing that all who are  
born of God are standing in and upon  
the victory which their faith has obtained   
over the world. In this victorious  
state, and in as far as they have advanced  
into it, in other words in proportion as  
the divine life is developed and dominant  
in them, do they find those commandments   
not grievous. If this state, in its  
ideality, were realized in them, there would  
be no difficulty for them in God’s commandments:   
it is because, and in so far as,  
sin is still reigning in their mortal bodies,  
and their wills are unsubdued to God’s will,  
that any grievousness, any burden, remains  
in keeping those commandments),

**4.**] **because** (reason, why His command-  
ments are not grievons) **all that is begotten   
of God** (the neuter is here used as  
gathering together in one, under the  
category of “begotten of God,” the “*we*”  
implied in the last verses) **conquereth** (of  
habit: simply predicated of the category,  
*“all that is born of God”*) **the world** (the  
kingdom of evil under its prince the devil,  
God’s adversary. The argument then is  
th The commandments of God are not  
grievous: for, although in keeping them there  
is ever a conflict, yet that conflict issues in  
universal vietory: the whole mass of the  
born of God conquer the world: therefore  
none of us need contemplate failure, or faint