862 1 JOHN. Il.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 have the knowledge of him, if we   
 -6.%iv. keep his commandments. do know that we know him,   
 the knowledge Cake of if we keep his command:   
 him, saith, keepeth not his command- ments. 4 He that saith, I   
 ments, \*is a liar, and the truth is know him, and keepeth not   
 5 But‘ whoso keepeth his commandments, is a   
 ech.5.8 his word, in him verily is the love liar, and the truth is not   
 # Sohn xiv.2 not in him. thereby know in him. § But whoso keep-   
 eth his word, in him verily   
 gehte.i, is the love of God per-   
 henivts. of God perfected : rected: hereby know we   
 ‘John xv.4,5. that we are in him. 6i He that that we are in him. 6 He   
   
   
 onr sins: next requires that we keep His this I am by no means thoroughly per-   
 commandments. And in this (so lite- suaded: see note, ver. 6).   
 rally : this is conditional element : in 4.] Assertion, parallel with ch.i. 8, of   
 this is placed, on this depends, our know- the futility of to the knowledge   
 ledge. In ch, iii, 24 [see below}, the in of God where this test is not fulfilled.   
 this is resumed by the words, “By His The man saying, I have the knowledge of   
 Spirit which He hath given us”) we Him (sce above), and not keeping His   
 know (from time to time, from day to commandments, is a liar (answers to we   
 day) that we have the knowledge of him deceive ourselves, ch. i, 8), and in this   
 (have acquived and retain that knowledge : man the truth is not (see above on ch. i.   
 this nowledge is not, as some make it, 8, where the words are the same :   
 the love of God, as neither of course is it 5.] assertion of the other alternative,   
 mere theoretical knowledge: but is that not put as before, but, as usual, carried   
 inner and living which springs further and differently expressed: aa   
 out of unity of heart and affeetion), if opposition with an accession, as Grotins   
 (the token, that we have the knowledge of calls it):— but whoso keepeth His word   
 Him, is present, if, i.e. being assumed (synonymous with His commandments,   
 that) we keep (as a habit, from time to considered as a whole: on the mode of ex-   
 time, these commandments being noces- pression, see above), of a truth in him is   
 sarily prescriptions regarding cirenm- the love of God perfected (why should   
 stances as they arise) His commandments this transition be made from knowledge to   
 (first as to the expression. St. John never love? Love presupposes knowledge, and   
 uses the word “aw” for the rule of Chris- is a further step in the same fellowship   
 tian obedience: this word is reserved for with God: not indeed that the former   
 the Mosaic law, John i. 17, 46, and, in step is passed through and done with,   
 all, fifteen times in Gospel : but almost but that true knowledge and love in-   
 always commandments, — sometimes the crease together, und the former is the mea-   
 word of God or of Christ, John viii. 52 sure of the latter, just as keeping God’s   
 £.3 xiv. 23 f.; xvii'G, our ver. 5. And as commandments is the test and measure of   
 a verb he always uses “fo Keep,” very true knowledge of Him. And thus in the   
 seldom “to do; aud to keep preserves its final and perfect ideal, the two are coinci-   
 peculiar meaning of watching, guarding as dent: the perfect observation of His com-   
 some precions thing, “ observing to keep.”” mandments is the perfection of love to   
 Next, whose commandments ? The older Him, It is manifest, from what has   
 expositors for the most part refer “ Him,” been said, that this love of God must be   
 “ His,” “in Him,” verses 3—6, to Christ. our love towards God, not His love towards   
 Most modern Commentators understand us). In this (in the fact of our pro-   
 these pronouns throughout of God, and gress towards this ideal state of   
 the second “ He” in ver. 6, of Chi of obedience and therefore of love:—thus   
 ‘That this latter is right understanding assured that the germ of the state is in   
 of the terms, is supposed to be shewn by us and unfolding) we know that we are   
 the substitution (?) in ver. 5 of the words in Him (this completes the logical period   
 “of God” for “His,” and its taking which began in ver. 8, by reasserting that   
 up again by “in Zim” im ver. 6, fol- verse, carrying however that assertion yet   
 lowed by “even as He walked.” But of aecper, hy’ substituting “we are in Him”