4—8. 1 JOHN. 863   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
   
 that saith he abideth in saith he abideth in him \* ought him. # John sil.   
 him ought himself also so self also so to walk, even as he i Pet. a1,   
 to walk, even as he watked. walked. 7+ Beloved, !I write no t $0.t our   
 ? Brethren, I write no new new commandment unto you, but,/ ‘autho.   
 commandment unto you, but an old commandment ™which ye meb.ii.n.   
 ‘an old commandment which   
ye had from the beginning. from the beginning. The old John 6.   
 the word which ye hav {commandment is the word which ye   
heard from the beginning. heard +.   
 8 Again, a new command- Again, "a new com- ¢ frome   
 ‘omitted all oldest oginning i   
 nJobn xilh.de@ x12,   
 for ‘we have the knowledge of Him.” been taken decidedly and exclusively of   
 This “being in Him” is in faet the the other. But this exclusive reference is   
 Christian life in its central depth of fel- apparently wrong, and a compromise may   
 ip with God and with one another: be found more agreeable to the ethic:   
 ritual truth corresponding to the habits of thought of the Apostle, and to   
 1 one enunciated by St. Paul, the context of the passage. This context   
 28, “In Him we live, and requires, 1) that we maintain a logica   
 move, and have our being ”). connexion between ver. 6 and ver. 7, as   
 6.] The state of being in Him is carried indicated by the duty urged in the one,   
 forward a step further by the expression and the commandment alleged in the   
 i. Him :” and the way is prepared, other: and 2) that we maintain the like   
 hy what follows, for the coming exhorta- logical connexion between ver. 8 and ver.   
 tion vv. 7—11, to walk in love. The man 9, as indicated by the figure common to   
 saying that he abideth in Him (God, as them both, of the darkness and the light.   
 above) ought (sce reff. The obligation is Now, of these, 1) is neglected by those   
 grounded on the profession, being one of who understand the commandment barely   
 consistency with it: not on the abiding, as the law of love: 2) is neglected by   
 which would imply that which follows, as those who understand it barely of fullow-   
 matter of necessity), even as He (Christ) ing Christ’s example. The former make   
 walked (during His life upon earth : sce ver. 7 spring out of no contextnal develop   
 below), himself also thus to walk (not ment: the latter treat similarly ver. 9.   
 any one particular of Christ’s walk upon And the true view is to be found as thus   
 earth is here pointed at, but the whole of indicated: the walk of Christ, whieh is   
 His life of holiness and purity and love. onr example, is essentially aud completely   
 This latter, as including all the rest, is summed up in one word, Love: and so   
 tnost in the Apostle’s mind. So in Eph. the command, to walk as He walked,   
 v.1,2, where St. Paul exhorts us to be essentially and completely resolves itself   
 followers of God, he adds, “and walk in into the law of brotherly love: for this   
 Tove, even as Christ also loved us.” Lu- last, taken in all its depth, includes not   
 ther simply but appositely remarks, thatit one special detail in a holy Christian life,   
 is not Chirist’s on the sea, but His but the whole of that life itself. Taking   
 ordinary walk, that we are called on here then this view, how are we to interpret in   
 to imitate). detail? What is new ? what is old? what   
 7-11] The commandment of Love. is from the beginning? For these clearly   
 The context see below. Beloved, I write all hang together. If from the beginning   
 not to you a new commandment, but an. is to signify ‘from the beginning of Old   
 o'd commandment, which ye had from Test. revelation, or ‘from the beginning   
 the beginning: the old commandment is of God’s testimony in man’s conscience,’   
 the word which ye heard (on the right we seem to he doing violence to the simple   
 understanding of this verse, very much mode of address which is prevalent in our   
 epends. The great question is, To what Apostle’s style, ‘The terms “ye had” and   
 commandment does he refer? Does he “ye heard,” especially the latter, will   
 point forward to the commandment of hardly bear interpreting of the remote   
 brotherly love, in ver. 9, or back to that forefathers of the readers, as on this hypo-   
 of walking as Christ walked, in ver. 6? thesis they must, but require to be confined   
 ‘One or other of these views has generally to the readers themselves. And if so, the