15-17. 1 JOHN. 891   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 love of Goa, because he laid have we the knowledge of love, that   
 down his life for us: and He laid down his lite for us: and   
 we ought to lay down our we ought to lay down our lives for   
 lives for the brethren. the brethren.   
 17 But whoso hath this this world’s sustenance, Ew and Si a at. xv.   
 world’s good, and seeth eth his brother having © whoso hath « pest x7   
 his brother have need, aud   
 shutteth up his bowels of   
 shutteth up his heart from him,   
   
 ble that this germ of life ean be coexistent   
 with it; can be firmly implanted and vate the Apostle’s saying here. The term   
 abiding [see John v. 38] in the man). for us carries in it and behind it all that   
 16—18.} Description and enforcement of we know of the nature of the death which   
 true love. ‘The Apostle has hitherto shewu is spoken of: but the vicariousness and   
 that brotherly love is the truest test as atoning power of Christ’s death are not   
 between the children of God and the chil- here in consideration : it is on here   
 dren of the devil. But, that no one may as the greatest possible proof of love, us in   
 deceive himself or be deceived by others, John xv, 13): and we (emphatie: we on   
 it is now necessary to lay down, what is our ae as followers of Christ) ought on   
 true and Christian love. 16.) Exan- behalf of the brethren to lay down our   
 ple of true love in Christ, and enforcement lives (on lives, Socinus says well: “ He   
 of it oa us. In this (sce above, ver. 10, says not, that we ought to lay down our   
 and note, eh. ii, 3) we have the know- ‘life,’ if one were bound to die for many,   
 ledge of (“we have arrived at and pos- but, our fives, because each ought to die   
 sess the apprehension of :” knowledge, for each.” The Apostle states the duty ge-   
 as an act of the nuderstanding proceed nerally ; and thus stated it is enough.   
 ing on intellectual grounds. Here how- As Christ did in pursuance of’ His love, so   
 ever it is used enti within the sphere onght we to do in pursuance of ours, bound   
 of the Christian of union with as we are to Iim not by the mere force of   
 Christ. None can understand true love as an outward example, but by the power of   
 shewn in this its highest example, but he an inward life. But naturally and neces-   
 who is one with Christ, and has felt and sarily the precept finds its aerate tion   
 does feel that love of His in its power on in those eases where our Heavenly Father's   
 himself. See note on ch. ii. 8) love (i. will sets the offering of such a suerifice in   
 what love is: the nature of love true and the course and pursuance of our brotherly   
 genuine: that perfection of love, which we love, which He has ordained).   
 nre commending. So most of the Com- 17.) But (“by the adversative connexion   
 imentators. Some have held to the ins of ver. 17 with ver. 16 the Apostle marks   
 tion of the words “of God” (as A.V.) the passage from the greater, which is   
 after love, which has hardly any authority. j demanded of us, to the lesser, the   
 But there can be but little doubt that the ‘ion which is all the more a trans-   
 other is the right view. The love of God gression of the law just prescribed” Diis-   
 to us is not that which would, as such, be terdieck) whosoever hath the world’s sus-   
 adduced as a pattern to us of brotherly tenance, and beholdeth (the Greek word   
 love; it is true that in the depth of the gives more than “ seeth,” which would   
 matter, all true love is love after that pat- imply only the casual sight: it is the   
 tern: but in a passage so logically bound standing und looking on as a spectator:   
 together it is much more probable that the so that it ever involves not the eye ouly,   
 term common to the two, Christ and our- but the mind also, in the sight: it is to   
 selves, would be, not divine love, wl contemplate, uot simply to see. St. John   
 such is peculiar to Him, but love is very fond of this word, and wherever it   
 simply, that of which He has given the occurs, this its meaning may be more or   
 great example which we are to follow), that Jess traced. There is then in this unmer-   
 He (Christ, as the words beyond question ciful man not merely the being aware of,   
 shew) laid down His life for us (i.e. : but the deliberate contemplation of the   
 not as Grotius, who in all the places where distress of his brother) his brother having   
 it occurs maintains that it is only to need, and shutteth up (the shutting is   
 life to danger, which would entirely encr- then and there done, as the result of the   
 contemplation: not a mere coustitutioual