6—9. 1 JOHN. 899   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 let us love one another: one another, because love is of God ;   
 for love is of God; and and every one that loveth is born of   
 erery one that loveth is God, and knoweth God. 8 He that   
 born of God, and knoweth loveth not never °knew God; be- ochis.&   
 God. ® He that loveth not cause ? God is love.   
 knoweth not God; for God 9 4In this the pyr, ,,   
 islove, 9 In this was mani- ay hom v8,   
 vill, ‘eh. 10.   
 exhortations to brotherly love, but this from God : every one that loveth, taking   
 time in nearer and deeper connexion with the word of course in its pure ideal sense   
 our birth from God, and knowledge of Him in which the assertion follows from the   
 who is Himself Love, vv. 7,8. This last former), hath been begotten of God (lias   
 fact he proves by what God has done for truly received within him that new spiri-   
 us in and by His Son, vv.9—16: and es- tual life is of God: see note on ch.   
 tablishes the necessary connexion between ii. and knoweth (in his daily and   
 love to God and love to man, vv. 17—21. habit, recognizes and is acquainted with   
 The passage is in connexion with God :\_by virtue of that his divine birth and   
 what went before, but by links at first life)   
 not very apparent. The great theme of 8.] (Contrast, but with some remark-   
 the whole was enounced cb. ii. 29. The able Variations) he that loveth not (gene-   
 consideration of that has passed into the ral, as before : object : he that hath not   
 consideration of that righteousness in its love in him) hath never known God (hath.   
 highest and purest form of love, which has not once knot has never had in him   
 ‘been recommended, and grounded on His even the beginnings of knowledge of God.   
 love to us, in ch. 11—18, where the So that the past tense makes a fur stronger   
 testimony of our hearts came in, and was contrast than the present, “Anoweth not,”   
 explained—the great test of His presence would. That is excluded, and much more);   
 in us being the gift of His Spirit, iii. because (reason why he who loveth not.   
 Then from the necessity of distinguishing can never have known God) God is love   
 and being sure of that His Spirit, have been (love is the very essence, not merely an   
 inserted the foregoing tests and cautions attribute, of God. It is co-essential with   
 respecting truth and error. And now he Him: He is all love, love is all of Him:   
 returns to the main subject. The knoweth he who has not love, has not God. It   
 God, is and hath been begotten of God, is not the place here to enter on the theo-   
 the taking up again of God’s love to us in logical import of this weighty and wonder-   
 Christ at ver. 9 from ch. iii. the reitera- ful sentence. It will be found set forth in   
 tion of the testimony of the Spirit in ver. the first of my Sermons on Divine Love,   
 13, all serve to shew that we are reading Quebee Chapel Sermons, vol. iii, But   
 no collection of spiritual apophthegms, but it may be necessary te pnt in a cantion   
 ‘a close and connected argument, though against all inadequate and shallow ex-   
 not in an ordinary style. planations of the saying: such as that of   
 7, 8.) Beloved (as before, marks the fer- Grotius (after Socirus), “God is full of   
 veucy and affection of the Apostle turning love :” Benson, “God is the most bene-   
 to his readers with another solemn exhor- volent of all beings ; full love to all His   
 tation. Here the word is especially appro- creatures :” Whitby, “The Apostle in-   
 priate, seeing that his own heart is of tends not to express what God is in his   
 that love which he is enjoining), us love essence... but what He is in demon-   
 one another : because (he at once rests the stration of Himself, shewing great philan-   
 exhortation on the deepest ground) love thropy to men: Hammond, “God is   
 (abstract, in the widest sense, as the fol- made up of love and kindness to man-   
 lowing words shew) is from God (has its kind :” Calvin, “ This it is which is His   
 origin and source in God: He is the well- nature, to love men: . . . he is not speak-   
 spring and centre of all love); and every ing of God’s essence, but merely teaching,   
 one that loveth (there is no need to sup- what He is felt be by us,” &e. &e. In   
 ply an object after loveth, as God is sup- all these,—in the two last by supplying   
 plied in the Alexandrine MS., and “Ars an object, “men,” which is not in the   
 brother” in some later versions: indeed sacred text, the whole force of the axiom   
 to do so would be to narrow the general as it stands in the Apostle’s argument is   
 sense of the Apostle’s saying: all love is lost. Unless be is speaking of the essen