1 JOHN. invA   
 900   
 JauriorizED VERSION.   
 AUTHORIZED VERSION REVISED.   
 love of God was manifested in re- [fested love of God to-   
 gard to us, that God hath sent his fward us, because that God   
 only begotten Son into the world, sent his only begotten Son   
 ‘that we might live through him. into the world, that we   
 10 Herein is love, \* not that we loved might live through him.   
 God, but that he loved us, and sent 19 Herein is Love, not that   
 his Son tas a propitiation for our we loved God, but that he   
 upatt: ati, sins, 2 Beloved, "if God so loved loved us, and sent his Son   
 to be the propitiation for   
 our sins. ™ Beloved, if   
 2v.12,18, ch. i,   
   
 tial being of God, of what relevance is it, for into the world, “to the world,” for   
 to say that he that loveth not never knew only begotten, “dearly beloved,” &e., may   
 God, because “God is love?” Put for be seen in Diisterdieck. He well remarks,   
 these fast words, God is loving,” and we “Such expositors may naturally be ex-   
 get at once a fallacy: He that loveth not pected to give an answer to the ‘question,   
 never knew what love is: God is loving: how a Christ so understood could be our   
 ‘Lut what would follow ? that in as far as life (ver. 9], our atonement [ver. 10], or   
 God is loving, he never knew Him: but our salvation [ver. 14].” The two   
 he may have known Him in as far as He emphatic words in the sentence are only-   
 is just, or powerful. But take the pro- begotten and live. This was the proof,   
 position, God is love, of God’s essential that suc a son of God was sent, that we   
 eing,—as a strict definition of God, and might Live). 10.] The same proof   
 the argumentation will be strict: He that particularized in its highest and noblest   
 loveth not never knew love: God is love point, the atonement: and at the same   
 [the terms are co-essential and co-exten- time this brought ont, that the love mani-   
 sive]: therefore he who loveth uot never fested by it was all on God’s side, none on   
 knew God). ours: was love to us when we were enc-   
 9, 10.] Proof of this as far as we are mies, Rom. y. 8, and therefore all the   
 concerned, in God’s sending His Son to greater. Ch. iii. 16 is very similar: ex-   
 save us. In this (viz. which follows) the cept that there it is Christ’s personal love   
 love of God was manifested in regard to tous: here the Father’s, in sending His   
 us (these words, in regard to us, must be Son. In this is love (‘in this ease,” “in   
 taken with the verb, not with the love of this matter,” “herein,” is, ‘is found,   
 God. Many have thus wrongly connected ‘exists,’ Love; in the abstract. ‘This in-   
 it, in consequence have been compelled terpretation is necessary, on account of   
 to distort the in regard to into “to- the disjunction which follows. If the word   
 wards: so Inther, &e., and the A.V. lovo meant, the love of God just spoken of,   
 Connected then with the verb, it must then it would be irrelevant to subjoin that   
 not be taken as equivalent to “towards,” this love was not our love to Him but His   
 but as “in,” i.e. “in the matter of,” in to us), not that we loved God (the verb   
 regard of: see ver. 16 below: the maui- refers to an indefinite time past—no act of   
 festation not being made fo us as its spee- Jove of ours to God at any time done fur-   
 tators, but in our persons and cases, as its nishes this example of love, but an aet of   
 “material.” ug, i.e. believers in general), His towards us, It is not the nature of   
 that God hath sent (perfect tense. The our love to God, as contrasted with His to   
 inanifestation is regarded as one act, done us, of which the clause treats, but the non-   
 implicitly when God sent His Son: but existence of the one love as set against the   
 the sending is regarded in its present historical manifestation of the other. Again   
 abiding eflects, which have changed all that “ He loved us, though we did not love   
 things since it took place) His only be- Him,” is so far in the words as it is   
 gotten Son into the world, that we might by the context [see above], but is not the   
 five through Him (no words can be plainer meaning of the words themselves), but   
 than these, and need less explanation to that He loved us (referring again to an   
 any one acquainted with St. John. The act of Love, which is now specified), and   
 endeavours of the old rationalists, Socinus, (prove this love in that He) sent His Son   
 Grotins, &e., to escape from the assertion @ propitiation (sce on ch. ii. 2) for (sce   
 of Christ’s pre-existence, by substituting ibid.) our sins (IIis death being therein