14—18. 1 JOUN. 903   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 have known and believed) known and have believed the love   
 the love that God hath to that God hath in regard to us.   
 us. God is love; and he “God is love; and ‘he that abideth $33:   
 that dwelleth in love in love abideth in God, and God in   
 dwelleth in God, and God VW Herein i: eh, 24,   
 in him, %7 Herein is our him. with us, that ‘we love made per- £3mesii:1   
 love made perfect, that we in the day of judgment: .   
 may have boldness in the even as he is, so are we in this fins   
 day of judgment : because 18 Fear existeth not in love; g eh.   
 as he is, so are we in this   
 world. 1 There is no fear world.   
   
   
 verse concludes) have known and have Sce 2 John 2, where however the idea of   
 believed (the two roots which lie at the dwelling with is more brought out than   
 ground of confession, knowledge and faith, here), that we have confidence in the day   
 are in St, Jolm’s language most in- of judgment (that gives not the purpose of   
 timately connected. “True faith is, ac- the perfecting of love, but the explanation   
 conling to St. John, a faith of knowledge of “herein :” “in this love is perfected   
 and experience; true knowledge is a know- in us, viz, that we, &.” ‘The confidence   
 ledge of faith’ Liicke. See John vi. 69) which we shall have in that day, which   
 the love which God hath in regard to.us we have even now by anticipation of that   
 (literally us, in our ease, as above, ver. day, is the perfection of onr loves grounded   
 9: not “ towards us,” as Beza [and A. V.}, on the consideration (Because even ax He   
 Luther, &c.), b) God is Love, and he that is, gc.] which follows: casting out fear,   
 abideth in love abideth in God and God which cannot consist with perfect love, ver.   
 {abideth] in him (this is the solemn and 18): because even as He (Christ, see be-   
 formal restatement of that which bas been low) is, we also are in this world (this is   
 the ground-tone of the whole since ver. 7. the reason or ground of our confidence :   
 And here, as there, Tove is in its widest that we, as we now are in the world, are   
 abstract sense. Its two principal mani- like Christ: and in the background lies the   
 festations are, love to God, and love to one thought, He will not, in that day, condemn   
 another: but this saying is of Love abso- those who are like Himself. In these   
 lute). words, the sense must be gained by keep-   
 17, 18.) These verses, which are pa- ing strietly to the tenses and grammatical   
 rallel with ch. iii. 19—21, set forth the construetion : not “as He was in the   
 confidence with which perfect love shall world,” as some, changing the tense. And   
 eniow the believer in the great day of when we have adhered to tense and gram-   
 judgment. Herein love perfected mar, wherein is the likeness spoken of to   
 with us (for the meaning of herein, sec be found? Clearly, by what has been   
 below. Love, not, as Luther and others, above said, not in our trials and persecu-   
 God's love to us: this is forbidden by the tions. Nor by our being not of the world   
 whole context: our verse is introduced by as He is not of the world: nor in that we,   
 “he that abideth in love,” and continued as sons of adoption through Him, are be-   
 by “there is no fear in love” it love loved of God, even as He is beloved: nor,   
 dwelling and advancing to perfection in us. in that we live in Love, as He lives in   
 And again, not love to God merely, nor Love: but in that we are righteous as Ho   
 love to our brethren merely; these are is righteous, ii. ii ., 10, 22: this   
 concrete manifestations of it: but love being evinced by our abiding in Love. St.   
 itself the abstract—the principle of love, John does not’ say that Love is perfected   
 as throughout this passage. This sense of in confidence in us, beeause we resemble   
 dove will point out that of with us, which Christ in Love ; but he refers to the fun-   
 belongs not to the word love, but to the damental truth on which our Love itself   
 verb, asin ver. 12. Love is considered as rests, and says; because we are absolutely   
 planted in ns; its degrees of increase take like Christ, because we are in Christ Him-   
 place with us—not merely “chez nous,” self, beeause He lives in ns, for withont   
 in us, but as concerned with us; ina this there cannot be likeness to Him ; ma   
 sense somewhat similar to that in “ mag- word, becanse we are, in that communion   
 nified His mercy with her,” Luke i, 58. with Christ which we are assured of by our