904 1 JOHN. IV. 19—21,   
   
   
 AUTHORIZED VERSION REVISED, AUTHORIZED VERSION.   
 nay, perfect love casteth out fear:|in love; but perfect love   
 because fear hath torment: P casteth out fear: because   
 and hel jar hath torment, He   
 beerst2, that feaveth "is not made perfect in| that feareth is not made   
 thimis,,, love. 19We lovet, because he first| perfect in love. 9 We   
 we dterer- oved us. 2'If any say, I love love him because he first   
 i loved us. \*° If a man say,   
 MS the Sinaitic Gch. instead it, variety the which insert shewe the test   
 ‘not it.   
 likeness to Him in righteousness, children. connected with what follows [see on ver.   
 of God, therefore our love brings with it 14} as well as with what went before.   
 ulso full confidence. Essentially, the rea- ‘The and [in the original, but: see render-   
 son here rendered for our confidence in the ing above] is adversative to the whole pre-   
 day of judgment is the same as that given ceding sentence, and mainly to the idea of   
 . 21 £, for kind of confidence, perfect love therein expressed. As   
 that we keep His commandments. regards the absence of fear from the love   
 ‘This also betokens the righteousness of of the Christian believer, it has been well   
 which Christ is the essential exemplar, and observed by (Ecumenius, that there are two   
 which is a necessary attribute of those kinds of godly fear, one which afflicts   
 who through Christ are children of God), with a sense of their evil deeds and dread   
 18.] Confidence in (or as under- of God’s anger, and which is not abiding:   
 stood, as to) that terrible day presupposes and the other, of which it is said, “The   
 the absence of fear: and this casting out fear of the Lord is clean, and endureth for   
 of fear is the very work of love, which i ever,” Ps. xix. and which is free from this   
 its perfect state cannot coexist with fear. kind of terror. And Bengel says in his   
 Fear (abstract and general) existeth not brief pointed manner, “The condition of   
 in love (abstract and general also, as in men is various: without fear and love   
 ver. 17: uot “ God’s lore to us ;” nor“ bro- alike: with fear and without love: with   
 therly love”), nay perfect (see on ver. 17) fear and love: without fear and with love.”   
 love casteth out fear, because fear hath 19.] I am sorry to be obliged here to   
 torment (sce below): but he that feareth differ from the best inodern Commentators,   
 hath not been perfected in [his] love. ‘The and some of the older ones, in holding firmly   
 points here to be noticed arc, 1) the that we love, indicative, is right, not   
 emphatic existeth not, which is better ren- “ let us love,” imperative [either of w   
 dered as above, than “there is no fear in would satisfy the original word]. ‘This I   
 love,” in order to keep fear, which is the do not merely on account of the expressed   
 subject in the Greek, also the subject in. and emphatic we, thongh that would be   
 the English : 2) nay, or \* but :” a strong point in the absence of a stronger,   
 which is not here the mere adversative but on account of the context, which ap-   
 after a negative chiuse, in which case it pears to me to be broken by the impera-   
 would refer to something in which fear is, tive. He that feareth is not perfect in   
 e.g. “fear existeth not in love, existeth love. Our love [abstract, not specified   
 in hatred:” but it is the stronger adversa- whether to God or our brother] is brought   
 tive, implying “ nay fur otherwise :”” so far about by, conditioned by, depends upon,   
 from it, ‘that... 3) the argu- His love to us first; it is only a sense off   
 ment, which is, a) that nothing having that which can bring about our love: and   
 torment can consist with perfect love: 5) if so, then from the very nature of things   
 that, fear is in us by nature, and needs it is void of terror, full of confidence,   
 easting out in order to its absence. 4) as springing out of a sense of His love to   
 the meaning of hath torment. Does tor- us, Nor only so: our being new begotten   
 ment mean merely pain, or pain as the re~ in love is not only the effect of a sense of   
 sult of punishment? ‘This lust is His past love, but is effect of that love   
 the sense, both feom the usage of the word, itself: We (emphatic—one side of the an~   
 und from the context, in which the day of tithesis) love (most Commentators sup-   
 judginent is before us. Fear, by anti ply “Him” or “one another,” but unne-   
 puting punishment, has it even now 5 bears cessarily. It is of all that he is speak   
 ubout a foretaste of it so partakes of it. ings of love in its root ideal), because   
 5) the lass cliuse, “he that feareth He (God: see the parallel, ver. 10) first   
 ix not made perfect in love,” is intimately loved us (viz. in the sending of His Son).