eal. 1 JOHN. 905   
   
 AUTHORIZED VERSION. AUTHORIZED V SION REVISED.   
 I love God, and hateth his God, and hate his brother, he is a   
 brother, he is a liar: for liar: for he that loveth   
 he that loveth not his bro- brother whom he hath seen, cannot his t 207 4,   
 ther whom he hath seen,   
 how can he love God whom love God \* whom he hath not seen +. $3050 3188,   
 he hath not seen? 2\ And 21 And 'this commandment have we k ver 1g   
 this commandment have toe from him, That he who loveth God oun xi. 34,   
 from kim, That he who love his brother also. wexv. i   
 loveth God love his brother “V. 1Every one that ® believeth stout. 28,   
 also, that > Jesus is the Christ hath been vets   
 V.) Whosoever believeth “begotten of God: ‘and every one 93%!   
 that Jesus is the Christ is 23,   
 born of God: and every   
   
   
 20.] The connexion is most close : cessary object of love to that loves Him   
 and the error great of those who have made that begat him. ZZere,a lower step of the   
 a new section begin here. This love is sume argument is tuken ; but withont this   
 sal, necessarily manifested in both of eat truth, lying beneath the word brother,   
 great departments of its exercise. it wonld carry no conviction with it).   
 ing and working in the heart as a 21,] And besides this argument from   
 principle, will fix first upon objects at common sense, there is another most   
 hand and seen: those objects being natu- powerful one, which the Apostle here   
 ral objects for it to on, How then can adds: “ How lovest thou Him, whose coin-   
 a man love God, the highest object of love, mandment thou hatest?” as Augustine   
 who is removed from his sight, and at the ys. And this commandment we have   
 ame time refuse to love his brother, bear- from Him (God: not, Christ: see below),   
 ing the mark of a child of God, before his that he who loveth God, love also his bro-   
 ves from day to day? Put in a brief ther (where have we this commandment ?   
 form, the argument, as connected with the In the great summary of the law, “Thon   
 lust verse, is this: His love has begotten shalt love the Lord thy God with all thy   
 us anew in love: in this us are included heart, ... thy neighbour as thysel   
 our brethren, objects of our duily sight: if so often cited by our Lord: see Matt. xxii.   
 therefore we do not love them, we do not 37—39),   
 love Him. If any say (“have ;” i.e. at Cuar. V. 1.] And who is our brother?   
 i once, rather than the and why does this name carry with it   
 pothesis), I love God, and such an obligation to love? These qnes-   
 hate (present tense, of habit) bis brother, tions, in closest connexion with the Inst   
 he is a liar: for (here again the argument verse, the Apostle answers in this,   
 needs supplying from our common sense, Every one that believeth that Jesus is   
 rhich tells us that sight is an incenti the Christ hath been begotten of God (to   
 towards love) he that loveth not his bro- whom do these words apply? from what   
 ther whom he hath seen (perfect tense, i h the verb bath been (or,   
 implying,—and continues to feel the in: is] begotten is taken up by him that is   
 fluence of that sight. We do not say “I begotten, to the brother whom we are   
 have seen him” of the dead, but of the to love as a necessary accompaniment   
 living only), cannot love God whom he of our loving God. But most Com-   
 hath not seen (st. Jon does not sty that mentators assume that it is of ourselves   
 there is no love without sight; nor that we that this is said: our birth of God de-   
 love all we see better than any thing we pends on and is in closest union with   
 do not see: his argument rests on a deeper onr faith, ch. iii. Then the connexion   
 and truer position: viz, on that assumed between this and the following clause must,   
 in the term his brother, which carries with be made by filling up an ellipsis, “and if   
 it the consideration that he of whom it is begotten of God we love God.” But this is   
 said is begotten of God. Both terms, his far-fetched ; and, as has been above shewn   
 brother, and God, are used within’ the implicitly, alien from the context, the   
 limits of the Christian life, of which that object of which is to point out who those   
 is trne, which is unfolded ch. v. 1, that are whotn we are bound to love, we love   
 this brother, as begotten of God, is'a ne- God. ‘Then baving made this predication