

BEHOLD WHAT MANNER OF LOVE

3 See ye what love the Father hath given to us, that children of God we may be called; because of this the world doth not know us, because it did not know Him; **(the charge is given to search that you may see what type of love the Father gave so that you may be called a child of God.**

Illustrations and the actual sending of a most precious part of himself, Son that love may be demonstrated and understood.)

²beloved, now, children of God are we, and it was not yet manifested what we shall be, and we have known that if he may be manifested, like him we shall be, because we shall see him as he is; (We have been declared Children or Sons that are in transition till we just as he is one day! not Angels but the Son of God himself)

³and every one who is having this hope on him, doth purify himself, even as he is pure. **(The assured process of good standing is always at work in the believers life that the manifestation process continues)**

⁴Every one who is doing the sin, the lawlessness also he doth do, and the sin is the lawlessness,⁵and ye have known that he was manifested that our sins he may take away, and sin is not in him;⁶every one who is remaining in him doth not sin; every one who is sinning, hath not seen him, nor known him. **(It is Christ love for us that sin looses its power over us for we now begin to see his sacrifice for us was so important to delivers from sin to have fellowship with him forever!)**

⁷Little children, let no one lead you astray; he who is doing the righteousness is righteous, even as he is righteous,⁸he who is doing the sin, of the devil he is, because from the beginning the devil doth sin; for this was the Son of God manifested, that he may break up the works of the devil; **(The person that commits themselves over to sin is being used by the Devil - Good news, the Devil's manipulative power over him can be broken because of the love of Christ.)**

⁹every one who hath been begotten of God, sin he doth not, because his seed in him doth remain, and he is not able to sin, because of God he hath been begotten.¹⁰In this manifest are the children of God, and the children of the devil; every one who is not doing righteousness, is not of God, and he who is

not loving his brother, **(When Christ comes in you are no longer comfortable with sin and cannot commit yourself to it but are troubled by it but can still succumb to it when Christ is not present there is no conviction therefore they are comfortable with it and have no remorse.)**

¹¹because this is the message that ye did hear from the beginning, that we may love one another,

¹²not as Cain -- of the evil one he was, and he did slay his brother, and wherefore did he slay him? Because his works were evil, and those of his brother righteous. **(When Christ is present working in you, the spirit of care and concern for your brothers and sisters changes and you are no longer indifferent towards them)**

¹³Do not wonder, my brethren, if the world doth hate you; **(the spirit of Cain rages in the world! never sorry for his selfishness)**

¹⁴we -- we have known that we have passed out of the death to the life, because we love the brethren; he who is not loving the brother doth remain in the death.¹⁵Every one who is hating his brother -- a man-killer he is, and ye have known that no man-killer hath life age-during in him remaining, **(the way John says to test the evidence of Christ living in you is your response to the well being of your brother or sister and your willingness to show do what's best for them and not yourselves)**

¹⁶in this we have known the love, because he for us his life did lay down, and we ought for the brethren the lives to lay down;

"Because He laid down His life for us," is not followed by its natural correlative "therefore we," but by a simple connective "and we." The reason is this, that our duty herein is not a mere cold logical deduction. It is all of one piece with The Love. "We know The Love because He laid down His life for us; and we are in duty bound for the brethren to lay down our lives."

Here, then, is the idea of love, as capable of realization in us. It is continuous unselfishness, to be crowned by voluntary death, if death is necessary. The beautiful old Church tradition shows that this language was the language of St. John's life.