

witness in us of the love of God. He attaches the heart to God, ever revealing Him more and more, and at the same time unfolding the glory of Christ and all the divine qualities that were displayed in Him in human nature, thus forming ours as born of God.

Therefore it is that we have seen in this epistle that love, working in us, is the means of sanctification (chap. iii. 12, 13). It is the activity of the new nature, of the divine nature in us ; and that connected with the presence of God ; for he that dwelleth in love, dwelleth in God. And in this chap. v., the saints are commended to God Himself, that He may work it in them, while we are always set in view of the glorious objects of our faith in order to accomplish it.

We may here more particularly call the reader's attention to these objects. They are, God Himself, and the coming of Christ : on the one hand, communion with God ; on the other, waiting for Christ. It is most evident that communion with God is the practical position of the highest sanctification. He who knows that he shall see Jesus as He now is, and be like Him, purifies himself even as He is pure. By our communion with the God of peace we are wholly sanctified. If God is practically our all, we are altogether holy. (We are not speaking of any change in the flesh, which can neither be subjected to God, nor please Him.) The thought of Christ and His coming preserves us, practically, and in detail, and intelligently,