INTRODUCTION. ] 1 JOIN. (on. xix.   
   
 fellowship which each individual has with the Father and the Son in   
 faith and in love, so this latter necessarily unfolds and exhibits itself in   
 that former, viz. in the fellowship with the brethren.” Having laid this   
 down, he divides the Epistle into many sections, all unfolding in various   
 ways this central truth. Thus, e.g., ch. i. 5—ii, 2, speaks of fellowship   
 with God through Jesus Christ. God is light: fellowship with Him is   
 walking in light: all pretence to it without such walking, is falschood.   
 And striving after such purity is the condition under which only Chris-   
 tian fellowship subsists, and under which the blood of Christ cleanses   
 from sin. For even the Christian state is a striving, and not free from   
 sin, but proceeding ever in more detection and confession of it: which   
 leads not to a compromise with sin, but to its entire annihilation.   
 5. This may serve for a specimen of Liicke’s setting forth of the con-   
 nexion of the Epistle: in which, as Diisterdieck observes, he does not   
 attempt to grasp the master thoughts which account for the develop-   
 ment, but merely follows it step by step. For this, however, Liicke   
 does not deserve the blame which Diisterdieck imputes to him. His is   
 obviously the right way to proceed, though it may not have been carried   
 far enough in his hands: far better than the priori assumption of a   
 Trinitarian arrangement by Bengel. He has well given the sequence   
 of thought, as it stands: but he has not accounted for it. The com-   
 plete statement of the disposition of the matter of the Epistle must   
 tell us not only how the train of thought proceeds, but why it thus   
 proceeds.   
 6. A nearer approximation to this has been made"by De Wette.   
 His plan may be thus described. The great design of the Epistle is to   
 confirm the readers in the Christian life as consisting in purity (love)   
 and faith, and to this end to waken and sharpen the moral conscience by   
 reminding them of the great moral axioms of the Gospel, by reminding   
 them also of the inseparableness of morality and faith, to keep them from   
 the influence of those false teachers who denied the reality of the mani-   
 festation of Jesus Christ in the flesh, and to convince them of the reality   
 of that manifestation. The Epistle he arranges under 1. An intro-   
 duction, ch. i. 1—4: 2. Three exhortations; a) i. 5—ii. 28, begins with   
 reminding them of the nature of Christian fellowship, as consisting in   
 walking in light, in purity from sin and keeping of God’s command-   
 ments (i. 5—ii. 11): then proceeds by an earnest address to the readers   
 (ii. 12—14), a warning against the love of the world (ii, 15—17),   
 nst false teachers, and an exhortation to keep fast hold of Christ   
 (ii, 18—27), and concludes with a promise of confidence in the day   
 of judgment.   
 6) He again reminds them of the fundamental moral axioms of the   
 Gospel. The state of a child of God rests on the conditions of righteous-   
 ness and purity from sin: ho who commits sin belongs to the devil.   
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