INTRODUCTION. ] 1 JOHN. (cn. xix.   
   
 which depends our joy in Christ (i. 3, 4), belongs only to him who   
 walks in light (i. 6). To walk thus in light as God is light (i. 6 ff,   
 ii, 8 ff.), and to flee from darkness, in which there can be no fellowship   
 with God (ii, 11 ff), forms the first subject of the A postle’s Exhortation.   
 To this end, after shewing the relation which this proposition, “ God is   
 light,” has to us in regard of our fellowship with God and with one   
 another through Jesus Christ (i. 6, 7), he unfolds first positively   
 (i, 8—ii. 11) wherein our walking in light consists: viz. in free recog-   
 nition and humble confession of our own sinfulness : the knowledge and   
 confession of our own darkness being in fact the first breaking in on us   
 of the light, in which we must walk: viz. fellowship with God through   
 Christ, whose blood is to cleanse us from all our sin.   
 11. This our walking in light, whose first steps are the recognition,   
 confession, and cleansing of sin, further consists in keeping the com-   
 mandments of God, which are all summed up in one great command-   
 ment of Love (ji. 8—11). Hence only we know that we know God   
 (i. 8), that we love Him (ii. 5), that we are and abide in Him (ii. 6),   
 in a word that we Lave fellowship with Him (ef. i. 3, 5 ff.), when we   
 keep His commandments, when we walk (ii. 6, ef. i. 6) as “He,” i.e.   
 Christ, walked.   
 12, This summing up of all God’s commands in love by the example   
 of Christ as perfect love (John xiii. 34) brings in the negative side of   
 the illustration of the proposition “God is light.” Tate is darkness:   
 is separation from God: is fellowship with the world. So begins then   
 a polemical designation of and warning against the love of and fellow-   
 ship with the world (ii. 15—17), and against those false teachers (ii.   
 18—26), who would bring them into this condition: and an exhortation   
 to abide in Christ (ii, 2428). All this is grounded on the present   
 state and progress of the various classes among them in fellowship with   
 God in Christ (ii, 12—14, 27). See each of these subdivisions more   
 fully specified in the Commentary.   
 13. The second great portion of the Epistle (ii. 29—v. 5) opens, as   
 the other, with the announcement of its theme: “God is righteous”   
 (ii. 29), and “he who doeth righteousness, is born of Him.” And   
 as before, “ God is Light” made the condition of fellowship with God to   
 be, walking in light as “He” walked in light, so now, “ God is righte-   
 ons” makes the condition of “sonship” on our part to be that we be   
 righteous, as “He,” Christ, was holy. And as before also, so now: it   
 must be shown wherein this righteousness of God’s children consists, in   
 contrast to the righteousness of the children of the world and of the   
 devil. And so we have in this second part also a twofold exhortation, a   
 positive and a negative: the middle point of which is the fundamental   
 axiom “God is righteous, and therefore we His children must be righte-   
 ous;” and thus it also serves the purpose of the Epistle announced in   
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