§v.J CONTENTS AND ARRANGEMENT. [inrropuctioy,   
   
 i. 3 f. to confirm the readers in fellowship with the Father and the Son,   
 and so to complete their joy: for this fellowship is the state of God's   
 children.   
 14. This, however, as on the one side it brings in all blessed hope and   
 our glorious inheritance (iii. 2, 3), so on the other it induces the moral   
 necessity of that righteousness on which our fellowship with the Father   
 and the Son, our abiding in ITim, rests, grounded on His Love (iii. 8, 9,   
 10 ff.: iv. 7 ff. &.). Both sides of the birth from God, that which   
 looks forward and that which looks backward, are treated together by   
 the Apostle. Because we are born of God, not of the world, because we   
 are God's children, not the devil’s (because we know Him,—becanse we   
 are of the truth,—beeause His Spirit is in us,—which are merely   
 parallel cnunciations of the same moral fact), therefore we sin not,   
 therefore we practise righteousness, as God our Father is just and holy :   
 and thus sanctifying ourselves, thus doing righteousness, thus abiding in   
 Him and in His love, as His children, even thus we may comfort our-   
 selves in the blessed hope of God’s children to which we are called, even.   
 thus we overcome the world.   
 15, It will be well to examine more in detail the order in which the   
 exhortation proceeds in this second portion of the Epistle.   
 16. First, after the enunciation of the theme in ii. 29, the Apostle   
 takes up the forward side of the state of God’s children, that hope which   
 is full of promise (iii. 1, 2); then proceeds to the condition of this hope,   
 purifying ourselves even as “Te” is pure (iii. 3). This purifying   
 consists in fleeing from sin, which is against God’s command (iii   
 and presupposes abiding in Him who has taken away our sins (i   
 6): the Apostle thus grounding sanctification in its condition, justifiea-   
 tion.   
 17. Having laid down (iii. 7) the positive axiom, “ He that doeth   
 righteousness is righteous even as ‘He’ is righteous,’ he turns to the   
 other and negative side (iii. 8 ff), contrasting the children of God and   
 the children of the devil. And this leads us to an explanation how the   
 abiding in the love of God necessarily puts itself forth in the love of the   
 brethren (iii. 11—18). Hate is the sure sign of not being from God   
 (iii. 10): love to the brethren a token of being from Him (iii. 18, 19),   
 and being of the truth (ib.): and is a ground of confidence towards   
 God (iii. 20, 21), and of the certainty of an answer to our prayers   
 (iii, 22).   
 18. This confidence towards Him is summed up in one central and   
 decisive pledge—the Spirit which He has given us (iii. 24): and thus   
 the Apostle is led on to warn us against false spirits which are not of   
 God (iv. 1 ff), and to give us a certain test whereby we may know the   
 true from the false. He sets the two in direct opposition (iv. 1—6),   
 and designates the false spirit as that of antichrist: making its main   
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