INTRODUCTION. ] 1 JOHN. [cu. xix.   
   
 characteristic the denial of Christ having come in the flesh. This he   
 concludes with a formula parallel to that in the first part, iii, 10:   
 “ Hereby know we the spirit of truth, and the spirit of error.”   
 19. After this (iv. 7 ff.) follows a fuller positive deseription of that   
 which is born of God. Its very essence is love: for God is Love:   
 Love to God grounded on His previous love to us (iv. 7—21) in send-   
 ing His Son: love to one another, resting on the same motive, and   
 moreover (v. 1—8) because our brethren, like ourselves, are born of Him.   
 And sceing that our love to God and to one another is grounded on God   
 having given us His Son, we come to this, that faith in the Son of God   
 is the deepest ground and spring of our love in hoth its aspects : and is   
 the true test of being born of God as distinguished from being of the   
 world (iv. 1—6), the true condition of life (iv. 9: ef. v. 18, 1. 3, 4), of   
 blessed confidence (iv. 14 #f:), of victory over the world (iv. 4, v. 4 f.).   
 And thus the Apostle’s exhortation converges gradually to the one point   
 against which the lie of antichrist is directed, viz. true faith in the Lord   
 Jesus Christ manifested in the flesh (vy. 5). On this faith rests the   
 righteousness of those who are born of God, as on the other hand the   
 antichristian character of the children of the world consists in the denial   
 of Christ having come in the flesh. or this faith works by righteous-   
 ness and sanctification, as God the Father, and as the Lord Jesus Christ,   
 is righteous and holy : seeing that we, who are born of and abide in the-   
 love with which God in Christ hath first loved us, keep His command-   
 ments, viz. to practise love towards God and towards the brethren.   
 20. So that we see on the one side the simple parallelism of both   
 parts, suggested by the nature of the subject: and on the other, how   
 both parts serve the general purpose of the whole work. The righte-   
 ousness of those that are born of God, who is righteous, is simply the   
 walking in light as God is light: the keeping God’s eommandments   
 which all converge into one, the commandment of love. And this love   
 has its ground and its source in a right faith in the Son of God mani-   
 fested in the flesh. On our fellowship therefore with this our Lord, de-   
 pends our fellowship with the Father and with one another (i. 3, 7, ii.   
 23, iii, 23, iv. 7 #.), and consequently our joy (i. 4), our confidence   
 (ii, 28), our hope (iii, 3), our life (iii, 15, v.18: ef. i. 2), our victory   
 over the world (ii. 15 ff, iii. 7 ff, v. 5).   
 21. The Conciusion of the Epistle begins with v. 6. It is in two   
 portions, v. 6—12 and v.13—21 Both of these serve to bring the   
 subject of the whole to its full completion, and, so to speak, to set it at   
 rest. ‘Jesus is the Son of God.” This is the sum and substance of the   
 apostolic testimony and exhortation, In the opening of the Epistle it   
 was rested on the testimony of eye and ear witnesses: now, it is rested   
 on witness no less secure, viz. on the religions life and experience of   
 the readers themselves. Between these two testimonies comes in tho   
 288