**have not sinned** answers in time to “*we  
have no sin*:” the one representing the  
state as existing, the other the sum of  
sinful acts which have gone to make it up),  
**we make him** (God, see above) **a liar** (this  
is the climax, gradually reached through  
the words *“we lie,*” ver. 6, and “*we deceive  
ourselves,*” ver. 8. And it is justified  
by the uniform assertion of God both in  
the Old and New Testament that all men  
are sinners, which we thus falsify as far as  
in us lies), **and His word is not in us**  
**His word** may be interpreted generally,—  
“that which He saith.” “God hath said,  
‘Thou hast sinned : to deny that, is a crime.  
God’s word truly accuses us, and by our  
contradiction of it, is driven from our  
hearts.” Bengel. is not in us, as in John  
v. 38, **has no abiding place in,** **within, us**:  
is something heard by the ear, and external  
to us, but not finding place among the  
thoughts and maxims of our heart and life.  
God declares that to be true which we  
assume to be untrue. It is evident, that  
to understand the *Old Testament* by *His  
word,* is to miss the connexion, seeing that  
it is of the sins of *Christians* that St. John  
is treating, to whom *His word* has become  
a far higher revelation of His will, viz. that  
given by Christ, and brought home to the  
heart by His indwelling Spirit. ‘This final  
revelation of God includes the Old and  
‘New Testament, and all other manifestations  
of His will to us: and it is this as a  
whole which we reject and thrust from  
us, if we say at any time that we have not  
sinned, for its united testimony proclaims  
the contrary).

CHAP. II. 1.] The connexion is thus  
given by Augustine: “Lest perchance he  
might ‘seem to have given impunity to  
sins, by saying, ‘He is faithful and just  
to cleanse us from all unrighteousness,”  
and men should say to themselves, ‘Let  
us sin: let us fearlessly do what we will,  
Christ cleanseth us :’—he takes from thee  
false security, and puts in useful fear.  
"Thou art disposed to be falsely secure:  
be thou watchful and careful ; for He is  
faithful and just, that He may remit us  
our sins, and that thou mayest always he  
displeased with thyself, and mayest be  
continually changed even unto perfection  
What then follows? ‘My little  
children, &c.’ But then perhaps sin after  
all, from human imperfection, supervenes,  
What then? Shall this lead to desperation  
Listen, ‘If any man have sinned,’  
he says, &c.” See more below. But there  
is more in the connexion than this. It is  
not corrective only of a possible mistake,  
but it is progressive—a further step taken  
in the direction of unfolding the great  
theme of this part of the Epistle, enounced  
in ch.i.5. The first step for those walking  
in the light of God was, that they should  
confess their sins: the next and consequent  
one, that they should forsake them, and,  
agreeably to their new nature, keep Uis  
commandments. This verse introduces that  
further unfolding of our subject, which is  
continued, and especially pressed as regards  
the one great commandment of love, in  
our vv. 3—11.

1.] **My little children**(the diminutive expresses tender affection  
perhaps also is used in reference  
to his age and long standing as a father  
in Christ. There is a beautiful legend  
in Eusebius, where St. John calls back to  
him a young man who had gone astray  
with the words, “*Why fliest thou from  
me, my child, me, thine own father* ?”),  
**these things write I unto you, that ye  
may sin not [at all]** (implying the absence  
not only of the habit, but of any  
single acts of sin. **these things I write,**not, *that which follows;* nor, both the  
preceding and the following: but the  
preceding only, viz. the concluding verses  
8—10 of the former chapter, not in their  
details merely, but in their whole connexion. The object of writing that passage was, to bring about in them the forsaking  
of sin. ‘The very announcement  
there made, that if we confess our sins He  
in His faithfulness and righteousness will  
*cleanse us from all sin*, sufficiently substantiates  
What the Apostle here says,  
without bringing out too strongly the  
contemplation of a supposed misunderstanding on the part of the readers. ‘To  
do this is to miss the deeper connexion  
in which these words stand to the great  
whole in its harmony, and to give instead