real state is) **but** (contrast to the *having  
no need*, &c.) **as his anointing teacheth  
you concerning all things** (this *teaching  
concerning all things* is parallel to *leading  
into all the truth*, Jon xvi. 13. On the  
different ways of taking the following  
words, which can hardly be set before the  
English reader, see my Greek Test.),—  
**and is true, and is not a lie** (*what* is  
true, and not a lie? the anointing itself,  
or that which it teaches about all things ?  
Necessarily, I believe, from the construction,  
the former. And this is quite correspondent  
to the fact that the Spirit who  
is this anointing, is the Spirit of Truth  
[John xiv. 17], and therefore leads into  
all truth [ib. xvi. 13]. As Düsterdiock  
remarks, “The *anointing* which abides in  
and teaches believers is essentially true,  
is not a lie, and hence nothing can come  
from it which is a lie”),—**and even as  
He** (or, *it?* so A.V. and others: but the  
change to the past tense seems necessarily  
to refer to Christ as the subject,—the  
*Holy One* from whom the *anointing* came,  
and who is ever in the Writer’s mind, a  
subject ever ready to he supplied) **taught  
you, abide in Him** (or, “in *it?*” or, in  
that which it teaches? Neither of these :  
for the “*abide in Him*” is immediately  
after repeated, and the reference of “*Him*”  
fixed, by what follows, to be to Christ).

**28.]** *Conclusion of this part of the  
Episite* : forming also a transition to the  
next part: see below. **And now** (by this  
the preceding considerations are linked on  
to the exhortation regarding present practice  
which follows)**, little children** (the  
affectionate repetition of this appellation  
binds this on to ver. 18, and to ver. 17),  
**abide in Him** (“a repetition of the precept  
with a tender appellation, to declare  
his paternal love toward them.” **Him**, i.e.   
Christ: as before, ver. 27: but here even  
more decidedly): **in order that if He**  
**should be manifested** (in case of His second  
coming taking place), **we** (observe  
that he changes to the communicative way  
of speaking. This was not a matter in  
which Apostle and converts, teacher and  
hearer, were separate: but one in which  
all had a share: viz. the Christian hope of  
standing before the Lord with joy at His  
coming) **may have confidence, and may  
not shrink with shame from Him** (the  
preposition **from**, which is in the original,  
and is not to be evaded, as in A. V., expresses  
the flying from His presence, which  
the shame would suggest. “He who has  
not abode *in* the Lord, will flee *from* Him  
with shame and confusion when He appears.”  
Düsterd) **at His coming** (Bengel  
remarks, “He seems to have written this  
Epistle before the Apocalypse, in which  
His coming is put off longer”).

**II. 29—V. 5.]** THE SECOND GREAT  
DIVISION OF THE EPISTLE: *the doing of  
righteousness, the sign of new birth from  
God : the opposite, the sign of not being  
of God.* This main subject, enunciated in  
ver. 29, is carried onward throughout, and  
more especially with reference to brotherly  
love, which is the great and obvious example  
of likeness to God, and its absence the  
most decisive proof of alienation from Him.  
The various subdivisions see, as the exposition  
proceeds.

**II. 29—III. 3.]** Connected with the  
principle enounced ii. 29, is its obvious  
*application to ourselves, as children of  
God.* Hoping as we do to be entirely like  
Christ at His appearing, each one of us, in  
pursuance of this hope, is even now approximating  
to this perfect likeness by  
purifying himself even as He is pure.

**29.]** **If ye know** (appeal to their recognition  
of the divine character as that which  
he describes it) **that He is righteous** (of  
whom is this said? If of Christ, as seems  
most natural, after “*in Him*” and “*from  
Him*” preceding, we find a difficulty in  
the words “*is born of Him*” below, seeing  
that, we are never said to be born anew of  
*Christ*, but always of God [through