860 1 JOHN. Il.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 have not sinned, we make him a him a liar, and his word   
 Har, and his word is not in us. is not in us.   
 1My little children, these IL. } My little children,   
 things write I unto you, that ye these things write I unto   
 may not sin. And if any man have you, that ye sin not. And   
 if any man sin, we have   
   
   
 have not sinned answers in time to “we continually changed even unto perfec-   
 have no sin:” the one representing the tion. What then follows? «My little   
 state as existing, the other the sum of children, &e.” But then perhaps sin after   
 sinful acts which have gone to make it up), all, from human imperfection, supervenes,   
 we make him (God, see above) a liar (this What then? Shall this lead to despera-   
 is the climax, gradually reached through tion ? Listen, ‘If any man have sinned,’   
 the words “we lie,” ver. 6, and “we de- he says, &c.” See more below. But there   
 ceive ourselves,” ver. 8. And itis justified is more in the connexion than this. It is   
 by the uniform assertion of God both in not corrective only of a possible mistake,   
 the Old and New Testament that men but it is progressive—a further step taken   
 are sinners, which we thus fulsify as fur in the direction of unfolding the great   
 in us lies), and His word is not in us theme of this part of the Epistle, enounced   
 {His word may be interpreted generall inch.i.5. The first step for those   
 “that which He saith.” “God hath said, in the light of God was, that they should   
 ‘Thou hast sinned : to deny that, is a confess their sins: the next and consequent   
 God’s word truly accuses us, and by our one, that they should forsake them, and,   
 contradiction of it, is driven from our agreeably to their new nature, keep Uis   
 hearts.” Bengel. is not in us, as Jobn commandments. This verse introduces that   
 v. 88, has no abiding place in, within, us: further unfolding of our subject, which is   
 is something heard by the ear, and exter- continued, and especially pressed as   
 nal to us, but not finding place among the the one great commandinent of love, in   
 thoughts and maxims of our heart and life. our vy. 3—11, 1.] My little children   
 God declares that to be true which we (the diminutive expresses tender affec-   
 assume to be untrue. It is evident, that tion: perhaps also is used in reference   
 to understand the Old Testament by His to his age and long standing as a father   
 word, is to miss the connexion, seeing that in Christ. There is a beautiful legend   
 it is of the sins of Christians St. John in Eusebius, where St. Johu calls back to   
 is treating, to whom His word has become him a young man who had gone astray   
 a far higher revelation of His will, viz. with the words, “Way fliest thou from   
 given by Christ, and brought home to the me, my child, me, thine own father ?”),   
 heart by His indwelling Spirit. ‘This final these things write I unto you, that ye   
 revelation of God includes the Old and may sin not (at all] (implying the ab-   
 ‘New Testament, and all other manifesta- sence not only of the habit, but of any   
 tions of His will to us: and it is this as a single acts of sin. these things I write,   
 whole which we reject and thrust from not, that which follows; nor, both the   
 us, if we say at any time that we have not preceding and the following: but the   
 sinned, for its united testimony proclaims preceding only, viz. the concluding verses   
 the contrary). 8—10 of the former chapter, not in their   
 Crap. IL. 1.] The connexion is thus details merely, but in their whole con-   
 given by Augustine: “Lest perchance he nexion. The object of writing that pas-   
 might ‘seem to have given impunity to sage was, to bring about in them the for-   
 sins, hy saying, ‘He is faithful and just saking of sin. ‘The very announcement   
 to cleanse us from all unrighteousness,” there made, that if we confess our sins He   
 and men should say to themselves, ‘Let in His faithfulness and righteousness will   
 us sin: let us fearlessly do what we will, cleanse us from all sin, sufficiently sub-   
 Christ cleanseth us :’—he takes from thee stantiates What the Apostle here says,   
 false security, and puts in useful fear. without bringing out too strongly the   
 "Thou art disposed to be falsely secur contemplation of a supposed misunder-   
 be thou watchful and careful ; for He is standing on the part of the readers. ‘To   
 faithful and just, that He may remit us do this is to miss the deeper connexion   
 our sins, and that thou mayest always he in which these words stand to the great