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 1 JOHN. IL. 28, 29.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 cerning all things, and is true, and anointing teacheth you of   
 is no lie, and even as He taught per sea Cina,   
 tSeatew you, tabide in him. %8 And now, | it taught you, ye shalt   
 " little children, abide in him; that,|ebide in him. 3° dad aow,   
 vasa if he should be manifested, we may| jl MMMren abide, in   
 echiv.iz have confidence, ‘and not shrink feenenr’ ee may have con-   
   
   
 with shame from him at his coming, |/idence, and not be ashamed   
 dActsxxita4. 294 ]f ye know that he is righteous, before him at his coming.   
 #8 If ye know that he is   
   
 real state is) but (contrast to the having that he changes to the communicative way   
 no need, &e.) a8 his anointing teacheth of speaking. This was not a matter in   
 you concerning all things (this teaching whieh Apostle and converts, teacher and   
 concerning all things is parallel to leading hearer, wore separate: but one in which   
 into all the truth, Jon xvi. 13, On the all had a share: viz. the Christian hope of   
 different ways of taking the following standing before the Lord with joy at His   
 words, which can hardly be set before the coming) may have confidence, and may   
 English reader, see my Greck Test.),— not shrink with shame from Him (the   
 and is true, and is not a lie (what is preposition from, which is in the original,   
 true, and not a lie? the anointing itself, and is not to be evaded, as in A. V., ex-   
 or that which it teaches about all things ? presses the flying from His presence, which   
 Necessarily, I believe, from the construe- the shame wonld suggest. “He who has   
 tion, the former. And this is quite cor- not abode in the Lord, will from Him   
 respondent to the fact that the Spirit who with shame and confusion when He ap-   
 is this anointing, is the Spirit of Trath pears.” Diisterd) at His coming (Bengel   
 [John xiv, 17], and therefore leads into remarks, “He seems to have written this   
 all truth fib. “xvi. 13]. As Diisterdiock Epistle before the Apocalypse, in which   
 remarks, “The anointing which abides in His coming is put off longer ”).   
 and teaches believers is essentially true, IL. 29—V. 5.] Tue srconp arrar   
 is not a lie, and hence nothing can come DIVISION OF THE Evisrte: the doing of   
 from it which is a lie”),—and even as righteousness, the sign of new birth from   
 He (or, i¢? so A.V. and others: but the God : the opposite, the sign of not being   
 change to the past tense seems necessarily of God. This main subject, ennuciated in   
 to refer to Christ as the subject,—the yer. 29, is carried onward throughout, and   
 Holy One from whom the anointing came, more especially with reference to brotherly   
 and’ who is ever in the Writer’s mind, a love, which is the grent and obvious exam-   
 subject ever ready to he supplied) taught ple of likeness to God, and its absence the   
 you, abide in Him (or, “in it?” or, in most decisive proof of alienation from Him.   
 that which it teaches? Neither of these : "The various subdivisions see, as the expo-   
 for the “abide in Him” is immediately sition proceeds.   
 after repeated, and the reference of “ Him” II, 29—IIL, 3.) Conneeted with the   
 fixed, by what follows, to be to Christ). principle enouneed ii. 29, is its obvious   
 28.] Conclusion of this part of the application to ourselves, as children of   
 Episite : forming also a transition to the God. Hoping as we do to be entirely like   
 next part: see below. And now (by this Christ at His appearing, each one of us, in   
 the preceding considerations are linked on pursuance of this hope, is even now ap-   
 to the exhortation regarding present even proximating to this perfect likeness by   
 tice which follows), little children if He purifying himsclf even as He is pure.   
 affectionate repetition of this appellation 29.) If ye know (appeal to their recog   
 binds this on to ver. 18, and to ver. 17), tion of the divine character as that whieh   
 abide in Him (“a repetition of the pre- he describes it) that He is righteous (of   
 cept with a tender appellation, to declare whom is this said? If of Christ, as seems   
 his paternal love toward them.” Him, most natural, after “in Him” and “from   
 Christ : as before, ver. 27: but her Him” preceding, we find a difficulty in   
 more decidedly the words “is born of Him” below, sccing   
 should be manifested (in case of His se: that, we are never said to be born anew of   
 cond coming taking place), we (observe Christ, Wut always of God [through