*walk in light, keeping His commandments*.  
See the discussion on the division of the   
Epistle, in the Introduction.

5.] In each of these divisions, the first  
verse contains the ground-tone of the whole.  
And so here—GOD IS LIGHT.—**And** (serves  
to introduce the new subject) **the message  
which we have heard from Him** (viz. from  
Christ), **and announce to you** (Diisterdieck  
remarks, that St. John seems every where  
to observe the distinction between the two  
verbs, to *announce* and to *declare*), **is this:  
that God is light** (not, us Luther, “a light:”  
**light** is purely predicative, indicating the  
essence of God: just as when it is said in  
ch. iv. 8, “*God is love*.” There it is true  
the predicative is purely ethical, and thus  
literal, when used of God who is a Spirit,  
whereas here, *light* being a material, not an  
ethical object, some amount of figurative  
meaning must be conceded. But of all  
material objects, light is that which most  
easily passes into an ethical predicative  
without even the process, in our thought,  
of interpretation. It unites in itself purity  
and clearness and beauty and glory, as no  
other material object does : it is the condition  
of all material life and growth and  
joy. And the application to God of such  
a predicative requires no transference. He  
is Light, and the Fountain of Light material  
and light ethical. In the one world,  
darkness is the absence of light: in the  
other, darkness, untruthfulness, deceit,  
falsehood, is the absence of God. They  
who are in communion with God, and walk  
with God, are of the light, and walk in the  
light), **and there is not in Him any darkness at all** (it is according to the manner  
of St. John, to strengthen an affirmation  
by the emphatic negation of its opposite ;  
compare ver. 8: ch. ii. 4, 10, 27, &c. Of  
the ethical darkness here denied, the Scholiast  
says, “for neither is there ignorance,  
nor deceit, nor sin, nor death.” ‘The Greek  
expositors ask the question respecting this  
message, “And where did he hear this?”—  
and answer it, From Christ Himself, who  
suid, “I am the **Light** of the world.’”

‘Their reply is right, but their reference to  
those words of our Lord is wrong. It was  
*from Christ Himself* : viz. from the whole  
revelation, in doings and sufferings and  
sayings, of Him who was the brightness of  
the glory of the Father. With that revelation those His words admirably and  
exactly coincided: but they were not the  
source of the message, referring as they did  
specially to Himself, and not directly to  
the Father. In His whole life on earth,  
and in the testimony of His Spirit, He  
*declared Him*. So that this message is  
the result of the whole complex of ver. 1).

6.] *None can have fellowship with  
Him who walk in darkness*. If we say  
(the hypothesis is not assumed,—\* If we  
say, as we do:”—but is purely hypothetical, “say who will and when he will.”  
‘The first person plural gives to the sayings  
‘a more general form, precluding any from  
escaping from the inference: at the same  
time that by including himself in the hypothesis, the Apostle descends to the level of  
his readers, thus giving to his exhortations  
the “come,” and not “go,” which ever  
wins men’s hearts the most) **that we have  
fellowship with Him** (see on ver. 3. “Communion  
with God is the very innermost  
essence of all true Christian life.” Huther),  
**and walk in the darkness** (**walk**, as so often  
in the New Test. of the whole being and  
moving and turning in the world: as Bengel,  
“by inward or outward action, whither-  
soever we turn ourselves; the *light*, the  
*darkness*, mark off the two more distinctly  
than could be done without the articles, as  
two existing separate ethical regions, the  
God and no-God regions of spiritual being),  
**we lie** (our assertion is a false one) **and do  
not the truth** (this clanse is not a mere  
repetition, in a negative form, of the preceding “*we lie*:” but is an independent  
proposition, answering to “*and walk in the  
darkness*,” and asserting that all such  
walking in darkness is a not-doing of the  
truth. Christ is “the Truth;” and all  
doing the Truth is of Him, and of those  
who are in union with Him. So that the