truth is objective, not as “*truth*” alone  
it be, subjective, and imports “God’s  
truth,” Eph. iv. 21. We may observe how  
closely the teaching here as to *light* and  
*truth* resembles that in iv. v. See  
also John iii. 21)

7.] (is not merely  
the contrasted hypothesis to ver. 6, but  
together with that contains a further unfolding of the subject): **but if we walk in  
the light** (this walking in the light is explained by what follows, as *He is in the  
light,* and by the end of the sentence, which  
gives the result of so walking,—viz. fellowship  
&c, See Eph. v. 8 ff. for the ethical  
details) **as He** (God) **is in the light** (because the Christian is made *partaker of the  
divine nature,* 2 Pet. i, 4. **is in the light**is parallel with “*is light*” above, ver. 5.  
is, as of Him who is eternal and fixed; **we  
walk**, as of us who are of time, moving  
onward: so Bede, “The distinction of  
words is to be noted; he says that God is  
in the light, but that *we ought to walk* in  
the light. For the righteous walk in the  
light, when, giving themselves to the working of good deeds, they advance towards  
perfection:” see note on ch. ii, 6: **the light**  
is the element in which God dwelleth:  
compare 1 Tim. vi. 16. Notice that this  
walking in the light, as He is in the light,  
no mere imitation of God, but is an identity  
in the essential element of our daily  
walk with the essential element of God’s  
eternal being: not imitation, bat coincidence  
and identity of the very atmosphere  
of life), **we have fellowship with one  
another** (these words are to be taken in  
their plain literal sense, and refer, not to  
our communion with God, which is assumed  
in our walking in the light as He is in the  
light, but to our mutual communion with  
one another by all having the same ground-  
element of life, viz. the light of the Lord,  
Isa. ii. 5. There is evidently an allusion  
to ver. 3, and as there fellowship with God  
the Father and His Son Jesus Christ is  
expressed, so here it lies in the background,  
but need not be supplied. De Wette’s  
remark is most true; Christian communion  
is then only real, when it is communion  
with God), **and the blood of Jesus His Son  
cleanseth us from all sin** (in order to understand  
rightly this important sentence,  
we must fix definitely two or three points  
regarding its connexion and construction.  
First then, and connects it, as an additional  
result of our walking in the light,  
as He is in the light, with the words *we  
have fellowship one with another*: just as  
in ch. iii. 10, end, and *he that loveth not  
his brother.* Consequently, the propostion  
contained in it cannot be the *ground*  
of the former one, that “if we walk, &c.,  
ve fellowship, &c.” but follows as &  
co-ordinate result with the fact, of our having fellowship. Secondly, **cleanseth** is the  
present tense, and must be kept to its  
*present* meaning. This consideration precludes  
all meanings which make it refer to  
the past effect of the Atonement on us,  
either absolutely, by its having happened,  
or as applied to us in Baptism. *Thirdly*,  
the *sense* of **cleanseth** must be accurately  
ascertained, and strictly kept to. In  
9, “*to cleanse us from all unrighteousness*” is plainly distinguished from “*to  
forgive us our sins*:” distinguished, as a  
further process: as, in a word, sanctification  
distinct from justification. ‘This  
meaning then, however much it may be  
supposed that’ justification is implied or  
presupposed, must be held fast here.  
*Fourthly*, the sense of **the blood of Jesus**must be also clearly defined. ‘The expression  
is an objective one, not a subjective:  
is spoken of that which is the objective  
cause from without, of our being cleansed  
from all sin. And this is the material  
Blood of Jesus the personal Redeemer, shed  
on the cross as a propitiatory sacrifice for  
the sin of the world. So we have the same  
Blood said in Col. i. 20 to be the great  
medium of pacification between God and  
the world : so in Eph. i. 7, to be the means  
of our *redemption* : so in Heb. ix. 14, which  
approaches Very nearly to our passage, to  
*cleanse* [here] our conscience from dead  
works to serve the living God. In all these  
places, and similar ones, whatever application  
to ourselves by faith or otherwise may  
lie in the background, it is not that which  
is *spoken of*, but the Blood of Christ itself,  
as the actual objective cause, once for all,  
of our reconciliation and sanctification,