These considerations remove much of the  
difficulty and possible misunderstanding of  
the sentence. Thus understood, it will  
mean, that this our walking in light, itself  
necessarily grounded in communion with  
the Father and the Son, will bring about,  
that whatever sins we may still be betrayed  
into by the infirmity of our nature and the  
malice of the devil, from them the Blood of  
Jesus purifies us day by day. Observe, not,  
the *application* of that Blood: for we are  
speaking of a state of faith and holiness, in  
which that blood is continually applied :  
the *walking in the light is*, in fact, *the  
application* ; is that which, as a subjective  
conditional element, makes that Blood of  
Christ’s cross to he to us a means of purifying  
from all sin.—The whole doctrine of  
this verse is fully and admirable set forth in Dusterdieck. The sum of what he says  
may be thus stated. St. John, in accord  
with the other Apostles, sets forth the  
Death and Blood of Christ in two different  
aspects: 1) as the one sin-offering for the  
world, in which sense we are justified by  
the application of the blood of Christ by  
faith, His satisfaction being imputed to us.  
2) as a victory over Sin itself, His blood  
being the purifying medium, whereby we  
gradually, being already justified, become  
pure and clean from all sin. And this application  
of Christ’s blood is made by the  
Spirit which dwelleth in us. ‘The former  
of these asserts the imputed righteousness  
of Christ put on us in justification: the  
latter, the inherent righteousness of Christ,  
wrought in us gradually in sanctification.  
And it is of this latter that he here is  
treating. Compare next verse).

8—II.2.] *Unfolding of the idea of  
purification from sin by” the blood of  
Christ in connexion with our walking in  
light.* This last is adduced in one of its  
plainest and simplest consequences, viz. the  
recognition of all that is yet darkness in us,  
in the confession of our sins. “If thou hast  
confessed thyself a sinner, the truth is in  
thee: for truth itself is light. Thy life is  
not yet all light, because there are yet sins  
in it : but nevertheless thou hast begun to  
be illuminated, because there is in thee  
confession of sins.” The light that is in us  
convicts the darkness, and we, no longer  
loving or desiring to sin, have, by means of  
the propitiatory and sanctifying blood of  
Christ, both full forgiveness of and sure  
purification from all our sins. But the true  
test of this state of communion with and  
knowledge of God is, the keeping of His  
commandments [ii. 36], the walking as  
Christ walked: and this test is concentrated and summed up in its one crucial application, viz. to the law of love [ii.7-11]

**8.] If we say that we have not sin (i.e.**in the course and abiding of our walking  
in light: if we maintain that we are pure  
and free from all stain of sin. St. John is  
writing to persons whose sins have been  
forgiven them [ii. 12], and therefore necessarily  
the present tense [**we have**] refers  
not to any previous state of sinful life before conversion, but to their now existing  
state and the sins to which they are liable  
in that state. And in thus referring, it  
takes up the conclusion of the last verse,  
in which the onward cleansing power of the  
sanctifying blood of Christ was asserted :  
as if it were said this state of needing  
cleansing from all present sin is veritably  
that of all of us: and our recognition and  
confession of it is the very first essential of  
walking in light), **we are deceiving ourselves** (causing ourselves to err from the  
straight and true way), **and the truth**  
(God’s truth, objective) **is not in us** (has  
not subjective place in us. That truth respecting God’s holiness and our own sinfulness, which is the very first spark of light  
within, has no place in us at all).

**9.]  
If we confess our sins** (it is evident, from  
the whole sense of the passage, which has  
regard to our walling in light and in the  
truth, that no mere outward lip-confession  
is here meant, nor on the other hand any  
mere being aware within ourselves of sin,  
but the union of the two, an external  
spoken confession springing from genuine  
inward contrition. As evident is it, that  
the confession here spoken of is not confined to confession to God, but embraces  
all our utterances on the subject, to one  
another as well as to Him; compare James  
v. 16: and see more below) **He** (God the  
Father; not, Christ, though this may at  
first sight seem probable from ver. 7 and  
ch. ii. 1. God is the chief subject through  
the whole passage: compare “*God is*