light,” ver. 5: “with Him,” ver.6 ; “He,”  
mud “His Son,” in ver. 7. "It is ever God's  
truth [1 Cor.9, 10, 13; 2 Cor. i.18; 1  
‘Thess. v. 24] and righteousness (John xvii  
25 Rom.iii. 25; Rev. xvi.5] that are concerned  
in, and vindicated by, our redemption)  
**is faithful and just** (His being faithful  
and just does not’ depend on our confessing our sins: He had both these attributes  
before, and will ever continue to have  
them: but by confessing our sins, we cast  
ourselves on, we approach and put to the  
proof for ourselves, and shall find operative  
in our case, in the *forgiving* and *cleansing*,  
those His attributes of faithfulness and  
&c. On the former of these adjectives,  
**faithful**, almost all Commentators agree.  
It is, faithful to His plighted word and promise: see the citations above.—The latter,  
just, has not been so unanimously interpreted  
‘The idea of *God’s* justice seeming  
strange here, where the remission of and  
purification from sin is in question, some  
Commentators have endeavoured to give  
the word the sense of *good*, *merciful* : or,  
which amounts to the same, *fair*, *favourably*  
*disposed*. But Lucke has shewn, that  
in none of the Old Test. passages which are  
cited to substantiate these meanings, have  
they really place ; but in all, righteousness,  
justice, is the fundamental idea, and the  
context only makes it mean justice in this  
or in that direction. See note on Matt.  
19. ‘The meaning then being **just**, we have  
still to decide between several different  
views as to what particular phase of the  
divine justice is meant. Some understand  
that God’s justice has been satisfied in  
Christ, and thus the application of that  
satisfaction to us if we confess our sins, is  
an act of divine justice: is due to us in  
Christ. But this is plainly too much to be  
extracted from our verse. In Rom. iii. 26,  
where this is asserted, the reason is given,  
and all is fully explained : whereas here the  
ellipsis would be most harsh and unprecedented  
and thus to fill it up would  
amount to an introduction into the context  
of an idea which is altogether foreign to it.  
The correct view seems to be, that *just* as  
well as *faithful* here is an attribute strictly  
to be kept to that which is predicated of it  
under the circumstances, without entering  
upon reasons external to the context. God  
is *faithful*, to His promise: is *just*, in His  
dealing: and both attributes’ operate in  
the forgiveness of sins to the penitent, now  
and hereafter ; and in cleansing them from  
all unrighteousness, The laws of His spiritual  
kingdom require this: by those laws  
He acts in holy and infinite justice. His  
promises announced it, and to those promises  
He is faithful ; but then those promises  
were themselves made only in accordance with His nature, who is holy, just, and  
true. In the background lie all the details  
of redemption; but they are not here in  
this verse: only the simple fact of God’s  
justice is adduced) **to forgive us our sins**  
(not “so as to forgive, &c.,” but “that  
He may forgive, &c.” His doing so is in  
accordance with, and therefore as with  
Him all facts are purposed, is in pursuance  
of, furthers the object of, **His faithfulness**  
and justice, “So that **He is faithful and**just; in order that He may, &.” With  
regard to the particular mentioned, the  
forgiveness of our sins here means the continued  
remission of the guilt of each committed sin, which is the special promise  
and just act of God under the Gospel covenant: see Heb, x. 14, 18), **and cleanse us  
from all unrighteousness** (the explanation.  
of the sense, see above. Here unrighteousness  
is used, in reference to the word  
“*righteous*,” above, as corresponding to  
*sins*” in ver. 7, The divine *righteousness*  
is revealed in God’s law : every transgression then of that law is of its nature  
and essence an unrighteousness, as contrary  
to that *righteousness*. The two  
verbs, **forgive** and **cleanse**, imply in the  
original, that the purpose of the faithfulness  
and justice of God is to do each as one  
great complex act—to justify and to sanctify  
wholly and entirely.

**10.**] Not a  
mere repetition, but a confirmation and  
intensification of ver. 8. This verse is related to ver. 9, as ver.8 is to ver. 7).

**If we  
say that we have not sinned** (if we deny,  
that is, the fact of our commission of sins  
in our Christian state. The perfect tense,  
so far from removing the time to that before conversion, brings it down to the present: had it been *“that we sinned not,”*  
it might have had that signification. **we**