6—8. 1 JO!   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
   
 walk in the light, as he is!the light, as he is in the light, we   
 in the light, we have fel- have fellowship one with another,   
 fowship one with another, and Pthe blood of Je: sus ¢ his Son poor Pa   
 and the blood of Jesus cleanseth us from al] sin, Salfwe ft   
 Christ his Son cleanseth en   
 us from +t all sin, 3 If by oldest 4.1 Kings 48, Chron, vi, Job in   
 &usved. Prov.xx-0, Becles. 20, James ill.   
 truth is objective, not as “truth” alone derstand rightly this important sentence,   
 it be, subjective, and imports “God’s we must fix definitely two or three points   
 troth,” Eph. iv. 21. We may observe how regarding its connexion and construction.   
 closely the teaching here as to light and First then, and connects it, as an addi-   
 truth’ resembles that in sv. See tional result of our walking in the light,   
 ulso John iii. 21) 7.] (is not merely as He is in the light, with the words we   
 \* the contrasted hypothesis to ver. 6, but have fellowship with another: just as   
 together with that contains a further un- in ch‘iii. 10, and ke that loveth not   
 folding of the subject): but if we walk in his brother. Consequently, the propost-   
 the light (this walking in the light is ex- tion contained in it cannot be the ground   
 plained by what follows, as He is in the of the former one, that \*if we walk, &e.,   
 light, and by the end of the sentence, which ve fellowship, &e..” but follows as &   
 gives the result of so walking,—viz. fellow. co-ordinate result with the fact, our hav-   
 ship, &e, Sce Eph. v. 8 ff: the ethical ing fellowship. Secondly, eleansoth is the   
 details) as He (God) is in the light (be- present tense, and must be kept to its   
 cause the Christian is made partaker of the present meaning. This consideration pre-   
 divine nature, 2 Pet. i, 4. is in the light cludes all meanings which make it refer to   
 is parallel with “is light” above, ver. 5. the past effect of the Atonement on us,   
 is, as of Him who is eternal and fixed; we either absolutely, by its having happened,   
 walk, 2 of us who are of time, moving or as applied to'as in Baptism. Thirdly,   
 onward: so Bede, “The distinction of the sense of cleanseth must be accurately   
 words is to be noted; he says that God is ascertained, and strictly kept to. In   
 in the light, but that we ought to walk in 9, “to cleanse us from all unrighteous-   
 the light. For the righteous walk in the ness” is plainly distinguished from “0   
 light, when, giving themselves to the work- forgive us our sins:” distinguished, as a   
 ing of good deeds, they advance towards further process: as, in a word, sanctifica-   
 perfection 2” see note on ch. ii, the light tion, distinct from justification. ‘This   
 is the clement in which God dwelleth: meaning then, however much it may be   
 compare 1 Tim. vi. 16. Notice that this supposed that’ justification is implied or   
 walking in the light, as He is in the light, presupposed, must be held fast ere.   
 no mere imitation ef God, but is an iden- Fourthly, the sense of the blood of Jesus   
 y in the essential element of our daily must be also clearly defined. ‘The expre   
 walk with the essential element of God’s sion isan objective one, not a subjectiv   
 cternal being: not imitation, bat coinci- is spoken of that which is the objective   
 dence and identity of the very atmosphere cause from without, of our being cleansed   
 of life), we have fellowship with one from all sin. And this is the material   
 another (these words are to be taken in Blood of Jesus the personal Redeemer, shed   
 their plain literal sense, and refer, not to on the cross as a propitintory. sacrifice   
 our communion with God, which is assumed the sin of the world, So we have the sane   
 in our walking in the light Te is in the Blood said in Col. i. to be the great   
 light, but to our mutual communion with medium of pacification between God and   
 one another by all having the same ground- the world : so in Eph. i, to be the means   
 clement of life, the light of the Lord, of our redemption : so Heb. ix. 14, which   
 Isa. ii. 5. ‘There is evidently an allusion approaches Very nearly to our passage, to   
 to ver. 3, and as there fellowship with God cleanse [here] our conscience from dead   
 the Father and His Son Jesus Christ is works toserve the living God. In all these   
 expressed, so here it in the background, places, and similar ones, whatever applica-   
 but need not be supplied. De Wette’s tion to ourselves by faith or otherwise may   
 yemark is most true; Christian communion lie in the background, it is not that which   
 is then only real, when it is communion is spoken of, but the Blood of Christ itself,   
 with God), and the blood of Jesus His Son as the actual objective cause, once for all,   
 cleanseth us from all sin (in order to un- of our reconciliation and sanctification,