1 JOHN. r   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 say that we have no sin, we deceive | that we haveno sin, we   
 rehil. ourselves, ‘and the truth is not in|, deceive ourselves, and the   
 9\*Tf we confess our sins, He is} we confess not in sins, he is   
 © Ps. xxall.5.   
 Prov. axviil,   
 Bs   
 ‘These considerations remove much of the the propitiatory and sanctifying blood of   
 difficulty and possible misunderstanding of Christ, both fall forgiveness of and sure   
 the sentence. Thus understood, it will test of state all communion But the true   
 mean, that this our walking in light, itself knowledge of God is, the keeping of His   
 necessarily grounded in communion with commandments [ii. 36], the walking as   
 the Father and the Son, will bring about, Christ walked: and this test is concen-   
 that whatever sins we may still betrayed   
 into by the infirmity of our nature and the   
 malice of the devil, from them the Blood of 8.] If we say that we have not sin (i.e.   
 Jesus purifiesus day by day. Observe, not, in the course and abiding of our walking   
 the application of that for we are in light: if we maintain that we are pure   
 speaking of a state of faith holiness, in and free from all stain of sin. St. John is   
 which that blood fs continually applied : writing to persons whose sins have been   
 the walking in the light is, in fact, the forgiven them [ii. 12], and therefore neces-   
 application ; is that which, as a subjective sarily the present tense [we have] refers   
 conditional element, makes that Blood ot! not to any previons state of sinful life be-   
 Christ’s cross to he to sum a means of puri- fore conversion, but to their now existing   
 may be thus stated. St. John, doctrine of state and the sins to which they are liable   
 with the other Apostles, sets forth the in that state. And in thus referring, it   
 Death and Blood of Christ in two different takes up the conclusion of the last verse,   
 aspects: 1) as the one sin-offering for the in which the onward cleansing power of the   
 world, in which sense we are justified by sanctifying blood of Christ was asserted :   
 the application of the blood of Christ by as if it were said this state of needing   
 faith, His satisfaction being imputed to us. cleansing from all present sin is veritably   
 2) as a victory over Sin itself, blood that of all of us: and our recognition and   
 being the purifying medimn, whereby we confession of it is very first essential   
 gradually, being already justified, walking in light), we are deceiving our-   
 pure and clean from all sin. And this ap- gelves (causing ourselves to err from the   
 plication of Christ’s blood is made by the straight and true way), and the truth   
 Spirit which dwelleth in us. ‘The former (God’s truth, objective) is not in us (has   
 of these asserts the imputed righteousness not subjective place in us. That truth re-   
 of Christ put on ns in justification: the specting God’s holiness and our own sin-   
 latter, the inherent righteousness of 9 fulness, which is the very first of light   
 wronght in us gradually in sanctification. within, has no place in us at all). 9.)   
 And it is of this latter that he here is If we confess our sins (it is from   
 treating. Compare next verse). the whole sense of the passage, which has   
 8—II.2.] Unfolding of the idea of regard to our walling in light and in the   
 purification from sin by” the blood of truth, that no mere outward lip-confession   
 Christ in connexion with our walking in is here meant, nor on the other hand any   
 light. This last is adduced in one of its mere being aware within ourselves of sin,   
 plainest and simplest consequences, viz. the but the union of the two, an external   
 recognition of all that is darkness in us, spoken confession springing from genuine   
 in the confession of oursins. “If thou hast. inward contrition. As evident is it, that   
 fessed thyself a sinner, the truth is in the confession here spoken of is not con-   
 for truth itself is Thy life is fined to confession to God, but embraces   
 not yet all light, because there are yet sins all our utterances on the subject, to one   
 in it : nevertheless thou hast begun to another as well as to Him; compare James   
 be illuminated, because there is in thee v. 16: and see more below) He (God the   
 confession of sins.” ‘The light that is in Father; not, Christ, though this may at   
 convicts the darkness, and we, no longer first sight seem probable from ver. 7 and   
 loving or desiring to sin, have, by means of ch. ii. God is the chief subject through   
 the whole passage: compare “God is