

Sermon Notes 2/15/2026

## Walking in the Light

How do we walk in the light?  
¿Cómo caminamos bajo la luz?

1. We come out of the \_\_\_\_\_.  
Salimos de la \_\_\_\_\_.

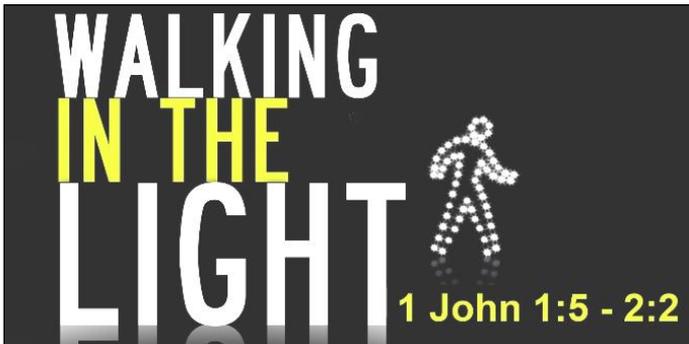
1 John 1:6 (1 Juan 1:6)  
John 3:19-21 (Juan 3:19-21)  
Ephesians 5:8-11 (Efesios 5:8-11)  
1 Peter 2:9 (1 Pedro 2:9)

2. We confess our \_\_\_\_\_.  
Confesamos nuestros \_\_\_\_\_.

1 John 1:9 (1 Juan 1:9)  
Matthew 3:5-6 (Mateo 3:5-6)  
Acts 19:18-20 (Hechos 19:18-20)  
James 5:16 (Santiago 5:16)

3. We continue to trust in \_\_\_\_\_.  
Seguimos confiando en \_\_\_\_\_.

1 John 2:1-2 (1 Juan 2:1-2)  
1 Timothy 2:3-5 (Timoteo 2:3-5)  
Hebrews 3:13-14 (Hebreos 3:13-14)  
John 8:12 (Juan 8:12)



# Life Group Discussion Questions

**Week 2: February 15-22**

**Scripture: 1 John 1:5 – 2:2**

In 1 John chapter 1, John urges us to “walk in the light.” More than any other writer of Scripture, John uses “light” as a metaphor. The symbol of light is used in the Bible to illustrate many things. Light is a symbol of hope (Is. 9:2). We say “there is light at the end of the tunnel” when we want to give people hope. Light is a symbol of truth and knowledge as opposed to deception or ignorance (2 Peter 1:19). Light is a symbol of guidance and direction (Ps. 119:105). Light is also a symbol of righteousness as opposed to the darkness of sin (Matt. 5:16; Phil. 2:15). Of course, God is the source of all these positive things illustrated by light. “In Him, there is no darkness at all” (1 John 1:5). In this passage, John teaches us how to walk in the light of Jesus.

## **Read 1 John 1:5 – 2:2**

1. What message did John hear and declare in verse 5?
2. What did John say about those who claim to have fellowship with God while they continue to walk in darkness? (1:6)

F.F. Bruce writes,

The ethical use of the verb “to walk” (peripateo) in the New Testament is particularly common in the Pauline letters but is also characteristic of these three Johannine letters, especially when we consider their brevity. Similar language occurs in the Qumran texts; for example, the “sons of righteousness” are said to “walk in the ways of light” while the “sons of wickedness” “walk in the ways of darkness.” (Bruce, 42)

3. What happens if we truly “walk in the light”? (1:7)

Morris Womack comments,

The blood of Jesus, his Son would be repulsive to those who had separated themselves from those faithful to the incarnation of Jesus. The blood was a part of the incarnation, and this was physical and thus denied by those of the apostasy. The Gnostics, and especially the Docetists, would deny that blood would have anything to do with salvation. (Womack, 44)

Womack continues,

Throughout the Bible is the continuous theme of salvation through the blood of Jesus Christ. A few years ago, one of the major Christian denominations, in their ruling council, voted to delete the concept of blood from their hymnals, creedal statements, and other official documents. They reported that the reason they did this was because blood was repulsive to many people. They evidently forgot that blood has always had a significant place in religion. Blood, namely the blood of Jesus, which was shed at the cross, is central to salvation [Heb. 9:11-14; 10:4]. John wrote that “the blood of Jesus, his Son, purifies us from all sin” (1 John 1:7). (Womack, 47)

4. What are we doing to ourselves when we claim to be without sin? (1:8)

The false teachers (Gnostics) were claiming to be without sin while living sinful lifestyles. They deceived themselves by thinking that the physical actions of their bodies did not matter. In their minds, they were pure in spirit and thus, without sin. John Stott observes,

John is referring to the Gnostic subtlety that sin was a matter of the flesh and did not touch or defile the spirit. Whatever their exact pretensions, John repudiates it. To claim that we have no sin means that we deceive ourselves, that is, we are self-deceived rather than deliberate liars, and the truth is not in us. Not only do we fail to live by the truth (v. 6); we are void of it. For if it did indwell us, we should inevitably be aware of our sinfulness. John’s affirmation is equally applicable today to those who deny the fact or guilt of sin by seeking to interpret it solely in terms of physiological, psychological or social causes. (Stott, 81-82)

5. What does God promise to do for us if we confess our sins? (1:9)

Gary Burge notes,

The appeal to confession in verse 9 balances the citation of verse 8 with another “if” clause. Yet it is not intended to be a mere condition; it is an exhortation, a warning, perhaps even a command. Sinfulness is inherent in our lives, and confession must be the Christian’s heartfelt reflex. (Burge, 82)

6. Do you think this only about confessing our sins to God or does it include confessing our sins to one another?

7. How is verse 10 similar to verse 8? How is it different?

8. Why did John write this letter? (2:1)

In this letter, we see several purpose statements describing some of the reasons John wrote to his original audience. We saw one of those statements in the previous chapter (1:4). In chapter 2, there are no less than 10 statements describing why John is writing. The statement in verse 1 is a follow up to the discussion in chapter 1. While we need to be honest about our sin and recognize that we will never be sinless in this world (1:8-10), that does not mean that we should just give up in our struggle against sinful temptations. Every victory we experience in our struggle against sin is pleasing to God and worthy of our efforts (Eph. 5:10; 2 Peter 3:14).

9. How did John describe Jesus in this verse? (2:1)

10. For whom is Jesus an “atoning sacrifice” or “propitiation”? (2:2)

11. How is God similar to light?

12. How do Christians sometimes “walk in darkness”?

13. What is your response to the promise of being purified from all sin?

14. Why does God require us to confess our sins?

15. How can we encourage one another to be honest about our sins?

16. What can you do to avoid spiritual darkness?

17. How will you practice the confession of sins this week?

18. In what way do you want to strengthen your trust Jesus?

**Sources cited:**

Bruce, F.F. *The Epistles of John*. Grand Rapids, MI: Eerdmans, 1979.  
Burge, Gary. *The Letters of John*. Grand Rapids, MI: Zondervan, 1996.  
Stott, John. *The Letters of John*. Downers Grove, IL: IVP, 2009.  
Womack, Morris. *1, 2, & 3 John*. Joplin, MO: College Press, 1998.