

THE AUTHENTIC LIFE

STAND OUT. BE FAITHFUL.



Date: 09/14/2025

Text: 1 John 1 – 2:6 NLT

Sermon: Walking in Joy, Light, and Truth

Introduction to 1 John

Notes:

1 John 1:1–4 NLT

We proclaim to you the one who existed from the beginning, whom we have heard and seen. We saw him with our own eyes and touched him with our own hands. He is the Word of life. This one who is life itself was revealed to us, and we have seen him. And now we testify and proclaim to you that he is the one who is eternal life. He was with the Father, and then he was revealed to us. We proclaim to you what we ourselves have

actually seen and heard so that you may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ. We are writing these things so that you may fully share our joy.

John 15:11 NLT

I have told you these things so that you will be filled with my joy. Yes, your joy will overflow!

Notes:

Complete _____ in Abiding with Christ (1:1–4)

1 John 1:5–10 NLT

This is the message we heard from Jesus and now declare to you: God is light, and there is no darkness in him at all. So we are lying if we say we have fellowship with God but go on living in spiritual darkness; we are not practicing the truth. But if we are living in the light, as God is in the light, then we have fellowship with each other, and the blood of Jesus, his Son, cleanses us from all sin. If we claim we have no sin, we are only fooling ourselves and not living in the truth. But if we confess our sins to him, he is faithful and just to forgive us our sins and to cleanse us from all wickedness. If we claim we have not sinned, we are calling God a liar and showing that his word has no place in our hearts.

Ephesians 5:8 NLT

For once you were full of darkness, but now you have light from the Lord.
So live as people of light!

Notes:

Walking in the _____ Means Fellowship (1:5–10)**1 John 2:1–6 NLT**

My dear children, I am writing this to you so that you will not sin. But if anyone does sin, we have an advocate who pleads our case before the Father. He is Jesus Christ, the one who is truly righteous. He himself is the sacrifice that atones for our sins—and not only our sins but the sins of all the world. And we can be sure that we know him if we obey his commandments. If someone claims, “I know God,” but doesn’t obey God’s commandments, that person is a liar and is not living in the truth. But those who obey God’s word truly show how completely they love him. That is how we know we are living in him. Those who say they live in God should live their lives as Jesus did.

John 14:15 NLT

“If you love me, obey my commandments.

Notes:

Knowing God Means _____ (2:1–6)

Conclusion

_____ is found in fellowship with Christ.

Walking in _____ restores and unites.

Knowing God is shown in _____.

Next Steps

Abide – Commit to daily fellowship with Christ through Scripture and prayer this week.

Confess – Share honestly with God and one trusted believer where you need cleansing.

Imitate – Identify one way you can “walk as Jesus walked” in your relationships or workplace this week.

Notes:

Life Group Questions

Get to Know You

Question: What's one thing that never fails to bring you joy (food, hobby, activity)?

Digging Deeper in the Bible

Read 1 John 1-2:6 and write down any questions, observations or things that stood out to you.

Question: If God is light and in Him there is no darkness at all (1 John 1:5), how do we reconcile the reality of ongoing sin in a believer's life with John's insistence that true fellowship with God requires walking in the light? Does this passage support the idea of assurance of salvation, the necessity of perseverance, or both?

Question: What is one specific area where God is calling you to "walk as Jesus walked" (2:6), and what step will you take this week to live that out?

LIGHT

Light (Heb. *’ôr*) is God’s creation (Gen. 1:3–5), further distinguished as the lights of the firmament, the sun, moon, and stars (vv. 14–18). “Light” can refer literally to morning light or dawn (Gen. 44:3; Judg. 16:2; 19:26; 1 Sam. 14:36) and to the light of a lamp or fire (Exod. 25:37; Num. 4:16; Neh. 9:12, 19).

Light is used figuratively as a symbol of life. To “see light” is to live (Job 3:16; Ps. 49:19), to walk in the “light of life” (Ps. 56:13 [MT 14]; Job 33:30), to have that light reflected in one’s eyes (Prov. 29:13). Light may be a symbol of prosperity or happiness (Esth. 8:16), which is the lot of the righteous (Ps. 97:11; Prov. 13:9), embodying God’s special favor or blessing (e.g., Num. 6:25; Ps. 89:15 [16]). It is a symbol of illumination, whether bringing hidden things to light (Job 28:11; Ps. 90:8) or shedding the light of instruction (Ps. 119:105, 130; Prov. 6:23). Light is also a symbol of God’s majesty, of the divine glory (Ps. 104:2; Isa. 60:1–3, 19–20) which shines in deliverance (Ps. 27:1; Isa. 9:2; 60:20) or in the fire of judgment (Isa. 10:17; but cf. judgment as the withholding of light; 13:10; Jer. 4:23; Ezek. 32:7; Amos 5:18–20).

In the NT “light” (Gk. *phôs*) is used literally to denote the radiance of the sun (Rev. 22:5), of a lamp or a torch (Luke 8:16; Acts 16:29), as well as visible light that accompanies divine presence on earth (Matt. 17:2; Acts 9:3; 12:7) or in heaven (Rev. 21:24; 22:5). By extension of the literal sense, to do something “in the light” means to do it openly (Matt. 10:27).

Figurative uses of the term include a definite ethical component (2 Cor. 6:14), so that the righteous are said to be “full of light” (Matt. 6:22; Luke 11:36) and are to radiate this light in the form of good works (Matt. 5:16), righteousness, truth (Eph. 5:8–10), and demonstrations of love (1 John 2:8–9). In this sense they are “the light of the world” (Matt. 5:14), “children of light” (Eph. 5:8; Luke 16:8), walking in the light (John 12:35; 1 John 1:7). “Light” also describes various aspects of salvation in Christ. This light shines in the witness of John the Baptist (Luke 1:79; John 5:35), Paul (Acts 13:47), and the gospel (2 Cor. 4:4) to Jesus, who is the “light for revelation to the Gentiles” (Luke 2:32), the true Light (John 1:9), the “light of the world” (8:12; 9:5; 12:46) who brings his followers the “light of life” (8:12). A chosen people stands in the marvelous light (1 Pet. 2:9) of One who is light (1 John 1:5) and “dwells in unapproachable light” (1 Tim. 6:16). Light also is associated with the various aspects of divine judgment, exposing human intentions (1 Cor. 4:5) and the “unfruitful deeds of darkness” (Eph. 5:11–13). In the Fourth Gospel light facilitates the discriminating function of judgment by provoking

the rejection and hatred of those who love darkness and remain in it (John 3:19–20), a reaction which will assure their fate in the end (12:46–50).¹

DARKNESS

The absence of light, a frequent image in both the OT and NT; the NT's usage is highly influenced by the OT. Darkness was present at the beginning, and God's power worked against it in creation (Gen. 1). Darkness is subsequently a master image for chaos, separation, and death, and a synonym of sin and evil. In the intertestamental period, the Dead Sea Scrolls illustrate the metaphorical use of darkness as a characteristic of the forces hostile to God and in battle with him (War of the Sons of Light and the Sons of Darkness; cf. 1 En. 108:11–15; T. Levi 19:1).

In the NT, words translated “darkness” occur often, and in virtually every case they are used in a metaphorical sense. An exception is John 6:17, where the word is literal. In the account of the death of Jesus (Mark 15:33 par.), the darkness may be both literal and figurative.

When used metaphorically, “darkness” can be equivalent to Satan (Luke 22:53) and can refer to eternal destiny without God (Matt. 8:12; 22:13; 25:30). The coming of Jesus into the world signals the beginning of the saving light's confrontation with darkness (Luke 1:79), and his ministry can be described as the bringing of light to those in darkness (Matt. 4:16, quoting Isa. 9:2 [MT 1]). The response to Jesus is to choose between light and darkness, and most people prefer darkness to hide their sins (John 3:19). Accordingly, pagan life is characterized by darkness (Rom. 1:21; Eph. 5:11; 6:12), and pagans have darkness as their eternal destiny (Col. 1:13; 2 Pet. 2:17; Jude 13). The conflict between light and darkness as a description of God's work in the last days, anticipated in the OT apocalyptic hope, is heightened in the NT (Mark 13:24 par.). Acts 2:20 quotes Joel 2:31(3:4) as being fulfilled.

Because darkness and light are used to denote contrasting camps—God's and Satan's—they are also often used to designate the distinction between God's people and those who oppose him (esp. in Paul). Indeed, to turn to God is to turn away from darkness to the light (Acts 26:18; 2 Cor. 4:5). The obvious contrast between darkness and light is a strong way to state the

¹ Robert Delsnyder, “[Light](#),” in *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman, Allen C. Myers, and Astrid B. Beck (Grand Rapids, MI: W.B. Eerdmans, 2000), 810.

contrast between God's people and others (2 Cor. 6:14; Eph. 5:8; 1 Thess. 5:4–5; 1 Pet. 2:9).

The fundamental opposition between God and Satan, or God's people and the unbelieving, is also manifested in the moral life. Christians must avoid the "works of darkness" and walk as "children of light" (Eph. 5:8, 11). This contrast of living, strongly presented in 1 John 1:5–6; 2:8–11, reveals the true children of God and the validity of their theological claims, thereby distinguishing them from those who are false.

Bibliography. E. Trocme, "Light and Darkness in the Fourth Gospel," *Didaskalia* 3 (1995): 3–13; D. O. Via, Jr., "Darkness, Christ, and the Church in the Fourth Gospel," *SJT* 14 (1961): 172–93.²

² Wendell Willis, "[Darkness](#)," in *Eerdmans Dictionary of the Bible*, ed. David Noel Freedman, Allen C. Myers, and Astrid B. Beck (Grand Rapids, MI: W.B. Eerdmans, 2000), 317.