

**BIBLE TRUTHS AND SCRIPTURAL TESTS OF TRUE FELLOWSHIP  
WITH GOD  
1Jno.1:6-2:6  
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**I. INTRODUCTION**

1. Fellowship with God, with both the Father and his Son, Jesus Christ, is possible, 1Jno.1:3.
2. But this fellowship does not follow automatically, or as a matter of course, independent of moral, spiritual and scriptural considerations, conditions, and conduct.
3. These considerations, conditions, and the conduct necessary to that end are revealed in this Epistle by the apostle John.
4. In this lesson it is our purpose to discuss them under the topic of **BIBLE TRUTHS AND SCRIPTURAL TESTS OF TRUE FELLOWSHIP WITH GOD.**

**II. DISCUSSION**

**A. 1JNO.1:6,8,10 REVEAL THREE WAYS TO DENY OURSELVES FELLOWSHIP WITH GOD.**

1. According to 1Jno.1:6, the first way is to claim to have fellowship with God while still walking in darkness.
  - a. “If we say that we have fellowship with him (i.e., with God, who is light, v.5), and if, at the same time, we “walk in darkness,” two things of necessity follow:
    - (1) 1<sup>st</sup>. “we lie,” we are false in word; there is the lie of the lip; our profession is untrue; in fact, it is a lie.
    - (2) 2<sup>nd</sup> “and do not the truth,” we are false in practice; there is the lie of the life; the practice is opposed to truth.
    - (3) It’s a two-fold lie. Our lie is saying we have fellowship with God. Our doing not the truth evidences or proves our lie. See tit.1:16.
    - (4) The truth is not merely to be objectively perceived by the understanding, but is also to be believed, spoken and transmuted into life, or practiced.
      - (a) Life should be brought into harmony with the eternal verities.
      - (b) The truth acknowledged in the creed should be expressed in the conduct.

- (c) But in this case supposed truth is neither spoken nor acted or practiced.
  - (5) Fellowship with God, who is light, and walking in darkness, are as far apart as the poles!
- b. To “walk in darkness” expresses not merely action, but habitual action; to live in the practice of sin.
  - (1) Such a life can have no more communion with God than a life in a dark cave can have communion with the sun.
  - (2) Such a walk makes out life a contradiction of the very nature of God, and thus necessarily unfits us for fellowship with God. Cf. 2Cor.6:14-7:1; Eph.5:11; Jas.4:4; 1Jno.2:15-17.
  - (3) Light can be shut out, but not shut in.
- c. There may be those today, as there were in John’s day, who make such a false claim, and thus by both word and deed deny themselves fellowship with God.
  - (1) Pulpit Commentary, Vol.22, p.13, Commentary on 1Jno.1:6, Homilies By Various Authors, Rev. W. Jones: “The Gnostics professedly devoted their souls to the pursuit of the highest knowledge, and yet were guilty of the vilest sins with their bodies alleging ‘that the flesh was so corrupt that no filthiness of life could affect it’.”
  - (2) Preacher’s Homiletic Commentary, Vol.31, Funk & Wagnalls Co., N.Y., Commentary on 1Jno.1:6, p.238: “Some Gnostics taught, not merely that to the illuminated all conduct was alike, but that to reach the highest form of illumination men must experience every kind of action, however abominable, in order to work themselves free from the powers that rule the world.”
- d. Thus men were deceiving themselves then (and some may be today) with the idea that they could and can keep their soul-relations to the light (or maintain fellowship with God, who is light), while at the same time yielding to dark bodily indulgences. Because, all material things, they said, were evil; and since they were in material bodies, they could not help being in a dark sphere, and it did not much matter how dark it was, if only they kept their souls in the light. Thus they could walk in darkness and still have fellowship with God.
- e. But this is precisely what men can never do, and they wholly deceive themselves if they think they can.

- f. A mere claim of fellowship with God does not make it a fact. Claim in the absence of proof in practice of the claim is a false claim, v.6.
  - g. Fellowship with God is dependent upon walking in the light as he is in the light, v.7.
2. According to 1Jno.1:8, the 2<sup>nd</sup> way to deny ourselves fellowship with God is to claim “we have no sin.”
- a. “If we say that we have no sin.” Once again, two things are necessarily true:
    - (1) 1<sup>st</sup> “we deceive ourselves.” We are self-deceived.
      - (a) It is too violent a supposition to be entertained in total ignorance of the fact.
      - (b) It can only be entertained where there has been a considerable amount of *self-activity* in the way of presenting to one’s mind deceitful appearances – sophisms, such as the Gnostics idea of superior enlightenment.
    - (2) 2<sup>nd</sup> “and the truth is not in us,” i.e., as an informing guide, or as a regulating power.
      - (a) Anytime truth is not in us, error and falsehood are. Cf. 2Th.2:10-12; 2Tim.4:3,4.
  - b. For emphasis, further note that this denial may be made variously as follows:
    - (1) By extenuating or mitigating the character of sin, and doing as some do who virtually deny the fact of sin altogether.
    - (2) With these, what the Bible calls sin they speak of as misdirection, imperfect development, inherited tendencies to errors of life.
    - (3) Adultery becomes an “affair”; living together without marriage, a meaningful, loving relationship; homosexuality, an alternate life-style; drunkenness, a disease; evil, wicked behavior is blamed on abusive parents, on society in general, or on God because it is in one’s genes that control his behavior – “God made me that way.”
    - (4) Thus they deny all personal guilt, if not sin altogether!
3. According to 1Jno.1:10, the 3<sup>rd</sup> way to deny ourselves fellowship with God is to claim for ourselves sinless perfection, and say, “We have not sinned.”

- a. Again, “if we say we have not sinned,” two things are evident:
- (1) 1<sup>st</sup> “we make him (God) a liar.”
    - (a) We are branding God a liar, or charging him with lying.
    - (b) The wildest assumption receives the severest condemnation
    - (c) This is the case because God has said, “all have sinned,” Rom.3:9-23; Gal.3:22.
    - (d) All the provisions for man’s redemption imply that he is in need of salvation because he is lost in personal sin.
    - (e) But if man has not sinned, these declarations are untrue, and redemption itself is based upon falsehood.
    - (f) How dreadful a thing it is for man, the created, to brand God, the Creator, a liar!
    - (g) What a bold as well as a false assumption it is, even if we do not take into account our pre-conversion state.
      - (1) That is, we are saying: “We have never committed a single sin since being converted to Christ.”
      - (2) This is the claim of absolute *perfectionism*.
      - (3) Thus perfect, we may say with Jesus Christ, “which of you convinceth me of sin?” Jno.8:46. Or, “Not even God can convict me of any sin since my conversion to Christ.”
  - (2) 2<sup>nd</sup> “And he word is not in us.”
    - (a) His word is not in us as the moving power and the enlightening force of our lives.
      - (1) It is outside us; but we close our eyes, and will not lit it shine within.
      - (2) It is true according to Ac.17:27,28 that in God “we live, and move, and have our being”: that we cannot flee from his presence; that he has beset us behind and before, and laid his hand upon. Cf. Jer.23:23,24; Psa.139:1-12)
      - (3) And yet we may, like Cain, “go out from the presence of the Lord” (Gen.4:16), and be out of fellowship with him.

- (4) Therefore, we must learn to own up our guilt before a holy God as John urges.
- (b) By “his word” (v.10), John does not mean “the Word of life...that eternal life, which was with the Father, and was manifest unto us...which we have declared unto you,” 1Jno.1:1-3.
- (c) He means “the *message* which we have heard of him, and declare unto you’ (v.5), the Spirit-revealed, preached and written word that we can read, understand, must believe and obey, the N.T. of Jesus Christ.

**B. 1JNO.1:7,9 RECORD TWO DIVINELY REVEALED WAYS GUARANTEEING FELLOWSHIP WITH GOD.**

1. First, according to V.9, it is by confession of our sins: “If we confess our sins”
  - a. Note what confession means and what it must include or involve to be valid or in order to obtain the blessings attached.
    - (1) Vine, I, 224, says, and Thayer, 446, agrees, that it denotes either:
      - (a) “to confess, declare, admit,” Jno.1:20; Ac.24:14; Heb.11:13;
      - (b) “to confess by way of admitting oneself guilty of what one is accused of, the result of inward conviction, 1Jn.1:9;
      - (c) “to declare openly by way of speaking out freely, such confession being the effect of deep conviction of facts, Mt.7:23; 10:32; Jno.9:22; Ac.23:8; Rom.10:9,10.
    - (2) It is to say, “I have sinned,” not to say, “If I have sinned.”
    - (3) Interestingly, both Vine and Thayer say, “lit., it means, to speak or say the same thing as another, i.e., to agree with, to assent or to concede.”
      - (a) Thus, “a saying along with”
      - (b) That is, in this case, along with God; admitting the truth of God’s will; admitting what God has declared in his word.
      - (c) This is just the opposite of the false claim in vv.8,10.
    - (4) Confession of sins is a duty that cannot be performed unless and without first recognizing and admitting to

oneself one's guilt of personal sin. There is no confession here of sins of ignorance, or of sins you do not know you have committed.

- (5) It means more than a vague, "general confession" of sin, which saints often make in services (something like, "I have sinned, please forgive me") without any true realization or specific statement of any personal guiltiness, and whose confession, consequently, cannot be acceptable to God, nor whose sin be forgiven by the brethren because they don't know what to forgive because they have not been informed as to what they are supposed to forgive.
- b. What we are to confess is not merely that we have sin; but we are to confess particular acts of sin.
- (1) Cf. David confessing his sin with Bathsheba, Psa.51:4: "Against thee, thee only, have I sinned, and done *this* evil in thy sight."
    - (a) David had his particular sin brought home to him very pointedly by, "Thou art the man," 2Sam.12:7.
    - (b) David did not then hide it, but confessed, "I have sinned against the Lord," 2Sam.12:13; Cf. Psa.32:3-5.
  - (2) Cf. Simon, the sorcerer, Ac.8:22: "Repent therefore of *this* thy wickedness, and pray God, if perhaps the *thought* (v.20) of thine heart may be forgiven thee."
  - (3) It is much easier to make pious speeches to the effect that we are sinners in a general way, and expressive of deep contrition, than to acknowledge the *particular* wrong we have done, and to endeavor to repair it or make restitution for it.
  - (4) One's confession must be personal and particular, and spring from a heart filled with godly sorrow, or preceded by genuine repentance, 2Cor.7:9-11; Mt.3:5-8.
- c. Certainly there must be:
- (1) Confession before God, Psa.32:5; 51:4; Ac.8:19-23.
  - (2) Confession and restitution before man where the wrong has been to man, Mt.18:15-17; Lk.17:3,4; 19:8; Jas.5:16.
- d. There is no authority in our text, or in any other Bible text, for one to confess his sin to a priest who in turn has authority to absolve, forgive or remit that sin.

- (1) Even the apostles who were given authority to remit sins did not use or practice auricular confession. See Jno.20:19-23; Ac.2:36-38; 8:20-24.
  - (2) Confession to man, any man, is binding only when we have injured man, and then the confession must be made to the person or persons sinned against, Mt.18:15-17; Lk.17:3,4; Mt.5:23,24; Jas.5:16.
  - e. But, of course, the confession and forgiveness of which our text speaks refer to things that are between the repenting and confessing soul and the pardoning God.
  - f. Now take note of the consequent blessings attached to this confession, which are twofold.
    - (1) 1<sup>st</sup>, the promise “to forgive us our sins.” Cf. 1Jno.2:12.
      - (a) On the condition of sincere personal confession of our sins, God forgives us, sets us free from their guilt, exempts us from the penalty and punishment due to sinful conduct, thus delivers us from the condemnation of sin.
      - (b) He will pardon or justify us; count us guilty free.
    - (2) 2<sup>nd</sup>, the promise “to cleanse us from all unrighteousness.”
      - (a) Purification is promised as well as pardon.
      - (b) Of this cleansing V.7 has previously spoken.
    - (3) Both of these blessings are assured (guaranteed) to the penitent, confessing believer by (1) the faithfulness and (2) the justness of God.
      - (a) “For he is faithful that promised,” Heb.10:23; 11:11; 1Cor.1:9. What he has promised he will fulfill.
      - (b) The character of God is a pledge that the penitent confessor shall receive pardon and purification. Cf. Tit.1:2; Heb.6:18.
      - (c) The simple but sublime fact of God’s faithfulness and justice is here declared.
        - (1) Faithfulness is the fulfillment of the promise.
        - (2) And justice, is God’s just means of doing this through his means and methods of mercy in Jesus Christ, his Son. Cf. Rom.3:23-26.
2. Then according to V.7, the second way of guaranteeing fellowship with God is by walking in the light, as he is in the light.
    - a. Without repenting, forsaking and confessing one’s sins, there is no way for one to be walking in the light.

- b. This is the true, biblical, righteous position, and diametrically opposed to the former one of V.6.
- c. Perhaps one of the best single words to express the meaning of the phrase “walking in the light” is the word “holiness.” See 1Pet.1:14-16; 2Cor.6;14-7:1; Eph.5:8-13; Jno.3:19-21.
- d. We can see three ideas in the expression “walking in the light” directly connected with holiness.
  - (1) Life in sympathy with holiness. The heart beating in harmony with the light.
  - (2) Life in the practice of holiness. The inward principle expressed in outward conduct. The light in the heart shining in the life.
  - (3) Life progressing in holiness.
    - (a) He who is walking is not stationary, but advancing.
    - (b) He “presses on toward the goal unto the prize of the high calling of God in Christ Jesus,” as Paul was doing, Phil.3:13,14.
  - (4) It’s holiness of heart and life.
- e. This second duty; that is, walking in the light, as he is in the light, also has a twofold issue, or a twofold blessing attached:
  - (1) The 1<sup>st</sup> blessing: Fellowship with the saints, those of like precious faith: “We have fellowship one with another”
    - (a) Of course, fellowship with God and fellowship with the saints go hand in hand.
    - (b) Sin is the great separator of man from God, Isa.59:1f Mt.7:21-23; 25:11-13.
    - (c) Sin is also the great separator of men from one another, Mt.18:15-17; 5:23,24.
    - (d) The reality of our communion with God is attested by our communion of love with those who are his. Cf. 1Jno.5:1,2; 4:11,12.
    - (e) Walking in the sphere of truth, righteousness, and love, we have fellowship with all those who are also walking in the same.
  - (2) The 2<sup>nd</sup> blessing: The cleansing power of the blood of Jesus Christ: “And the blood of Jesus Christ his Son cleanseth us from all sin.”
    - (a) That power and that alone can cleanse; but don’t forget the condition necessary to its application!

- (b) Note the thoroughness of the cleansing: “cleanseth us from all sin.”
- (1) No sin stains are so deep or so permanent as to defy its cleansing power.
  - (2) Cf. Isa.1:18; Ezek.31:25; Heb.9:13,14,26-28.

Note before leaving Ch.1:6-10

1. Let our earnest endeavor be to walk in the light, and to trust in both the promises of God and the saving efficacy of our sin-offering through the voluntary sacrifice of the Savior Jesus Christ, the righteous, the Son of God.
2. These verses studied thus far present the strongest reasons to dissuade us from attempting to cloak or deny our sins, and the strongest encouragement to humbly and readily confess them unto God. Cf. Prov.28:13; Psa.32:1-5.

Note before entering Ch.2:1-6

1. Take note of this connecting link between Chs.1 and 2 of 1Jno., which seems to be necessary lest one reach the wrong conclusion from 1Jno. 1:6-10, and which seems to be this: There I have taught you something of the nature and universality of sin, and of the deceivers who say they have no sin; but you are not to understand me as teaching that sin is an element of our being, or attached to us by an absolute necessity, or infused into us by the will or authority of God, or such might that resistance is vain; that we have to sin, or we must sin, or we can't keep from sinning; on the contrary, the main object of my epistle is, “That ye sin not;” and that while the gospel of Christ recognizes the liability of man to sin: “if any man sin,” it, at the same time, reveals God's remedy for our sins; then sets forth the test of loving obedience whereby we may know that we are in God, or in fellowship with him.

**C. THUS 1JNO.2:1 BEGINS BY TEACHING THAT THE GOSPEL OF JESUS CHRIST DISCOURAGES SIN AND/OR DENIES THERE IS ANY EXCUSE FOR SIN: “THESE THINGS WRITE I UNTO YU THAT YE SIN NOT.” Cf. Rom.1:18-20**

1. The “these things” are primarily the statements made in 1Jno.1:6-10.
  - a. The fact is there affirmed that sin does touch the life of the Christian, and that gracious provision for the forgiveness of sin and the cleansing from all unrighteousness is also declared.
2. Now, in 1Jno.1:21, in order that no one by reason of these things should look upon sin as inevitable, or regard it with tolerance, or fail to battle

against it, John writes, “these things write I unto you that ye sin not.” Cf. Jno.8:11; Rom.6:1,2,11,12; 1Cor.15:34; 6:14-7:1; Eph.5:11; Rom.8:3; Tit.2:11,12; 1Pet.1:14-16; Jas.4:7; 1Cor.12,13.

3. Let it be your aim to “sin not.”
  - a. Let it be your fixed purpose, not merely that you are to sin as little as you can, but that you are not to sin at all.
  - b. Not only would I have you to make this your sin, I would have your aim accomplished and realized; and therefore “I wrote these things unto you, that ye sin not.”
  - c. We are to proceed upon the anticipation not of failure but of success in all holy walking and in every holy duty.
4. To teach that man has to sin is to make God responsible for man’s actions and remove man’s free-moral agency or free-moral being.
5. For man to deny he has sinned is to deny God’s word and to brand God a liar.

**D. 1JNO.2:1 ALSO TEACHES THAT THE GOSPEL OF JESUS CHRIST RECOGNIZES THE LIABILITY OF THE CHILD OF GOD TO SIN: “AND IF ANY MAN SIN” (obviously referring to the child of God, as V.2 indicates).**

1. This liability arises from our ability to be tempted, Jas.1:12-15; Jas.4:7; 1Cor.10:12; 9:27; 1Pet.5:8,9; 1Jno.2:15-17.
2. This liability to sin is confirmed
  - a. By the history of good, God-fearing men of the past, e.g., Noah, Abraham, Aaron, David, Peter, et al.
  - b. By our own experiences.
  - c. By good, God-fearing men of our own acquaintance of the present.

**E. 1JNO.2:1,2 TEACHES THAT THE GOSPEL OF JESUS CHRIST REVEALS GOD’S GRACIOUS REMEDY FOR OUR SINS.**

1. That remedy is by means of our Advocate, Jesus Christ: “And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous,” V.1b.
  - a. The word translated “advocate” means one who is “called to our side, i.e., to one’s aid.” W.E. Vine, I.208
    - (1) “It was used in a court of justice to denote a legal assistant counsel for the defense, an advocate; then, generally, one who pleads another’s cause, an intercessor, advocate, as in 1Jno.2:1, of the Lord Jesus.” Vine, I.,208.

- (2) Jesus Christ “appears before the face of God for us,” Cf. Rom.8:27,34.
  - b. He who does this for us is also said to be “the righteous”
    - (1) In this he is unlike us; he stands there as “the just for the unjust,” 1Pet.3:18.
    - (2) We are unrighteous when we have sinned and seeking forgiveness through his advocacy.
    - (3) We are righteous when we do righteousness, 1Jno.3:7.
- 2. God’s remedy for our sins is also through Jesus Christ who is the propitiation for our sins: “And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world,” V.2a.
  - a. “Propitiation,” in the noun form, as here, is from HILASMOS. W.E. Vine, III, 224, as follows:
    - (1) “It signifies an expiation, a means whereby sin is covered and remitted;
    - (2) “It is used in the N.T. of Christ Himself as ‘the propitiation,’ 1Jno.2:2..., signifying that He Himself, through the expiatory sacrifice of His death, is the Personal means by whom God shows mercy to the sinner who believes on Christ as the One thus provided.”
    - (3) It is never used in the N.T. to mean “to make God propitious, or to appease him,” or of any act whereby man brings God into a favorable attitude or gracious disposition
  - b. “And not for ours only, but also for the sins of the whole world,” v.2b.
    - (1) This means that no one is, by Divine pre-determination, excluded from the scope of God’s mercy in Christ by means of the gospel.
    - (2) The efficacy of the propitiation, however, is made actual for those who believe. Cf. 2Cor.5:17-20; Rom.3:9-28; Mk.16:15,16; Rom.1:16,17.
    - (3) If any are not saved, it is neither because of any deficiency in the Divine purpose or provisions, nor because the propitiation of Christ is limited to certain persons, to the exclusion of others, or to a certain number of persons only.
    - (4) The salvation of man by Jesus Christ is adequate to all men, and is offered to all men alike.
    - (5) If any are not saved, it is because they refuse the redemptive mercy of God in Christ Jesus by means of the gospel.

3. For man to know he has sinned, that he is condemned to a devil's hell because of that sin, without any possible means of escape, would be a terrible fate to contemplate.
4. But what a blessing for man to know that in spite of the fact that he has sinned without excuse there is still, due to the grace of God, a remedy for that sin in his life, a means of forgiveness, an escape from the eternal penalty of sin.

**F. 1JNO.2:3-6 SETS FORTH THE DIVINE TEST WHEREBY WE MAY KNOW WE KNOW HIM AND ARE IN HIM.**

1. The proof of the exalted spiritual attainment of knowing God: "And hereby we do know that we know him, if we keep his commandments," v.3.
  - a. The sure evidence, the test which proves, that we know him, and, of course, that he knows us, is our "keeping his commandments," or doing God's will. Cf. Mt.7:21-23; 25:11,12.
  - b. This keeping is habitual – habitual obedience – indicated by the use of the present tense in v.3: "if we keep" – keep on keeping.
    - (1) He who knows God does not "walk in darkness," but "in the light." Cf. 1Jno.3:6-10.
  - c. This keeping and knowing God is not simply a matter of saying, "I know him," but a matter of doing, of "keeping his commandments."
    - (1) "To keep" means "to watch, to guard, to watch over protectively" – "guarding as some precious thing".
    - (2) Thus it comes on to signify "to observe practically" – "observing to keep" – "to observe, to give heed to" W.E. Vine, II, 287; Thayer, 622
    - (3) Cf. Jas.1:22-25
  - d. To claim to know God while not keeping his commandments proves one to be a liar, not a knower of God, v.4.
    - (1) We are false in word: "he is a liar"
    - (2) We are false in practice: "the truth is not in him" as a moving, enlightening, regulating power."
    - (3) He thus fails the test whereby one knows God.
  - e. Note the tenses of the verb "know" in v.3:
    - (1) The first, "And hereby we know" is present continuous, expressing a course of procedure.
    - (2) The second, "that we know him" is a perfect tense, expressing completeness.

- (3) To bring out the full force of this, we may paraphrase thus: “hereby we constantly have the experience of knowing that we have come to know Him.”
    - (4) One does not know God who does not conform to his will.
  - f. “To know him” means:
    - (1) “to learn by experience”
    - (2) More than an acquaintance with his nature.
    - (3) To enter into the most intimate relationship with him as his child.
- 2. The keeping of God’s word is not only proof of the exalted spiritual attainment of being in him, but also the perfecting of our love for God, V.5. See 1Jno.5:3; Jno.14:15,21,23,24; 15:10.
  - a. By understanding that “perfected” means appropriately developed, that which has attained its end, we see how love is perfected in keeping his word.
  - b. Our love for God is the effect of his love for us (1Jno.4:10,19), and his will is that we should express our love to him by keeping his word, his commandments, and when we do so love is perfected.
- 3. Likewise, V.6 deals with profession and consequent obligation.
  - a. The profession is in v.6a: “He that says he abideth in him.”
    - (1) In the immediate context of which v.6 is a part there is a gradation (step by step or series) of ideas as to the relation of the believer to God: to know him; to be in him; and to abide in him.
    - (2) By one’s initial obedience to the gospel of Christ one is baptized into this spiritual relationship with the Father, Mt.28:18,19; Jno.17:20,21.
    - (3) It is a great profession to say that we abide in him. To so claim is to profess fidelity and perseverance in this exalted and sacred relationship.
  - b. The consequent obligation of the profession is declared or enjoined in V.6b: “ought himself also so to walk, even as he walked.”
    - (1) “Ought” means “to be under obligation” ; “it is necessary:” “one must,” W. E. Vine, III, 93,147.
      - (a) If one “ought,” one can.
      - (b) God does not obligate or require something of us we cannot do!

- (2) Obviously, “to walk, even as he walked” refers to Jesus Christ; for it cannot be said that the Father walks.
  - (a) We are to walk as Christ walked; for he walked this earth as God’s Son and as our example, 1Pet.2:21; Cf. 1Cor.11:1; Jno.13:13-15; Eph.5:1,2.
- (3) The obedience of Christ to his Father’s will is the pattern for the imitation of those who are to walk as he walked.
  - (a) His obedience was free and voluntary, not forced or compulsory.
  - (b) His obedience was universal and complete; he was obedient to all the will of God, making no demur, objection or exception to the hardest service. Cf. Phil.2:8.
  - (c) His obedience was sincere and pure, always aiming at the glory of God, Jno.17:4.
  - (d) His obedience flowed from the fountain of love to God, Jno.14:31.
  - (e) His obedience was constant and consistent.
- c. This verse sheds light on what it means to walk in the light as required in 1Jno.1:7, and how it is to be done.

### III. CONCLUSION

- 1. Since fellowship is predicated on our walking in the light and walking as Jesus Christ walked, we should take special notice of what that includes by noticing several specific things taught in the entire Epistle that obviously are among the essentials of “walking in the light” and having fellowship with God; or things without which we cannot have fellowship with God:
  - a. Confessing our sins, 1:9.
  - b. Keeping God’s commandments, 2:3-5; 3:24; 5:2,3.
  - c. Walking as Jesus walked, 2:6.
  - d. Loving our brethren, 2:9-11; 3:14; 4:20,21.
  - e. Not loving the world, 2:15-17.
  - f. Abiding in Christ, 2:28.
  - g. Doing righteousness, 2:29; 3:7,10.
  - h. Hearing the apostles, 4:6.
  - i. Confessing that Jesus came in the flesh, 4:2,3.
  - j. Confessing that Jesus is the Son of God, 4:15.
  - k. Believing that Jesus is the Christ, 5:1.