

1 JOHN

1 John
All Christians and Only Christians Walk in Faith,
Obedience, and Love - No Exceptions!

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Cover Photo: Tomb of John the Apostle in Ephesus

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To Yeshua,
Creator, Judge, Messiah, Savior, King, Master,
Friend

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Introduction to This Book

All my books can be read online free at wayneodonnell.com. “Freely you have received, freely give” (Mt. 10:8).

This booklet is included in and comprises one section of my book *Physical and Spiritual Salvation: Justification, Sanctification, Glorification, the Messianic Kingdom, & Ezekiel’s Temple in Ezekiel 40-48, Matthew, Romans, & 1 John*.

John wrote about “the Logos [word, logic] of life” (1 Jn. 1:1), and his method is to use logic. John gives us one formal logic proposition statement after another, often stated both negatively and positively, to prove that “All Christians and only Christians walk in Faith, Obedience, and Love - no exceptions.”

John shows it’s impossible to be in union with God, which all Christians are, meaning those who have been justified, and not have that result in a walk of faith, obedience, and love. “God is light, and ... no darkness. If we say we have union with him [claim to be a Christian], and walk in darkness, we lie [our claim to be a Christian is false], and we don’t do the truth [we aren’t Christians]. But if we [claim to have union with him and] walk in the light, as he is in the light, we [demonstrate we] have union [not only with him but also] with one another [our claim is true], and the blood of Jesus Messiah his Son cleanses us from all sin [we are justified, i.e. Christians],” 1 Jn. 1:5-7.

Faith: “If we say, ‘We have no sin [i.e. are self righteous],’ we deceive ourselves [our claim is false],

and the truth is not in us [we aren't Christians]. [But] if we confess we are sinners [trust in God's provision of forgiveness of sin in salvation], he is faithful and just to forgive us our sins [our claim to be forgiven is true], and to cleanse us from all unrighteousness [justification] [we are Christians]," 1 Jn. 1:8-9. 7

Obedience: "He that says, 'I know him [i.e. claims to be a Christian],' and doesn't keep his commandments is a liar [his claim to be a Christian is false], and the truth is not in him [he's not a Christian]. But whoever [claims to know him and] keeps his word, in him truly is the love of God perfected [we are Christians]: hereby know we that we are in him [we are Christians]," 1 Jn. 2:4-5.

Love: "He that says he is in the light [claims to be a Christian], and hates his brother, is in darkness [his claim to be a Christian is false] even until now [he never was a Christian]. He that loves his brother abides in the light [he is a Christian], and there is none occasion of stumbling in him [and will be a Christian forever]," 1 Jn. 2:9-10.

One benefit of understanding this is that we can know who is a Christian, versus just claiming to be a Christian and going to church, etc. "As you have heard that antichrist will come, even now are there many antichrists [all who claim to be Christians but aren't]," 1 Jn. 2:18. "Hereby know we the spirit of truth, and the spirit of error," 1 Jn. 4:6. A second benefit is for our own assurance of salvation. "These things have I written to you that believe on the name of the Son of God; that you may know that you have eternal life," 1 Jn. 5:13.

But the greatest benefit of understanding this, and the main reason John wrote, was so we would have full joy. “These things we write to you so that your joy can be full,” 1 Jn. 1:4. If all Christians always walk in the light, and we know we have believed the gospel and received justification and thus are Christians, then we know that we always do and always will walk in the light, and that is a tremendous source of joy! Not understanding what we already have will not prevent us from having some joy anyway, since it is one of the fruits of the indwelling Spirit (Gal. 5:22), but only understanding what we have provides full joy.

Most of this book consists of Bible surveys presented at Tioga Heights Christian Church in Philadelphia on fifth Sundays from September 2007 through August 2009, previously published in 2010 in a book entitled Matthew / Romans.



Recorded August 30, 2009

1 John 1:1-4. Introduction to 1 John

We are doing a survey of 1 John today about union with God. No Christian ever walks in darkness. No Christian ever walks in self-righteousness, disobedience, or hatred. What do you think? All Christians always walk in the light. They always walk in faith, they always walk in obedience, and they always walk in love. What do you think? Well, let's get started.

We'll start with the introduction, chapter 1 verse 1, "That which was from the beginning." That is Yeshua, who existed from eternity past, and created all things at the beginning.

“Which we have looked upon, and our hands have handled, of the word of life,” 1Jn1:1. Amazing, yeah? The apostles saw him who was from the beginning, and they touched him who was from the beginning, and who created all things.

And before he became flesh 2000 years ago he was known, not as Yeshua, or as Jesus, but as the Word. The word “Word” in Greek is ‘logos,’ which also means logic. And the apostle John who wrote this epistle uses a lot of logic. He says things like, “All As are Bs, all Bs are Cs.” And those are called categorical propositions in formal logic. I don’t necessarily think John studied formal logic, but he had a good mind for it, and we are going to see lots of those kinds of statements in this epistle.

Verse 3, “That which we have seen and heard declare we unto you, that ye also may have fellowship [or union] with us.” So the apostles tell us about Jesus. They preach the gospel to us, John says, so we can have “fellowship” or “union” with them.

The word ‘fellowship’ there in the King James is from the Greek word ‘koinonia,’ which means ‘in common,’ ‘sharing,’ or ‘union.’ And John emphasized the ‘union’ meaning, because if you look in his gospel at John 14:20, “I am in my father, and ye in me, and I in you.” That is union. And John 17:21-22, “As thou, Father, art in me, and I in thee, that they also may be one in us, even as we are one.” That is perfect union. So I am not going to use the word ‘fellowship,’ because we tend to think of ‘fellowship’ as a social gathering for Christians. I am going to use the word ‘union.’

And he says the reason they declare the gospel to us, is so we can have union with them. But the purpose of the gospel is not primarily so we can union with other Christians. It's primarily so we can have union with God the Father and God the Son. So why does he say, "have union with us"? Because he wants to emphasize that this union is so complete, that to have union with any person in the union, is to have union with everybody in the union. So he says, "with us," but then goes on to say, "and truly, our union is with the Father, and with his Son, Jesus Christ."

1 John 1:4, "These things write we unto you, that your joy may be full." That is the purpose of this book, that we would have fullness of joy. And when you think about how amazing it was that the apostles looked upon him that was from the beginning and created all things, and touched him, it's even more amazing to think that we have union with him who is from the beginning and who created all things. And that union has to have an effect on our lives. John is going to tell us about that union, and about the effect it has on us, in the rest of the book. And when we know these things, we will have more fullness of joy.

Outline

Introduction 1:1-4

	<i>Intro</i>	<i>Truth</i>	<i>Righteousness</i>	<i>Love</i>
<i>Light</i>	1:5-7	1:8-2:2*	2:3-6	2:7-11**
Body	<i>Life</i> 2:12-17	2:18-27	2:28-3:10*	3:11-17**
	<i>Knowledge</i> 3:18-24a	3:24b-4:6*	Love 4:7-5:2*	Righteousness 5:3-17

Conclusion 5:18-21

The chapter divisions in our Bibles demonstrate a lack of understanding of the structure of 1 John as evidenced by: **Major sections that end in the middle of a chapter. *Subsections that span two chapters.

The table above shows the outline of the book. There is an Introduction; and then in the Body, three major sections, Light, Life, and Knowledge, and then a Conclusion. And all the major sections in 1 John have the same subsections, going across the table: an Introduction, and then subsections on Truth, Righteousness, and Love.

1 John 1:5-2:11. Light

We already looked at the Introduction in verses 1-4, so now we will look at the first major section on Light, as shown across the first row of the Body of the outline table.

But to look at this first major section, we will use the chart on the next two pages, that provides a lot of detail. The chart looks intimidating, but its structure is repetitive, so it should get easier to look at as we go along.

	1Jn1:5-2:11 LIGHT	1:5-7. Intro - Light	1:8-2:2. Truth - Faith
	Intro	1 John 1:5	1 John 2:1-2 (postscript)
Non-Christian		1Jn1:6. Light Test #1 (God is light)	1Jn1:8. Faith Test #1 (God is light)
	Premise		
	Claim to be a Christian	"if we say we have union with him"	"if we say we have no sin"
	Proof He's Not a Christian	"and walk in darkness"	
	Verdict that His Claim is False	"we lie"	"we deceive ourselves"
	Verdict that He's Not a Christian	"and do not the truth" (Jn8:44)	"and the truth is not in us" (2Jn1:2)
Logical Implications	1) No Christian ever walks in darkness. (No carnal Christians.) 2) All Christians always walk in light. Joy!!!	1) No Christian ever walks in self-righteousness. (No carnal Christians.) 2) All Christians always walk in faith. Joy!!!	
Christian		1Jn1:7. Light Test #2 (God is light)	1Jn1:9. Faith Test #2 (God is light)
	Premise		
	Claim to be a Christian	"but if we" (say we have union with him and)	"if we confess our sins"
	Proof He's a Christian	"walk in light, as he is in the light"	
	Verdict that His Claim is True	"we have union one with another" (true when "we say we have union with him")	"he is faithful and just to forgive us our sins" (true when we say we are forgiven sinners)
	Verdict that He's a Christian	"and the blood of Jesus Christ, his Son, cleanses us from all sin" (Eph1:7)	"and to cleanse us from all unrighteousness" (Rev1:5)
Logical Implications	3) No non-Christian ever walks in light. (No moral non-Christians.) 4) All non-Christians always walk in darkness.	3) No non-Christian ever walks in faith. (No moral non-Christians.) 4) All non-Christians always walk in self-righteousness.	
Non-Christian			1Jn1:10. Faith Test #3 (God is light)
	Premise		
	Claim to be a Christian		"if we say we have not sinned"
	Proof He's Not a Christian		
	Verdict that His Claim is False		"we make him a liar"
	Verdict that He's Not a Christian		"and his word is not in us" (Jn5:38-40)
Logical Implications		5) All Christians and only Christians always walk in faith. 6) All non-Christians and only non-Christians always walk in self-righteousness.	

2:3-6. Righteousness - Obedience	2:7-11. Love - Love
1 John 2:3	1 John 2:7-8
1Jn2:4. Obedience Test #1 (God is light)	1Jn2:9. Love Test #1 (God is light)
"he that saith I know him"	"he that saith he is in the light"
"and keepeth not his commandments"	"and hateth his brother"
"is a liar"	"is in darkness" (i.e., he lies when he "saith he is in the light")
"and the truth is not in him" (Jn14:17)	(and is in darkness) "even unto now" (1Thes5:4)
1) No Christian ever walks in disobedience. (No carnal Christians.) 2) All Christians always walk in obedience. Joy!!!	1) No Christian ever walks in hatred. (No carnal Christians.) 2) All Christians always walk in love. Joy!!!
1Jn2:5. Obedience Test #2 (God is light)	1Jn2:10. Love Test #2 (God is light)
"but whoso" (saith I know him and)	"he that" ("saith he is in the light" and)
"keepeth his word"	"loveth his brother"
"in him truly is the love of God perfected" (true we more than "know him" since we love him)	"abideth in the light" (true when he "saith he is in the light")
"hereby we know that we are in him" (1Jn4:15)	"and there is none occasion of stumbling in him" (Jn8:12)
3) No non-Christian ever walks in obedience. (No moral non-Christians.) 4) All non-Christians always walk in self-righteousness.	3) No non-Christian ever walks in love. (No moral non-Christians.) 4) All non-Christians always walk in hatred.
1Jn2:6. Obedience Test #3 (God is light)	1Jn2:11. Love Test #3 (God is light)
"he that saith he abideth in him"	"but he that" ("saith he is in the light" and)
"ought himself also so to walk, even as he walked" (but he doesn't)	"hateth his brother"
(he lies; he is not in him)	"is in darkness" (he lies when he "saith he is in the light")
(and he doesn't walk as he walked) (1Jn3:5-6)	"and walketh in darkness and knoweth not whither he goeth because that darkness hath blinded his eyes" (2Cor4:4)
5) All Christians and only Christians always walk in obedience. 6) All non-Christians and only non-Christians always walk in disobedience.	5) All Christians and only Christians always walk in love. 6) All non-Christians and only non-Christians always walk in hatred.

In the first row, across the top of the chart, we see the same headings we saw in the outline table: Introduction, Truth, Righteousness, and Love.

And there are 11 boxes with dark borders around them on this chart. Each of those boxes is a test. It's a test of whether or not a person is a Christian. So there are 11 tests on this chart.

And the tests in each column are arranged in the order of non-Christian, Christian, and then non-Christian. You can see that going down the left hand side of the chart.

Now when I use the word "Christian" in this survey, I am not talking about people that are part of a denomination, or a religion, or some church. I am talking about people who truly know the Lord. They have believed on Jesus Christ as their Savior, and have thus been born again. That is what I mean by the word Christian. They have union with God, because that is what happens to you the moment you believe on the Son.

And all the tests have the same structure. So if you look towards the upper left hand corner of the chart, every test has a Premise, a Claim to be a Christian, Proof as to whether or not the person is a Christian, a Verdict as to whether the person's claim to be a Christian is true or false, and a Verdict as to whether or not the person is a Christian. So there are two verdicts for each test: a verdict on the claim to be a Christian, and a corresponding verdict as to whether or not the person is a Christian.

1 John 1:5-7. Introduction - Light

So now we want to start the Intro column, which is about Light. In the first row of the Intro column, we see the verse 1 John 1:5 listed. This verse is the foundation for this whole section, and to some

extent, for the whole book. It's the message of the book, and it's the premise that all 11 tests in this section are based on.

“This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all,” 1Jn1:5. This message has important consequences for all those who have union with God. If God is light, and we are one with him, then logically we also must be light. If there is no darkness in him, and we have union with him, then logically there can be no darkness in us either. But we know that we are not sinlessly perfect.

For us, being in the light and having no darkness does not mean sinless perfection, but it does mean we are totally different from the world and from the person we used to be back when we were ‘of’ the world. Now that we have union with God, we are spiritual, as we saw from Romans 8, and the Holy Spirit, who dwells in our mortal bodies, will prevail in our lives; but we are not sinlessly perfect because our bodies have not yet been changed, or glorified.

Now let's look at the first test, the first box in the Intro column. It's about 1 John 1:6, and it's labeled Light Test #1. It's reproduced here below in a larger size.

1:5-7. Intro: Light

Non-Christian	1Jn1:6. Light Test #1
Premise	(God is light)
Claim to be a Christian	“if we say we have union with him”
Proof He’s Not a Christian	“and walk in darkness”
Verdict that His Claim is False	“we lie”
Verdict that He’s Not a Christian	“and do not the truth” (Jn8:44)
Logical Implications	1) No Christian ever walks in darkness. (No carnal Christians.) Joy!!! 2) All Christians always walk in light. Joy!!!

The Premise is that “God is light.” This is understood from the context we just saw in 1 John 1:5.

The Claim to be a Christian, in 1 John 1:6, is “if we say we have union with him.” That is a claim to be a Christian because all Christians, and only Christians, have union with God, as we saw earlier in 1 John 1:3.

For the Proof that this person is not actually a Christian, John says, “and walk in darkness.” Because anybody can say, “I’m a Christian.” You have to look at their walk. And a walk doesn’t mean a step. It doesn’t mean a single action. A lot of steps make up a walk. So this is a general way of life; not merely one action.

For the Verdict that this person’s claim is false, John says, “we lie.” This person claims to have union with God, but walks in darkness. God is light. You can’t be one with God, and have union with him, and then walk in darkness. You can commit a sin, but you can’t “walk” in sin or darkness. Otherwise, John wouldn’t have been able to arrive at the verdict that this person is lying. If even one Christian ever walked in darkness, then John wouldn’t have known

if this person walking in darkness was a Christian or not. He would have had to say, “If we say we have union with him, and walk in darkness, well, maybe we lie, or maybe we don’t.

And for the Verdict that he’s not a Christian, John says, “and do not the truth.” This is synonymous with saying a person is not a Christian. Christians can perform individual acts that are not true, but to have your life characterized as “do not the truth,” that is the way the devil behaves, as John 8:44, listed on the chart, shows. “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”

For the Logical Implications of this test, according to the chart, #1 says, “No Christian ever walks in darkness.” If there were any exceptions, John wouldn’t have been able to arrive at the verdict that this person lied about having union with God and is not a Christian.

And that means there is no such thing as a ‘carnal Christian’.

Now the confusion about this comes from 1 Corinthians 3:1-4. And the key to understanding that passage is the word “as.” Paul says in that passage, “I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes,” 1Cor3:1. He said, because you have “divisions, are ye not carnal, and walk as men?” 1Cor3:3.

So even though Paul didn't use the word "as" in front of every mention of the word "carnal" in 1 Corinthians 3, he used it enough that we know he doesn't really think they're carnal. He thinks they're acting as if they were carnal. They can't actually be carnal because 'carnal' means 'fleshly'. It means 'physical'. It means having a physical birth only, and no spiritual birth. "As men" in the 1 Corinthians 3 passage means acting as 'mere' men, as 'natural' men. But Paul said in Romans 8, that all Christians have the Holy Spirit, and therefore all Christians are spiritual and understand spiritual things.

So Paul would never use the phrase, 'carnal Christian,' and he never does. That would mean 'non-Christian Christian'. That phrase was made up by Bible teachers, and it's confusing, because there are not different kinds of Christians. There is only one kind of Christian, and all Christians are spiritual. But all Christians sometimes, in some areas, act like non-Christians.

And also there are no 'backslidden Christians'. The word 'backslidden' is found in the Old Testament, but is not relevant to a Christian. All Christians fall short sometimes, in some areas, but it's on a continuum. There is no magic point at which you have fallen so far short that now you are 'backslidden'.

So all Christians sometimes act like non-Christians, and all Christians fall short, but never to the degree that it can be considered walking in darkness. According to 1 John 1:6, there is no such thing as a 'carnal Christian' or a 'backslidden Christian,' because no Christian ever walks in darkness. No Christian ever 'walks' like an unbeliever, though he

sometimes does some of the same actions as unbelievers.

And then, #2 in the Logical Implications of this test, “All Christians always walk in the light.” If no Christian ever walks in darkness, and everybody has to walk somewhere, well then, all Christians logically have to walk in the light. And this is joy! This is the message of joy that John promised in 1:4 that he would share with us, to know that we will never walk in darkness and will always walk in the light, which is exactly what we desire. That is God’s work in us, and it’s worth rejoicing in!

1:5-7, Intro: Light

Christian	1Jn1:7, Light Test #2
Premise	(God is light)
Claim to be a Christian	“but if we” (say we have union with him and)
Proof He’s a Christian	“walk in the light, as he is in the light”
Verdict that His Claim is True	“we have union one with another” (true, when “we say we have union with him”)
Verdict that He’s a Christian	“and the blood of Jesus Christ, his Son, cleanses us from all sin” (Eph1:7)
Logical Implications	3) No non-Christian ever walks in light. (No moral non-Christians.) 4) All non-Christians always walk in darkness.

Now let’s look at Light Test #2, the second box in the Intro column, about 1 John 1:7. The premise again is that “God is light.”

The Claim to be a Christian, is “but if we,” and I put in parentheses, “say we have union with him,” because that is understood from the context of the previous verse. John isn’t going to keep saying it over again. It’s implied by the context.

The Proof that he’s a Christian, “walk in the light, as he is in the light.” Every step will not be in the light, because of the weakness of the flesh, but our walk will be in the light, because of our union with Him who is in the light.

The Verdict that his claim is true, “we have union one with another.” So this person claims to have union with God, and John says, “It’s true. He has union with God.” Remember from 1 John 1:3, that saying someone has union with other Christians is equivalent to saying they have union with God.

The Verdict that he’s a Christian, “the blood of Jesus Christ his Son cleanseth us from all sin.” If the blood of Jesus Christ is cleansing you from all sin, you are definitely a Christian. The chart references Ephesians 1:7, “In whom we (Christians) have redemption through his blood, the forgiveness of sins.”

And one of the things we notice from this particular test, is that all these tests are proof of something. They are not telling you, “If you do this, then you will get this, or you will become that.” Because we know we don’t enter into union with God or become Christians by walking in the light. We don’t receive forgiveness of sins, or cleansing by the blood of Jesus Christ by doing good works. When we do good works, it shows that we are in union with God. It’s proof, it’s evidence, that we are Christians, that we are among those who are being cleansed by the blood of Christ.

It’s like the apple tree illustration. You look at a tree, and you don’t know if it’s an apple tree or not. But when it bears apples, then you know it’s an apple tree. And it didn’t become an apple tree by bearing apples. It didn’t turn into an apple tree. It always was an apple tree. It had apples because it’s an apple tree. That is the structure and approach of all of these tests.

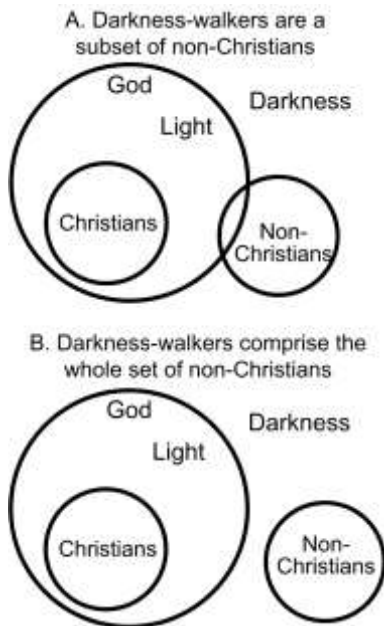
Now let's look at Logical Implication #3, "No non-Christian ever walks in the light." If it were possible for a single non-Christian to ever walk in the light, then when John saw this person walking in the light, he wouldn't have been able to come to a verdict. He would have had to say, "If we walk in the light, as he is in the light, well, maybe we have union with God, and maybe we don't. Maybe we are Christians, and maybe we're not." But John didn't say that, because he knew there are no exceptions; no non-Christian ever walks in the light.

There is no such thing as a moral non-Christian. You can think of people, like Gandhi and Mother Teresa, that have good publicity, and who are popularly respected as being very moral people, who are not Christians; but, get on the internet, research how they treat their family, how they treat people in private, how they handle their money, and you will find there is no such thing as a moral non-Christian. You might think you know some non-Christians who are moral, but you just need to get to know them better. John says, "we are of God, and the whole world lieth in wickedness," 1Jn5:19. "We" means Christians. Everyone else is part of "the whole world." And John says they are wicked, just as we also were apart from God's work of justification and regeneration in us.

And then, Logical Implication #4 in this first column of the chart, "All non-Christians always walk in darkness." Because if no non-Christian ever walks in the light, and everyone has to walk somewhere, then by logical necessity, all non-Christians are walking in darkness.

We all know people that are nice people. They work hard; and they are not trouble makers. But try to talk with them about he who is from the beginning, their creator, and the conversation will become uncomfortable. Talk to them about believing in Jesus Christ, and watch the hackles go up on their back. Put a scratch on one of their possessions, and see what they are like. All non-Christians always walk in darkness.

Now before we move on to the Truth column, let's take a short look at some of the logic involved in what we just covered. In the non-Christian test, Light Test #1, about 1 John 1:6, John said, "If we see a person walk in darkness, we know he's not a Christian." In formal logic, it helps if we convert actions into nouns, so we will rephrase John's statement as, "All darkness-walkers are non-Christians." However, we can't simply reverse this statement and say therefore "All non-Christians are darkness walkers." If we did that, we would be guilty of the formal logic fallacy of "affirming the consequent." For example, just because "All beagles are dogs," doesn't necessitate that, "All dogs are beagles," because beagles are only a subset of dogs.



So we don't have enough information from 1 John 1:6 alone to know if darkness-walkers are a subset of non-Christians, just some non-Christians, or comprise the whole set of all non-Christians. We don't know, from 1 John 1:6 alone, which of the diagrams labeled A and B above are true. All non-Christians might be darkness-walkers (diagram B), or only some non-Christians might be darkness-walkers (diagram A), and it would still be true that, "All darkness-walkers are non-Christians," so long as "No Christians are darkness-walkers."

	Light	Darkness
Christian	1Jn1:6. All Christians are light-walkers.	1Jn1:6. No Christians are darkness-walkers.
Non-Christian	1Jn1:6 = ?	1Jn1:6. All darkness-walkers are non-Christians."

So even though 1 John 1:6, is about a non-Christian walking in darkness, it provides a complete picture of Christians, but only a partial picture of non-Christians. In 1 John 1:6, John said that if a person

says he has union with God, but walks in darkness, we know he’s lying, because no Christian ever walks in darkness, which also means that all Christians are light-walkers (since all Christians have to walk somewhere), and every darkness-walker we see has to be a non-Christian.

But we still don’t know from 1 John 1:6 alone, if there might be some non-Christians who walk in the light. So we have a question mark in the table above in the box about non-Christians and Light. That’s why our Logical Implication rows for the non-Christian tests in our chart talk about Christians, like, “All Christians walk in the light.”

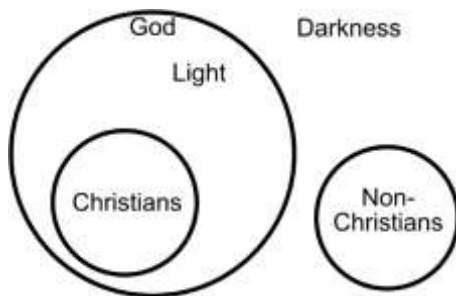
	Light	Darkness
Christian	1Jn1:7, “All light-walkers are Christians.”	1Jn1:7 = ?
Non-Christian	1Jn1:7. No non-Christians are light walkers.	1Jn1:7. All non-Christians are darkness walkers.

On the other hand, although 1 John 1:7 is about a Christian walking in the light, it gives a complete picture about non-Christians, as shown in the table above. In 1 John 1:7, John said that if a person walks in the light, it proves he is a Christian, since no non-Christian ever walks in the light, which also means that all non-Christians are darkness-walkers, and every light-walker we see has to be a Christian. But 1 John 1:7 leaves a question as to whether or not some Christians might walk in darkness. That is why the Logical Implication rows for the Christian tests talk about non-Christians.

	Light	Darkness
Christian	1Jn1:6. All Christians are light-walkers. 1Jn1:7, “All light-walkers are Christians.”	1Jn1:6. No Christians are darkness-walkers. 1Jn1:7 = ?
Non-Christian	1Jn1:6 = ?	1Jn1:6. “All darkness-walkers are non-Christians.”
Christian	1Jn1:7. No non-Christians are light walkers.	1Jn1:7. All non-Christians are darkness walkers.

But the interesting thing is that when you put the non-Christian tests, like 1 John 1:6, together with the Christian tests, like 1 John 1:7, then you have a complete picture of Christians and non-Christians, as shown in the table above.

John provides both the non-Christian and Christian cases, because only then can we state the complete situation as, “All Christians and only Christians walk in the light; and all non-Christians and only non-Christians walk in darkness,” as illustrated by the diagram below.



1 John 1:8-2:2. Truth - Faith

	1:8-2:2. Truth: Faith
Non-Christian	1Jn1:8. Faith Test #1
Premise	(God is light)
Claim to be a Christian	“if we say we have no sin”
Proof He’s Not a Christian	
Verdict that His Claim is False	“we deceive ourselves”
Verdict that He’s Not a Christian	“and the truth is not in us” (2Jn1:2)
Logical Implications	1) No Christian ever walks in self-righteousness. (No carnal Christians.) Joy!!! 2) All Christians always walk in faith. Joy!!!

Ok, now we are ready for Faith Test #1. This is the first test in the Truth column in the chart, which is reproduced in the table above.

All the major sections in 1 John have the same subsections, but the subsections within each major section have a different emphasis, depending on the topic of the major sections they are in. This major section is about Light, and walking in the light, so the subsection on Truth here, is about our testimonies. To walk in the light, in regards to truth, means to have a true testimony; and a true testimony is one of faith, rather than one of self-righteousness, because if we are self-righteous, we are deceiving ourselves, and are not of the truth.

And just as physical light from the sun is made up of different colors, as we see in the rainbow, even so spiritual light is comprised of several parts – faith, obedience, and love – as John will show. So ‘walking in the light’ is a general phrase that is comprised of walking in faith, walking in obedience, and walking in love. But in this column we are dealing with truth and with ‘walking in faith.’

So as we look at Faith Test #1 in the chart, which is about 1 John 1:8, the Premise, as always, is that “God is light”.

The Claim to be a Christian is “if we say we have no sin.” We saw in vs. 7, that an equivalent way to say that someone is a Christian, is to say that they are being cleansed by the blood of Christ, that all their sins are forgiven. A non-Christian doesn’t emphasize forgiveness of sins. His claim to be a Christian is that he’s a good person. Most non-Christians won’t come right out and say, “I have no sin,” but they will make light of their sin. They will say something like, “Sure, I’ve sinned; everybody has. At least I am not as bad as some people.” So

they think they are ok; certainly, not worthy of eternal punishment.

The Proof that this person is not a Christian is the same phrase, “if we say we have no sin.” Because the way you claim to be a Christian, is evidence as to whether or not you are a Christian. If you ask somebody, “Are you a Christian?” and they say, “Oh, yeah. I’ve gone to church all my life.” Well, then we know they don’t know the Lord, because they don’t know how to become a Christian.

For the Verdict that the claim is false, John says, “we deceive ourselves.” In the previous non-Christian test we looked at in the Intro column, John said, “we lie.” Now he says, “we lie to ourselves,” because a non-Christian doesn’t want to come to the light. He doesn’t want his deeds to be shown to be evil, because he doesn’t want to accept that in himself. “Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov’d,” Jn3:20.

For the Verdict that this person is not a Christian, John says, “and the truth is not in us.” If “the truth is not in” you, you are not a Christian, because according to 2 John 1:2, referenced in the chart, “the truth ... dwelleth in us (Christians), and shall be with us for ever.”

For Logical Implication #1, “No Christian ever walks in self-righteousness,” because if a single Christian ever walked in self-righteousness, John wouldn’t have been able to say that if you see a self-righteous person, you know he’s a non-Christian. And Logical Implication #2, if no Christian is ever self-righteous,

then “All Christians always walk in faith,” because those are the only two options.

So when you were a non-Christian, and heard the gospel, you were enabled by the power of the gospel to believe. But once you believed, and came to Jesus by faith, your union with God causes you to keep believing, and you don’t have a choice anymore about that, because the Holy Spirit always causes you to recognize your own sinfulness, and to recognize the salvation that is in Jesus Christ. You can’t apostatize, you can’t fall away, because your union with God keeps you believing for the rest of eternity, just as we desire.

And that’s a cause for great joy! Once again, John has come through with his promise in 1:4 to bring us more fullness of joy by the things he writes to us in this book. By the way, we wouldn’t be rejoicing over what John wrote if he had written about a bunch of things we had to do to get joy. But John says, “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life,” 1Jn5:13. Knowing more fully what it’s we already have is what gives us joy. Knowing that our life is “eternal,” not just in kind, but in time! is what gives us joy.

1:8-2:2. Truth: Faith

Christian	1Jn1:9. Faith Test #2
Premise	(God is light)
Claim to be a Christian	“If we confess our sins”
Proof He’s a Christian	
Verdict that His Claim is True	“ he is faithful and just to forgive us our sins ” (true when we say we are forgiven sinners)
Verdict that He’s a Christian	“ and to cleanse us from all unrighteousness ” (Rev1:5)
Logical Implications	3) No non-Christian ever walks in faith. (No moral non-Christians.) 4) All non-Christians always walk in self-righteousness.

Ok, Faith Test #2 in the Truth column. This is about 1 John 1:9. The premise is that “God is light.”

The Claim to be a Christian is, “if we confess our sins.” “Confess” means “to agree with”. This person claims to be a Christian by confessing that his sins are so bad, that there is no hope for him, except in the forgiveness that is in Christ.

This is like the illustration Jesus gave about those that “trusted in themselves that they were righteous,” (Lk:9-14). A Pharisee and a tax collector went into the temple. And the Pharisee prayed to himself, “I thank you I’m not like other men. I tithe. I fast. And I thank you I’m not like this tax collector.” But the tax collector, in humility, would not even dare to lift his eyes to heaven, but smote his breast, and prayed, saying “God be merciful to me a sinner.” And Jesus said, the tax collector went away justified, whereas the Pharisee did not.

The Pharisee probably committed less sins than the tax collector, but the few sins he committed were not forgiven. And the tax collector probably committed more sins than the Pharisee, but the many sins he committed were forgiven. So that is the kind of person we will see in the kingdom. And this is what 1 John 1:8-10 is talking about: self-righteousness vs. trusting in the righteousness of Christ. This person in 1:9 is trusting in the righteousness of Christ.

The Proof he’s a Christian is the same sentence. The way he said he was a Christian is the proof he’s a Christian, because non-Christians don’t understand how both grace and truth are in Jesus Christ. They don’t understand how God can be just and justifier

of him who believes in Jesus. They don't understand salvation by grace through faith.

The Verdict that his claim is true, "he is faithful and just to forgive us our sins." John says this person is correct in thinking that his sins are so bad that forgiveness in Christ is the only hope, and confirms that anyone who truly has that testimony, is indeed forgiven of their sins, because God is both faithful to his grace and faithful to his justice, he is both "faithful and just", to forgive us because of what Christ did by dying in our place.

The Verdict that He's a Christian, John says, "and to cleanse us from all unrighteousness." We saw in the Christian test in the Intro column that to say the blood of Jesus Christ is cleansing us from all sin is synonymous with saying we are Christians. And here in 1 John 1:9, to say all our sins are forgiven is also synonymous with saying we are a Christian. Revelation 1:5 says Jesus, "washed us (Christians) from our sins in his own blood."

All Christians are always being cleansed of all their sins by the blood of Christ. All our sins were future to Jesus when he died, because we weren't yet born. And that means he died for the sins we committed before we believed, from the time we believed until now, and even the ones we haven't yet committed. When we believed on Jesus Christ, all our sins, past, present, and future, were forgiven through him. So we don't have to enumerate our sins to God.

1 John 1:9 is the only place in the New Testament I can find that, on the surface, might sound like we need to enumerate our sins to God. You know, we can't even cover all the ones we know of. And if it

depended on us to do that in order for us to be cleansed, we wouldn't be cleansed. We wouldn't have union with God.

Now let's look at Logical Implication #3 in the Truth column. We know that "No non-Christian ever walks in faith," because if there was ever a single non-Christian who ever walked in faith, who trusted in Jesus Christ instead of being self-righteous, well, first of all, he would become a Christian by trusting in Jesus Christ, but secondly, then John wouldn't be able to say unreservedly that this person who is not self-righteous is a Christian. And, #4, "All non-Christians always walk in self-righteousness."

1:8-2:2. Truth: Faith

Non-Christian	1Jn1:10. Faith Test #3
Premise	(God is light)
Claim to be a Christian	"if we say we have not sinned"
Proof He's Not a Christian	
Verdict that His Claim is False	"we make him a liar"
Verdict that He's Not a Christian	"and his word is not in us" (Jn5:38-40)
Logical Implications	5) All Christians and only Christians always walk in faith. 6) All non-Christians and only non-Christians always walk in self-righteousness;

Ok. Let's look at Faith Test #3, the bottom box in the Truth column, about 1 John 1:10. The Premise is that "God is light."

The Claim to be a Christian is, "if we say we have not sinned." It's almost like the other non-Christian claim in verse 8, "we have no sin."

The Proof he's not a Christian is the way he made the claim. He said, "I haven't sinned," I'm a pretty good person, so he obviously doesn't know the Lord. We know it's not those who are good that will go to heaven (or will enter the kingdom), but those whose

sins are forgiven. “Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin,” Rm4:6-8.“

The Verdict that his claim is false, “we make him a liar.” Earlier John said “we lie,” and then “we deceive ourselves,” and now we even call God a liar, because God said in his Word, “all have sinned and come short of the glory of God,” Rm3:23. God sent his Son to die for all men, because God thinks all men need salvation. “We thus judge, that if one died for all, then were all dead,” 2Cor5:14. But this man thinks he is not too bad, and he will trust in his own righteousness.

The Verdict that he’s not a Christian, “his word is not in us.” If God’s Word is not in you, you are not a Christian, according to John 5:38-40, referenced in the chart, “Ye have not his word abiding in you: for whom he hath sent, him ye believe not. ... Ye will not come to me, that ye might have life.”

Now, Logical Implication #5. “All Christians and only Christians always walk in faith.” And, #6, “All non-Christians and only non-Christians always walk in self righteousness.”

1 John 2:3-6. Righteousness - Obedience

2:3-6. Righteousness: Obedience	
Non-Christian	1Jn2:4. Obedience Test #1
Premise	(God is light)
Claim to be a Christian	“he that saith I know him”
Proof He’s Not a Christian	“and keepeth not his commandments”
Verdict that His Claim is False	“is a liar”
Verdict that He’s Not a Christian	“and the truth is not in him” (Jn14:17)
Logical Implications	1) No Christian ever walks in disobedience. (No carnal Christians.) Joy!!! 2) All Christians always walk in obedience. Joy!!!

Now we are ready to start the Righteousness column. Obedience Test #1 about 1 John 2:4. The Premise is that “God is light.”

The claim to be a Christian, “he that saith I know him.” Unbelievers may know things about God, but only Christians know Him. “This is life eternal, that they might know thee, the only true God, and Jesus Christ,” Jn17:3.

Proof he’s not a Christian, “and keepeth not his commandments.” The “eth” at the end of the word “keepeth,” in the King James Version means a continual action. An unbeliever may keep some of God’s commandments sometimes, but he cannot walk in them as a way of life, because he doesn’t have a new heart or the Holy Spirit.

Verdict that his claim to be a Christian is false, “is a liar.” He said he knows him, but he doesn’t.

Verdict that he’s not a Christian, “and the truth is not in him.” In the Intro column, John said non-Christians “do not the truth,” and now he says, “the truth is not in him,” is also synonymous with being a non-Christian. As John 14:16-17, referenced in the

chart, says, “The Father ... shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.”

Logical Implication #1, “No Christian ever walks in disobedience.” If there was a single Christian that even temporarily failed to walk in obedience, then when you saw somebody not keeping God’s commandments, you wouldn’t know whether they were a Christian or a non-Christian. John would have had to say, “He that saith I know him, and keepeth not his commandments, might be a liar or not, and might be a Christian or not,” but obviously John didn’t say that.

And #2, “All Christians always walk in obedience.” Of course, and unfortunately, not every step of our walk will be in obedience. But even to have the general walk guaranteed is a tremendous joy to us! “Some an hundredfold, some sixtyfold, some thirtyfold,” Mt13:8, but even assurance of a thirtyfold crop is great joy! And then we must use that confidence in God’s work in us to “press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as [would] be perfect, be thus minded,” Phil3:14-15. That is the difference our union with Him makes in our lives!

2:3-6. Righteousness: Obedience

Christian	1Jn2:5. Obedience Test #2
Premise	(God is light)
Claim to be a Christian	"but whoso" ("saith I know him" and)
Proof He's a Christian	"keepeth his word"
Verdict that His Claim is True	"in him truly is the love of God perfected" (true we more than "know him" since we love him)
Verdict that He's a Christian	"hereby we know that we are in him" (1Jn4:15)
Logical Implications	3) No non-Christian ever walks in obedience. (No moral non-Christians.) 4) All non-Christians always walk in disobedience.

Obedience Test #2 in the Righteousness column, about 1 John 2:5. The Premise is that "God is light."

The claim to be a Christian, "but whoso" "saith I know him," in parentheses because it's there from the context.

Proof he's a Christian, "keepeth his word." The "eth" at the end of the word "keepeth," means a continual action. Christians don't always keep every commandment perfectly, but they do keep and walk in them as a way of life, because they received God's nature and the indwelling Holy Spirit at the new birth.

Verdict that his claim is true, "in him truly is the love of God perfected." Not only is it true this person knows God (his claim), but beyond that, he loves him, and in a perfect way, by keeping his commandments. "If ye love me, keep my commandments. ... He that hath my commandments, and keepeth them, he it's that loveth me. ... If a man love me, he will keep my words, ... and we will come unto him, and make our abode with him (union with God that began when Jesus sent the Holy Spirit at Pentecost)," Jn14:15-24.

The Verdict he's a Christian, "hereby we know that we are in him." Everyone in him is a Christian. 1 John 4:15, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."

Logical Implication #3, "No non-Christian ever walks in obedience." And, # 6, "All non-Christians always walk in disobedience."

2:3-6. Righteousness: Obedience

Non-Christian	1Jn2:6. Obedience Test #3
Premise	(God is light)
Claim to be a Christian	"he that saith he abideth in him"
Proof He's Not a Christian	"ought himself also so to walk, even as he walked" (but he doesn't)
Verdict that His Claim is False	(he lies; he is not in him)
Verdict that He's Not a Christian	(and he doesn't walk as he walked) (1Jn3:5-6)
Logical Implications	5) All Christians and only Christians always walk in obedience. 6) All non-Christians and only non-Christians always walk in disobedience.

Ok, 1 John 2:6, in Obedience Test #3. Premise, "God is light."

Claim to be a Christian, "he that saith he abideth in him."

Proof he's not a Christian, "ought himself also so to walk even as he walked." The implication is that though this person "ought," to walk as Yeshua walked, but he doesn't. He says he is in Christ, but if Christ is walking one direction, and you are walking the other direction, you can't both stay together, so you are not in him.

The Verdict that his claim is false, "he lies." This is in parentheses from the context. The implication is that he doesn't walk like Christ and thus lied when he said he "abideth in him."

The Verdict that he’s not a Christian, is likewise understood from the context, that “he doesn’t walk as he walked.” 1 John 3:5-6 says, “In him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.” So if you are not walking like Jesus because of your union with him, you have never become a Christian.

The Logical Implications are #5, “All Christians and only Christians always walk in obedience,” and, #6, “All non-Christians and only non-Christians always walk in disobedience.”

1 John 2:7-11. Love - Love

	2:7-11. Love: Love
Non-Christian	1Jn2:9. Love Test #1
Premise	(God is light)
Claim to be a Christian	“he that saith he is in the light”
Proof He’s Not a Christian	“and hateth his brother”
Verdict that His Claim is False	“is in darkness” (i.e., he lies when he “saith he is in the light”)
Verdict that He’s Not a Christian (and is in darkness)	“even unto now” (1Thes5:4)
Logical Implications	1) No Christian ever walks in hatred. (No carnal Christians.) Joy!!! 2) All Christians always walk in love. Joy!!!

Next, Love Test #1, the first test in the Love column. This is about 1 John 2:9. Premise, “God is light.”

Claim to be a Christian, “he that saith he is in the light.”

Proof he’s not a Christian, “and hateth his brother.”

Verdict his claim is false, “is in darkness.” He said, “I am in the light.” John says, “You lied. You’re not in the light. You’re in darkness.”

Verdict he's not a Christian, "and is in darkness," from the context, "even until now." So not only is he in darkness now, but he never saw the light. He was born blind, and he is still blind. 1 Thessalonians 5:4 says, "Ye, brethren, are not in darkness."

Logical Implication #1, "No Christian ever walks in hatred." Because if there was a single Christian that ever walked in hatred, then when John saw somebody hating his brother, he would have to say, "Maybe he's in the light; maybe he's in darkness." And, #2, "All Christians always walk in love." And that's cause for great joy, because that's exactly how we want to walk!

2:7-11. Love: Love

Christian	1Jn2:10. Love Test #2
Premise	(God is light)
Claim to be a Christian	" he that " ("saith he is in the light" and)
Proof He's a Christian	" loveth his brother "
Verdict that His Claim is True	" abideth in the light " (true when he "saith he is in the light")
Verdict that He's a Christian	" and there is none occasion of stumbling in him " (Jn8:12)
Logical Implications	3) No non-Christian ever walks in love. (No moral non-Christians.) 4) All non-Christians always walk in hatred.

Love Test #2, 1 John 2:10. The Premise is that "God is light."

The Claim to be a Christian, is "he that saith he is in the light," from the context of the previous verse.

The Proof he's a Christian is that he "loveth his brother."

The Verdict that his claim is true is that it proves he, "abideth in the light." He claimed to be "in the light," and John says, "You are in the light." Not only in the light, but in it forever; he "abideth in the light."

Verdict that he's a Christian, "and there is none occasion of stumbling in him." If you have light, you can see where you're going, and you don't trip and fall. The phrase "occasion of stumbling" is from one Greek word, 'skandalizo,' from which we get our word 'scandalize'. It's translated "offend" in John 6:61, where Jesus' claim to be the bread from heaven caused many unbelieving disciples to be scandalized and abandon him, but not the 12 apostles, though Jesus indicated Judas would apostatize later. No Christian ever apostatizes or falls away. We always know that Jesus is the Savior, and we always trust in him, because the Holy Spirit gives us light.

The Logical Implications, #3, "No non-Christian ever walks in love." Number 4, "All non-Christians always walk in hatred."

2:7-II. Love: Love

Non-Christian	1Jn2:11. Love Test #3
Premise	(God is light)
Claim to be a Christian	"but he that" ("saith he is in the light" and)
Proof He's Not a Christian	"hateth his brother"
Verdict that His Claim is False	"is in darkness" (he lies when he "saith he is in the light")
Verdict that He's Not a Christian	"and walketh in darkness and knoweth not whither he goeth because that darkness hath blinded his eyes" (2Cor4:4)
Logical Implications	5) All Christians and only Christians always walk in love. 6) All non-Christians and only non-Christians always walk in hatred.

All right, Love Test #3, the last one, about 1 John 2:11. The Premise is that "God is light."

The Claim to be a Christian, "but he that," and in parentheses, "saith he is in the light." That comes from the context in verse 9.

Proof he's not a Christian, he "hateth his brother."

Verdict his claim is false, “is in darkness.” He said he was in light, but he lied, he is “in darkness.”

Verdict he’s not a Christian, “and walketh in darkness and knoweth not where he goes because darkness has blinded his eyes.” If your eyes are blinded, that is equivalent to saying you are not a Christian, because 2 Corinthians 4:4 says that “the God of this world hath blinded the eyes of them which believe not.”

Logical Implication #5, “All Christians and only Christians always walk in love.” And #6, “All non-Christians and only non-Christians always walk in hatred.”

Ok, before we go on I wonder why John repeated himself so much here. First of all we have 11 tests. That’s a lot. But even though we have 11, we could have 111, and many Christians would still have a hard time believing what John is saying here.

But considering both the Christian and non-Christian in regards to Truth (Faith), Righteousness (Obedience), and Love does provide a good structure for us to think about these things. And we saw we need both the Christian and non-Christian cases to have a complete logical model.

But also, why did he repeat the non-Christian part twice in each subsection. Why did he give us 7 non-Christian tests, and only 4 Christian tests? First, remember it’s the non-Christian tests that logically necessitate that all Christians always walk in the light, always walk in faith, always walk in obedience, and always walk in love. (I started this exposition by asking what you thought of these propositions

before we looked at what John says about them.) And these are the truths that result in joy for us, which is the purpose of this epistle, that our “joy might be full,” 1Jn1:4. This is the message this epistle is built upon. We don’t rejoice in the deductions from the Christian tests that prove all non-Christians walk in darkness.

Finally, the non-Christian tests are the ones we have the most trouble with. When we hear that anybody who walks in darkness is not a Christian, we say, “Well, you know, Joe used to come to this church but now ...” Or, we say, “Just after I believed I went through this period where ...” But, you know, if the Bible says a Christian can’t walk in darkness, and if it’s not true, then we might as well chuck the Bible, because if we can’t believe this, we can’t believe any of it.

So, ok, what do we do about Joe? Well, there are two possibilities. Number 1, perhaps Joe isn’t a Christian. Why did you think he was a Christian? Because he came to Church? Because he said he was a Christian? That doesn’t mean anything. Ok, that is one possibility.

Number 2, maybe Joe is not walking in darkness. People don’t have to meet the standards of our culture or subculture to be walking in the light. You don’t have to do the bus ministry at church just because everybody else is. And walking in the light doesn’t mean sinless perfection. We are not going to be sinlessly perfect until our bodies are glorified and made like his body. And walking in the light doesn’t mean you aren’t going to have any terrible times of struggle or dryness. So maybe it’s our definition of

walking in darkness that's the problem, instead of Joe.

We are not going to solve this issue in a few seconds, because one of the major themes of the New Testament is: What is the difference between a Christian and a non-Christian? And we are going to spend our lives learning about that, and probably eternity, too.

Ok, let's go on to the next page of your outline, and cover the next few major sections of 1 John. This is just a survey, so we are just going to touch on one or two verses from each subsection.

1 John 2:12-3:17. Eternal Life

ETERNAL LIFE

2:12-17. Intro: Of God

"The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever," 1Jn2:17.

All Christians and only Christians have abide forever.

All non-Christians and only non-Christians perish.

2:18-27. Truth: The Anointing of God

"Whoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also," 1Jn2:23.

All Christians and only Christians acknowledge the doctrine of Jesus Christ.

All non-Christians and only non-Christians deny the doctrine of Jesus Christ.

2:28-3:10. Righteousness: The Sons of God

"He is righteous ... every one that doeth righteousness is born of him... Whoever is born of God doth not commit sin," 1Jn2:29, 3:9.

All Christians and only Christians walk in righteousness.

All non-Christians and only non-Christians walk in sin.

3:11-17. Love: The Love of God

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death," 1Jn3:14.

All Christians and only Christians walk in love.

All non-Christians and only non-Christians walk in hatred.

The section on Eternal Life has the same subsections as the other major sections do. It has an Introduction, and then a subsection on Truth, one on Righteousness, and one on Love. You can see that across the top of the chart.

1 John 2:12-17. Introduction - Of God

In the Intro, "The world passes away and the lusts thereof, but he that doeth the will of God abideth forever," 1Jn2:17. All Christians and only Christians

abide forever. We already saw that Christians are the ones that do God's will, that keep his commandments. And all non-Christians and only non-Christians perish, because they don't have eternal life.

1 John 2:18-27. Truth - The Anointing of God

In the Truth column, "Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also" 1Jn2:23. John says it in the negative and the positive to give the complete picture, and we can say, "All Christians and only Christians acknowledge the doctrine of Jesus Christ; and all non-Christians and only non-Christians deny the doctrine of Jesus Christ."

1 John 2:28-3:10. Righteousness - The Sons of God

Then let's look at the Righteousness column. "If ye know that he is righteous, ye know that everyone that doeth righteousness is born of him. Whosoever is born of God doth not commit sin," 1Jn2:29;3:9. And, again, "commit sin" means as a way of life, a walk. All Christians, and only Christians always walk in righteousness; and all non-Christians, and only non-Christians, always walk in sin."

1 John 3:11-17. Love - The Love of God

And in the Love column, "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death," 1Jn3:14. So all Christians and only

Christians always walk in love. And all non Christians and only non Christians always walk in hatred.

1 John 3:18-5:17. Knowledge of God

KNOWLEDGE OF GOD

3:18-24a. Intro: Assurance

"We keep his commandments, ... believe on the name of his Son Jesus Christ, and love one another," 1Jn3:22-23.

All Christians walk in faith, obedience, and love.

3:24b-4:6. Truth (Doctrine): The Spirit of Truth

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God," 1Jn4:2-3.

All Christians and only Christians know the Holy Spirit and abide in the doctrine of Christ.

All non-Christians and only non-Christians deny the doctrine of Christ.

4:7-5:2. Love: The Father of Love

"Every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is love," 1Jn4:7-8.

All Christians and only Christians know the Father and walk in love.

All non-Christians and only non-Christians walk in hate.

5:3-17. Righteousness: The Son of God

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1Jn5:5.

All Christians and only Christians know the Son and overcome the world.

All non-Christians and only non-Christians live like the world.

Now let's look at the Knowledge of God section. It has the same four subsections as the other major sections in 1 John. There is an Intro, and then subsections of Truth, Love, and Righteousness. By the way, all the truth subsections of all the major sections, emphasize the Holy Spirit. All the love sections emphasize God the Father. And all the righteousness sections emphasize the Son of God. And this section is called Knowledge of God, so we are going to be looking at knowing the Spirit, knowing the Father, and knowing the Son.

1 John 3:18-24a. Introduction - Assurance

In the Intro, "We keep his commandments, ... believe on the name of his Son Jesus Christ, and love one another," 1Jn3:22-23. All Christians walk in faith, obedience, and love. And, if you remember, those are the headings for the three columns for the 11 tests in the Light section: faith, obedience, and love.

1 John 3:24b-4:6. Truth - The Spirit of Truth

In the Truth column, “Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of Antichrist,” 1Jn4:2-3. So all Christians and only Christians know the Holy Spirit, and abide in the doctrine of Christ. All non-Christians and only non-Christians deny the doctrine of Christ.

1 John 4:7-5:2. Love - The Father of Love

In this section on the Knowledge of God, the Love subsection is placed before the Righteousness subsection, perhaps so John could end the epistle, like he started it, with an emphasis on the Son. “Every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love,” 1Jn4:7-8. So all Christians and only Christians know the Father and walk in love. And all non-Christians and only non-Christians walk in hate.

1 John 5:3-17. Righteousness - The Son of God

And then in the Righteousness column, about the Son of God, “Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?” 1Jn5:5. So all Christians and only Christians know the Son and overcome the world; we walk in righteousness. All non-Christians and only non-Christians live like the world. No Christians live like the world.

And here's John's invitation in this section. "God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God," 1Jn5:11-13. Believe on the name of the Son of God, and you will have the Son and eternal life. This life is in God's Son, and he gives it to whoever believes on the Son of God. You don't have to work for it. Believe on the Son. Take God at his Word. He is offering you the precious gift of the righteousness he provides.

1 John 5:18-21. Conclusion

ETERNAL LIFE

"We know that whosoever is born of God sinneth not," 1Jn5:18.

LIGHT

"And we know that we are of God, and the whole world lieth in wickedness," 1Jn5:19.

KNOWLEDGE OF GOD

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ," 1Jn5:20.

"This is the true God, and eternal life. Little children, keep yourselves from idols. Amen," 1Jn5:20-21.

Let's go on to the Conclusion. John gives us three "we know's" here. He summarizes his section on Eternal Life with the first "we know". He says, "We know that whosoever is born of God sinneth not," 1Jn5:18. So our union with God the Son means that we have his nature, and we can't continue in sin. And if you think a person who has union with the Son can walk in unrighteousness, then you have a false image of the Son of God, and you underestimate the effect of your union with him.

Next John summarizes the section on Light here with the second "we know." "And we know that we are of God, and the whole world lieth in wickedness," 1Jn5:19. So God the Father is light, and all Christians walk in light, while all non-Christians walk in wickedness. And if you think that we Christians can have union with the God of light, and walk in darkness, then you have a false image of God the Father, and you underestimate the significance of our union with him.

And then John summarizes the section on the Knowledge of God here with the third "we know." "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ," 1Jn5:20. So we have the Holy Spirit in us to give us spiritual understanding. We have union with the Holy Spirit. And if you think we can have union with Holy Spirit, and not always believe in Jesus, if you think we can lose our salvation, then you have a false image of the Holy Spirit, and you underestimate the effect of our union with him.

“This is the true God and eternal life. Little children, [my brethren,] keep yourselves from idols,” 1Jn5:20-21, from such false images of God, and from underestimating the effects of our union with him, that your joy might be full!

1 John (Version 2): Joy!

Outline

Introduction 1:1-4

	<i>Intro</i>	<i>Faith</i>	<i>Obedience</i>	<i>Love</i>
	<i>Light</i> 1:5-7	1:8-2:2*	2:3-6	2:7-11**
Body	<i>Life</i> 2:12-17	2:18-27	2:28-3:10*	3:11-17**
	<i>Knowledge</i> 3:18-24a	3:24b-4:6*	<i>Love</i> 4:7-5:2*	<i>Obedience</i> 5:3-17

Conclusion 5:18-21

The chapter divisions in our Bibles demonstrate a lack of understanding of the structure.

**Major sections end in the middle of a chapter. *Subsections span two chapters.

The epistle of 1 John was written for three purposes. The first reason John, forever the evangelist, wrote this epistle was so non-Christians would believe and be saved.

1 Jn. 5:13. These things I have written to you ... so that you may believe on the name of the Son of God.

The second reason is so we can know who's a Christian and who isn't.

1 Jn. 5:13. These things I have written to you that believe on the name of the Son of God; so that you can know that you have eternal life.

Anyone can claim to be a Christian. But John says there are three tests - the test of faith, of obedience, and of love - so we can know without fail if someone who claims to be a Christian actually is or isn't a

Christian.

The statements in 1 John are not requirement-receipt statements, like in his gospel. “He that believes on the Son [requirement] has everlasting life [receipt],” Jn. 3:36. Instead they are test statements. “If we say that we have fellowship with him [claim], and walk in darkness [test], we lie [verdict],” 1 Jn. 1:6. It’s like how when we say, “if it has apples, it’s an apple tree.” We don’t mean, “if it has apples [requirement], it becomes an apple tree [receipt];” but rather “if it has apples [test], [we know] it’s an apple tree [verdict].”

Why would we want to know if someone’s Christian or not? Well, it’s useful in selecting elders and in knowing who to partner with in the work of the gospel, etc. But an even greater reason is that if, for example, the reliability of the obedience test is dependent on the certainty that every Christian walks in obedience, then if we know we have believed and been justified, we know we are guaranteed a walk of obedience through the unceasing influence of the indwelling Holy Spirit and because of the influence in our lives of our union with God.

1 Jn. 1:5-6. God is light, and in him is no darkness at all. If we say that we have union with him, and walk in darkness, we lie [and don’t have union with him].

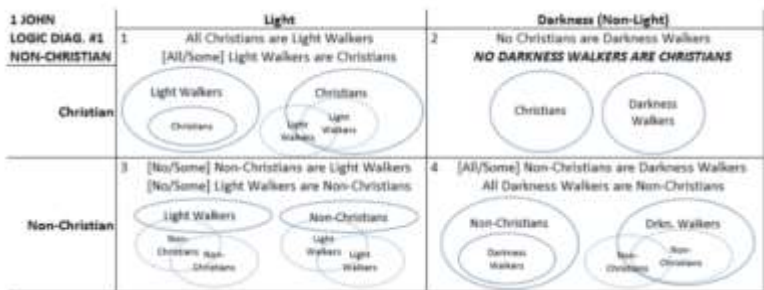
This gives us confidence and hope in the battle, because a guaranteed “walk” doesn’t mean every “step” is guaranteed, and we can become discouraged when we take some steps in sin, which we certainly will sometimes until the day our bodies

are glorified. And this brings us to the third reason John wrote his epistle.

1 Jn. 1:4. These things we write to you so that your joy can be full.

The Three Tests of Union With God

So let's look at the first test, the faith test, or testimony test.



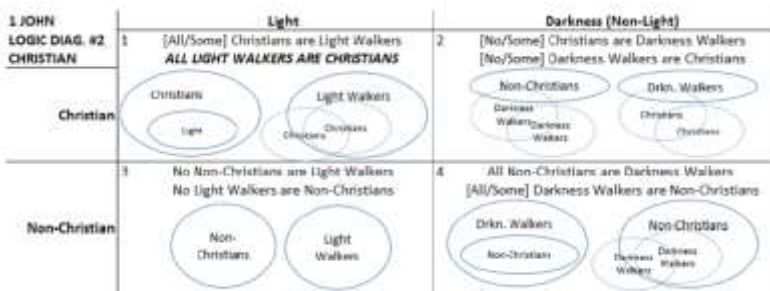
1 Jn. 1:8. **All Christians Walk in Faith.** If we say that we have no sin [self-righteousness], we deceive ourselves [our claim is false], and the truth is not in us [we're not Christians].

If a person doesn't walk in faith, John says we know he's a non-Christian. If there was a single Christian who didn't walk in faith, we wouldn't be able to tell if a person who didn't walk in faith was a non-Christian or not. So we know all Christians walk in faith. Joy!

1 Jn. 1:9. **Only Christians Walk in Faith.** If we say that we have union with him [claim to be a Christian], and ... if we agree we're sinners [trust in Messiah's righteousness], he is faithful ... to cleanse us from all unrighteousness [our claim is true, we are Christians].

If a person walks in faith, John says we we know he’s a Christian. If there was a single non-Christian who walked in faith, we wouldn’t be able to tell if a person who walked in faith was a Christian or not. So we know only Christians walk in faith. This means even famous non-Christians like Gandhi and Mother Teresa didn’t walk in faith.

The second test is the obedience test.



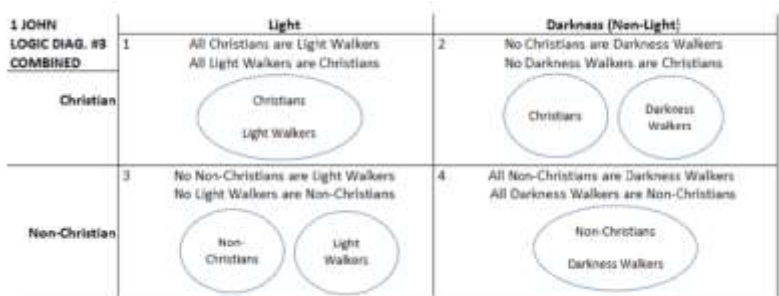
1 Jn. 2:4. All Christians Walk in Obedience. He that says, “I know him [claims to be a Christian],” and doesn’t keep his commandments, is a liar [isn’t a Christian as he claims], and the truth is not in him.

If a person doesn’t walk in obedience, John says we know he’s a non-Christian. If there was a single Christian who didn’t walk in obedience, we wouldn’t be able to tell if a person who didn’t walk in obedience was a non-Christian or not. So we know all Christians walk in obedience. Joy!

1 Jn. 2:5. Only Christians Walk in Obedience. But whoever keeps his word, truly in him is the love of God perfected [his claim in verse 4 is true, he’s a Christian]. Hereby we know that we are in him [we’re Christians].

If a person walks in obedience, John says we know he's a Christian. If there was a single non-Christian who walked in obedience, we wouldn't be able to tell if a person who walked in obedience was a Christian or not. So we know only Christians walk in obedience. This means even famous non-Christians like Gandhi and Mother Teresa didn't walk in obedience.

The third and last test is the love test.



1 Jn. 2:9. All Christians Walk in Love. He that says he is in the light [claims to be a Christian], and hates his brother, is in darkness [isn't a Christian] even until now.

If a person doesn't walk in love, John says we know he's a non-Christian. If there was a single Christian who didn't walk in love, we wouldn't be able to tell if a person who didn't walk in love was a non-Christian or not. So we know all Christians walk in love. Joy!

1 Jn. 2:10. Only Christians Walk in Love. He that loves his brother abides in the light [his claim in verse 9 is true, he's a Christian], and there is no occasion of stumbling in him.

If a person walks in love, John says we know he's a Christian. If there was a single non-Christian who walked in love, we wouldn't be able to tell if a person who walked in love was a Christian or not. So we know only Christians walk in love. This means even famous non-Christians like Gandhi and Mother Teresa didn't walk in love.

1 JOHN OUTLINE: SECTION 1: LIGHT 1:1-2:12

Non-Christian

Claim: Christian
Evidence if we say we have union and walk in darkness we lie
Verdict re Claim do not the truth: Jn8:44
Implications: See Logic Diag. #1. No Darkness Walkers are Christians (Tares), No Chrs are DrknWkrs (No Carnal Chrs), All Chrs are LgtWkrs (Joy!)

Faith Test 1:8

if we say we have no sin (if we say we have no sin) we deceive ourselves the truth is not in us: 2Jn1:2
Implications: No Chrs are DrknWkrs (No Carnal Chrs), All Chrs are LgtWkrs (Joy!)

Obedience Test 2:4

he that saith I know him and keepeth not his com. is a liar
Implications: No Chrs are DrknWkrs (No Carnal Chrs), All Chrs are LgtWkrs (Joy!)

Love Test 2:9
 he that saith he is in the light and hateth his brother is in darkness even unto now: 1Thes5:4

Christian

Claim: Christian
Evidence (if we say we have union) if we walk in the light we have union
Verdict re Claim cleanses ... all sin: Eph1:17
Implications: See Logic Diag. #2. All Light Walkers are Christians, No Non-Chrs are LgtWkrs (No Ghandis), All Non-Chrs are DrksWkrs

Faith Test 1:9

if we confess our sins (if we confess our sins) faithful .. to forgive our sins
Implications: No Chrs are DrknWkrs (No Carnal Chrs), All Chrs are LgtWkrs (Joy!)

Obedience Test 2:5

(he that saith I know him) whose keepeth his word truly ... love of God (> know) we are in him: 1Jn4:15
Implications: No Chrs are DrknWkrs (No Carnal Chrs), All Chrs are LgtWkrs (Joy!)

Love Test 2:10
 (he that saith he is in the light) that loveth his brother abideth in the light none occasion of stumbl: Jn8:12

Non-Christian

Claim: Christian
Evidence (if we say we have not sinned) we make him a liar
Verdict re Claim his word is not in us: Jn5:38-40
Implications: See Logic Diag. #3. All Christians and Only Christians are Light Walkers, All Non-Christians and Only Non-Christians are DrksWkrs

Faith Test 1:10

if we say we have not sinned (if we say we have not sinned) we make him a liar
Implications: No Chrs are DrknWkrs (No Carnal Chrs), All Chrs are LgtWkrs (Joy!)

Obedience Test 2:6

he that saith he abideth in him ought ... walk ... as he walked is in darkness ... blinded: 2Cor4:4

Love Test 2:11
 (he that saith he is in the light) he that hateth his brother is in darkness

Romans 6-8a. New Master, Husband, and Mind

When Romans 6:2 says, “How will we that are dead to sin live any longer therein?” it doesn’t mean “how can we in good conscience live in sin.” It means it’s not possible. In general, employees obey their masters; though none obey perfectly, and some obey better than others. But when you change employers, for the most part, your daily activities change.

When we died and rose with Messiah by having been put into him at the point of his death, we were legally emancipated from sin who was our previous master, and enslaved instead to God and righteousness. “Being then emancipated from sin, you became the servants of righteousness,” Rom. 6:18. Therefore, it’s impossible for us to live the same way we used to, because now we serve righteousness.

2 Cor. 5:17. If any man is in Messiah, he is a new creature. Old things are passed away; behold, all things are become new.

We also have a new mind through the indwelling Spirit. We love righteousness, and hate sinning; and our new way of thinking, is the key to sanctification.

Rom. 8:5-6. They that are after the flesh do mind [think about] the things of the flesh; but they that are after the Spirit [think about] the things of the Spirit. For to be carnally [fleshly] minded is death; but to be spiritually minded is life and peace.

The Spirit does not force us to do righteousness, but

his influence is so strong and persistent that our general way of life can't help but change. Our walk changes without fail, even though every step is still subject to our will.

Some Sins Are Impossible for Christians to Continue In

There are some sins it's impossible for regenerated men to continue in.

1 Cor. 6:9-11. Don't you know that the unrighteous will not inherit the kingdom of God? Don't be deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, will inherit the kingdom of God. And such were some of you; but you are washed, but you are sanctified, but you are justified.

Gal. 5:19-21. The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things will not inherit the kingdom of God.

Eph. 5:3-6. Fornication, and all uncleanness, or covetousness, let it [ideally] not be once named among you [though it's possible to be infrequently named among us], as becomes saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but

rather giving of thanks. For this you know [I hope you know by now], that no whoremonger, nor unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Messiah and of God.

Rev. 21:8. The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, will have their part in the lake which burns with fire and brimstone, which is the second death. Let no man deceive you with vain words.

Now, if a regenerated man really forces himself, going against his new nature and the indwelling Holy Spirit, it's possible for him to temporarily continue a limited time in some of those things. But either he will feel so bad he will repent, or God will take him home.

1 John 5:16. If any man see his brother sin a sin which is not unto death, he will ask, and he will give him life for them that sin not unto death. There is a sin unto death: I do not say that he should pray for it.

There was a man in Corinth having physical relations with his step-mother. Paul told the Corinthians to stop praying for him, to prohibit him from joining their meetings, and not to eat with him even in private.

1 Cor. 5:4-5, 10. In the name of our Lord Jesus Messiah, when you are gathered together, and my spirit, with the power of our Lord Jesus Messiah, to deliver such a one to Satan for the destruction of the flesh, that the spirit may be

saved in the day of the Lord Jesus. ... I have written to you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

If the man had been unregenerate, he could have continued in that sin, and gone on with his life. But since he was a believer, if he didn't repent, God would have taken him home through sickness or accident. "The prayer of faith will save the sick, ... and if he has committed sins, they will be forgiven him," James 5:15. The man in Corinth stopped having relations with his step-mother; and the congregation welcomed him back.

2 Cor. 2:6-11. Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise [now] you ought rather to forgive him, and comfort him, lest perhaps such a one would be swallowed up with overmuch sorrow. Wherefore I beseech you that you would confirm your love toward him. ... To whom you forgive any thing, I forgive also, ... lest Satan would get an advantage of us, for we are not ignorant of his devices.

Our Works After Justification by Faith Alone

It's really the greatest motivation to godliness, to know it's impossible for us to walk in unrighteousness. We know it makes no sense to invest time and effort to move towards a lifestyle we know is impossible for us to continue in, so we don't even bother going in that direction. However, only the direction of our walk is guaranteed; not each

individual step.

There is no spiritual event between justification and glorification for a Christian. “Whom he justified, them he also glorified,” Rom. 8:30. Sanctification is a process; not an event. There’s no second blessing event that can cause us to walk in perfect righteousness without any sinning. “If we say that we have no sin, we deceive ourselves, and the truth is not in us,” 1 Jn. 1:8.

We are guaranteed a minimum of fruit, but the actual amount of fruit depends on our effort. “Good ground ... brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold,” Matt. 13:8. “Work out your own salvation [to the max] with fear and trembling. For it is God which works in you [to a guaranteed minimum] both to will and to do of his good pleasure,” Phil. 2:12-13.

2 Cor. 13:9. This also we wish, even your perfection.

Look at the amount of effort Paul expended to be perfect, complete, and mature; though he never attained, and though he knew he never would attain until his body was glorified.

Phil. 3:11-15. If by any means I might attain to the [level of perfection of the] resurrection of the dead. Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Messiah Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth to those things

which are before, I press toward the mark for the prize of the high calling of God in Messiah Jesus. Let us therefore, as many as [would] be perfect, be thus minded.

Men naturally want to justify themselves by their works. But justification is by faith alone. However, now, after justification, is the time to work! The way to more perfect and fruitful sanctification is not to “let go and let God,” but to use the Bible for “the renewing of your mind” (Rom. 12:2), and to motivate yourself to exert more effort. “Watch you, stand fast in the faith, quit you like men, be strong! Let all your things be done with charity,” 1 Cor. 16:13-14.

The greatest hindrance to Christian sanctification is the false doctrine of “let go and let God,” as taught by John Wesley (Christian perfectionism), Phoebe Palmer, William Boardman (higher life), Hannah Whitall Smith, the Keswick Convention, Charles Trumbull (victorious life), and many others. As Watchman Nee (1903-1972) erroneously taught:

Watchman Nee, Overcoming Life, 98. From now on I will not do anything, I will not manage anything, and I will not be concerned about anything. From now on I will let go. Brothers and sisters, this is surrendering. This is letting go.

But Paul says, “We labor” (2 Cor 5:9).