

i John Series

Lesson #011

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Dean Bible Ministries

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1 John 1:5–6

5 This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all.

6 If we say that we have fellowship with Him and *yet* walk in the darkness, we lie and do not practice the truth;

The Doctrine of Walking

1. *peripateo*, used literally of the forward step-by-step motion. Or used figuratively to conduct oneself or behave in a particular manner; to live.

2. Walking is a crucial term to describe the characteristics of the believer's life. The overall mandate is to walk worthy.

Eph. 4:1, “Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called,”

Col. 1:10, “so that you will walk in a manner worthy of the Lord, to please *Him* in all respects, bearing fruit in every good work and increasing in the knowledge of God;”

1 Thess. 2:12, “so that you would walk in a manner worthy of the God who calls you into His own kingdom and glory.”

a. Walk in a sphere or realm, the use of *en* plus the dative of sphere or just the dative of sphere.

***b.* en plus the instrumental dative of means:**

c. According to a norm or standard:

3. In Gal. 5:16, walking in the Spirit is contrasted with walking by means of the flesh.

Galatians 5:16,

“But I say, walk by the Spirit, and you will not carry out the desire of the flesh.”

4. The basis for the believer's walk is his new position in Christ, Rom. 6:4.

**Rom. 6:1, “What shall we say then?
Are we to continue in sin that grace
might increase?”**

**Rom. 6:2, “May it never be! How shall
we who died to sin still live in it?”**

Rom. 6:3, “Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?”

Rom. 6:4, “Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.”

Rom. 6:5, “For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection,

Rom. 6:6, “knowing this, that our old self was crucified with Him, that our body of sin might be done away with, that we should no longer be slaves to sin;”

a. The basis for walking, i.e., the Christian way of life, is our identification with Christ's death, this is positional death, which happens at the instant of salvation.

b. Positional death frees us from slavery to the sin nature (Rom. 6:6), but does not free us from the sin nature.

c. The potential is there for every believer, but is activated only by his volition, to carry out the mandates of walking.

d. The goal or purpose is to no longer obey the dictates of the sin nature to advance spiritually.

5. Another key verse is that the believer is to walk as a child of light because positionally he is already light.

Eph. 5:8, “for you were formerly darkness, but now you are light in the Lord; walk as children of light

Eph. 5:9, “(for the fruit of the light consists in all goodness and righteousness and truth)”

1 Tim. 6:15–16, “He who is the blessed and only Sovereign, the King of kings and Lord of lords, who alone possesses immortality and dwells in unapproachable light, whom no man has seen or can see. To Him *be* honor and eternal dominion!”

a. We become sons of light, that is a description of our basic character, light, i.e., we have positional righteousness.

John 12:36, “ ‘While you have the light, believe in the light, in order that you may become sons of light.’ These things Jesus spoke, and He departed and hid Himself from them”.

b. We are transferred positionally into light.

1 Pet. 2:9, “But you are a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;”

Acts 26:18, “ ‘to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, in order that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.’ ”

Col. 1:13, “For He delivered us from the domain [exousia, authority, power] of darkness, and transferred us to the kingdom of His beloved Son,”

c. Scripture clearly affirms that believers still possess sin natures and thus still perform works of darkness, and even though they are sons of the Light, they can live in darkness.

Rom. 13:12, “The night is almost gone, and the day is at hand. Let us therefore lay aside the deeds of darkness and put on the armor of light.”

Eph. 4:22, “that, in reference to your former manner of life, you lay aside (*apotithemi*) the old self, which is being corrupted in accordance with the lusts of deceit,”

Eph. 4:25, “Therefore, laying aside (*apotithemi*) falsehood, speak truth, each one of you, with his neighbor, for we are members of one another.”

Col. 3:8, “But now you also, put them all aside (*apotithemi*): anger, wrath, malice, slander, and abusive speech from your mouth.”

Heb. 12:1, “Therefore, since we have so great a cloud of witnesses surrounding us, let us also lay aside (*apotithemi*) every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us,”

James 1:21, “Therefore putting aside (*apotithemi*) all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls.”

1 Pet. 2:1, “Therefore, putting aside (*apotithemi*) all malice and all guile and hypocrisy and envy and all slander,”

d. Light and darkness are absolutes. You are either light or darkness and you either walk in light or walk in darkness. You can't be walking with one foot in both. Why not? What fellowship has light with darkness? 2 Cor. 6:14.

2 Cor. 13:14, “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.”

What effect does this have on our relationship with the Holy Spirit?

- 1. We quench the Holy Spirit
1 Thess. 5:19; how first by despising prophetic statements, today this applies in terms of rejecting Bible doctrine.**