

Main Idea: In 1 John 1:5-2:2, we learn four vital lessons about walking in the light.

- I. Walking in the light is necessary because of who God is (5).
 - A. God is light.
 - B. There is no darkness in Him.
- II. Walking in the light is challenging because of who we are (6-7).
 - A. We still tend to move into the darkness.
 - B. We must choose to live in the light.
- III. Walking in the light is experienced when we battle sin God’s way (8-10).
 - A. Here’s how not to deal with sin.
 1. Some people deny the principle of sin (8).
 2. Some people deny the practice of sin (10).
 - B. Here’s how to deal with sin (9).
 1. The remedy involves our responsibility.
 2. The remedy involves God’s character.
 3. The remedy involves God’s activity.
- IV. Walking in the light is possible when we daily appropriate the gospel (2:1-2).
 - A. We have an advocate.
 - B. We have a propitiation.

Application: Think of what happens when you come out of a dark room.

1. You don’t see clearly at first.
2. You must learn to function in the light, for at first, the light is painful.
3. You must deal with the stains you picked up in the darkness, but you won’t see them all at once, so don’t be surprised.
4. When you first come into the light, you will see the big stains first, but in time, as your eyes get adjusted to the light, you will start seeing more stains that need attention.
5. If you don’t understand that walking in the light is an ongoing process, you will become discouraged and conclude that the Christian life doesn’t work for you.
6. You must see repentance and faith, not merely as one time actions, but ongoing practices as you walk in the light.
7. When you are walking in the light, you will see and experience beautiful things you never thought possible when in the darkness.

We are the light of the world, according to Jesus in Matthew 5:14. And He says we are to let our light shine before people. We’ve been probing this responsibility in recent weeks and this morning we’ll come to another vital text which teaches us about walking in the light.

Scripture Reading: 1 John 1:5-2:2

You are in a dark room, and you’ve been living there for days. By dark, I mean you can barely see to move about, and when you eat, you know you’re probably dropping food and staining your shirt, but you’d never know it by sight. You can’t see anything clearly. Just shadows.

What happens while you’re walking in the darkness? You bump into things. You can’t see things. You’re afraid of things. You can’t accomplish things that would be easy if you just had a little light. You don’t see beauty in the darkness, not with your eyes.

**Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at part of the text, see the message preached at WBC on 10/28/12 in the “Promises to Live By” series.

But in time, you start getting used to it. You find other ways to compensate. You may even try to forget what life was like when you had access to light. You have no choice in the matter. You're in dark now.

So you get the picture. That's life in the dark. Now a question. What happens when you leave the dark and move into a well lit room? What do you see? You say, "I see everything I couldn't see before. I'm in the light now."

But that's not true, is it? You don't see everything, not at first. And you don't walk very well either. You may keep bumping into things. And why is that?

I want to hit the pause button on that question and come back to it at the end of this message. I think there are tremendous implications to this question. What do you see when you leave the darkness and start walking in the light? I think confusion at this point helps explain why so many Christians live defeated lives.

"I'm a Christian. Jesus says that I'm the light of the world and I'm supposed to let my light shine for all to see. But this walking in the light doesn't seem to be going very well for me. How can I let my light shine when I find myself so often stepping back into the darkness myself? Maybe I'm just not the Christian material."

If that kind of thinking has ever been yours, I have good news for you this morning, but you need to change the way you think about walking in the light. And today's text is going to help us.

What does it mean to walk in the light? In 1 John 1:5-2:2, we learn four vital lessons about walking in the light.

Of course, our text has a context. This teaching about walking in the light must be seen in light of the message of the rest of 1 John. The apostle John wrote this epistle somewhere between AD 85 and 95. He wrote it just a few years after the Holy Spirit guided him to pen the Gospel of John. And what was his purpose for these two books? John tells us. He says he wrote his gospel with an evangelistic purpose in mind, so that non-Christians would come to know and believe that Jesus is the Christ, the Son of the Living God, and have eternal life (John 20:31).

But what about his first epistle? He says he wrote 1 John, not for an evangelistic purpose, but to provide Christians with assurance. He states his purpose at the end of the letter in 1 John 5:13, "I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life." The Lord not only gives us eternal life, but He wants those of us who have received it to *know* that we possess it.

So 1 John is all about assurance, knowing for sure that you have eternal life. Can a person know that for sure? John says he can. How? Not by recalling a salvation event (like the day you raised your hand in a service), or by checking the date on a prayer card, but by looking for God-produced evidence.

That's what 1 John is full of, evidences that a person has been born again and therefore is eternally secure. John says, "I write *these things*...so that you may know." What things? The things that John wrote in the preceding five chapters of this letter provide the key to our assurance. You'll find the word "know" throughout John's letter, and each time you see it, you'll find a tangible evidence that a person knows Christ and is therefore eternally secure. For instance...

1:7 We can know our sins are cleansed if we walk in the light.

2:3 We know we know Him if we obey His commands.

2:5 We can know we are in Christ if we walk as Jesus did.
2:29 If we do what is right, we know we have been born of Him.
3:14 We know we have passed from death to life because we love our brothers.
3:18-19 We know we belong to the truth when we love in deed and truth.
3:21 We have confidence before God if our hearts do not condemn us.
3:24 We know Christ lives in us by the Spirit He gave us.
4:6 Whoever knows God listens to the message of the apostles.
4:7 Everyone who loves has been born of God and knows God.
4:13 We know that God lives in us because He has given us His Spirit.
4:15 If anyone acknowledges that Jesus is the Son of God, God lives in him.

So that's the message of this letter. You can know that you have eternal life, and the Lord wants you to know, for He doesn't want His children wavering in doubt. If you know and love Christ, then you can know you have eternal life.

But does that mean we don't sin anymore? Not at all. The evidence of our salvation is not the absence of sin (or darkness at times), but what happens when we do sin (or step back into the darkness). That's the point John addresses at the outset in chapter one.

I. Walking in the light is necessary because of who God is (5).

Verse 5, "This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all." We learn two things about God here.

A. God is light. In the beginning God said, "Let there be light." So God is the creator of light. But here we learn something more basic. He *is* light.

When God makes His presence known in the Bible, it's so often connected with light. For instance, in Ezekiel 10:4, "Then the glory of the LORD went up from the cherub to the threshold of the temple, and the temple was filled with the cloud and the court was filled with the brightness of the glory of the LORD.

Habakkuk 3:4 says, "His radiance is like the sunlight; He has rays flashing from His hand."

Remember the mount of transfiguration? Matthew 17:5 says, "While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, 'This is My beloved Son, with whom I am well-pleased; listen to Him!'"

And of course Jesus Himself made the claim, "I am the light of the world (John 8:12)." He said that because He is God, and God is light. And He also said to us, "You are the light of the world." But there's a big difference between Him being the light, and us being the light. He by nature is light, and because He lives in us, it's His light that shines through us.

Think of the sun and the moon. Both shine light, but the sun's light comes from itself, while the moon's light is merely a reflection of the sun's.

So God is light. It follows then that...

B. There is no darkness in Him. Light represents what is holy and good and true. Darkness is what is unholy and evil and false, and there is none of that in God.

John says, "This is the message we have heard from him, from Jesus that is." This is who God is. He is light, and there's no trace of darkness in Him.

So this is the first lesson. This is why walking in the light is necessary, because God is light. How could it be otherwise? We, by faith in Christ, are God's people. He lives in us. If He is light and there's no darkness in Him, then we must walk in the light and allow no darkness to remain in us.

II. Walking in the light is challenging because of who we are (6-7).

Verses 6-7, "If we claim to have fellowship with him and yet walk in the darkness, we lie and do not live by the truth. ⁷But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin."

So here's why walking in the light is challenging.

A. We still tend to move into the darkness. John wouldn't need to address this tendency if it wasn't a reality. We are not to walk in the darkness, no question, but we need this charge because that's what we're prone to do.

Notice verse 6 again, "If we claim to have fellowship with him." And that is something we have, fellowship with God through Christ. But if we claim we have it "and yet walk in darkness," that is, walk in the ways we used to walk before He saved us, then "we lie and do not live out the truth." In other words, we're contradicting our claim.

It just makes sense. He saved us out of the darkness and brought us into the light (see 2 Cor 4:4-6). We are now children of the light and are to have nothing to do with the fruitless deeds of the darkness (Eph 5:8 & 11).

But we still tend to do that, to move into the darkness. No matter how long we've been in the light. The attraction of the darkness remains. Therefore...

B. We must choose to live in the light. That's verse 7, "But if we walk in the light, as he is in the light..." That's not an automatic. That's something we must choose to do day by day. And as we do? "...we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin."

Keep in mind he's talking to Christians here. Do Christians need the blood of Jesus? Indeed, and not just to save them from hell, but from the destructive lure of sin too. When we choose to walk in the light, we have two things.

One, fellowship with one another. A sure way to short-circuit your fellowship with your church family is to walk in darkness. If you have sin in your life, you don't want to be around other believers, do you? No, they are light, and their light might shine on you and expose the sin-stains you've been picking up in the darkness. But when you choose to leave the darkness and return to the light, how sweet will be your fellowship!

But there's more. In addition to fellowship, we have access to a cleansing agent when we're walking in the light. The blood of Jesus Christ.

Now it's true that the moment we placed our faith in Christ, God redeemed us "with the precious blood of Christ," says 1 Peter 1:19, and "purified" us, says 1 Peter 1:22. So positionally we're clean in His eyes, and nothing can change that. But 1 John's not talking about our position before God, but our fellowship with Him. When we choose to resist the lure of the darkness and walk in the light, we experience the wonderful effect of the shed blood of Jesus and enjoy sweet communion with God.

So walking with God is necessary because of who God is, but it's also challenging because of who we are. We are sinners, redeemed and on our way to heaven sinners, yes,

but still sinners who face the ongoing attraction of the darkness. John will finish this letter with the sobering charge, “Dear children, keep yourselves from idols (1 John 5:21).” This brings us to a vital third lesson.

III. Walking in the light is experienced when we battle sin God’s way (8-10).

Battle is a key word. In order to walk in the light, we cannot be passive regarding sin. How are we to deal with our sin? We find the answer in verses 8-10 where we learn, first, what *not* to do, and second, what we *are* to do.

A. Here’s how not to deal with sin. Verse 8—“If we claim to be without sin.” Verse 10—“If we claim we have not sinned.” Here’s how *not* to deal with our sin, by making false claims about it. That’s exactly what was happening in John’s day as it is in ours.

Don’t miss the significance of the words “if we claim” in verses 6, 8, and 10. Apparently, the church at Ephesus was being hampered by individuals who distorted gospel truth by *minimizing their sin*.

A person who refuses to face his sin and deal with it God’s way is in serious trouble. He’s like the emperor who wore no clothes. You can kid yourself into thinking you look just fine, but the facts are the facts. If you are clothed in sin, you are in trouble.

Let’s probe this a little further. What kind of claims must go? John identifies two claims that he confronted.

1. *Some people deny the principle of sin (8).* We meet them in verse 8, “If we claim to be without sin, we deceive ourselves and the truth is not in us.” Apparently, John knew some people who were claiming that their lives were not touched by sin. They were above sin. They denied that sin existed in their nature.

Some do that today and think that they have achieved a state of sinless perfection. What exactly were the people John had in mind saying? Their exact claim? “To be without sin.” Literally, “We are not having sin.” Sin is in the singular. Here it refers, not so much to particular sins, but to the inherited principle of sin. That’s what some were claiming they did not possess, the principle of sin.

But the Bible teaches that we are born in sin and thus inherit a sin nature. We enter the world at odds with our Maker. We are not neutral blank slates, but *sinners*.

What makes me a sinner is not just that I’ve committed sins. It’s more basic than that. The reason I sin, fundamentally, is because I am a sinner. I am born with a bent, a leaning that takes me away from God and towards sin. I *have* sin.

I could illustrate my point vividly if I invited five two-year-olds to the platform right now, and put one toy in their midst. What would happen? Would each instinctively say to the others, “You play with it first and I’ll go last.”? Hardly. Why not? Is the problem that their parents taught them to be self-centered? No. The problem is that they have inherited a *sin principle*.

We are born depraved. We *have* sin. Granted, if we have put our trust in Christ and His crosswork, we’re free from sin’s penalty, but not from its presence. Lehman Strauss put it this way, “The Christian is no longer in sin, but sin is still in him.”

But what if we claim otherwise? What about people who deny the principle of sin in their lives? According to John, if we do that two things are true: one, we deceive ourselves; and two, the truth is not in us.

This is a dangerous possibility. Some people, instead of accepting God's remedy for their sin, foolishly claim to be without sin. They deny the *principle of sin*.

Others make a second faulty claim which John confronts in verse 10, "If we claim we have not sinned, we make him out to be a liar and his word has no place in our lives." What's this denial? It's not just about the *principle* of sin, but the *practice* of it.

2. *Some people deny the practice of sin (10)*. The claim in verse 10 is different from the one in verse 8. It's a perfect tense verb. It has to do with specific sinful acts. It's a claim not only to be free from the principle of sin, but from specific sin acts.

Several years ago I met a man who made such a claim. I was working in a factory as a summer job, when this fellow told me he was a Christian, and that he believed in sinless perfection. He claimed he hadn't sinned in the previous seven years. As I talked with him I discovered an interesting detail. To keep his sinless streak alive, he had to redefine sin. He had a few 'mistakes' along the way, but he hadn't 'sinned.'

So just what is sin? John gives us a couple of helpful definitions later in 1 John. First, sin is *transgression*. 1 John 3:4 states, "Everyone who sins breaks the law; in fact, sin is lawlessness." Sin, then, is any violation of God's Word. God sets the standard, not us, and we have sinned when we deviate from and fall short of His holy standard.

Second, sin is *unrighteousness*. We're told in 5:17, "All wrongdoing is sin." Sin is wrongdoing. Sin is unrighteousness. Any unrighteous thought, word, or deed is a manifestation of sin.

That's what sin is. It's transgression. It's unrighteousness.

Now what's true of a person who claims that his life is free from the practice of sin? John again mentions two sober implications of such a claim. One, we make Him a liar; and two, His word has no place in our lives.

This is worse than the first false claim. If we deny the principle of sin, we're deceiving (or lying to) ourselves. But if we deny the practice of sin, we're making God a liar.

Let this sink in, dear friend. If we are refusing to face and admit the specific sins that are in our lives, we in essence are saying by our refusal that Jesus' death was unnecessary. We are saying that we don't need what He said we need and came to provide. So we're making a liar out of God. He says we are a sinner. He says our sin needs to be addressed and removed, which is why He sacrificed His life on the cross, to be our *sin-bearer*.

You see, it boils down to this very basic question. Why do I need a Savior? The answer is quite simple. I need a Savior because I am a sinner. That's true for you, my non-Christian friend. But it's also true for you, my Christian friend. You and I are still sinners, and the moment we stop taking our sin seriously we are in big trouble. The Philips Modern English puts it in these terms, "If we refuse to admit that we are sinners, then we live in a world of allusion and truth becomes a stranger to us."

Are you living in a world of allusion? The wonderful truth is that God has provided us with a remedy for sin. But it will do us no good as long as we are refusing to take seriously our need for this remedy. Friends, we must face the facts. We have sin. And we sin.

Walking in the light means we are honest about what the light exposes. When we see sin, we admit it's there. This brings us to the good news. We have a God-given remedy for sin, and we see it clearly in verse 9.

B. Here's how to deal with sin (9). "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness."

Keep in mind that John is writing primarily to Christians (see 5:13). As Christians, what do we need to do when we sin? Not deny it. Not minimize it. But confess it.

Could it be that the lack of power in the Church today, and in our own lives, is due to the neglect of this activity? As we unpack verse 9, we discover three things about God's remedy for our sin.

1. *The remedy involves our responsibility.* "If we confess our sins." The Greek verb for "confess" is *homologeō*. It comes from two smaller Greek words, *homo* meaning "the same," and *logeō* meaning "to say."

To confess, then, means to say the same thing as another. Confession of sin means that we are saying the same thing about our sinful thought or deed that God says about it. And we say it to God and to those we've sinned against.

In Ephesians 4:32 God says, "Get rid of all bitterness, rage, and anger, brawling and slander." So I snap at my wife. To confess means I say the same thing God says about that expression of rage, both to God and to my wife. "I confess that I was wrong for what I just did. Please forgive me."

In 1 Thessalonians 5:18 God's Word says, "In everything give thanks, for this is God's will for you in Christ Jesus." So I find myself complaining about my job rather than thanking Him for it and how He's using even the unjust treatment for His purposes. To confess means I say the same thing about that lack of thanksgiving that God says. Saying it to God and to those who heard it, "I confess that I was wrong for my complaining and lack of gratitude."

So we're not confessing our sin when we offer some vague, abstract general prayer. When we confess our sin, we must be as specific about it as God is.

So we are to confess our sins to God. That's our responsibility. But what if He says? "I'm tired of hearing your confessions. This is the third time today you've done this. No more forgiveness."

Dear Christian, I guarantee He won't say that. How do I know? Because He is "faithful and just," says our text. So...

2. *The remedy involves God's character.* Because He's faithful He's true to His Word. Hebrews 10:23 says, "He is faithful that promised." So if we confess our sin, He will forgive us. It's certain. It's His promise.

He is also just. Why is that significant? We know that because God is just, He cannot leave the guilty unpunished (Ex. 34:7). We know that the just Judge of all the earth cannot overlook sin. So how then does He who is just forgive guilty sinners like us? The answer is...

The Cross. On the cross, He who is faithful and just made a provision for the removal of our sins. A just God must punish sin, and that's what He did on the Cross.

On the Cross, Jesus Christ made a substitutionary payment. He took upon Himself the sins of every person who would ever believe on Him. And in their place He endured the wrath of God.

The truth is, the sins we commit must be punished. The question is *by whom*. If you reject Jesus Christ, a just God must punish you. But what happens if you confess your sins to God in full dependence upon Jesus? Notice the end of verse 9. “And [He] will forgive us our sins and purify us from all unrighteousness.” So...

3. *The remedy involves God’s activity.* The word “forgive” means “to release or let go.” That’s what God does with our sin if we confess it to Him, trusting in His Son. He releases us from the penalty we deserve to pay. He lets us go free. He *forgives*.

Furthermore, He “purifies” us. He removes the stain of our unrighteousness that previously marked our lives. He washes us clean.

So when we say the same thing about our sin that God does—that it’s horrible and that only Christ can remove it—God takes it away from us. He removes our guilt. He restores us to Himself. And He offers pardon and cleansing to us.

Again, if we are Christians, when we sin do we cease to be God’s children? Do we need to be saved all over? No. But we do lose something when we sin. What’s that? Our fellowship with God. Yet when we confess our sin, He forgives and cleanses us, and brings us back into intimate communion with Himself.

Dear friend, this is what walking in the light looks like. Not an uninterrupted beatific vision, but a life of staying current with God, confessing our sin to Him and others, experiencing the cleansing power of the cross, day by day, moment by moment, and enjoying His fellowship and the fellowship of His people.

And so I urge you, my fellow sinner. Don’t minimize the sin that’s in your life. Don’t ignore it. Don’t deny it. Confess it, and God will forgive.

So walking in the light is necessary because of who God is. It’s challenging because of who we are. It’s experienced when we battle sin God’s way. Now fourthly...

IV. Walking in the light is possible when we daily appropriate the gospel (2:1-2).

Notice the next two verses in John’s letter, “My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. ²He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.”

Don’t miss the beauty of those terms. What do we have? Two things.

A. We have an advocate. One who speaks in our defense in heaven.

B. We have a propitiation. There’s so much in this word, but the basic idea of this word is “covering what is offensive and so restoring friendship.”² The NIV translates it, “atoning sacrifice.” This is what we have, a friendship with God, and we have it because Jesus provided a covering for us.

A *National Geographic* television episode filmed in the Australian Outback once depicted the lambing process of a large sheep herd. Dozens of ewes were giving birth to their lambs. But as often happens, several baby lambs were stillborn or died soon after

² <https://www.biblestudytools.com/dictionary/propitiation/>

birth. And on the other hand, some ewes died from complications, leaving helpless orphaned lambs. These orphans would soon die.

There seemed to be a simple solution. Pair up an orphaned lamb with a ewe whose lamb had died. But the ewe rejected the strange lamb.

Through years of experience, the shepherds learned how to deal with the problem. They remove the skin from a dead lamb and stretch it over a surviving, orphaned lamb. When that's done, the ewe sees the orphan as her own, and gives it her full acceptance and care.

What a beautiful picture of how God accepts us! He provided us with a covering, the shed blood of His own Son. When we confess our sins and place our trust in His Son, He forgives us and accepts us as His own.

This is how we are saved. And this is how as saved people we are to walk in the light, by daily appropriating the gospel.

So walking in the light means we confess sin a lot. It also means we're not surprised by our sin, or others. It also means we look to the cross a lot.

If you're not a Christian, I want to ask you something. Would you like to experience God's remedy for your sin? Would you like to come out of the darkness and start walking in the light? You can this very moment. Confess your sin and your sins to God. Accept the provision He made for your forgiveness through Jesus Christ. And He will forgive you. You have His promise.

Now back to the original question. You've been living in a dark room for a long time, but are moving into a well lit room. What do you see? It's the same dynamic that takes place when you, a sinner, leave the darkness of sin and come into the light.

What do you see when you leave the darkness and start walking in the light? I'm convinced that confusion about this question helps explain why so many Christians live defeated lives.

Application: Think of what happens when you come out of a dark room.

1. *You don't see clearly at first.* How could you? You're not used to the light. It's a strange experience for you. Does the strangeness mean you don't belong there? No. Does it mean you lack what it takes to walk in the light? No.

2. *You must learn to function in the light, for at first, the light is painful.* It might seem easier just to go back into the darkness. But give it some time, and watch what happens to your eyes. You start seeing things you didn't even know were there. By this, I mean you start seeing more clearly what you were doing while living in the dark.

Oh, you knew that what you were doing in the dark was hurting yourself, but you didn't give much thought to what it was doing to others, and little thought at all to God.

But now you think those thoughts. And sometimes it's quite painful. "Maybe I don't belong in the light," you think.

But He says otherwise. So keep looking to the One who "called you out of darkness into His wonderful light" (1 Peter 2:9). He says, "You have spent enough time doing what pagans choose to do" (1 Peter 4:30).

3. *You must deal with the stains you picked up in the darkness, but you won't see them all at once, so don't be surprised.*

Suppose you ate a plate of spaghetti with meat sauce in that dark room. Would you see the stains when you came into the well lit room? Not all of them, not at first. You might see the big blotches, but the longer you're in the light the more you'll see.

I've counseled many people who were walking in sexual sin, and saw this dynamic at work. By God's grace, they repented, put their faith in Christ, and chose to leave the darkness. But after they started walking in the light, they began to see many other stains they'd accumulated in the darkness that they didn't see at first. It wasn't just sexual sin they committed. There was deception, and ungodly speech, lust, and ungratefulness, and lack of devotion to God's Word and His church, and poor stewardship, and all kinds of self-worship.

At first you ask them if they've repented, and they say "yes," but what they've repented of is just the most glaring sin-stain. There's always more. And they must see it, and deal with it, and as they continue to walk in the light, they will see it.

This is so important, for it's true for every person who's been walking in the darkness, no matter what the big sin may be.

4. When you first come into the light, you will see the big stains first, but in time, as your eyes get adjusted to the light, you will start seeing more stains that need attention. When you start praying, "Search me, O God, and know my heart. Try me, and know my ways. See if there be any wicked way in me, and lead me in the way everlasting," that's what He will do. Because He loves you, He will show you what He sees.

5. If you don't understand that walking in the light is an ongoing process, you will become discouraged and conclude that the Christian life doesn't work for you. Frankly, if left to ourselves, the Christian life wouldn't work for anybody. We all fall short. But the gospel makes it possible for any sinner to walk in the light. But it's a process. So don't get discouraged. This is why we need the church, to encourage one another and be encouraged by one another in this walk.

6. You must see repentance and faith, not merely as one time actions, but ongoing practices as you walk in the light. When's the last time you got down on your knees and repented of specific sin, and then, by faith in Christ, got up off your knees and went to work on replacing that sin with the necessary godly virtue? This is standard practice for walking in the light. Putting off, and putting on, to use Ephesians 4 language.

"So walking in the light is painful, then?" you say. "Why do it?" Because...

7. When you are walking in the light, you will see and experience beautiful things you never thought possible when in the darkness.