

Hopewell ARP Church Prayer Meeting of 2022.04.20

1 John 1 exposition

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I. Apostolic testimony concerning the Word of life (vv1-3a)

- a. from the beginning
- b. heard (2)
- c. seen/looked upon (4)
- d. handled
- e. manifested (2)
- f. bear witness
- g. declare (2)
- h. that eternal life

II. The message (vv3b-5)

- a. God is light in Him is no darkness at all (v5)
  - 1. an absolute not
- b. that your joy may be full (v4)
- c. fellowship (v3b)
  - 1. the Father
  - 2. His Son
  - 3. us / believers

III. Walk (way of life) tests/proofs (v6-7a)

- a. darkness (v6)
- b. light (v7a)

IV. Jesus Christ, God's Son cleanses us from all sin (v7b-10)

- a. His blood (v7b)
- b. self deception (vv8,10)

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**(The following is a machine-generated transcription.** Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

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We're in the Epistle of First John, which is the General Epistle and, which means it's not to a specific church, for example, or a specific person, but it's kind of written that large to to the entire body of Christ.

In whatever age we might read it, so it's as applicable in the 21st century as it was in the late 1st century, when it was originally written, I'm going to read first John and I'll be reading out of the King James version, but I've noticed that the new King James is

Nearly identical if you have that, so we'll start chapter one, verse one that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled.

The word of life for the life was manifested and we have seen it and bear witness and showing to you that eternal life which was with the father and was manifested unto us, that which we have seen and heard.

We declare unto you that you also may have fellowship with us, and truly.

Our fellowship is with the father and with his son, Jesus Christ.

And these things write we unto you, that your joy may be full.

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.

If we say that we have fellowship with him and walk in darkness, we lie.

And do not the truth.

But if we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his son cleanses us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar and his word is not in us.

There's a outline I tried to print it to up, but it didn't print the way I thought it was going to print.

But it's printed, so here it is.

And this is just kind of the.

We've been studying it in a separate Bible study, so some of this is the.

Fruit, if you will, of that Bible study.

Just by introduction, it is a general epistle.

It's written by John.

The apostle John, one that in multiple places, especially in the Gospel of John, it talks about the one whom Jesus loved.

We see in the first well we see as we go through the whole book that there are many instances of of great similarity between what the apostle John is saying in first John and really 2nd and 3rd as well.

But at first John it very much.

Aligns as you would expect.

You know both being the word of God and both being written by the same human author, a very, very similar way of expression and word choices and those kind of things occur between the gospel and especially this first General Epistle of of John.

We start out in verses one through 3A and that really is John the apostles is his testimony concerning the word of life, which is Jesus Christ and we see.

Phrases and words that are used in his testimony regarding Jesus Christ and many of these really well.

Obviously they're true, but they hearken back in in terms of word choice and phrases.

We've seen these before in the Gospel of John, so we see the.

The very beginning, it says.

From the beginning and from the beginning, you know we immediately takes us back to John Chapter one and the the 1st 14 to 18 verses or so, and even that when we read it takes us back in a lot of ways to Genesis chapter one.

But there is a.

Testimony there of of God and of Jesus Christ being there.

From the beginning, of course, an infinite God, the beginning.

From our perspective, I suppose not God, because he has, he has no beginning, so it's just how he has recorded it or stated it for us.

And even then, we can't hardly think about what would be before beginning.

That's an infinite thing that we are find hard to even to fathom Mortuum.

As we March on down these first 2 1/2 verses verse, one verse 2 and the first half of three, we see words like the apostle saying they heard this word of life or this Jesus Christ. They definitely heard his testimony as they walked with him Jesus.

Walking on this earth fully, God and fully man concurrently with no mixed.

And you'll see the word heard occur a couple of times within those verses, and that's kind of something that happens throughout this

book in particular.

Really it happens in the Gospel of John as well.

John style is to repeat things a couple of times.

Or maybe even three times in just.

A little bit different ways and occasionally state the double negative or the OR the the opposite for effect, but he's really trying to drive home at significant points two or three times in close proximity in in the text that God has.

Given him and and we have through that, through the apostle John.

We see the phrase that that they saw him, or they had they have seen him one time. It says they looked upon him and that occurs 4 times just in this 1st 2 1/2 versus it says they handled him. So Jesus Christ they were there and they they touched him.

And we even have the testimony remember of doubting Thomas talking about unless I can see and touch and put my hand in his side, I won't believe but they they were there and able to touch and and feel with the touch senses.

The Lord Jesus Christ.

So he's.

He's a very real human person at that time, just as you and I are today, we can touch.

We can feel we are indeed real physical things and and and John is stating this in opposition to some.

Philosophies, almost religion kind of things that were beginning to arise and and had.

Possible opportunity to corrupt Christianity. If the truth wasn't wasn't stated and declared and held to and and lived out Gnosticism, Gnosticism is not in its heyday yet, but there are early.

Beginnings early aspects that look like they're beginning to show themselves, even even at the time of John writing this, which would be.

Likely very late in the 1st century AD manifested manifested means to like shine bright light upon so.

Jesus Christ is manifested.

He's not.

He's not hidden under a bushel.

He's not hiding somewhere he is.

He is out in the open and the light is shining brightly on him.

You know, he being the light anyway, so he's both is the light and is in the light.

And and that is being:

It's just all the details.

I shouldn't say all the D.

Details I think it's John who says that.

If we wrote everything that we even knew about him would fill all the books in the whole world anyway.

So, but but there's there's lots of detail that is that is known about Jesus and it's manifested unto us.

Even today.

The word manifest means to explicitly declare.

You see these big semis or over the road trucks.

They all by law are required to carry a piece of paper or maybe an electronic version.

Now that's called a manifest, and it details everything what's in what's in the truck?

Every single carton or package or whatever?

And and if you're out on the road and the civil authority decides to check you, you better have the manifest that declares really, who owns this stuff and what's supposed to be on this truck?

And is it?

Is it or not?

And that's it's kind of a big deal.

The the Apostle continues that says, you know, we, we heard this man this this Jesus Christ, the word of life.

He was manifested to us.

We heard him, we saw him, we touched him, we handled them.

We are bearing witness.

We're giving testimony, if you will.

Of what we saw and heard and what what was very real and.

And so that's that's our testimony.

We declare this unto you.

Words like manifested and bear witness, and declare unto you, and that eternal life.

Those are all words and phrases that come straight from the gospel of John, so they again.

They are very similar to what we've already seen in in the gospel, and we can.

We can think of like John Chapter one.

Like in.

John chapter one verse 18.

No man has seen God at any time, the only begotten son, which is in the bosom of the father, he hath declared him.

So here's that declare word that's used in in John Chapter one and and all of the verses through at least 18.

Of John Chapter one really are quite similar to what we see in the beginning here of First John Chapter one, we, we, we, we would not be surprised.

That this is the same human author who is who is who is telling us these things.

John and in first job one describes Jesus synonym for Jesus.

Is that eternal life and and.

Certainly there is a talk about eternal life for human beings through Jesus Christ, but this is a description of Jesus.

It's a it's a synonym phrase if you will.

So just like there's the word of life when it says that eternal life, that's.

That is, is quite specific, it's.

Referencing the person who is Jesus Christ.

We continue on through.

First, John.

And we come to versus the second half of verse three through verse five and and what we see is that.

In first John chapter one, it talks about the message that is declared.

It starts to look on about these things we write unto you, that your joy may be full.

This, then, is the message which we have heard of him, and we declare unto you that God is light, and in him is no darkness at all.

So the message that's being delivered, I believe.

Is God is light and in him there is no darkness at all.

All these other things lead up to that as as.

Certainly the reason for these paragraphs that make up chapter one but also an early on statement in the whole Epistle as to why this epistle is being written.

God is light and in him is no darkness at all.

Again, that's another.

A statement that would be in contradiction against early Gnosticism in that early Gnosticism talked about emanations and light in this continuous progression or or infinite number of steps between God.

And man, that would be a very simple and probably not a perfectly.

Accurate statement regarding Gnosticism, but it's, but it's important to state that God is light and in him there is no darkness at all that there is.

There is no mixture at all here.

God is light and no darkness at all, and so you can't.

Infinitely stairstep your way between darkness or evil and perfectness and holiness and and and and and all good things that are that are that are light and and are are pure.

So God is light and in him is no darkness at all, and that is the message that's there and you can read that statement and you could say God is light in him is no darkness at all, but even that is a statement where John is saying the same thing twice because he says God.

Is light and then it says no darkness at all.

Well, no darkness at all.

Will all means everything, but it's negative.

So you know it's it's a negative.

Also, there's no darkness at all, but it's driven home even stronger.

If you look at this word.

No, that word no is a Greek word that means absolutely not.

So he's saying God is light and in him there is absolutely no.

Darkness at all, so it's it's he's.

Thoroughly, no dark.

It's an absolute, not and and the reason that's given, I mean that the message is that.

Why is that?

But why is that message given the message that's given is so that your joy may be full, but yet in this at least, especially if we just look at chapter one, it's really not declared.

You know what joy is or what the fullness of joy is, but we can go back if you would, to to to the gospel that God gave John to write and we could see verses like chapter 15 verse.

11 where he says these things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

And so this is a.

This is a thing that Jesus has already covered with the apostles, and they are repeating, having experienced also what what Jesus? Experience that said, was going to happen to them. We could, we could see chapter 16 verse 24 where.

Jesus says hitherto you have asked nothing in my name.

Ask and you shall receive, that your joy may be full in 17.

13 of the Gospel of John, he says, and now come, I to the.

This is in the that great prayer.

High priestly prayer.

Of Jesus Christ for the apostles and, and even for us.

And that Jesus is praying for those who would believe through the ministry or the testimony of of the Apostles in 17.

13 he says, and now I now come, I to thee, and these things I speak in the world, that they speaking especially of the apostles, may have might have my joy fulfilled.

In themselves, so he's praying for us and and it's about joy within them.

Even in the in the the verses that Peter quotes in that great.

Pentecost Day sermon he quotes verses that talk about Joe Joy and that are coming ultimately are coming out of.

Is it Psalm 110? I believe there are quotes from from David that clearly can't apply to David.

Because David is dead and buried and Jesus Christ isn't so in in with Peter applying them that he's applying them to Jesus Christ.

So the the message is God is light.

Why that your joy may be full and how this occurs is by fellowship, and there's fellowship with the father.

There's fellowship with his son and there's fellowship with us, meaning other believers is what that us is indicating and.

The word for fellowship is the the Koinonia word but

It's it indicates something that's that's with us.

It's a very.

It's a very personal thing and to have fellowship there is a requirement for personhood and it's between persons and the persons that it's between are described.

I mean, there's fellowship between God the Father.

And God, his son, there's fellowship between believers and and those other persons.

And there's fellowship amongst believers through to other other believers.

So that's that's a part of the message that happens, and it's a part of the message.

I think that's related to the joy as well.

We we we we certainly are are not alone in the context of God having;

Changed our hearts such that we experience fellowship with him and with his son and with other believers who have had the same kind of change within within their hearts.

We continue on.

And we, we've moved now too.

Verse 6 and the first half of verse seven and verse those verses.

Talk about recess.

If we say we have fellowship with him and walk in darkness, we lie and do not the truth.

So if we can talk about fellowship, but if our walk and walk here means what is our general way of life, it certainly we are not perfect in this.

Life certainly we still have sin.

We're in a process of sanctification, and hopefully that's.

Well, we have great hope that we are being more and more obedient and God is graciously continuing to work in us and we will show forth more love and more perfectly, and that in and of itself as a part of of that fellowship.

But he says.

Your way of life, your walk is going to be a test or a.

Proof for whether you really have fellowship with God the Father and God the Son and thereby other believers as well so we can look at and the rest of this epistle of John is going to be filled with a lot of proofs or tests.

That the believer.

Through understanding the scriptures and through those being enlightened or quickened by the Holy Spirit, it can make it very clear one, whether we're one really does believe or not and and they should.

They are very.

Good tests of assurance of that God is indeed at work with within.

One and has indeed called one to himself and has.

Generated that new life, regenerated one, and given that that new life, so this is the beginning or not, the beginning.

It's the beginning of the tests and that are recorded in First John.

As we go further into additional chapters.

But we won't get there tonight.

But if we say we have fellowship with him.

So if we say we believe.

We've but our lifestyle.

The way we walk.

Indicates that we're still in darkness.

Then he really can't be in us, and there can't be that new life in us, because in him is no darkness at all.

Now, you know we can look at that and say.

The emphasis would be on.

What is your walk?

What is your way of life?

Because we do, we do fail, we do sin.

We're not certainly not perfect yet.

I mean, if we as we approach perfection, it's time for God to take us right now.

He's still working on it right now, so it's not to say that.

We're sinless and never fail.

But what is the?

What is the general direction of one life and you know what that is and others can probably see it as well.

And and you could perhaps even get help or wise counsel as to what do you see is my general direction here.

Does it align with the light that that God declares?

Or does it?

Is it darkness which darkness is not a part of him at all?

There's none of that in him.

And John continues with.

But so contrast what's going on if we say we have fellowship, I walk in darkness, then we lie, and the truth is not in US.

But if we walk in the light, we're walking in, the light is walking into that new life.

The new life that is in Jesus.

If we.

If we walk in the light as he is in the light, we have fellowship one with another and the blood of Christ his son cleanses us from all sins.

So he makes the effectively the same statement.

If you're walking in darkness, that's that's a pretty hard check.

If you're walking in light, then that's a pretty.

Pretty good statement of assurance and approval and and we know the difference.

Not fully described in this Epistle of First John, but certainly.

Sufficiently described through us to us through the full Council of of the Scriptures, and we have those two to our great blessing and and advantage even today, even over the people who this first job was written to, as that they didn't necessarily have.

Everything all the canonical stuff books written yet.

Moving onto, but there is this great contrast.

Stuff of dark and light and this in in describing him and describing what one way of life would be related to fellowship with him and really related to fellowship with other believers as well.

It would be.

Nigh on impossible to have valid fellowship with others who say they believe when some really don't.

This contrast of dark and light is something that occurs in the gospel of John as as well we go to Roman numeral 4, Jesus Christ God son cleanses us from all sin and that really is is the message that's that's there at the in the last half.

Verse 7.

And we continue in verses 8.

It says if we say we have no sin, we deceive ourselves and the truth is not in us.

So I mean, the point is.

The Godhead Jesus Christ his father, the Holy Spirit.

There's no darkness at all.

If there's no darkness, there's no sin, and then it says, but the blood of Jesus Christ his son cleanses us from all sin.

Well, why would he do that unless there was send for him to cleanse?



I mean that would be the logic I believe.

And then if we were to say, well, that's all fine and dandy, but I don't have any sin.

I don't really need him to be doing anything for me.

Well, then, that becomes.

Self deception.

Which isn't surprising for human beings, but it would be a statement of if I say I have no sin, then there is darkness in me and it would be another test of I'm I'm lying, I'm lying to myself and to everybody else, and I'm I'm I'm lying because I'm an opposition.

To what Jesus Christ to what the Godhead says about me, about my nature.

And because of my nature and what I do.

Do you?

Verse 10 says essentially the same way, just kind of says it well.

It it just reiterates again.

If we say we have not sinned, we make him a liar.

Well, how do we make him a liar?

Because he says he has that we have sinned, and in fact that's so bad.

That his blood had to be shed for us to pay the penalty.

For that very, very real, very very real sin.

But verse nine you know so so his blood cleanses us verses 8 and 10.

Talk about that.

If if we say we don't need this, we lie and we deceive ourselves.

Which kind of makes you hearken back to.

Like Romans chapter one where talks about, you know, you know people know that they hold back they hold.

Down the truth they they don't want to know what the truth is and they want to go somewhere else because they want to be their their own authority which you know that's been the story since.

Since Satan.

Deceived at EVE and then Adam in the garden.

But the the solution is that the solution is that Jesus Christ, God son, cleanses us from all sin.

Well, how do we avail ourselves of that?

Well, it verse 9 says if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Well, first of all, without him him the Lord Jesus Christ.

Changing our hearts we would never come to a point of confession anyway.

We would never come to a point of repentance.

We would never come to a point of confess means to agree with God about what he says, so the confession would be yes indeed, I have sinned.

That I've sinned against you, and that's declared to me by the law that you have written in your word, and you've written on my heart and and, and I know if I'm honest, it's only when I lie and I'm dishonest that that I don't come to that.

So we confess we agree with God that we are indeed sinners who sin.

And that that is indeed our fallen nature.

But Jesus said, if we confess our sins faithfully and just to forgive them, well, he's paid the penalty alright, already, right?

But he but he is faithful and just.

So there's not just a one time confession.

There certainly is a confession of sin, and God being right when he does a work in a set, and we become born again and and that's that's the beginning of a a new life in Christ.

And it's initiated by.

By him, but we will.

There will continue to be the struggle.

There's a war between the the fact that we we are still.

Fleshly people who live in the flesh and the struggle between putting off that old nature and putting on the new nature and and and feeding graciously because he hit through his grace.

He has enabled that feeding of the new nature and that putting off.

Of the old, but but we still sin, and we need to continue to recognize that sin and get facet to God.

I'd state to him that you recognize that it is indeed sin as he has declared it to be both in the life of his son as well as in as exemplified as his son examples, it being the living word and as the word of God explicitly declares.

Throughout so.

We would do well.

We have a time in our prayer time, a time of confession, and there are many things that we can confess even as the prophets and and such confessed on a more for the people.

But there certainly are individual things and and we can.

There's not necessarily a need.

For a lot of public confession there depends on you know those can be more private, but.

Certainly agreeing with God about the fact that we are sinners who sinned and have and do and will continue until glory ought be import.

And and and not to be taken considered lightly.

Part of our prayer.

So with that, we'll move to our prayer booklets. c. confession - agreement with God regarding sin (v9)