



GARDEN CITY C H U R C H

"1 JOHN Part 1"

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1 John Chapter 1

What Was Heard, Seen, and Touched

1 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, concerning the Word of life— 2 the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us— 3 that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship *is* with the Father and with His Son Jesus Christ. 4 And these things we write to you that [a]your joy may be full.

Fellowship with Him and One Another

5 This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. 6 If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. 7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and just to forgive us *our* sins and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make Him a liar, and His word is not in us.

More about the author:

- **It is believed that John was one of the two disciples mentioned in John 1:35-39 who upon hearing John the Baptist say, "Behold the lamb" left John the Baptist and began following Jesus!**
- **John was named along with His brother James as one of the sons of thunder (Mark 3:17). This same John along with his brother are seen in Luke 9:52-56 asking Jesus if they could call down fire on a village in Samaria who did not receive Jesus. "54 Lord, do You want us to command fire to come down from heaven and consume them, just as Elijah did?"55 But He turned and rebuked them, and said, "You do not know what manner of spirit you are of. 56 For the Son of Man did not come to destroy men's lives but to save *them*." And they went**

to another village.” This most likely being the same John who would later record the story of Jesus at the well with the Samaritan woman.

- John’s gospel as a whole was unique. Generally speaking, the synoptics (Matthew, Mark, Luke) tell us what Jesus said and did; John tells us who Jesus is. The synoptics focus on the signs and sayings of Christ; John emphasizes the identity of Christ.
- **My favorite things about John. JOHN WAS OBSESSED WITH THE REVELATION OF JESUS! HENCE why He was chosen to see the revelation of Jesus and His victory and record it for us as the last book of the bible!**
 - **John’s seven signs all pointing to Jesus as the Christ**
 - Turning Water into Wine ([John 2:1–11](#))
 - Cleansing the Temple ([John 2:12–17](#))
 - Healing the Nobleman’s Son ([John 4:46–54](#))
 - Healing the Lame Man ([John 5:1–15](#))
 - Feeding the Multitude ([John 6:1–15](#))
 - Healing the Blind Man ([John 9](#))
 - Raising Lazarus ([John 11](#))
 - **John records seven I AM statement spoken by Jesus**
 - I am the Bread of Life (John 6:35)
 - I am the Light of the World (John 8:12)
 - I am the Door (John 10:9)
 - I am the Good Shepherd (John 10:11,14)
 - I am the Resurrection and the Life (John 11:25)
 - I am the Way and the Truth and the Life (John 14:6)
 - I am the Vine (John 15:1,5)
- **John was one of the three (Jesus had his 70, his 12, his 3, and his 1)**
 - **John was one of the only three disciples who witnessed the raising of Jairus’ daughter (Mark 5 & Luke 8)**
 - **John was one of the only three disciples who witnessed the transfiguration of Jesus (Matthew 17) one of two times we see the Father speak audibly , v 5 “This is my Son, whom I love; with him I am well pleased. Listen to him!”**
- **John’s posture at the last supper was truly where we see why he must have been the disciple that Jesus loved.**
 - **John 13:21** “When Jesus had said these things, He was troubled in spirit, and testified and said, “Most assuredly, I say to you, one of you will betray Me.” 22 Then the disciples looked at one another, perplexed about whom He spoke. 23 Now there was [d]leaning on Jesus’ bosom, one of His disciples, whom Jesus loved. 24 Simon Peter therefore motioned to him to

ask who it was of whom He spoke. 25 Then, leaning [e]back on Jesus' breast, he said to Him, "Lord, who is it?"

- **John leaves his most profound mark and place in the life of Jesus as he would be the only one of the disciples at the cross of Jesus.**
 - John 19:25-27 Near the cross of Jesus stood his mother, his mother's sister, Mary the wife of Clopas, and Mary Magdalene. **26** When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to her, "Woman,[a] here is your son," **27** and to the disciple, "Here is your mother." From that time on, this disciple took her into his home.
- **John would go on to be the disciple that lived the longest!**
 - I find it so interesting that the disciple who clearly longed to be with Jesus the most, the disciple who had captured the revelation of Jesus in a way so profound and beautiful, the disciple who had grasped the invitation to dwell, abide and fellowship with Jesus in such a deep an intimate way ended up being the disciple who lived the longest! Maybe it's because Jesus knew everything John would do and say would come through his passion to see Jesus revealed and his deepest desire to be in intimate fellowship with the Lord, and he wanted that modeled on the earth as long as possible!
 - In John 21, the Apostle Peter asked Jesus about him. The Apostle John writes these words, "20 Peter turned and saw that the disciple whom Jesus loved was following them. (This was the one who had leaned back against Jesus at the supper and had said, "Lord, who is going to betray you?") 21 When Peter saw him, he asked, "Lord, what about him?"22 Jesus answered, "If I want him to remain alive until I return, what is that to you? You must follow me." 23 Because of this, the rumor spread among the believers that this disciple would not die. But Jesus did not say that he would not die; he only said, "If I want him to remain alive until I return, what is that to you?" 24 This is the disciple who testifies to these things and who wrote them down. We know that his testimony is true."

1 John Chapter 1:1 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, concerning the Word of life— John takes us back to this time in eternity past, to meet this One *which was from the beginning* (David Guzik bible commentator)

- You cannot read these first few words and not think about:
 - Genesis 1:1 In the beginning God,

- John 1:1 In the beginning was the Word
- In fact the “Word of Life” in 1 John 1:1 is the same greek word used in John 1:1....logos
 - The idea of the *Logos*- of the **Word**- was huge for John, for the Greek world of his day, and for the Jewish world of his day. For the Jew, God was often referred to as *the Word*, because they knew God perfectly revealed Himself in His word. For the Greek, their philosophers had spoken for centuries about the *Logos*- the basis for organization and intelligence in the universe, the Ultimate Reason which controls all things. It is as if John said to everyone, "This *Logos* you have been talking about and writing about for centuries- well, we have heard Him, seen Him, studied Him, and touched Him! Let us tell you about Him." (David Guzik)
- “which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life”
 - From the opening of this chapter John is setting up the reader to understand the Eternal One, the Word of Life, who is from the beginning has made Himself accessible. That Eternal One can be known.
 - John is emphasizing to the reader that he is not talking about someone that he simply heard about from someone else. He is not describing a myth or fairy tale but he wants the reader to understand his confidence, his conviction that the One he is talking about he has heard with his own ears, seen with his own eyes, and touched with his own hands!
 - Why is this so important? Well one of the biggest heresies about Jesus at the time was that of gnosticism which taught that Jesus being God, only appeared to be man. He wasn't actually a physical human being. John says NO, I can testify of his humanity myself!!!

1 John 1:2 the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—

- The life was manifested
 - Zoe (Life): of the absolute fullness of life, both essential and ethical, which belongs to God, and through him both to the hypostatic "logos" and to Christ in whom the "logos" put on human nature
 - The logos has to be understood within the doctrine of the trinity. Here in 1 John and in John 1:1 the logos is mentioned in an eternal context bringing us into the oneness of God the Father and the Son. John 1:1 In the beginning was the Word, and the Word was **with** God, and the Word **was** God. We know Jesus would speak clearly that He and the Father are one multiple times (John 10:30, John 17:21).

- Manifest: making known or visible that which was unseen or hidden
- and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—
 - A second time John says we have seen, we bear witness and now we even declare it to you....
 - (PASTOR CLAYTON) John 1:14 The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.
 - This tells us that the way the word or the logos was manifest was that the eternal word became flesh. The union between the word and God was made fully known and visible in Jesus Christ Himself being made flesh!

1 John 1:3 That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.

- That which we have seen and heard we declare (announce, proclaim, bring a report) to you
 - A third time...John makes no apology about his repetition here (side note when you see things repeated in scripture it is an invitation to really pay attention). Three themes in the first three verses John is telling us that what he is writing is based upon an eyewitness account!!
- That you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ.
 - For the first time in the letter John declares the purpose behind what he is writing. You can sum up the purpose of 1 John really by one word FELLOWSHIP.
 - *Koinōnia* - Koy-nohn-ee'-ah (fellowship): **fellowship, association, community, communion, joint participation, intercourse, intimacy**
 - It is interesting the order in which John describes the fellowship. First he says that you may have fellowship with us. All of us who have either heard, seen, and touched the World of Life, the eternal life that was manifested to us, or those who upon hearing the proclamation of this phenomenon and have believed it, now are experiencing this fellowship as well. Second he says "our fellowship is with the Father and with His Son Jesus Christ...this is the first time John actually says His name.
 - Hear the appeal, hear the beckoning in his voice, ohhh we want you to have the fellowship with us as our fellowship is now with the Father Himself through Jesus!!!
 - This is it for John, this is the climax, in his old age, after all he has seen, after all he has experienced this is what he holds most dear, most precious, most treasured, the revelation and manifestation of the Word of Life, the logos becoming flesh in the physical person of Jesus Christ,

fellowship with God through Jesus and fellowship with others who have tasted of the same reality, wow!!

1 John 1:4 And these things we write to you that [a]your (some translations say our) joy may be full.

- Joy: cheerfulness, i.e. calm delight:—gladness,
- Full: to fill up, to cause to abound, to supply liberally
 - I believe the reason some translations say our is because as much joy there is to be experienced when one personally comes into the revelation of Jesus and fellowship with God through Jesus, there is this ever existing desire to see others step into the same reality and when that happens an even fuller joy is released.
 - We already know that Psalm 16:11 tells us that the fullness of joy is found in the presence of God, fellowship/intimacy with God brings with it delight eternal. But there is a parallel reality about this fellowship being experienced with others!
 - Paul would say something similar in Philippians 2:1-2
Therefore if you have any encouragement from being united with Christ, if any comfort from his love, if any common sharing in the Spirit, if any tenderness and compassion, 2 then make my joy complete by being like-minded, having the same love, being one in spirit and of one mind.
 - What is Paul talking about, well the same thing John is.
Fellowship with Jesus and fellowship with the community of believers who are also one with Him!
- So here we see John's full purpose for the letter; that the readers may come into fellowship with the community (including John himself) who has already heard, seen, and touched the Word of Life, Jesus who is the word made flesh and is now in fellowship with God through Him and that the readers too may come into fellowship with God through Jesus Christ bringing the fullness of joy both to John and those in the community and to the readers themselves.

1 John 1:5 This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all.

- The message or announcement that John is claiming to have heard with his own ears is that God is light and in Him is no darkness.
 - **Light** in the greek being used a metaphor to describe God Himself:
 - God is light because light has the extremely delicate, subtle, pure, brilliant quality of truth and its knowledge, together with the spiritual purity associated with it
 - Ezekiel 1:28 As the appearance of the rainbow in the clouds on a rainy day, so was the appearance of the surrounding radiance. Such was the appearance of the likeness of the

glory of the Lord. And when I saw it, I fell on my face and heard a voice speaking.

- Psalm 50:2 Out of Zion, the perfection of beauty,
 - God has shone forth.
 - Luke 2:9 And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened.
 - Hab 3:4 His radiance is like the sunlight;
 - He has rays flashing from His hand, And there is the hiding of His power.
 - Isaiah 9:2 The people who walk in darkness Will see a great light; Those who live in a dark land, The light will shine on them. (Fulfilled in Matthew 4:16)
 - Matthew 28:3 There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. **3** His appearance was like lightning, and his clothes were white as snow. **4** The guards were so afraid of him that they shook and became like dead men.
 - 2 Cor. 4:6 For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the Light of the knowledge of the glory of God in the face of Christ.
 - Hebrews 1:3 The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word.
 - Revelation 1:6 In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength.
 - Why like the sun and not the same as the sun:
 - "There are spots in the sun, great tracts of blackness on its radiant disc; but in God is unmingled, perfect purity, perfect light. (David Guzik)
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- Another way of saying that God is *perfect* is to say that **God is light**.
 - ii. "LIGHT is the purest, the most subtle, the most useful, and the most diffusive of all God's creatures; it is, therefore, a very proper emblem of the *purity, perfection, and goodness* of the Divine nature." (David Guzik)
 - OH that we would find ourselves in awe and wonder of the Lord and His perfections, His excellencies. Holy Spirit

overwhelm us with the absence of any blemish, any stain, any imperfection in our God!

- **Darkness** in the greek being used as a metaphor: used of ignorance of divine things, and its associated wickedness, and the resultant misery in hell
 - There is absolutely no darkness, wickedness, or sin in our God period! How therefore can we approach Him, how can we have fellowship with the One who is perfect when we are not!? This is what John addresses next.

1 John 1:6 If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth.

- If we claim to have... *Koinōnia* - Koy-nohn-ee'-ah (fellowship): **fellowship, association, community, communion, joint participation, intercourse, intimacy and**
 - **walk in** : to make one's way, in hebrew it means to live, to regulate one's life, to conduct one's self...it speaks to a lifestyle of
 - darkness (immorality, ungodliness), wickedness, sin
 - we lie (to tell deliberate falsehoods which means we know we are lying)
 - And not practice the truth (moral truth).
 - To walk in darkness and have fellowship with God is not possible. To say otherwise is simply a lie.
 - Isaiah 59:2 vs Romans 8:38...Romans 5:8

1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.

- **walk in** : to make one's way, in hebrew it means to live, to regulate one's life, to conduct one's self...it speaks to a lifestyle of
- **Even as He is in the Light:**
 - God is light because light has the extremely delicate, subtle, pure, brilliant quality of truth and its knowledge, together with the spiritual purity associated with it
 - To walk in the light is to walk with God Himself for it is God who He is the light
- It is in this continual, perpetual choice to walk in that which God is that we find access to the continual, perpetual cleansing from all our sin (the greek definition is to miss or wander from the path of uprightness and honour, to do or go wrong to miss the mark, to be in err, to violate the divine law of God in thought or in act) by the blood of Jesus Christ.
 - It is the specificity of Jesus' blood that is being highlighted here. This is where one might break off and do a word study, a topical study on the precious blood of Jesus.

- *(The necessity of blood)* Hebrews 9:22 In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness. *We know Jesus came to fulfill the law (Matthew 5:17).
- *(The sufficiency of Jesus' blood)* Hebrews 9:11-14 But Christ came as High Priest of the good things [c]to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. **12** Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. **13** For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, [d]sanctifies for the [e]purifying of the flesh, **14** how much more shall the blood of Christ, who through the eternal Spirit offered Himself without [f]spot to God, cleanse your conscience from dead works to serve the living God?
- *(The insufficiency of the blood of animals)* Hebrews 10:1-4 For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices (animal sacrifices), which they offer continually year by year, make those who approach perfect. **2** For then would they not have ceased to be offered? For the worshipers, once [a]purified, would have had no more consciousness of sins. **3** But in those *sacrifices there is* a reminder of sins every year. **4** For *it is* not possible that the blood of bulls and goats could take away sins.
 - To walk in the light as a lifestyle in itself is a constant expression of our faith in the person of Jesus Christ and that Jesus Christ alone, the eternal life who manifested in flesh, has granted us access to fellowship with the Father, with whom He has always been one from the beginning.
 - Again notice John emphasizes first that this reality is what makes our fellowship with one another possible. Take note that when we choose to walk in darkness and not in the light it breaks our fellowship with one another not just our fellowship with God, this is important to John!

1 John 1:8 *If we say that we have no sin, we deceive ourselves, and the truth is not in us.*

- **We have:** speaks of what one possesses, the condition of someone. Now a key difference between vs. 8 and vs. 6 as John begins to talk about sin is that he uses the phrase "walk in" in vs. 6 and he doesn't in vs. 8. Simply put I believe John is making a distinction between making a lifestyle of sin versus the acts of sin we may commit unwillingly, (I think of Romans 7:15 "I do not understand what I do. For what I want to do I do not do, but what I hate I do."), or sin that we are struggling with, sin that we are actively fighting whether it be in the form of thoughts or behaviors. The difference is we have not given ourselves to it, we have not made it a lifestyle.

- By speaking that in ourselves we have no sin it leads us into sin which is what deception does.
 - The moment we tell ourselves that we a part from the cleansing blood of Jesus which is a present tense, continual invitation and practicing a lifestyle of walking in the light, are able to live in a manner void of sin we fall into deception. Deception will always lead us into more sin and more error.
 - Deceive:to cause to stray, to lead astray, lead aside from the right way
 - to go astray, wander, roam about
 - Metaph.
 - to lead away from the truth, to lead into error, to deceive
 - to be led into error
 - to be led aside from the path of virtue, to go astray, sin
 - to sever or fall away from the truth
 - of heretics
 - to be led away into error and sin
 - So what do we do??? John tells us next

1 John 1:9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

- Confession: to profess, declare openly, speak freely, admit, not to deny.
 - This invitation to confess is also a present tense, continual invitation.
 - I love that the word confession also means to praise, celebrate and to declare one's self the worshipper of another....worship including the dependency we ought to identify with upon Jesus the only one who can set us free, cleanse and forgive us of our sin.
 - **Proverbs 28:13** Whoever conceals their sins does not prosper, but the one who confesses and renounces them finds mercy.
 - **James 5:16** Therefore confess your sins to each other and pray for each other so that you may be healed. The prayer of a righteous person is powerful and effective.
- **He is faithful:** greek definition trusting, sure, true, one that can be relied on
- **Just:** greek definition righteous, approved and accepted by God, innocent, faultless, guiltless, one who is wholly conformed to the will of God, only Christ Himself truly.
 - The promise of our forgiveness and cleansing is directly connected to the reality that in our confession of our unrighteousness, our guilt we are acknowledging the righteousness and innocence of Jesus that was/is attributed to us through His suffering and resurrection. It was, is and will always be His righteousness, His innocence that laid down on the cross, that bore the weight and wrath of our sin, fully taking our place that grants us access to forgiveness and cleansing. Our confession in real time is an act of faith in this reality!
- **Forgive:** greek definition, to send away, to give up a debt, to remit, to expire
- **Cleanse:** greek definition, to make clean, to purge, to free from defilement, to purify from wickedness, to consecrate by purifying, to pronounce clean!

- **All unrighteousness:** gree definition, unrighteousness of heart and life, a deed violating law and justice, act of unrighteousness
 - **The blood of Jesus Christ:** This continual cleansing is ours by the **blood of Jesus**. This does not mean the actual drops or molecules of His literal blood, but His literal death in our place and the literal wrath of the Father He endured on our behalf. The **blood of Jesus Christ** paid the penalty for all our sins- past, present, and future.
 - i. The work of Jesus on the cross doesn't only deal with the *guilt* of sin that might send us to hell. It also deals with the *stain* of sin that hinders our continual relationship with God. We need to come to God often with the simple plea, "cleanse me with the blood of Jesus." Not because we haven't been cleansed before, but because we need to be continually cleansed to enjoy continual relationship. (David Guzik)

1 John 1:10 *If we say that we have not sinned, we make Him a liar, and His word is not in us.*

- The only sin that acts as an obstacle to our fellowship with God or one another is the sin we conceal and refuse to confess! All confessed sin, all sin we repent of, all sin we bring to Jesus has no power, no authority and no ability to keep us from fellowship!