

1 John 1:1-4

4-7-21

God is Life. God is Light. God is Love.I. Slide1 **Announce:**

A. New Sun Morn Times.

B. **Prayer:** *J. Wesley* I want the **whole Christ** for my Savior, the **whole Bible** for my book, the **whole Church** for my fellowship, & the **whole world** for my mission field.

II. Slide2 **Intro:** **God is Life** (15x's). **God is Light** (6). **God is Love** (46). **Read 1-4**

A. **John** *the apostle, the evangelist, the fisherman*. Found by Jesus while mending nets. Now mending **bad** theology.

B. 3 main themes: *God is Life. God is Light. God is Love.*

1. Because **God is light**, believers must walk in **the light** and thus *not in darkness*. We walk in the light by regularly confessing sin.
2. Because **God is love**, believers must walk in **Christ's brand of love** and if we don't, *we don't know God*. It's a love that is more than *words* it's **actions**, more **giving** than getting, it's **unconventional, unreserved, and unconditional**.
3. Because **God is life**, believers who fellowship with Him must possess **His quality of life**. [spiritual life begins *with our* spiritual birth]
 - a) 3 other themes scattered thru 1 Jn: **Light vs Darkness. Love vs Hatred. Truth vs Error.**

C. Warren Wiersbe notes in his **Outlines on the NT**: The Spirit used John to write **the gospel of John, his 3 epistles, & the Revelation**. [Watch *how they complement each other &* give us *the full picture of the Christian life*]

1. **Slide3 The Gospel:** Emphasized **salvation**. Past history. Christ died for us
The Word made **flesh**.
2. **The Epistles:** Emphasized **sanctification**. Present experience. Christ **lives in us**. The Word made **real** in us.

3. **The Revelation:** Emphasized **glorification**. Future hope. Christ comes for us. The Word **conquering**.
- D. **Slide4** This community John is writing to probably lived somewhere in *western Asia Minor* (modern-day Turkey) *see map*.
1. According to tradition, John spent his later years in **Ephesus**. 1 John seems to build on the Gospel of John, this most likely it was written **after** the Gospel, toward the end of the 1st cent (ad 85-95).
- E. John writes to confront **false teachers** who denied Jesus' divine and human nature.
1. His response is loud and clear, *Jesus is fully God and fully man*.
 2. This is not some obscure theological debate (very practical). John knows that if his readers get this teaching wrong, everything else falls apart.
 3. Because Jesus became **human**, He was a *true sacrifice* for **sins**.
- F. Throughout church History, often times *writings* were to counteract heresy that crept into the church (eg. Creeds & Councils). Here John was dealing with **Slide5** Gnosticism & Docētism.
1. **Gnosticism** – Pagan philosophy in which *matter* was thought to be **evil**.
 - a) Led to 2 extremes: **Asceticism** (flesh-fasting) < - > **Sensuality** (flesh-feeding)
 2. **Docetism** (Gk, *to seem*) – Heresy that regarded *the body of Jesus as an illusion*.
 - a) What would this teaching do to the crucifixion account? *He really didn't suffer then. The presence of the Son of God was just a masquerade.*

III. **Slide6a** THE DIVINE LIFE GIVER (1a-2)

- A. **THE ETERNAL CHRIST** (1a) *He existed before the world*
- B. *Read the first line* ... the embodiment of God's revelation in the person of Jesus.
- C. He existed before the world began. (This he really drove home already in his **gospel**)
- D. **THE EARTHLY CHRIST** (1b,2) *John saw, heard, touched the phys body of the Savior*

E. Though we cannot *hear, see, or touch* Jesus today ... the apostles did & we stand on their testimony.

F. 3 channels of first hand knowledge that came to the Apostles: *Ears, Eyes, & Touch*. These were *Touchable & Tangible Truths* about the Historical Jesus.

1. **Slide6b Ears** – we have heard. [Wow, and what words they heard]

a) The officers who went to arrest Christ were even amazed. *When the Temple guards returned without having arrested Jesus, the leading priests and Pharisees demanded, “Why didn’t you bring him in?” We have never heard anyone speak like this! the guards responded.* Jn.7:45,46 nlt

2. **Eyes** – *we have seen* (3x’s), *we have looked upon* (1x).

There is 3 main Greek words for **saw**. We find them all in Jn.20:5-8.

a) **John saw** (βλεπο-*blepo*) only indicates the object had impressed itself on John’s eyes.

b) **Peter saw** (θεωρεω - *theoreo*) To behold w/intelligence; perceive, or scrutinize.

c) **John saw** (Οραω - *horao*) To see *w/understanding...& believed*.

(1) It is this last word (Οραω) that John uses **3x’s** in 1Jn.1:1-3.

3. **Touch** – our hands have handled.

a) In the upper room Jesus said, *Behold My hands & My feet, that it is I Myself. Handle Me & see, for a spirit does not have flesh & bones as you see I have.* Lk.24:39 [Same word as *handled* here in 1 Jn.1:1]

b) These were *Touchable & Tangible Truths* about the Historical Jesus.

IV. **Slide7a THE DIVINE PURPOSE FOR COMING (3,4)**

A. Three reasons for Jesus’ Incarnation.

B. **THE VERTICAL REASON** (3a) *indeed our fellowship is with the Father and with His Son Jesus Christ*

C. That we might experience the **fellowship** with both **the Father & Son**.

1. This was God’s heart from the beginning (eg. walking w/Adam in garden)

D. **Warning!** Any *reconstructed Jesus* is no Jesus at all!

1. Don't buy into, "*Well I think Jesus was like this...*". We can't depict nor describe any other **historical figure** as we wish.
2. We can't say, *I think **Elvis** played the Tuba, or that **Johnny Cash** always wore white, or that **Abe Lincoln** hated hats, or that **Ghandi** was Fat.*
3. **As** there is only **one accurate way** to describe **any Historical figure**, **so** there is **only one way** to describe **the true Jesus**.
 - a) Any other **reconstruction** of him **or revision** of Him is absurd.
 - b) We have to rely on the *objective experiences* that those around Him had.

E. **Main point?** Any other Jesus, who was **not the Son of God in the flesh**, could never lead to **fellowship** w/*the Father & Son*.

F. **Slide7b THE HORIZONTAL REASON** (3b) *so that you too might have fellowship w/us*

G. That we might experience the fellowship with one another.

H. A good definition for fellowship is: *The setting aside of private interest & desires & the joining in with another, or others, for common purposes.* [marriage, friends]

1. **It's having things in common.** (eg. you might share *American citizenship* in common, or have *coffee fellowship* in common; or *hobby fellowship*)
But John's talking about that **unique fellowship** which is only for those who **share life** in Jesus Christ together.

I. **Fellowship** has been described using 2 *English words*: **Partnership** (God & I working together) **& Friendship** (God & I sharing the lives of friends together).

1. **If** one of God's goals for us is this Horizontal Fellowship ... **then...**
 - a) How can we be content with that which **disrupts** that fellowship?
 - b) How can we be content to **win** people to Christ, **but** fail to draw them into vital & visible relationships w/**one another**?
2. **Slide7c Apostles Creed** - ... *I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. AMEN.*

a) The *communio sanctorum*, the communion of saints – is a fellowship *of and with* the saints.

3. Christians, more often than not, could best be described like a hand full of **marbles**...rather than **grapes**. (constantly colliding w/each other *rather than* coming together/squeeze)

J. **Fellowship Isn't our modern day definition?** [usually attached to food, ie. Food & Fellowship]

1. Most churches even have a Fellowship Hall. **But it is much more than** a Christian social activity. **It is much more than** enjoying food together. **It is much more than** playing games in a Christian atmosphere. **Or** chatting w/ one another about events this past week.

2. These are *not bad*, and they do *contribute to fellowship*. **But in & of themselves they are not fellowship.** *The biblical meaning is richer/deeper.*

a) Ronald J. Sider said, *What happens when God grants the gift of genuine Christian fellowship? Deep, joyful sharing replaces the polite prattle typically exchanged by Christians on Sunday morning. Sisters and brothers begin to discuss the things that really matter to them. They disclose their inner fears, their areas of peculiar temptation, their deepest joys.*

K. **Fellowship Is Participation, Partnership, Sharing** (ie. true *koinonia*).

1. It is **to share together** (ie. joint participation & partnership) **& to share with** (in the sense of *giving what we have* to others).

2. It is a **relationship**, **not** an activity.

L. **Slide7d THE INTERNAL REASON** (4) *so that our Joy may be complete*

1. It will be **complete** by ensuring the health of *this Christian community* that John loves. [**complete** - filled, to be generously supplied with]

M. **Slide8a** That our **joy** may be *filled to the full*. [**a full & unshakeable joy**]

1. To make your excitement complete. (**Joy**, that *quiet inner excitement*)

2. John the Baptist said, *He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom's voice. Therefore this joy of mine is fulfilled.*
Jn.3:29
3. **Slide8b** Our spiritual **birth** *leads to* our spiritual **life**, which *leads to* **walking in the spirit**, which *leads to* **walking in His brand of love**, which *leads to* **fellowship** with the **Father** and the **Son**, which *leads to* **fellowship** with **other believers**, which *leads to* **joy**, which *leads to* **enthusiasm** and **strength of spirit**.