

**Second Baptist Church of Doylestown**  
**Bible Study Notes**  
**10-18-17**

**1 John 1**

**The Incarnation of the Word of Life - Verses 1-4**

<sup>1</sup>That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life. <sup>2</sup>The life appeared; we have seen it and testify to it, and we proclaim to you the eternal life, which was with the Father and has appeared to us. <sup>3</sup>We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ. <sup>4</sup>We write this to make our joy complete.

**1:1** First John was written by John, one of Jesus' original 12 disciples. He was probably "the disciple whom Jesus loved" (John 21:20), and along with Peter and James, he had a special relationship with Jesus. This letter was written between A.D. 85 and 90 from Ephesus, before John's exile to the island of Patmos (see Revelation 1:9). Jerusalem had been destroyed in A.D. 70, and Christians were scattered throughout the empire. By the time John wrote this letter, Christianity had been around for more than a generation. It had faced and survived severe persecution. The main problem confronting the church at this time was declining commitment: Many believers were conforming to the world's standards, failing to stand up for Christ and compromising their faith. False teachers were plentiful, and they were accelerating the church's downward slide away from the Christian faith.

John wrote this letter to put believers back on track, to show the difference between light and darkness (truth and error), and to encourage the church to grow in genuine love for God and for one another. He also wrote to assure true believers that they possessed eternal life and to help them know that their faith was genuine—so they could enjoy all the benefits of being God's children. For more about John, see his profile.

**1:1-4** John opens his first letter to the churches similarly to the way he began his Gospel, emphasizing that Christ ("the Word of life") is eternal, that God came into the world as a human, that he, John, was an eyewitness to Jesus' life. John had lived with Jesus, having personal, physical contact with Jesus. He knew beyond any doubt that Jesus brings light and life.

**1:3** As an eyewitness to Jesus' ministry, John was qualified to teach the truth about him. The readers of this letter had not seen and heard Jesus themselves, but they could trust that what John wrote was accurate. We are like those second-and third-generation

Christians. Though we have not personally seen, heard, or touched Jesus, we have the New Testament record of his eyewitnesses, and we can trust that they spoke the truth about him. See John 20:29. 1:3-4 John writes about having fellowship with other believers. There are three principles behind true Christian fellowship: First, our fellowship is grounded in the testimony of God's Word. Without this underlying strength, togetherness is impossible. Second, it is mutual, depending on the unity of believers. Third, it is renewed daily through the Holy Spirit. True fellowship combines social and spiritual interaction, and it is made possible only through a living relationship with Christ.

### **Light and Darkness, Sin and Forgiveness - Verses 5-10**

**<sup>5</sup> This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all. <sup>6</sup> If we claim to have fellowship with him and yet walk in the darkness, we lie and do not live out the truth. <sup>7</sup> But 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. <sup>8</sup> If we claim to be without sin, we deceive ourselves and the truth is not in us. <sup>9</sup> If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness. <sup>10</sup> If we claim we have not sinned, we make him out to be a liar and his word is not in us.**

**1:5-6** Light represents what is good, pure, true, holy, and reliable. Darkness represents what is sinful and evil. The statement "God is light" means that God is perfectly holy and true and that he alone can guide us out of the darkness of sin. Light is also related to truth in that light exposes whatever exists, whether it is good or bad. In the dark, good and evil look alike; in the light, they can be clearly distinguished. Just as darkness cannot exist in the presence of light, sin cannot exist in the presence of a holy God. If we want to have a relationship with God, we must put aside our sinful ways of living. To claim that we belong to him but then to go out and live for ourselves is hypocrisy. Christ will expose and judge such deceit.

**1:6** Here John was confronting the first of three claims of the false teachers: that we can have fellowship with God and go on living in spiritual darkness. False teachers who thought that the physical body was evil or worthless taught one of two approaches to behavior: They either insisted on denying bodily desires through rigid discipline, or they approved of gratifying every physical lust because the body was going to be destroyed anyway. Obviously the second approach was more popular! Here John is saying that no one can claim to be a Christian and still live in evil and immorality. We can't love God and court sin at the same time.

**1:7** How does Jesus' blood purify us from all sin? In Old Testament times, believers symbolically transferred their sins to an animal, which they then sacrificed (see a description of this ceremony in Leviticus 4). The animal died in their place to pay for their sin and to allow them to continue living in God's favor. God graciously forgave them because of their faith in him and because they obeyed his commandments concerning the sacrifice. Those sacrifices anticipated the day when Christ would completely remove sin. Real cleansing from sin came with Jesus, "the Lamb of God, who takes away the sin of the world" (John 1:29). Sin, by its very nature, brings death—that is a fact ascertain as the

law of gravity. Jesus did not die for his own sins; he had none. Instead, by a transaction that we may never fully understand, he died for the sins of the world. When we commit our lives to Christ and thus identify ourselves with him, his death becomes ours. He has paid the penalty for our sins, and his blood has purified us. Just as Christ rose from the grave, we rise to a new life of fellowship with him (Romans 6:4).

**1:8** Here John was attacking the second claim of the false teachers: that people had no natural tendency toward sin, that they were "without sin," and that they were then incapable of sinning. This is a lie. The false teachers refused to take sin seriously. They wanted to be considered Christians, but they saw no need to confess and repent. The death of Christ did not mean much to them because they didn't think they needed it. Instead of repenting and being purified by Christ's blood, they were encouraging sin among believers. In this life we are always capable of sinning, so we should never let down our guard.

**1:8-10** The false teachers not only denied that sin breaks fellowship with God (1:6) and that they had a sinful nature (1:8), but they also denied that their conduct involved any sin at all (1:10). That was a lie that ignored one basic truth: All people are sinners by nature and by practice. At conversion all our sins are forgiven—past, present, and future. Yet even after we become Christians, we still sin and still need to confess. This kind of confession is not offered to gain God's acceptance but to remove the barrier to fellowship that our sin has put between us and him. It is difficult, however, for many people to admit their faults and shortcomings, even to God. It takes humility and honesty to recognize our weaknesses, and most of us would rather pretend that we are strong. But we need not fear revealing our sins to God—he knows them already. He will not push us away, no matter what we've done. Instead, he will draw us to himself.

**1:9** Confession is supposed to free us to enjoy fellowship with Christ. It should ease our consciences and lighten our cares. But some Christians do not understand how it works. They feel so guilty that they confess the same sins over and over; then they wonder if they might have forgotten something. Other Christians believe that God forgives them when they confess, but if they died with unconfessed sins, they would be forever lost. These Christians do not understand that God wants to forgive us. He allowed his beloved Son to die just so he could offer us pardon. When we come to Christ, he forgives all the sins we have committed or will ever commit. We don't need to confess the sins of the past all over again, and we don't need to fear that God will reject us if we don't keep our slate perfectly clean. Of course we should continue to confess our sins, but not because failure to do so will make us lose our salvation. Our relationship with Christ is secure. Instead, we should confess so that we can enjoy maximum fellowship and joy with him. True confession also involves a commitment not to continue in sin. We wouldn't be genuinely confessing our sins to God if we planned to commit them again and just wanted temporary forgiveness. We should also pray for strength to defeat temptation the next time we face it.

**1:9** If God has forgiven us for our sins because of Christ's death, why must we confess our sins? In admitting our sins and receiving Christ's cleansing, we are: (1) agreeing with God that our sin truly is sin and that we are willing to turn from it, (2) ensuring that we

don't conceal our sins from him and consequently from ourselves, and (3) recognizing our tendency to sin and relying on his power to overcome it.