

1 John

Chapter 1
“The Word of Life”

Logos

- 1 John 1:1
- John 1:1
- John 1:14
- Revelation 19:13

Beginning — archē

- The point of time at the start of a duration
- 1 John 1:1 — that which we've heard, seen, handled
- John 1:1 — in the beginning
- 1 John 1:1 — that “eternal life” — an unlimited duration of time

- Were parentheses in the original Greek (v. 2)?
- John 1:14; another mark of John's style
- The life, the eternal life — the Greek term translated *eternal* is used 71 times in the NT, 44 with *zōē* and 23 times by John

- This life was with the Father (ēn pros ton patera)
- The Word was with God (ēn pros ton theon)
(John 1:1)
- Was manifested — (phaneroō) a verb which means to make reveal something that already exists
- Paul uses it in Col. 3:4 concerning the second coming — shall appear (phaneroō), to come into sight or view

Fellowship — commonality

- Titus 1:4 — common faith
- Jude 3 — common salvation
- Acts 2:44, 45; 4:32 — all things common
- This is not based on economic theory, legal socialization, or imitation of nature, but expresses the loving fellowship which renounces ownership in order to help others.

Message — God is light

- This [1 John 1:1–7] was the spirit and life of the message that John bore to all in his old age, when he was nearly one hundred years old. (Ms41–1890.14)

- John 1:4–9
- John 8:12
- 1 Timothy 6:16

- Jesus has revealed to men that while the hatred of God against sin is strong as death, His love to the sinner is stronger than death. Christ, in His life and His death, has forever settled the deep and comprehensive question whether there is **self-denial with God**, and whether **God is light and love**. This was the question agitated in the heavens above, which was the beginning of Satan's alienation from God. The change or abolition of the laws of His government in the heavenly courts was demanded **as the evidence of the love of God**. We see that the controversy has been kept up, Satan creating enmity against God because of His holy law. (Ms95–1894.15)

The Peril of Rejecting Light

Elmshaven, July 1, 1903

The Lord calls upon His people to unify and to walk humbly with Him. But **we are not to unify to sustain any one in an evil course of action.** The end is near. We are living in the last days of this earth's history. . . .

Satan has gone forth in these last days to deceive those who have not read God's Word, nor practiced the truths it contains. **Spiritual darkness has taken the place of light.** Unless we heed the light, the darkness of spiritual night will settle down upon us. . . .

The Word of God is our stronghold and our defense. God has led His people out of the world, away from its maxims and fashions and principles. He has given them truth to practice. . . .

Christ bore the penalty of sin, the stroke of divine justice, that human beings might not be left to perish. He bore in His body the sentence pronounced against sinners. **This is the science of salvation**, which can safely be searched into, and which it is profitable to strive to understand.

Those who continue in transgression will be judged according to their **refusal of light**. They choose to stand on the side of the prince of darkness, to become the helping hand of him who, if it were possible, would deceive the very elect.

They refuse the wonderful gift of heaven, and though they may profess righteousness, and talk of “adherence to principle,” they are at the same time following principles opposed to the noble principles of heaven, and they teach others to follow the same corrupting principles.

I am instructed to give the warning that men who refuse to accept light and evidence will be left without excuse. They will suffer according to their works, in seeking in every way possible to carry out the inventions of satanic agencies.

2 Peter 2:1–7, 9

I am instructed to say that we are now to strive to answer the prayer of Christ, recorded in the seventeenth chapter of John, by being sanctified through the truth. . . . The work for this time is to sow the seed of eternal truth, which will spring up and bring forth a harvest of joy. If bad seed is sown, there will be a harvest of despair.
(Ms161–1903.9)

Blood

- Fellowship with one another is made possible by the blood of Jesus (his real blood, not a symbol of it). It is not the example of Jesus that cleanses us from sin. It is the real blood of Jesus Christ that cleanses the conscience and life, and nothing else can do this. When we begin to understand the great gift of Christ, we will stop sinning and then we can experience true fellowship with one another.
- Heb. 9:13, 14
- Tit. 2:14
- 1 John 3:3

1 John 1:7

- cleanseth from all sin — v. 71.
- *katharizo* signifies (1) **to make clean**, to cleanse from the defilement of sin, Acts 15:9; 2 Cor. 7:1; Heb. 9:14; Jas. 4:8; from the guilt of sin, Eph. 5:26; 1 John 1:7; (2) **to pronounce clean** in a Levitical sense, Mark 7:19, RV; Acts 10:15; 11:9; “to consecrate by cleansings,” Heb. 9:22, 23; 10:2. (Vine’s Complete Expository Dictionary)

Justification or sanctification?

- cleanseth from **all** sin
- Romans 3:23
- Job 9:20, 21

Sin

- have — to possess, hold, own; present tense active
- sin — hamartia, a destructive principle reigning over unbelievers and persisting in believers
- vs. 7, 8, 9
- v. 10 — the action of violating a divine law
- Verse 10 is a denial of any specific acts of sin and verse 8 is a denial of the principle of sin

- **We have no sin**—that is, we have no personal guilt, no principle of sin. This belief was held by some of the Gnostics. They believed the soul was not contaminated by sinful flesh.
- John 9:41—have no sin (hamartia—the state of having broken God’s law)
- John 15:22, 24—had not sin

- Many commentators believe v. 8 teaches we can never be perfect.
- The words of John came forcibly to my mind, “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” 1 John 1:8. I was shown that those who triumphantly claim to be sinless, show by their very boasting that they are far from being without taint of sin. The more clearly fallen man comprehends the character of Christ, the more distrustful will he be of himself, and the more imperfect will his works appear to him, in contrast with those which marked the life of the spotless Redeemer. But those who are far from Jesus, those whose spiritual perceptions are so clouded by error that they cannot comprehend the character of the great Exemplar, conceive of Him as altogether such a one as themselves, and dare to talk of their own perfection of holiness. But they are far from God; they know little of themselves, and less of Christ. (LS 84.3)