

Last week when we looked at I John, we started by trying to get the general context of the book. We began with ‘who is talking’?

The author is Jesus Christ / the writer is traditionally said to be the Apostle John.

Next, we tried to discern who was being spoken to. This was a bit more complicated.

- First, we know that in general it is written to Jewish believers because of the gospel message given. This message says that anyone who believes that Jesus is the Messiah, the son of God, has eternal life. This is what believing on His name means: You believe that Jesus is the one described in **Isaiah 9:6-7**: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called **Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace**. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.”
 - Those are the names given to the Messiah. If you believe that Jesus is the Messiah, you are trusting that he is all of those names.
- More specifically, however, we saw that the majority of the book is written to **1 John 2:18 Little children, it is the last time**. It is written to those who are called little children in the last days.
- I broke this down so it could be better seen.
- So 85% of the book of I John is addressed to the little children in the last days.
- We saw that little children are those who have humbled themselves to realize that the works of the law cannot save them and their only hope is in the true Messiah, Jesus Christ.
- They are also the least mature of all believers, and that is why this book is so predominately written to them.

Then finally, what is it talking about?

1 John 2:4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

1 John 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.

1 John 2:9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

1 John 2:18-19 Little children, it is the last time: and as ye have heard that antichrist shall come, **even now are there many antichrists**; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would

no doubt have continued with us: but *they went out*, **that they might be made manifest** that they were not all of us.

1 John 2:26 These *things* have I written unto you **concerning them that seduce you**.

1 John 3:7 Little children, **let no man deceive you**: he that doeth righteousness is righteous, even as he is righteous.

1 John 3:10 In this **the children of God are manifest, and the children of the devil**: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

1 John 4:1 Beloved, **believe not every spirit, but try the spirits** whether they are of God: because many false prophets are gone out into the world.

1 John 4:20 **If a man say**, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

He is teaching the new “babes in Christ,” or little children, how to differentiate between false teachers and teachers of righteousness.

Now let's start at the beginning.

1 John 1:1-2 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, of the Word of life; (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

We could spend months in these first three verses, but I'm not Dan Gross, so we'll just try to get the highlights. Last week we saw that this is Jesus Christ. The interesting thing about it is that here he is presented, not as a person, but as a living object.

The living object, the Word of Life, is the eternal life that was with the Father. It was manifested, or made known, to the writer of John and his companions, in the person of Jesus Christ. But what exactly is eternal life?

John 17:1-3 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that **he should give eternal life** to as many as thou hast given him. And **this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent**.

That is the objective of all of the Hebrew scriptures until the time of Christ. There is only one true God. He will be and has been made know in the person of Jesus Christ. In Him is everlasting life. To know and trust in this is the basis for life. Just a few examples of many:

Deuteronomy 30:19-20 I call heaven and earth to record this day against you, *that* I have set before you **life and death**, blessing and cursing: therefore choose life, that both thou

and thy seed may live: That **thou mayest love the LORD thy God**, *and* that thou mayest obey his voice, and that thou mayest cleave unto him: **for he is thy life**, and the length of thy days: that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

Psalm 9:9-10 The LORD also will be a refuge for the oppressed, a refuge in times of trouble. And **they that know thy name will put their trust in thee**: for thou, LORD, hast not forsaken them that seek thee.

Jeremiah 9:23-24 Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: But let him that glorieth glory in this, **that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth**: for in these *things* I delight, saith the LORD.

Hosea 2:20 I will even betroth thee unto me in faithfulness: and **thou shalt know the LORD**.

Jesus Christ isn't just their and our Saviour, He is eternal life. We always talk about how those of us who believe are 'in Christ,' and that is the only way anyone of any dispensation receives eternal life – they are placed in Christ.

1 John 4:15 Whosoever shall confess that Jesus is the Son of God, **God dwelleth in him, and he in God**.

Jesus is, of course, also God (John 1:1).

1 John 5:11-12 And this is the record, that God hath given to us eternal life, and **this life is in his Son**. He **that hath the Son hath life**; *and* he that hath not the Son of God hath not life.

There it is. So in I John 1:1-2, Jesus is presented as eternal life. He is the Word of Life. He was manifested to Israel as God in the flesh and accepted by His disciples, sent by the Father – but He, Himself is eternal life.

1 John 1:3-4 That which we have seen and heard declare we unto you, that ye 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*.

John is writing to those that he doesn't know. He is making known to them that he is an eyewitness of those things done and said by Jesus Christ. Throughout this book, he will repeatedly go back to what Christ said to the disciples and put it in this letter. It is almost as though this letter were sent as a forward to the Gospel of John. He wants those who receive this to have the same fellowship that he and his companions have with the Father and the Son.

John 15:9-11 As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's

commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

John is reiterating the statements Jesus made to the disciples to those who hadn't been the disciples of Christ. He wants the joy that Christ bestowed on the disciples to be bestowed on all believing Jews throughout the end times. Being full of the joy of God in times of trial is the best way to defeat the enemy and make it through those trials.

John 16:23-24 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, *that your joy may be full.*

Again, that your joy may be full, whatsoever you ask the Father in Jesus' name will be given to them.

1 John 5:14-15 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

I John reiterates what Jesus has told them.

1 John 1:5-7 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 cleanseth us from all sin.**

Once again, John is repeating what Jesus told them:

John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

John 12:35-36 Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

John 3:16-21 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. (20) **For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.**

If you compare I John 1:6-7 to John 3: 20-21, they are saying the same thing in a different way. Christ said that truth (or righteousness) comes to the light and evil hides from the light. I John says that those say they have fellowship with Christ (or are in Christ, as we would say) but walk in darkness are liars. Why? Because light (truth and righteousness) reproveth darkness (evil).

But notice now that he is being inclusive in this. He isn't saying: "If a man says," but "if we say."

1 John 1:6-10 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 cleanseth **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**.

Who is the 'we'? Who is the 'we' in verses 1-4?

It is the disciples of Christ. It is the remnant of believing Israel.

Romans 11:25-27 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this *is* my covenant unto them, **when I shall take away their sins**.

First John 1:6-10 is talking about the forgiveness of Israel's national sins. When Paul wrote Romans, this possibility had disappeared to that nation until the fulness of the Gentiles be come in. It is still something that will happen in the future.

Isaiah 45:17 *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

Has Israel been saved with an everlasting salvation yet?

Other than no longer abiding in unbelief, what has to happen for the national sins to be forgiven? What is Tracy's favorite pet peeve verse?

2 Chronicles 7:14-15 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the prayer *that is made* in this place.

Now remember the context also, these things are being written concerning the last days.

Joel 2:12-20 Therefore also now, saith the LORD, turn ye *even* to me with all your heart, and **with fasting, and with weeping, and with mourning: And rend your heart**, and not

your garments, and turn unto the LORD your God: for he *is* gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth *if* he will return and repent, and **leave a blessing** behind him; *even* a meat offering and a drink offering unto the LORD your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God? **Then will the LORD be jealous for his land, and pity his people. Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith: and I will no more make you a reproach among the heathen:** But I will remove far off from you the northern *army*, and will drive him into a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

They are confessing theirs sins, they are fasting and mourning. They are rending their heart.

- Blessed *are* the poor in spirit: for theirs is the kingdom of heaven.
- Blessed *are* they that mourn: for they shall be comforted.
- Blessed *are* the pure in heart: for they shall see God.

This has absolutely nothing to do with individual eternal life in Christ. There is nowhere in scripture that says a man must confess his sins before God to have those individual sins forgiven. Not even in I John.

1 John 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.

Those who put this forward as something that must be done to obtain eternal life for an individual in any dispensation are not only mistaken, but heretical.

Confession of sins is tied to blessings being restored, and individual wrongs being made right. Here is an example from Israel's history:

Nehemiah 1:1-3 The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chisleu, in the twentieth year, as I was in Shushan the palace, That Hanani, one of my brethren, came, he and *certain* men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province *are* in great affliction and reproach: the wall of Jerusalem also *is* broken down, and the gates thereof are burned with fire.

What does Nehemiah do?

Nehemiah 1:4-6 And it came to pass, when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven, And said, I beseech thee, O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments: Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I and my father's house have sinned.

The result of that prayer was that Nehemiah was granted authority and capital to go to Jerusalem and rebuild the walls of the city. Confession of sins and turning to God brought blessings to the nation.

In I John 1, he is instructing those of the faithful remnant what must be done for God to forgive the sins of the nation and usher in the kingdom on earth.

Now, one last thing. Most of us have always made forgiveness of sins the same as getting eternal life. But they aren't the same. One has to have their sins forgiven to be given eternal life, but the forgiveness of sins is not what gives us to have eternal life.

God only ever gives eternal life because of faith and trust in Him. It is never the result of a work such as confessing sins. And not only do our sins need to be forgiven, but we also have to be given the righteousness of God to live forever with God. And that is only found in Jesus Christ.

For us: **2 Corinthians 5:21** For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God **in him**.

For those that I John is written: **1 John 4:15** Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

At that point, for any who are in him:

Romans 8:38-39 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is **in Christ Jesus** our Lord.