

## 1 John Series

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**SESSION #9 11/10/13**

**Fellowship with God the Father Using His Provisions to Restore Fellowship with Him**

### I. Review of and continuation of John's Preamble:

<b>1:1-4</b>	<b>Prologue—call to sharing eternal life with God through the apostles</b>
<b>1:5-2:11</b>	<b>Preamble—daily interacting with the Triune God</b>
	<b>1:5-2:2 Fellowship with God the Father at His Holy Integrity</b>

John moves through the Trinity in **1:5-2:11**. Begins with the Father Whose nature is the central focus. Recall the creature analog to the Trinity in the triunity of human personality: nature, person, personality. Here the unseen Father is in view.

#### **1:5 light . . . no darkness at all**

The only root for ethics is in God, the Creator's, nature (Slides 2 & 3)

#### **1:6-7 walk**

Contrasting two kinds of walking—John loves binary contrasts (Slide 4)

The “light” here is NOT the same as the secular notion of Enlightenment because this Light is God's nature revealed to us, not man's speculative use of his reason unaided by revelation.

**fellowship** – basis for real unity is welcoming God's character, not sharing our personalities

**blood . . . cleanses** - supernatural, forensic basis in heaven; not rooted in human psychology.

### II. Dealing with the heavenly, spiritual dimension (1:8-2:2)

#### A. 1:8-10 (Slide 5)

**1:8 say we have no sin** = denial of past actions (see how John uses the noun ‘sin’ in **John 9:41; 15:22; 19:11** — not referring to sin nature, but to specific acts of rebellion against the light of revelation). Apparently here one has no sense that he has sinned as he professes fellowship while walking in darkness.

**truth not in us** = relationship, not in memory or conscious mind (use of “in” in John's writings) = “not operative in us” because one is not walking in the light.

1<sup>st</sup> response to 1:6-7 = \_\_\_\_\_

**1:9 confess our sin** = *homologeō* **1 John 4:2; John 9:22** making a serious claim open to public observation (John's background picture here is the Court Room before God in Heaven) as a positive response to walking in the light.

**faithful and just** = divine protocol

**forgive . . . cleanse** = complete, even for unknown sins

2<sup>nd</sup> response to 1:6-7 = \_\_\_\_\_

**1:10 say have not sinned . . . make Him a liar** = hostility to what the light has revealed so this is a negative response to having walked in the light whereas 1:9 is a positive response to it; John maintains perfection of God

**word not in us** = see discussion in 1:8

3<sup>rd</sup> response to 1:6–7 = \_\_\_\_\_

### **B. 2:1–2**

Heavenly dimension of our sin problem involves a forensic issue before the angels over how a holy God of perfect Light can pardon sinning creatures—a situation that requires a Helper or Advocate for us and one that is unique to human beings (angels are never said to be redeemed).

**if anyone** = universal principle

**advocate** = *parakletos* (see **John 14:16, 26; 15:26; 16:7** for use of this for Holy Spirit)

**propitiation** = satisfaction of the Father by the Son's successful completion of atonement for all sin.

What is our Advocate doing? **Luke 22:31–33** is an example where Jesus intervenes on Peter's behalf that he will ultimately triumph after undergoing a test precipitated by Satan's demand.

Here we see an example of the perseverance of God's grace (saints don't always persevere in their faith **2 Tim. 2:18**)

### **III. Conclusion**

- Emphasis upon the righteousness/justice of God the \_\_\_\_\_
- Objective, Creator-sourced standard of right & wrong over against subjective speculations & feelings of fallen mankind as in relativism,
  - (1) Word of God does address the reality of evil independently from what public opinion says (note **Rom 3:5** here);
  - (2) Word of God can be lived out consistently only by divinely authorized protocols;
  - (3) Word of God frees mankind from arbitrary totalitarianism
- A movement here from the Father to the Son