

john 15:4  
**A b i d e** in **ME**



Bible studies for disciples who make disciples

Loudonville Community Church

Volume 4 - Number 3  
The week of October 28, 2018

Sermon Series: *The Real Thing*  
Walking in the Light  
1 John 1:5 - 2:2

**THIS WEEK'S CORE STATEMENT**

**Desperate Prayer** *Psalm 66:16-20*

Praying to God to know Him, laying requests before Him, and finding direction for daily life.

**Why We Need Confession of Sin<sup>1</sup>**  
by Kevin DeYoung

You often hear statements like this: "There is nothing you can do to make God love you more or to make him love you less." And while it's true that those who have been justified by grace through faith can never be more justified, we can hear a statement like this incorrectly. Yes, God loves us fully in Christ, but this does not mean we are incapable of doing things that are displeasing to God. We can get out of step with the Spirit. We can grieve him too. Even after we have been redeemed, our sin continues to be offensive to God. And this has an effect.

Think of adoption. You complete the paper work, pay the money and the child is yours. You are not sending him back. Never, ever, ever. In one sense, this new child can't do anything to make you love him more or less. You will always love him deeply, more than he can possibly realize. But you can still get upset, still be offended, still be very pleased or very displeased. In the same way, God still notices our sin and it disrupts our fellowship with him.

That's why we confess, privately and corporately. Confession of sin is one of the missing ingredients in the life of today's Christian. We feel bad all the time, but often it's over the wrong things. And when we do feel sorry for our sin, we don't know what to do with it. We feel like we would be cheapening the blood of Christ if we confessed again. So we hesitate to repent. We feel bad, but we don't confess and enjoy a clean conscience.

And even less frequently do we bewail our sins together on Sunday morning. This is a shame. If your church does not regularly confess sin.... you are missing an essential element of corporate worship. It's in the weekly prayer of confession that we experience the gospel. It's here that we find punk kids and Ph.D.'s humbled together, admitting the same human nature. It's here we, like Pilgrim, can unload our burden at the foot of the cross.

Some of us become Christians and just go on our merry way, never thinking of sin, while others fixate on our failings and suffer from despair. One person feels no conviction of sin; the other person feels no relief from sin. Neither of these habits should mark the Christian. The Christian should often feel conviction, confess, and be cleansed.

The cleansing, mind you, is not like the expunging of a guilty record before the judge. That's already been accomplished. This cleansing is more like the scraping of barnacles off the hull of a ship so it can move freely again. We need confession of sin before God like a child needs to own up to her mistakes before Mom and Dad, not to earn God's love, but to rest in it and know it more fully.

1 John 1:9, then, is not just about getting saved. It's also about living as a saved person and enjoying it.

<sup>1</sup>May 10, 2010. **Gospel Coalition:** <https://www.thegospelcoalition.org/blogs/kevin-deyoung/why-we-need-confession-of-sin/>

## STEP ONE . . .

### OBSERVATION

*What does the text say?*

1 John 1:5-2:2 (ESV)

5 This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. 6 If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. 7 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 cleanses us from all sin. 8 If we say we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 10 If we say we have not sinned, we make him a liar, and his word is not in us.

2:1 My little children, I am writing these things to you so that you may not sin.

But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous.

2 He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

1. Circle the words *light* and *darkness* (v. 5), *lie* and *truth* (v. 6b).
2. Underline the phrase, *God is light* (v. 5), *He is in the light* (v. 7) *He is faithful and just* (v. 9).
3. Bracket the three conditional phrases beginning with “if we say” in verses 6, 8, and 10.
4. Double circle the contrasting conjunction *but* in verse 7, 2:1b.
5. Double underline *My little children* in 2:1.
6. Write the word *purpose* above the words *so that you may not* in 2:1.
7. Underline *He is the propitiation* in 2:2.

## STEP TWO . . .

### INTERPRETATION

*What does the text mean?*

#### Commentary

**5 This is the message we have heard from him.** John defines the origin of his message (from Christ) and its content (about God). A **message** [*angelia*] doctrine, or precept, delivered in the name of any one; It is related to the word proclaim which means to bring back word, announce, report (see 1:2, 3, and 5b, also 3:11). **Heard** means to understand, to take in or admit to mental acceptance.

**And proclaim to you.** Or, reporting or announcing. To herald important news; sometimes used for the king’s herald announcing the king’s message.

**That God is light.** His message is essentially about the character of God (see John 1:5); [*phos*] (1) a blaze of light, pure radiance, perfect brilliance, the source of light. John is not seeking to define who God is but provide a basis for gospel-obedience—God is light and those who know God will walk in the light.

**And in him is no darkness at all.** (see John 12:49). He uses a strong double negative to stress that there is absolutely no darkness in God. Grammatically, this is the strongest way to express a negative. **Darkness** [*scotia*], see John 3:19.

**6 If we say we have fellowship with him while we walk in darkness.** There are a series of six conditional sentences in verses 6-10. Three of them are falsehoods while the other three sentences correct the lies. The three lies begin with the words *if we say* in verses 6, 8, 10. **If we say we have fellowship** [*koinonia*]: To share in something common; participate. Literally, “while we continue to walk in the darkness.” **Darkness** refers to the realm of moral or spiritual darkness. Walking in darkness means that the pattern of one’s life is to live in sin.

**We lie.** [*pseudomai*]. You cannot claim to be in fellowship with God if you continue to walk in darkness. Those who make such a claim are, first of all, guilty of lying about their relationship with God.

**And do not practice the truth.** The second offense they are guilty of is literally, “not doing the truth;” Compare with “doing sin” in John 8:34. John is warning of the danger of not putting the truth into practice. For John, **truth** either refers to divine truth that is revealed or the actions consistent with the true message. To do the truth (i.e. walking in the light and resisting sin) is the opposite of doing evil.

**7 But if we walk in the light, as he is in the light.** This is John’s correction to the first false claim. To **walk** means to maintain a certain kind of life and conduct; a pattern of life or lifestyle. The tense of the verb conveys a habitual lifestyle. **In the Light.** God is light and He is *in* the light. We are the children of the God who is light and we are to walk toward the light.

**We have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.** The two results of walking in the light: 1) Horizontal fellowship; 2) Jesus’ blood purifies us. The **blood of Jesus** refers to His sacrificial death on the cross as the spotless lamb of God whose blood was offered in our place as a satisfaction (see Romans 3:23-25). **Cleanses**, or purifies. To cleanse from sin, to purify by an expiatory offering, or make expiation for (see Hebrews 9:22-23). This refers to a daily cleansing. **Sin.** Here is the first use of the word sin in the letter.

**8 If we say we have no sin, we deceive ourselves.** The second false claim is that they were not guilty of committing sin. The word is singular, not plural. They had not sinned since coming to “know” God. **Deceive.** To be self-deceived and therefore, misled, seduced, or led astray from the right path. Their self-deception was ongoing.

**And the truth is not in us.** Whoever makes the claim is self-deceived. The **truth** can refer either to: 1) God’s objective truth and reality or 2) Gospel-truth, in particular. See 2:4.

**9 If we confess our sins.** John counters the second false claim by stating that faithful Christian living involves honest and regular confession. **Confess** [*homologeō*] means to agree with another. Therefore, to agree with God about our sinful nature. The verbal voice can be rendered, “If we are confessing our sins.” Here the word for sin is plural: **sins**.

**He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.** God is **faithful** or trustworthy and **just** or right—absolutely. He is righteous to forgive because we have an advocate (2:2). Literally, that He might forgive, that is, to carry out His purpose to forgive. All unrighteousness is a broad term that covers injustice, wrong, iniquity, falsehood, deceitfulness. God no longer holds our sin against us. God is righteous to **cleanse** our **unrighteousness**. The word *cleanse* [*katharisein*] is a word that originally referred to the ritual of ceremonial washings.

**10 If we say we have not sinned, we make him a liar.** The third false is that they were not guilty of specific, individual sins. Sin is missing the mark. If we claim to have not committed sins, we make God out to be a liar or Someone who utters a falsehood.

**And his word is not in us.** God has said in His Word which is the basis for sound doctrine that all people have sinned.

**2:1 My little children.** An endearing appellation directed away from the Others and toward the true believers. Jesus expressed this same kind of address for His disciples in John 13:33. John uses the term seven times in this letter.

**I am writing these things to you.** John is either referring to the theme of walking in the light or walking in darkness (see verses 6-10) or it refers to his entire letter.

**So that you may not sin.** He is not adopting the position of those who claimed they did not sin.

**But if anyone does sin.** John recognizes the possibility of believers still sinning.

**We have an advocate with the Father, Jesus Christ the righteous.** John presents two pictures of Jesus. The first is that He is our Advocate in court (i.e. Defender and Intercessor). An Advocate is one who pleads the cause of another or speaks in our defense. It is the same word for *Helper* [*paraclete*] used in John 14:16 where it refers to the Holy Spirit. Jesus, the Righteous One, advocates for us who have not acted righteously. This does not carry the pagan notion of overcoming a reluctant deity because God Himself sent His Son to be our propitiatory sacrifice.

**2 He is the propitiation for our sins.** The second picture of Jesus is that He is our Priest who offers Himself as our atoning sacrifice. The pronoun is emphatic, **He** Himself. **Propitiation** [*hilasmos*] refers to the removing of God’s wrath, the atoning sacrifice, sin offering, expiation; one who makes propitiation/expiation. Also, occurs in 4:10. See also Romans 3:25.

**And not for ours only but also for the sins of the whole world.** Jesus paid the price for the whole world [*kosmos*]. The world is a metonymy, a figure of speech where one term is used in the place of another. The **world** means all the people who live in the world. It cannot mean that all people’s sins are automatically forgiven (i.e. universalism). See 5:11-13. Jesus’ death was sufficient to deal with the sins of the whole world, but His sacrifice is effective for the elect.



THIS WEEK'S  
COMPLEMENTARY PASSAGE

Psalm 32

*Blessed Are the Forgiven*  
A Maskil of David.

**32** Blessed is the one whose transgression is forgiven,  
whose sin is covered.

<sup>2</sup> Blessed is the man against whom the Lord  
counts no iniquity,  
and in whose spirit there is no deceit.

<sup>3</sup> For when I kept silent, my bones wasted away  
through my groaning all day long.

<sup>4</sup> For day and night your hand was heavy upon me;  
my strength was dried up  
as by the heat of summer. *Selah*

<sup>5</sup> I acknowledged my sin to you,  
and I did not cover my iniquity;

I said, "I will confess my transgressions to the Lord,"  
and you forgave the iniquity of my sin. *Selah*

<sup>6</sup> Therefore let everyone who is godly  
offer prayer to you at a time when you may be found;  
surely in the rush of great waters,  
they shall not reach him.

<sup>7</sup> You are a hiding place for me;  
you preserve me from trouble;  
you surround me with shouts of deliverance. *Selah*

<sup>8</sup> I will instruct you and teach you in the way  
you should go;

I will counsel you with my eye upon you.

<sup>9</sup> Be not like a horse or a mule, without understanding,  
which must be curbed with bit and bridle,  
or it will not stay near you.

<sup>10</sup> Many are the sorrows of the wicked,  
but steadfast love surrounds the one  
who trusts in the Lord.

<sup>11</sup> Be glad in the Lord, and rejoice, O righteous,  
and shout for joy, all you upright in heart!

STEP THREE . . .

EXPLORING the passage through discussion

1. Review. In verses 1-4, John is addressing some of the lies circulating around about Jesus. What were those lies?
2. Read 1 John 1:5-2:2. In verse 5, John states his message. From whom did John receive this message, what is it, and what are its implications?
3. The phrases, "walk in darkness" and "walk in the light" indicate an ongoing lifestyle. What does it mean to walk in the darkness? Conversely, what does it mean to walk in the light?

4. In verses 6-10, John lists three lies that “religious” people may claim. What are they and how does John correct each one?

**Lie #1** (v. 6) \_\_\_\_\_

**Correction** (v. 7) \_\_\_\_\_

**Lie #2** (v. 8) \_\_\_\_\_

**Correction** (v. 9) \_\_\_\_\_

**Lie #3** (v. 10) \_\_\_\_\_

*(Make sure you understand the difference between the lie in v. 8 and the lie in v. 10).*

**Correction** (2:1-2) \_\_\_\_\_

5. How do the lies of the false teachers and the corrections provided by John challenge your thoughts about sin and how true Christians are to live?
6. The Greek word for confess (*homologeō*; literally, to say the same words; see commentary). What is confession and why is it a necessary discipline of the Christian life?
7. How does God’s character lead us to confess rather than drive us away in fear?
8. Read 2:1-2. What does it mean to be an Advocate? How does Jesus’ advocacy encourage you to seek Him when you sin?
9. Jesus is the propitiation for our sins and for the sins of the whole world. How does this truth lead us to carry out the Great Commission?

## STEP FOUR . . .

**APPLYING** the passage to my life  
*Our desire is to not be merely hearers of the Word but doers ~ James 1:22*

You're encouraged to journal your answers to the following questions in order to apply what you've learned this week.

1. How is God making Himself known to you?
2. What is going on beneath the surface of your life that Jesus is trying to change?
3. How is God calling you to serve your family, community, and world?

### THE MISSION OF LOUDONVILLE COMMUNITY CHURCH

We are committed to reaching and teaching people to become devoted followers of Jesus Christ, connecting them to one another and sending them to serve their families, communities and world.

#### 10 CORE BELIEFS OF A DISCIPLE

**Authority of the Bible** *2 Timothy 3:16-17*

We believe the Bible to be the inspired, the only infallible, authoritative Word of God.

**The Godhead** *2 Corinthians 13:14*

We believe that there is one God, eternally existent in three persons: Father, Son and Holy Spirit.

**The Deity and Sinlessness of Christ** *Colossians 2:9*

We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life.

**The Sufficient Atonement of Christ** *2 Corinthians 5:19-21*

We believe in His vicarious and atoning death through His shed blood.

**The Resurrection and Return of Christ** *Acts 1:3, 9-11*

We believe in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

**Salvation By Grace** *Ephesians 2:8-9*

We believe that for the salvation of lost and sinful man, regeneration by the Holy Spirit is absolutely essential and that a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

**The Ministry of the Holy Spirit** *John 14:16*

We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

**Unity in Christ** *Ephesians 2:14-17*

We believe in the spiritual unity of all believers in our Lord Jesus Christ.

**Eternity** *Revelation 21:22-27*

We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

**Stewardship** *1 Timothy 6:17-19*

We believe that everything we have or own belongs to God.

#### 10 CORE PRACTICES OF A DISCIPLE

**Undiluted Worship** *Matthew 22:37-40*

Loving the Lord God with all of our physical, intellectual, emotional and spiritual vigor and, my neighbor as myself.

**Constant Abiding** *John 15:1-11*

Abiding in Christ in order to be faithful and bear fruit.

**Bible Study** *Hebrews 4:12*

Reading the Bible to know God, the truth, and to find direction for daily life.

**Desperate Prayer** *Psalms 66:16-20*

Praying to God to know Him, laying requests before Him and finding direction for daily life.

Sunday, October 28 thru Saturday, November 3, 2018  
Ezekiel 15-17, Isaiah 39; Ezekiel 18-19; Ezekiel 20-23,  
Psalm 123-124; Ezekiel 24-26, Psalm 125-126;  
Ezekiel 27-30, Psalm 127

**Biblical Community** *Acts 2:44-47*

Fellowshipping with other Christians to accomplish God's purposes in my life, other people's lives and, in the world.

**Spiritual Gifts** *Romans 12:4-6*

Using my spiritual gifts to accomplish God's purposes.

**Total Forgiveness** *Ephesians 4:30*

Practicing forgiving others as God has forgiven me in Christ.

**Tangible Compassion** *Matthew 25:31-46*

Showing compassion to those in need and so minister to Jesus Himself.

**Generous Giving** *2 Corinthians 8:7*

Giving away my money to fulfill God's purposes.

**God Space** *Ephesians 6:19-20*

Increasing the quantity and quality of our gospel conversations.

**10 CORE VIRTUES OF A DISCIPLE**

**Love - a sincere affection for others** *1 John 4:10-12*

Love is acting in someone else's interest no matter who they may be, no matter how you feel, and no matter what it costs.

**Joy - a delight unaffected by circumstances** *John 15:11*

An inner delight in God that is sustained in spite of the changing seasons of life.

**Peace - an abiding sense of harmony** *Philippians 4:6-7*

Relationships are free from friction. Positively, it describes harmonious relations with others in the church.

**Patience - a willingness to stick with things** *Proverbs 3:3-4*

Being willing to live with a difficult situation for a long time—even if things are slow to change or never change.

**Kindness - a sense of compassion in the heart** *Job 6:14*

An inner disposition that puts others at ease and out of which kind actions flow.

**Goodness - a goodness that flows outwardly** *1 Thess. 5:15*

Choosing to do the right things in my relationships with others.

**Faithfulness - an unwavering loyalty** *Psalms 26:3*

Being the kind of people who keep our word to one another.

**Gentleness/Humility - an attitude of humility without any entitlement; a lack of self-awareness** *Philippians 4:5; 2:3-4*

Gentleness is power and strength under God's control. Humility is considering others above myself, if I consider myself at all.

**Self-Control - an ability to direct your energy wisely**

*Titus 2:11-13*

The strength to restrain our desires, emotions, and actions has to come from within rather than from some outside source.

**Hope - a certainty of what is to come** *Hebrews 6:19-20*

Coping with the hardships of life and with death because of hope in Christ.

**Verse for Meditation**

**9 If we confess our sins, he is faithful and just to forgive us our sins  
And to cleanse us from all unrighteousness.**

**1 John 1:9**