

THIS IS GOD'S MESSAGE TO PROFESSORS

(THIS IS THE MESSAGE WE MUST HEAR FROM **GOD** BY WAY OF THE
APOSTLE **JOHN** AND OTHER APOSTOLIC EYEWITNESSES)



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- A professor is one who professes or openly declares his religious beliefs, opinion, knowledge or sentiments; one who avows something openly, boldly, and publicly.

1. This is the message ... that God sent to us by way of John and the other apostles, 1:5.

- (1 John 1:5 ESV) **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.**

A. This is the message from God that he wants us to make sure we hear.

B. This is the message that John and the apostles “brought back” from the mind of God and made it known to the people.

Message ... ἀγγελία [aggelia] – message, announcement, news; the contents of a communication; a proclamation, command, order.

Proclaim ... ἀναγγέλλω [anaggello] – to bring back message; to inform someone of someone else’s message; to announce, make known; to report, bring back tidings.

C. This is the message that John, Paul and the other apostles have delivered to us from the mind of God.

- (1 Corinthians 15:3–4 ESV) **For I delivered to you as of first importance what I also received:** that Christ died for our sins in accordance with the Scriptures, 4 that he was buried, that he was raised on the third day in accordance with the Scriptures.

D. The apostles were the complete opposite of the unfaithful prophets in the OT who brought messages from “God” that were not from God.

The godly man of God ... brings God’s message to the people—what God wants his people to hear. The godly man of God leaves zero room for the darkness of human opinion or private interpretation in bringing God’s message to us.

- (2 Peter 1:16–21 ESV) For **we did not follow cleverly devised myths** when we made known to you the power and coming of our Lord Jesus Christ, **but we were eyewitnesses** of his majesty. 17 For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, “This is my beloved Son, with whom I am well pleased,” 18 **we ourselves heard this very voice borne from heaven**, for we were with him on the holy mountain. 19 **And we have the prophetic word more fully confirmed**, to which you will do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star rises in

your hearts, 20 **knowing this first of all, that no prophecy of Scripture comes from someone’s own interpretation.** 21 **For no prophecy was ever produced by the will of man**, but men spoke from God as they were carried along by the Holy Spirit.

- (Luke 1:1–4 ESV) Inasmuch as many have undertaken to compile a narrative of the things that have been accomplished among us, 2 **just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us**, 3 it seemed good to me also, having followed all things closely for some time past, to write an orderly account for you, most excellent Theophilus, 4 **that you may have certainty concerning the things you have been taught.**

The ungodly man of God ... brings to the people what he has determined or imagined the people would like to hear God say to them. The compromised message of the ungodly man of God is filled with darkness from the deceived human heart.

- (Jeremiah 17:9 NLT) **The human heart is the most deceitful of all things**, and desperately wicked. Who really knows how bad it is?
- (Jeremiah 23:21–22 ESV) **I did not send the prophets**, yet they ran; **I did not speak to them**, yet they prophesied. 22 **But if they had stood in my council, then they would have proclaimed my words to my people**, and they would have turned them from their evil way, and from the evil of their deeds.
- (Jeremiah 23:18 ESV) **For who among them has stood in the council of the LORD to see and to hear his word, or who has paid attention to his word and listened?**
- (Jeremiah 14:14 ESV) And the LORD said to me: “The prophets are prophesying lies in my name. **I did not send them**, nor did I command them or speak to them. They are prophesying to you a lying vision, worthless divination, and **the deceit of their own minds.**”

2. What is God telling us with these statements—God is light and in him is no darkness at all?

- (1 John 1:5 ESV) 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.**

A. We need to take the statements as the simply stated facts that they are.

- i. God is light.
 - ii. In him is no darkness at all.
- B. Whatever we later determine the phrases to mean our starting place must be accepting them as stated.**
- C. We can begin understanding what God is saying by studying the examples of light and darkness we find the Bible.**
- i. We all began in the darkness and must be turned from the darkness to light.
 - (Colossians 1:13 ESV) He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son,
 - (1 Peter 2:9b ESV) ... that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.
 - (Acts 26:18 ESV) ... to open their eyes, so that they may turn from darkness to light and from the power of Satan to God, that they may receive forgiveness of sins and a place among those who are sanctified by faith in me.
 - ii. Humans apart from God changing the way they think love darkness rather than light.
 - (John 3:19–20 ESV) And this is the judgment: the light has come into the world, and people loved the darkness rather than the light because their works were evil. 20 For everyone who does wicked things hates the light and does not come to the light, lest his works should be exposed.
- D. Darkness is anti-God in every conceivable way—thought, word, deed.**
- E. People prefer darkness rather than light because by default we have a stubborn, rebellious nature that adamantly opposes submission to God.**
- F. People prefer darkness because they defiantly refuse to allow God to judge their lives and expose who and what they are.**
- G. Coming to the light is about doing the truth, not merely knowing the truth.**
- (John 3:21 ESV) But whoever does what is true comes to the light, so that it may be clearly seen that his works have been carried out in God.
- H. The person who follows Jesus (obedience) who is the light will not walk in darkness.**

- (John 8:12 ESV) Again Jesus spoke to them, saying, “I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life.”

I. A person must be warned that what he perceives as light may be in reality darkness.

- (Luke 11:34–35 ESV) Your eye is the lamp of your body. When your eye is healthy, your whole body is full of light, but when it is bad, your body is full of darkness. 35 Therefore be careful lest the light in you be darkness.

3. Here are some valuable insights drawn from ... God is light and in him is no darkness at all.

A. All human rationale is darkness and not light.

Rationale: The underlying set of reasons, logical basis, or explanation given for a decision, action, belief, or theory.

B. Human thoughts are not God's thoughts and human ways are not God's ways.

C. The gap between between God's thoughts and ways and human thoughts and ways is infinite thus making human thoughts and ways null and void.

Null and void ... having no force, binding power, or validity, and treated as if it never existed; a traditional legal phrase that combines two similar synonyms ("null" meaning not any and "void" meaning empty) to emphasize that an agreement or action holds zero weight. Human thoughts and ways hold zero weight in the eyes of God.

- (Isaiah 55:8–9 ESV) For my thoughts are not your thoughts, neither are your ways my ways, declares the LORD. 9 For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

D. As a person's mind continues in rebellion against God his thinking spirals further down into darkness.

- (Romans 1:21–22 ESV) For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. 22 Claiming to be wise, they became fools.
- (Ephesians 4:17–18 ESV) Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. 18 They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to

their hardness of heart.

E. *Final insight and necessary conclusion:* Human ways and thoughts must never be held equal to or above and must always be subservient to and rejected in view of God's ways and thoughts.

4. This message—that God is light and in him is no darkness at all—provides the basis for a very clear test regarding the genuineness of our profession of fellowship with God, 1:6.

- (1 John 1:6 ESV) If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth.

A. In 1:6 a person says (profess) that he has fellowship with God but is walking in darkness.

The same word is used in 1:6, 8, 10 ... "say" [εἶπωμεν - eipomen] ... to say, speak; to state as one's opinion or judgment; declare.

B. This is addressed in the text because it is a common occurrence.

C. He is blind to the reality that his lifestyle is incompatible to having fellowship with God because God is light and in him is no darkness at all.

D. A merely religious person is vulnerable to this lie because he does not acknowledge the infinite divide between God's ways and thoughts and human ways and thoughts—as the heavens are above the earth.

E. The warning then is that the person is lying to himself or herself which suggests self-deceit.

F. This particular lie happens or exists in the life of someone who professes the truth but does not practice the truth.

5. This message—that God is light and in him is no darkness at all—provides the basis for genuine assurance that we do enjoy the fellowship of God's people and are cleansed from all our sin, 1:7.

- (1 John 1:7 ESV) 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.

A. As we walk in the light we are living in the same reality in which God lives.

B. As we walk in the light we have fellowship with the people of God (and with God).

C. As we walk in the light the blood of Jesus cleanses us from all sin.

6. The person who says he has no sin deceives himself and reveals the truth is not in him, 1:8.

- (1 John 1:8 ESV) If we say we have no sin, we deceive ourselves, and the truth is not in us.

A. In 1:8 this person professes to have no sin but deceives himself.

B. This person is self-deceived—keeps himself from knowing the reality of his position before God.

C. The truth is not in this person—he may know some truth but because he does not practice truth he is blind to the reality of that truth in the context of God and eternity.

7. The person who has fellowship with God confesses his sin and is forgiven his sin and cleansed from all unrighteousness, 1:9.

- (1 John 1:9 ESV) If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

A. This person faces the reality that his life falls short of the glory of God.

B. This person accepts the reality of forgiveness of sins and cleansing from unrighteousness by the blood of Jesus Christ.

8. The person who denies his sin is making God a liar and God's word is not in him, 1:10.

- (1 John 1:10 ESV) If we say we have not sinned, we make him a liar, and his word is not in us.

A. In 1:10 this person professes that he has not sinned and makes God a liar.

B. This is a terrifying truth.

C. God's word is not in that person as it was not in the Jews who persecuted Jesus who knew the truth but did not practice the truth and walked in darkness.

- (John 5:37–38 ESV) And the Father who sent me has himself borne witness about me. His voice you have never heard, his form you have never seen, 38 and you do not have his word abiding in you, for you do not believe the one whom he has sent.