

I John 1:5-10

Weeks 3-6

Review of week 2: From the beginning of Christ's ministry, John and his fellow disciples (as well as their fellow believers of that day), had experienced the physical "Word of life" (the one who both created life and restored life to dead sinners). John, through this epistle, declared this Christ to his readers so that they may have fellowship with each other, with the Father, and with the Son. So that "...your joy may be full."

Application (from week 2)

1. What comfort do we have in knowing that Jesus had a physical body?
2. How should John's desire for fellowship with his readers apply to the church today?
3. How is that fellowship shared with the Father and Jesus?
4. How does this complete our joy?

This week: Watch for the "if/then" (conditional) statements.

Verse 5

- A. **This is the message we have heard from Him and declare to you,**
- *Why does John begin verse 5 this way?*
- B. **That God is light and in Him is no darkness at all.**
- *What does the Bible mean when it says God is light?*
 - a. Ps. 104:1-3, I Tim. 6:15-16 & Rev. 1:12-16
 - b. Ps. 119:105 & 130, Is. 42:16
 - c. Ps. 18:28, Ps. 89:15 & Is. 60:19
 - *Why does John add the words "in Him is no darkness at all?"*
 - a. Jn. 3:19
 - b. Gen. 1:3

Verse 6

- A. **If we say we have fellowship with Him,**
- *Recalling last week's lesson, what kind of fellowship is this?*
 - *Is saying this enough?*
- B. **And walk in darkness,**
- *What is "walking in darkness"?*
 - a. Is. 9:2
 - b. Jn. 8:12
- C. **We lie and do not practice the truth.**
- *What do we call this condition? (How do we define it?)*
 - *Do we see this happening in the Church and the world?*
 - *Name some examples of this from the Bible.*

Verse 7

- A. **But if we walk in the light as He is in the light,**
 - *And what might we call this?*
 - *What is the proof(s) of this walk?*
 - *Amos 3:3*
- B. **We have fellowship with one another.**
 - *Can fellowship ever be one-way?*
- C. **And the blood of Jesus Christ His Son cleanses us from all our sin.**
 - *How complete is this cleansing?*
 - *What is our part in this atonement?*
 - *What does propitiation mean?*
 - *What does expiation mean?*

Verse 8

- **If we say we that have no sin, we deceive ourselves, and the truth is not in us.**
 - *Do people actually believe this today?*
 - *What has our society done with sin?*
 - *What has our society done with truth today?*

Verse 9

- **If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.**
 - *What does it mean to confess?*
 - *How does His faithfulness and justice lead to forgiveness?*
 - *Again, how complete is this cleansing?*

Verse 10

- **If we say we have not sinned, we make Him out to be a liar and His Word is not in us.**
 - *If one denies that he/she sins, who are they calling a liar?*
 - *Were the Docetists guilty of this? If so, how?*
 - *In the verses we just read, what is God's Word equated with?*

Application

1. If God is light, how then shall we live as His children?
2. If we believe that we are sinners, how can we be forgiven and have fellowship with a holy God?
3. Verse 10 mentions having His Word in us. How do we make that a reality?

Next week: 1 John 2:1-2

1. Review the first chapter of 1 John.
2. Read the "Going Deeper" section of the study guide, answer the questions, and read "Truth for Today."

Propitiation and Expiation

Propitiation literally means *to make favorable* and specifically includes the idea of dealing with God's wrath against sinners. Expiation literally means *to make pious* and implies either the removal or cleansing of sin.

The idea of propitiation *includes* that of expiation as its means; but the word "expiation" has no reference to quenching God's righteous anger. The difference is that the object of expiation is sin, not God. One propitiates a person, and one expiates a problem. Christ's death was therefore both an expiation and a propitiation. By expiating (removing the problem of) sin God was made propitious (favorable) to us.

A Tale of Two Goats

Question

Do you think the two goats on the Day of Atonement (Lev. 16:6-10) represent propitiation in the one case and expiation in the other?

Answer

Actually, both goats represent both expiation and propitiation. Expiation is how the atonement affects man; propitiation is how the atonement affects God -- man's sin is forgiven, covered, removed (expiated); God's wrath and justice are satisfied (propitiated). Both goats contain elements of each, though perhaps each one bears a different emphasis: the Lord's goat is slain, perhaps emphasizing the satisfaction of God's wrath (but also the elimination of Israel's sin in that the goat is a "sin offering"); the scapegoat is exiled bearing sin on its back, perhaps emphasizing the removal of man's sin and guilt (but also emphasizing God's judgment in casting the goat from his presence).