

**Sermon Notes of  
Pastor Craig Kuhlman's Sermon on May 5, 2019:**

**"Transformed by Love Series (Letters of John):  
Living and Walking in the Light (1 John 1)  
(Part 2 of 2)"**

**[In today's sermon, Pastor Craig Kuhlman shows us that in the subjective sense, we still have to deal with sin in our Christian lives which doesn't change how God objectively views us as totally redeemed.]**

**Notes**

Introduction:

- Last week, in part 1, pastor Craig began with a series of 15 questions.
  - Because we struggled a little bit with some of those answers, today, we're going to go over 7 of them, again.
  - Pastor Craig is reminded what teacher Miyagi said in the film "The Karate Kid", "There are no bad students only bad teachers."
1. If we were to summarize the entire Bible in two words that have personal meaning what would they be?
    - Belief (faith)
    - Response (participation)
  2. If there is one thing that we can "accomplish" or "understand" in this life that has eternal implications, that can't be purchased with all the world's wealth or success, what would it be (call it the Ultimate Bucket List)?
    - Salvation (unpacked in his series on Romans)
  3. In one word, how do we define salvation?
    - Relationship.
    - Now, we used to think of "salvation" as fire insurance.
    - But when we define salvation as "relationship", it's in the here and it's in the now, not something just in the future.
    - It's our present relationship with the Father, Son and Spirit.
  4. In whom do we have relationship?
    - In the Father, through the Son, and by the Holy Spirit.
  5. To ditto the Deddo (Dr. Gary) how is the Triune God's plan for salvation best communicated?

- There are 3 aspects of salvation which are rooted in the heart and soul of the Father, Son and Spirit.
    - Established before time by the Father.
    - Accomplished objectively for all humanity with Incarnation of the Son.
    - Experienced personally by illumination of the Holy Spirit (scales of our eyes removed).
6. In One word, why were we saved and what is our primary outcome on this earth after coming to salvation?
- Transformation (having our heart, body, mind, and soul conformed to Jesus).
  - Our transformation in this lifetime is the most important activity and lifestyle that we can be living out.
  - Now transformation comes in various different ways.
    - We do not transform ourselves – it's accomplished by the Holy Spirit.
    - Now as we walk in the Light, as we'll see in the passage today that transformation comes about.
    - And that transformation is nothing other than having our hearts, minds, and souls conformed to the very mind and heart of Jesus Christ.
    - That's the activity that we're engaged in after salvation.
    - So, transformation is that activity where God changes us from who we are to who He is, which is nothing other than miraculous because it's nothing other than supernatural.
    - Being transformed into the very mind and heart of Jesus Christ is what this life is all about – that's what believers are engaged in.
    - And it takes belief in order to engage in that response and that participation to affect that transformation in our day-to-day lives.
    - That's why transformation is so important and why we just completed a series of transformative life lessons from Ephesians.
    - And that's why we are beginning a series showing being transformed by love in the letters of John.
    - Transformation is key.
    - Transformation takes us from where we are and extends us far beyond that.
7. In one study of over 7,000, what percentage of believers in healthy growing churches self-identified as having a “flourishing” (transformational) relationship with Jesus?
- 11% -- which shows that unfortunately a lot of believers don't understand the process of transformation.

Background to 1 John:

- Content: a treatise that offers assurance to some specific believers, encouraging their loyalty to Christian faith and practice – in response to some false prophets who have left the community.
- Author: the same author who wrote 2 and 3 John, who there calls himself “the elder” – a solid historical tradition equated him with the apostle John.
- Date: unknown; probably toward the end of the first Christian century (late 80s, early 90s).
- Recipients: a Christian community (or communities) well known to the author (whom he calls “dear children” and “dear friends” – the false prophets defected “from us,” 2:19); traditionally thought to be located in or around Ephesus.
- Emphases: that Jesus who came in the flesh is the Son of God; that Jesus showed God’s love for us through his incarnation and crucifixion; that true believers love one another as God loved them in Jesus; that God’s children don’t habitually sin, but when we do sin, we receive forgiveness; that believers can have full confidence in the God who loves them; that by trusting in Jesus we now have eternal life.
- Occasion: the defection of the false prophets and their followers, who have called into question the orthodoxy – both teaching and practice – of those who have remained loyal to what goes back to “the beginning.”
- Occasion: Again we find Gnosticism causing problems for believers – in particular a form of it which neglected any moral restraint. In keeping with his intention to combat Gnostic teachers, John specifically struck at their total lack of morality (3:8-10).

In preview (of what we’ll learn from chapter one):

*Light from the beginning  
And in us nonetheless,  
When we fall to sin, we must confess,  
Joy comes from walking in Light,  
No shame, No guilt, No doubt, No Fright*

A revelation to be received (Verse 1):

**1 John 1:1 (NASB), What was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life –**

**1 John 1:1 (Mirror), The Logos is the source; everything commences in him. The initial reports concerning him that have reached our ears, and which we indeed bore witness to with our own eyes – to the point that we became irresistibly attracted – now captivates our gaze. In him we witnessed tangible life in its most articulate form.**

A life to be experienced (Verse 2):

**1 John 1:2 (NASB), and the life was manifested, and we have seen and testify and proclaim to you the eternal life, which was with the Father and was manifested to us –**

**1 John 1:2 (Mirror), The same life that was face to face with the Father from the beginning, has now dawned on us! The infinite life of the Father became visible before our eyes in a human person!**

- John is starting off his letter by associating and relating it to Jesus, the original Word and Logos from the very beginning.
- This understanding of who Jesus is, is very meaningful and has everything to do with fellowship and joy as the next verses show us.

An identity to be expressed in fellowship and joy (Verses 3-4):

**1 John 1:3 (NASB), what we have seen and heard we proclaim to you also, so that you too may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ. 4) These things we write, so that our joy may be made complete.**

- Remember, John was the disciple, known as the one whom Jesus loved.
- John is telling his audience that if they do these things, they will have the same relationship that we have with the Father, Son and Spirit.
- There is no partiality with God – every one of us is included in God's love as His beloved children and thus treats us and loves all of us the same.
- We can be encouraged by this understanding.

**1 John 1:3 (Mirror), We include you in this conversation; you are the immediate audience of the logic of God! This is the Word that always was; we saw him incarnate and witnessed his language as defining our lives. In the incarnation Jesus includes mankind in the eternal friendship of the Father and the Son! This life now finds expression in unreserved union.**

- Here John echoes that second movement or miracle of the plan of salvation when all of humanity was included from an objective universal standpoint through Jesus' Incarnation.

**4) What we enjoy equally belongs to you! I am writing this for your reference, so that joy may be yours in its most complete measure.**

- Now, you can't go down to a local drugstore and buy a bottle of eternal joy (pastor Craig is not talking about the dish soap with that name.)
- Joy is a spiritual fruit, which allows us to live out our life positively despite our external negative circumstances.
- Joy is what comes from a transformative and flourishing relationship with Jesus.
- And fellowship is one of those activities, that we are engaged in, that helps transform us.
- Now, here in this coming section, we need to understand some things relative to being transformed by love – and that is, how do we hold steady on one hand that at the cross, Jesus forgave all of our sins past, present, future?
- God speaks to us in Scripture through His objective universal lens as He sees the world through His Son Jesus and what He accomplished on the cross to redeem us.
- But Scripture also writes to us personally in a subjective sense, as well.
- And in the subjective sense, we still deal with sin.

- Objectively, we have no reason to have fear, shame, guilt or doubt in our relationship with the Father, Son and Spirit.
- And yet, there are days when we feel guilt, shame or fear. So what does this mean?
- That means we still have subjective realities to deal with.
- John tells us here that we still sin and fall short.
  
- Now, why did Jesus say on the cross, “My God, my God, why have you forsaken me?”
- When Jesus bore all the sins of humanity on Himself, he subjectively felt, in his humanity, that God had forsaken Him.
- But, objectively, God hadn’t forsaken Him and neither does He forsake any of us at any time.
- Yet, we humanly have that subjective feeling that we are separated from God and feel guilt and shame.
  
- John gives us the answer to our subjective feelings – he says to confess our sins, which is not to change God’s attitude, but rather to change our relationship with the Father, Son and Spirit.
- So, when we fall to sin, we can perhaps feel guilt, perhaps feel shame and perhaps feel separation from the Father, Son and Spirit.
- Yet, when we do sin, God never-ever changes His absolute love and concern for us.
- What has changed is our heart.
  
- John is telling us that until we become glorified, we are now living in between the times when we fall to sin and so we need to confess our sins to regain our relationship with God and come back to Him.
- Repentance repairs our relationship back to the Father.

Hiding our sins (Verses 5-6, 8, 10):

**1 John 1:5 (NASB), This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all. 6) If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth;**

**1 John 1:5 (Mirror), My conversation with you flows from the same source which illuminates this fellowship of union with the Father and the Son. This, then, is the essence of the message: God is radiant light and in him there exists not even a trace of obscurity or darkness at all.**

**6) This is the real deal! To live a life of pretense is such a waste of time! Truth inspires the poetry of friendship in total contrast to a fake, performance-based fellowship! Light is not threatened by darkness! Why say something with darkness as your reference?**

Confessing our sins (Verses 7, 9):

**1 John 1:7 (NASB), but if we walk in the Light as He Himself 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 that we have no sin, we are deceiving ourselves and the truth is not in us.**

**1 John 1:7 (Mirror), We are invited to explore the dimensions of the same light that engulfs God; when we see the light in his light, fellowship ignites! In his light we understand how the blood of Jesus Christ is the removal of every stain of sin! The success of the cross celebrates our redeemed innocence!**

- In that objective reality, “the success of the cross celebrates our redeemed innocence.”
- We are redeemed; we are innocent from the Father’s standpoint and in His objective reality, that’s who we are.

**8) To claim innocence by our own efforts under the law of personal performance is to deceive ourselves and to deliberately ignore the truth. The truth about you does not mean that you now have to go into denial if you have done something wrong!**

- Yes, we are to admit it when we’ve done something wrong.
- We acknowledge to the Father that we screwed up, that we’ve sinned.
- And then we ask God to help us regain that unity and closeness to Him we once had before we sinned.

**1 John 1:9 (NASB), If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.**

- Now, let’s remember that we already have been cleansed from all unrighteousness. It’s won and done – it happened at the cross.
- Now, if we say that we had something to do with that, then it’s “grace plus.”
- We don’t believe in “grace plus” because all our redemption came from the Father through the Son.
- Yet, John tells us that we still have to deal with our sins.

**10) If we say that we have not sinned, we make Him a liar and His word is not in us.**

**1 John 1:9 (Mirror), When we communicate what God says about our sins, we discover what he believes concerning our redeemed oneness and innocence! We are cleansed from every distortion we believed about ourselves! Likeness is redeemed.**

**10) If we judge ourselves innocent by the law of our own works, then we make Jesus Christ, and what his word and blood communicate within us, irrelevant.**

- We need to realize that we experience things in our lives subjectively which is a different way in how God see us objectively.
- It’s very helpful to us once we understand this.

In Summary (Let’s say this together):

*Light from the beginning  
And in us nonetheless,  
When we fall to sin, we must confess,  
Joy comes from walking in Light,  
No shame, No guilt, No doubt, No Fright.  
Amen!*

Closing prayer