

—{1}. **1 John 1:1–2** **We Remember Jesus**

A. Introduction

1. Great truths of our faith

a. we have periodically been looking at these doctrines, e.g.,

- (A) the Bible as God's revelation
- (B) the nature of God
- (C) the Trinity

b. and if the Lord so leads, plan to continue doing so

2. Of necessity, we study theses in our morning services, but often quite inadequately for at least two reasons:

(A) First: we examine a doctrines topically; by looking at a specific topic in the Bible, by finding 'proof texts' giving information on the doctrine:

(1) taking such 'proof texts' with but brief reference at best to their context

(2) which is in itself has nothing wrong with it

(a) if the choice and use is done with care

(b) Bible writers did this a Paul in Romans 3

(c) Jesus did it in His teaching

(3) but this approach can easily miss the point that the Bible teaches truth not just for truth's sake, but that it may be applied to our lives

(4) so we can miss how the Bible applies the very verses that we are using as 'proof texts'

(B) Second: in this service our time is limited:

(1) we can but briefly look at a verse, at a doctrine

(2) to cover the Trinity in a half-hour is presumptuous

(3) so we encourage you to try to read through the Bible periodically, filling in the gaps that we leave

(4) one specific tremendous doctrine is that called ...

3. Christology

- a. or the study of the Person and Work of Jesus Christ
 - (A) He is God the Son, the second Person of the Trinity
 - (B) He is the Son of Man, God Incarnate, a true man
 - (C) in the words of the old time theologians, "He is very God of God, and very man of man"
- b. this study deals with the offices of Jesus Christ
 - (A) that He is Prophet – anointed to speak for God
 - (B) that He is Priest – anointed to bring man to God
 - (C) that He is King – anointed to rule God's kingdom
- c. a study far too large for us to cover in 1 or 2 Sundays
 - (A) many books have been written on Christology
 - (B) John says in his gospel, (21:25): [And there are also many other things which Jesus did, which if they were written in detail, I suppose that even the world itself would not contain the books which were written.](#) (NAS)
 - (C) no surprise it is a little much for a Sunday morning!
- d. but, the gospels, particularly that of John, are the proof text on the doctrine of the Person and Work of Jesus Christ
 - (A) so also, in briefer fashion, is the First Epistle for John
 - (B) this morning we are beginning a series on that book
 - (C) in this series we shall look at, albeit not exhaustively, the doctrine of the Person and Work of Jesus Christ

4. now, for a few moments, as an introduction to First John, let us put some information together on John: on

- a. John, the writer, as he Records the story of Jesus Christ
- b. John, the disciple, as he Remembers Jesus Christ
- c. John, the witness, as he Reveals the truth of Jesus Christ

B. John, the Writer, Records

1. John's writings are dated quite late
 - a. thought to be 50-60 years after the cross and resurrection
 - b. demonstrated by
 - (A) writings of the early church writers
 - (B) careful descriptions in the gospel of familiar places in Jerusalem, needed for these no longer existed after the destruction of the city of Jerusalem in 70A.D.
 - c. quite possibly written in the order: First John, Revelation, the Gospel, and then Second and Third John

2. this is not so strange when you think about it
 - a. for on the cross, Jesus gave the care of His mother, Mary, who would have been about 50, into the hands of John
 - b. John's care for her could have covered 20 to 30 years
 - c. so John is not prominent after the first few chapters of Acts and Mary disappears after chapter one where she worships Jesus Christ along with the disciples and her sons

3. when we come, then, to the writings of John
 - a. we come to those of a mature individual who has spent
 - (A) 3 plus years living with Jesus Christ as He ministered
 - (B) 50 plus years living with Jesus Christ as risen Lord
 - b. also, the emphasis in John's writings differs from all the others of the New Testament, even his good friend Peter's
 - (A) other Gospels are concerned with the historical doings and teachings of Jesus Christ; John is concerned with His Person and the meaning of His words and works
 - (B) Paul is concerned with the theology and practice of the Christian and the church; John is concerned with the abiding relationship the Christian is to have with Christ
 - (C) other writers use the word as the embodiment of the gospel truth; for John, knowing the word is more akin to knowing the Person who is the truth
 - c. but there is no contradiction between these, but rather they are complementary, forming a fuller picture together

C. John, the Disciple, Remembers

1. [What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands handled, concerning the Word of Life— ...](#) (1 John 1:1 NAS)
2. John, in writing the gospel, uses a distinctive way of referring to himself as 'the disciple whom Jesus loved' or 'the other disciple' – never named – and recognizing this we find John
 - a. John was one of the three disciples in the mountain when Jesus was transfigured, the veil over His glory drawn aside
 - b. John tells us Peter's words why they kept following Jesus (6:68-69): ... ["Lord, to whom shall we go? You have words of eternal life. "And we have believed and have come to know that You are the Holy One of God."](#) (NAS)
 - c. John it is who most likely was the disciple letting Peter come into the high priest's residence at the 'trial'
 - d. John it is who was present throughout Jesus' last hours
 - e. John it is who ran with Peter to tomb and saw and believed
 - f. John it is who recognized the risen Lord as they fished
3. this John, for 3 plus years, walked with Jesus Christ
 - a. examined, scrutinized, watched, listened; and concluded
 - b. [the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth.](#) (John 1:14, NAS)

D. John, the Witness, Revealing

1. [... and the life was manifested, and we have seen and bear witness and proclaim to you the eternal life, which was with the Father and was manifested to us—](#) (1 John 1:2 NAS)
2. when John writes, he writes as a witness, adding his own witness to the witness of the Lord Jesus and to the witness of the other disciples, with one single purpose as he does so, as he states in
 - a. John 20:31: [but these have been written that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.](#) (NAS)

- b. 1 John 5:13: *These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life.* (NAS)
- c. when John uses the words 'believe' and 'know' he is not talking about intellectual activities, but of an obedient, abiding, trusting relationship: *"And this is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent."* (John 17:3 NAS)

3. this is the relationship to which John gives witness in the Bible

E. Conclusion

- 1. John could look back over a long life-time
 - a. remembering the time spent with Jesus on earth
 - b. revealing what it means to know Jesus Christ
 - c. and could give witness that others might come to Christ
- 2. Before we begin our communion service, would anyone like to share their testimony of what Jesus Christ means to them?

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Various English versions of the Holy Bible are used in this sermon. Some (for example, the AV, ASV, and NAS) seek to be strictly translations, while others (and especially PHIL) contain paraphrasing which involves a certain amount of subjective interpretation. Nevertheless, there is little material difference in meaning among these. Some prove slightly clearer on some verses than others. Looking at more than one version sometimes sheds additional light on any particular verse. Explanatory additions to the Bible text are shown in [square brackets]. The versions are identified as:

ASV	American Standard Version of 1901
AV	Authorized (King James) Version
NAS	New American Standard version © 1975 The Lockman Foundation
NIV	New International Version © 1984 by the International Bible Society
NKJV	New King James Version © 1979 Thomas Nelson Inc., Publishers
NLT	1996 New Living Translation © 1996 by Tyndale Charitable Trust
PHIL	New Testament Translation © 1972 by J. B. Phillips
RSV	Revised Standard Version © 1946, 1952 by the National Council of the Churches of Christ in the U. S. A.
WEY	The New Testament in Modern Speech © 1902, 1912 R. F. Weymouth

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