

Sunday, April 2, 2023

## Life

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1 John 1:1 (Palm Sunday)

Announcements

-Welcome visitors

-[Eggstravaganza](#); THANK YOU! Over 300 people, we raised over \$1300 for OliveCrest Hope Refuge! In Goleta for Goleta!

-[Good Friday](#); Living Faith Church for a multi-church service! 4597

Hollister

-[Easter](#); Sunrise at 6:30am (coffee & donuts), Pancakes- 9:30 and Service- 10

Direct attention to the Word of God. [Please turn to 1 John 1:1, page 1021 Pew Bibles](#)→ Stand, Read, Pray

[Title slide](#)

There is something to be said about someone else in your life knowing all your dirty laundry and still loves you. Best friend, spouse, etc. they just get you and when things get tough, they got you. Judge you but still love you. "You did what!?!?" But still loves and walks with.

The author of 1 John, The Apostle John knew Jesus in such a way; one of the 3 closest followers of Jesus; Peter, James & John. And he writes this letter to Christians as an older man sharing his love for them and encouraging them in their love for God and each other.

[We love because he first loved us. 1 John 4:19](#)

The word "love" is used 52x in this short letter. But it seems that even though God is love, that love can seem at arms length... distant. Like a distant relative or an estranged parent that you *love* and you know that they *love* you, but they don't really get you... Is it possible that Jesus gets you? That he loves you in such a way?

The first thing we see in our text is a [hyperlink](#) to John's writing in his Gospel. (Explain)

Read **1 John 1:1a- "That which was From the beginning"**

In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1

Jesus is God. And we learn that God becomes human.

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. John 1:14

Our text encapsulates these 2 truths.

**"That which was From the beginning... Jesus is God**

**which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands. Jesus is human**

Hypostatic union; a fancy theologic term used to mean that Jesus is fully God and fully man! It comes from a greek word, meaning nature.

He is the radiance of the glory of God and the exact imprint of his **nature**, and he upholds the universe by the word of his power. Hebrews 1:3a

Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. Hebrews 2:17

His life gives us life

For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Hebrews 4:15

Jesus came and lived in such a way that we can honestly say... He gets us! The life Jesus gives us isn't just a future eternal life, but life here and now.

I came that they may have life and have it abundantly. John 10:10

I believe that I shall look upon the goodness of the LORD in the land of the living! Psalm 27:13

***He is the word of LIFE!*** GOSPEL and Relationship with Jesus.

He is the one who knows ALL our dirty laundry, secret sins, all of it and yet still offers life.

He is that friend that gets us...

No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, John 15:15

Let's look at a Jesus story to make my point, Palm Sunday.

Please turn to John 12:12, page 899 in the Pew Bibles.

Read 12:12-15→ Context

Hosanna; Save us, we pray!

Verse 16→ Misunderstanding

17-19→ Rejection, most of the people that are yelling Hosanna soon yell crucify!

In Matthews account he goes into the temple and flips the tables... He gets injustice!

Luke account, he weeps over Jerusalem... He gets sadness!

In Marks account he was hungry and curses a fig tree that had no figs... He gets being hangry! He gets disappointment.

He gets us!!! His life does not simply offer us

Save us, we pray, O LORD! O LORD, we pray, give us success! Psalm 118:22-25

This is the LORD's doing; it is marvelous in our eyes. This is the day that the LORD has made; let us rejoice and be glad in it.

The stone that the builders rejected has become the cornerstone.

Communion

*(Pre-study notes below)*

## John 1:1

Main Point- Hear, See & Touch the Word of Life

Key Words- Heard, Seen, looked, touch.

FCF- The belief that Jesus wasn't real→ Gnosticism

General God Key Words Command Truth Sin

[1] That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life.

### Initial Thoughts

There is a clear tie to John 1

- "Beginning" --> Hyperlink to John 1:1

- Heard --> ? John's first recorded words of Jesus speaking were, "What are you seeking?" It is likely that he was the other disciple with Andrew. John 1:40

- "Seen" & "looked" --> "Behold, the Lamb of God" John 1:29

- "touched" --> ?

All of these point to "The word became flesh and dwelt among us"

"Word of Life" John 1:1

He states "we" 3x. A dozen or so first-person plural references ("we," "our," "us") highlight the eyewitness testimony of John and other early Christians, particularly the apostles. They know "fellowship with the Father and with his Son" (v. 3) and yearn to see it extend to readers.<sup>1</sup>

The purpose in using words of physical nature seem to set a clear identity to the "Word of Life, he came "in the flesh", opposing the Gnostic understanding that he was a "ghost" or "apparition"

### People

Jesus, the "Word of Life" is the primary focus. However, given the 3 "we's" included in this one verse, the idea of not just the author, but many (the disciples:12,144,etc) verify the witness!

### Translations

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<sup>1</sup> ESV Study Bible, Intro to 1 John

ESV- That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life

NIV- That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked at and our hands have touched—this we proclaim concerning the Word of life.

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

KJV- That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

NKJV- That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life

CEB- What was from the beginning, what we have heard, what we have seen with our eyes, what we have observed and have touched with our hands, concerning the word of life

NLT- We proclaim to you the one who existed from the beginning, whom we have heard and seen. We saw him with our own eyes and touched him with our own hands. He is the Word of life.

MSG- From the very first day, we were there, taking it all in—we heard it with our own ears, saw it with our own eyes, verified it with our own hands. The Word of Life appeared right before our eyes; we saw it happen! And now we're telling you in most sober prose that what we witnessed was, incredibly, this: The infinite Life of God himself took shape before us.

The clearest textual difference is the idea of "proclaim" (NIV) *The NIV brings the verb from v 3 back to the end of v 1: "—this we proclaim concerning the Word of life.*<sup>2</sup>

It surprises me that none, in particularly KJV, does not use the word "Beheld" in place of "look", since it is the same word in the greek, which ties to an imperative in 1 John 3:1. *"Behold what manner of love!"*<sup>3</sup>

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<sup>2</sup> <https://www.billmounce.com/monday-with-mounce/jesus-the-gospel-1-john-1-1>

<sup>3</sup> The Pulpit Commentary, Spence-Jones, H. D. M.

## Cross-References

### **That which was \*from the beginning**

\*I am writing to you, fathers, because you know him who is from the beginning.  
1 John 2:13 (Repeated again in Vs. 14)

*I wonder if "Fathers" are stated 2x this way because they were possibly around when Jesus was alive?*

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. He was in the beginning with God. John 1:1-2

A clear reference to this verse

### **\*which we have heard**

for we cannot but speak of what we have seen and heard. Acts 4:20

for you will be a witness for him to everyone of what you have seen and heard. Acts 22:15

that which we have seen and heard we proclaim also to you, 1 John 1:3a

who bore witness to the word of God and to the testimony of Jesus Christ, even to all that he saw. Revelation 1:2

*All this verses speak to eye witnesses to Jesus.*

### **\*which we have seen with our eyes, which we \*looked upon**

just as those who from the beginning were eyewitnesses and ministers of the word have delivered them to us, Luke 1:2

You are witnesses of these things. Luke 24:48

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. John 1:14

He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. John 19:35

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. 2 Peter 1:16

And we have seen and testify that the Father has sent his Son to be the Savior of the world. 1 John 4:14

*Again, proclaiming eye witness accounts*

**and have touched with our hands**

See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have." Luke 24:39

Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side. Do not disbelieve, but believe." John 20:27

**concerning the \*word of life.**

In the beginning was the Word, and the Word was with God, and the Word was God. John 1:1

In him was life, and the life was the light of men. John 1:4

And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. John 1:14

Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me. John 14:6

*"Word" and "Life" are themes of and about Jesus*

People

Jesus, the "Word of Life" is the primary focus. However, given the 3 "we's" included in this one verse, the idea of not just the author, but many (the disciples:12, 144, etc) verify the witness!

Summary

Hypostatic Union; Fully God (John 1:1, "from the beginning", a hyperlink to the Gospel) and "that which we have seen, looked, touched"--> Fully human. "That which" is the "word of life". His life gives us life, both his divinity AND his humanity which means he gets us from a divine AND a human perspective.

Commentaries

"That which was from the beginning declare we unto you." What follows is in a climax, making the meaning clearer at each step: seeing is more than hearing, and handling than seeing. The climax is in two pairs, of perfects and of aorists; the aorists giving the past acts, the perfects the permanent results. Together they sum up the apostolic experience of that boundless activity of Christ, of which the world could not contain the full account (John 21:25). Beheld (ἐθεασάμεθα) is more than have seen (ἑώρακαμεν). Seeing might be momentary; beholding implies that steady

contemplation, for which the beloved disciple had large and abundantly used opportunities. In our hands handled we may see a reference to Luke 24:39, where the same verb is used (ψηλαφήσατε); and still more to John 20:27, where the demanded test of handling is offered to St. Thomas, provoking the confession of faith to which the whole Gospel leads up, "My Lord and my God!" Had St. John merely said "heard," we might have thought that he meant a doctrine. Had he merely said "heard and seen," we might have understood it of the effects of Christ's doctrine. But "our hands handled" shows clearly that the attributes of the Word become flesh are what St. John insists on, and probably as a contradiction of Docetism. "Those who read his letter could have no doubt that he was referring to the time when he saw the face of Jesus Christ, when he heard his discourses, when he grasped his hand, when he leaned upon his breast" (Maurice). Between the first clause and what follows lies the tremendous fact of the Incarnation; and St. John piles verb on verb, and clause on clause, to show that he speaks with the authority of full knowledge, and that there is no possible room for Ebionite or Cerinthian error. The first clause assures us that Jesus was no mere man; the others assure us that he was really man. Precisely that Being who was in existence from the beginning is that of whom St. John and others have had, and still possess, knowledge by all the means through which knowledge can have access to the mind of man. (For "seeing with the eyes," cf. Luke 2:30; for θεᾶσθαι of contemplating with delight [Mark 16:11, 14], John 1:14, 34; Acts 1:11.) Concerning the Word of life. "Concerning" (περι) may depend on "have heard," and, by, a kind of zeugma, on the other three verbs also; or on the main verb, "we declare." "The Word of life" means "the Word who is the Life,"

What St. John has to announce is his own experience of the Eternal Word incarnate, the Eternal Life made manifest (John 14:6); his hearing of his words, his seeing with his own eyes his Messianic works, his contemplation of the Divinity which shone through both; his handling of the body of the risen Redeemer.

*The Pulpit Commentary. Spence-Jones, H. D. M. (Ed.). (1909). 1 John (pp. 1-2). London; New York: Funk & Wagnalls Company.*

Why, then, did John use the neuter pronoun "that which" to begin v. 1? It is because he wishes to draw attention equally to the "Word proclaimed" and the "Word as person." The message and the person ultimately cannot be separated. Each explains the other. The message about Jesus is intimately related to who Jesus is.

In short, the eyewitnesses heard, saw, and touched the Word of life. The eternal Son of God, Jesus the Christ, had come in the flesh (cf. John 1:14).

*New American Commentary, Akin, D. L. (2001). 1, 2, 3 John (Vol. 38, p. 51). Nashville: Broadman & Holman Publishers.*