

[1 John 1](#) Introduction

My Notes 3/3/2024 Sunday School

[1 John Introduction | Faith Bible Baptist Church \(sermonaudio.com\)](#)

[1 John 1:1-3](#) 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;

2 (For the life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

OK, everybody into our new class here of the last letters. So now you're going to turn all the way to the end of the Bible to find First John. So we're not in John, we're in first John the same writer, but these are three epistles that he gives to us at the end. So we're going to be studying in first, second, third, John, and then we'll get to Jude. So we're calling these the last letters, the last epistles. The Book of Revelation isn't. Well, essentially it's 7 letters, but as you're finding your place there, I'm going to give you some introduction, I think, anytime you're studying the Bible you'll want to know some of the background, so we'll give you some of the history, and so on, why it was written, to whom it was written what he purpose is, and those are the kind of questions you want to always be able to answer when you're reading your Bible. So you know let's begin with this question. So why? Why even study this book? What's the why is it essential? Well, of course all scripture is given by the inspiration of God's profitable for doctrine, reproof, correction, and the right instruction in righteousness. So you can't lose, but in this epistle in particularly, the apostle John addressed the dangerous spread of apostate influences in the Church. He warned the Saints to have no fellowship with darkness, and to stay in the safety of gospel light. Studying first John can help you become more discerning of false teachings about Jesus Christ, and following John's counsel can help you maintain close fellowship with the Lord as you abide in the truth. In addition, studying this book can help you come to understand the great love the Heavenly Father has for each of His children, which He manifested by offering His Son Jesus Christ as a sacrifice for all mankind. So that's a good reason to study any book in the Bible for that matter. So let's get to some of the particulars. So who wrote this book? And none of the these three epistles does the writer mentioned himself by name, but if you read your Bible even almost casually you can discern writing styles you know the several teachings on how

the Bible was inspired, and there are those that believe in what's called mechanical dictation, which I reject. The notion that God just kind of pushes John out of the way, and Peter out of the way, and Paul out of the way, and Isaiah out of the way, and justice speaks through them in that sense, but that's not really how it happens. God works in cooperation with John, in cooperation with Peter, in cooperation with the four writers of the Gospel, and what happens? What emerges from that is their stylistic changes, from one writer to the next. Paul, for instance, has a very forensic or legal style of writing you can sense that he has been trained, and he was as a Sanhedrin. So it comes out of his epistles when you're even if you didn't know who wrote it, you can tell from the convoluted forensic way that he writes that this has to be the Apostle Paul, and I'd have to say the same for almost every one of the writers. There's a unique style. It's the way the Lord does things. He works in cooperation you could say, well he does a far better job, like using me, or use all my eccentricities, and idiosyncrasies, and so on, but that's how God does it. So God uses people as they are, but of course guides the Holy Spirit, so holy men of old spake as they were moved by the Holy Ghost, but doesn't mean he took their vocabulary away from them. So as you begin to read first John, I think some of you probably already read these five chapters. That's in the preparation for this, right? And you have certainly read it many, many times before, but you could almost identify right from the outset who the writer is. The style is so much like the Gospel of John. So at any rate, and none of these three epistles does the writer mentioned himself by name, but tradition assigns them to John, one of the original 12 apostles. The author of the epistle of John was an eyewitness of the resurrected of the Savior, which was certainly true of John the Apostle, as you'll see here in [1 John 1:1-4](#), and then again in [1 John 4:14](#) And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world. Where he alludes to having been an eyewitness. So I don't think there's really any doubt about who the writer is here, but again, he wrote the Gospel of John, he writes these epistles, and he writes the book of the Revelation. So in some sense he is the most prolific writer of the New Testament. Some could argue Paul has written more books or diverse books, but when it comes to my chapters and so forth, it's almost a toss up, and perhaps Paul has a bit more it depends on how you want to assign the book of Hebrews. Alright, so when, and where was it written? It's unknown exactly where first John was written. It was likely written sometime in the latter part of the century. So although John spent much of the early part of his life in Palestine, the area was hostile to Christians, and Jews after the destruction of Jerusalem, and its temple in 80-70. Tradition states that John left Palestine to live in Ephesus during his latter years, and if this was the case, John could have written the letter from Ephesus between 80-70 and 81. So I'm going to put him here right by the Aegean sea bordering Macedonia and Greece. Right here in Asia Minor, and that's a tradition, but also when I when we say tradition. We're saying, look, we don't have, specificity in the Bible itself, but that doesn't mean that we don't have connections to what was happening there. There is secular history that surrounds this, but there's also biblical history or what we call the patristic writings, and this is these are the church fathers there. There's the second generation of believers that right after, and into the 2nd century, and they're kind of transitional, and they record many of these traditional thoughts, even how John died, his martyrdom. They believe that he was put in a vat of boiling oil, but didn't die, and as a result then was exiled to Patmos. Well, we know that he was exiled by Revelation chapter one, that he was on the Isle of Patmos on the Lord's Day. So we kind of, you know, you wanna take whatever Patristic history there is, and you want to take that, and blend it pretty much with what we're seeing in the scripture, and the likelihood that John was actually a pastor at Ephesus, and took control of the church that Paul had founded there. At least later on

78 years so. Alright, so to whom was it written, and why? And the audience for John. First, John is not explicitly stated, but it appears from his writing that John wrote to believers, and so, much of what we're going to be learning, especially the contradictory passages of the third chapter, it is clearly specifying believers, brothers in Christ, and so forth. So, and of course he was, I've already mentioned in Asia Minor, which is in modern day Turkey where some historical sources say John may have lived, and ministered in the late 1st century AD, at this time, false teachers had created a schism or division among the Saints in the region, and apostasy was spreading, spreading in the church. A particular philosophy that was gaining popularity was Docetism. Now, some of you joined me on Wednesday night, so I'd like all of you too, but Wednesday nights, Bible studies, and those Bible studies in the last number of weeks on First Timothy had so much to do with Gnosticism. We'll be touching on some of these points and these various groups, so we use the expression Gnosticism. It's kind of a it's a generic expression for a process of thought and philosophy. It isn't a specific religion. Diagnostics believed they had special knowledge from on high spiritual knowledge that other people didn't have. They were pseudo intellectual, and they rejected certain doctrines that would be considered irrational like the virgin birth of Christ. They would reject the notion that Christ was God deified man, but there were all these different types of offshoots that would come under this great umbrella. This one name Gnostic, and one of those offshoots is Docetism, and so much of that error seems to come out here in first John where he's kind of he's dealing with those people, and though and though he doesn't name. He speaks of the doctrine that they brought so Docetism from Greek, it comes from Dokken. The word itself, which means to seem in the Christian heresy. One of the earliest Christian sectarian doctrines affirming that Christ did not have a real or natural body during his life on earth, but only an apparent or phantom one. That's the expression Dokken, where it seemed as though he had a body. So again, there's all these variants under Gnosticism, but one of them that I think is almost universal is that Gnostics believe that everything that was physical in the world was sinful, and that there was nothing good about the human body, that the human body was a sinful creation of the demigod, and we'll get into some of this as we proceed in the weeks to come, but if you were here on Wednesday nights, you know what I'm speaking about. The Gnostics believe in dualism, The idea that there's a good God, and a bad God. It's really an ancient philosophy, Ying and Yang. The idea that there's an equal, and opposite forces good and evil. The purveyors of Star Wars, for instance, put forth that Gnostic idea that there's a good force, and an evil force. So really, at the end the Gnostics have the rejection of the God of creation that you see in Genesis. They believe he was an evil God, and he created man, and created him intentionally to sin, and that man really can't redeem himself, and he can't have any redemption, and so forth in his physical body. So something has to happen spiritually, and so at any rate, we'll get into all of this as we move ahead, but Docetism was part of the larger movement known as Gnosticism. A core teaching in many forms of Gnosticism was that the spirit was completely good, and that matter, including physical body, was completely evil. Followers of Gnosticism believe that salvation was not achieved by being freed from sin, but rather by freeing the spirit from matter. You know, I mentioned that Disney has a new movie out, and all of his movies have these occult themes, and Gnostic themes, and this one in particular has to do with wishing on a star, and hoping you know that the the star is a symbol of the divine Christ. The sun is the symbol of the demigod, the evil God. So that's how that works. And then the moon is Ashtaroth goddess, and Sophia the goddess of wisdom. All right, so yeah, the Disney movie that's out right now Wish it's called. Followers of Gnosticism believed that salvation was not achieved by being freed from sin, but rather by freeing the spirit from matter, meaning the physical body. They also believe the salvation was

achieved through special knowledge or *gnosis*, rather than through faith in Jesus Christ. So followers of narcissism overemphasized Jesus' spiritual nature to the point that they rejected the idea that he came to earth in an actual bodily form. They believed that God was invisible, immortal, all knowing, and immaterial, and they considered the physical world, and the physical body to be corrupt and evil. Ergo, they believe that since Jesus was the divine Son of God, he could not have experienced the limitations of being human, and their view. Jesus Christ was not literal, literally born in the flesh, and he did not inhabit a tangible body, bleed, suffer, die, or rise from physical resurrected body. He only seemed to do those things, and there's where we get that word Docetism, he appeared, but he was a phantasm or you know, a phantom body. So we would say, well, what's the purpose of these five chapters that we're about to study? And as one of Jesus Christ's original apostles, John was special witnesses of the resurrected Savior. John began his letter by declaring that he had personally seen, heard, and touched Jesus Christ. Expanding on this personal witness, he invited his readers to have fellowship with the Father with his son Jesus Christ. This was the true *kenosis* that would keep his followers from the Antichrist who denied the deity of Jesus. Love is a central theme of John's first epistle. John emphasized that those who say they love God, but do not in turn love those around them are liars.

Alright, so that gives you just a synopsis of what we're about to study. So let's turn right now to the first verse and we'll get started. [1 John 1:1](#) That which was from the beginning, you know, it sounds again so much like [John 1:1](#) right In the beginning was the Word, and the Word was with God. So he says that which was from the beginning which we have heard, which we have looked upon, which our hands have handled the word of life, and then we have a parenthesis. [1 John 1:2](#) For this life was manifested, and we have seen it, and bear witness, and they show unto you that eternal life which was with the Father, and was manifested unto us. Alright, so let's look at these first introductory lines isn't it wonderful they almost in all cases except Paul, he liked to address his epistles to interval churches or individuals and so on, but John just gets right into it. So this is what makes it difficult to say, well, to whom was he writing? So in a sense, we call these the general epistles. James is a general epistle, isn't it? So we don't have any specificity about who this is, who's to receive this letter, but we understand that what God was doing anyway is that these would all these epistles would belong to us, and to our children forever, you know, that's what the idea of it really is something to be a closed letter. Otherwise we're reading somebody else's mail. That's not right. So that which was from the beginning, which we've heard, which we've seen with our eyes, and we have handled of the word of life. So the senses are all active here in John's saying, you know, this isn't something that we imagined or conjured up. This wasn't a cunningly devised fable as Peter speaks of it. That's something we saw, and we handled him, we know, and we saw him crucified. John saw him crucified. He was right there at the cross. And then saw him three days later. And Jesus invited them to come and touch. He said in [Luke 24:39](#) For a spirit hath not flesh and bone, as you see me have, and they inspected his body, and realized that he was in fact, physically raised from the dead. So, as I mentioned, there's the dove tails with the Gospel that John writes. Where we have in [John 1:1-4](#) In the beginning was the word see he refers to that same title, the Word of Life. So in the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made In him was life, and the life was the light of men, and the light shineth in darkness, and the darkness comprehended it not. So you

have the 1st 5 verses of [John 1:1-5](#). And those verses all are reiterated here in the epistle. So this gives us a kind of a clear indicator that this is John who is writing, and doing nothing more than continuing the gospel account is a narrative. It's the story of Christ. It's the life of Christ. Epistles are instructive they're designed for us to be well rooted, grounded, warned about coming, apostasy, etc. So now, in a sense, he gives us a commentary on the Gospels. That's what the epistles are. So we want to use this expression that you know the word logos. So this is the the Greek word that's behind word the word the logos, and the logos was used by the Greeks to denote the creative force as well as logic and reason. This all comes, so to speak, in opposition to the Gnostics. You know, their idea of wisdom. This is the true wisdom of God, the the Logos. John used the Greek word logos to express a Hebrew concept that was used in the Old Testament Debar Yahweh. It was a Hebraism calling Jesus the Word meant he embodied the full revelation of God to men, and the thought, speech, the plan, the activity, or expression of God. I know this is all wrapped up, as I said, in the Old Testament. When God appears in the Old Testament, he uses forms. He doesn't appear as a similitude. In other words, they don't see his face, but the primary way that God spoke in the Old Testament was the voice. It was the word of the Lord, as a matter of fact. Expositors like to speak of this as Theophany which is Thea which is God, and ophany or means manifesting of one's self. So theophany is the manifestation of God, but it might be more correct to say that Old Testament revelation of God is actually a Christophany. It's Christ speaking, the voice is the word of the Lord, and the word is identified in the New Testament as Jesus. So in fact, right here debar Yahweh. So let's take a little closer look here, and you're going to see it first appears in [Genesis 15:1](#) After these things the word of the LORD came unto Abram in a vision, saying, Fear not, Abram: I *am* thy shield, *and* thy exceeding great reward. when you have Abraham. And after these things the word of the Lord came unto Abraham, saying. So when you see this expression, you see it repetitively through the Old Testament. When you see this debar Yahweh, this is the Hebrew *mr* = say. This is the idea of this is that this is a collective idea that you understands this expression, and when we translate or get it over into the Greek it's really wrapped up in the word logos, so same idea. The Word of the Lord came unto Abram in a vision saying fear not Abram, I am thy shield, and thy exceeding great reward with the last things that Jesus says. He says, behold, I'm coming, and my reward is with me. Very last words, so to speak, in the book of the [Revelation 22:12](#) I'm coming, and my reward is with me. So the logos is Jesus. He appears in the Old Testament in a pre Incarnate way. In other words, he has no physical being at this point. He will adopt that for us, but He is with the Lord in the beginning of time, and that's what we have established right here in this very first verse. I think Bob can recite this whole chapter can't you Bob [Proverbs 8:22-27](#) think you did last night pretty much. The Lord possessed me in the beginning of all of His ways, before His works of old. Now, who's speaking here in [Proverbs 8](#)? Well in [Proverbs 8](#) wisdom is speaking, but what's the wisdom of God? It's the debar Yahweh. In other words, just the word of the Lord. It's the it's the creative mind. It is the expression of God. The Lord possessed me in the beginning of His way, speaking. Now the the wisdom is speaking. It was there right from the beginning, in other words, before His works of old before he created anything. There is the word I was set up from everlasting, and from the beginning or ever the earth was. Where there were no depths I was brought forth. Where there were no fountains abounding with water before the mountains were settled, before the hills was I brought forth. While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world, When He prepared the heavens, I was there. Now you can get much more of it, if you want to read the rest of proverbs right there. There's

a lot to this wisdom speaking out. It's the Logos of the Old Testament, and it establishes the everlasting existence of the Logos. In [Isaiah 9:6](#) we studied so much of it, but the 9th chapter for unto us a child is born, and unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, the Mighty God, and the Everlasting Father the Prince of Peace. So the son is the father, as you can see here. I mean, they're identical, they're the same. The only difference now is that God has designed to take a physical form, and visit humanity in our cursed condition. He becomes a curse for us so that we can be redeemed, and of course the birth of Jesus was on this wise he was born in Bethlehem, wasn't he? But this was all according to a prophet, [Micah 5:2](#) 500 years before Jesus would be born, predicts the very city that would be born, but thou, Bethlehem, Ephratha, though thou be least among the little among the thousands of Judah, yet out of these shall he come forth unto me that is, to be a ruler in Israel, whose goings forth have been from of old, from everlasting. So this establishes the eternal nature, the eternity of Jesus, and this is what John is pointing to here in these initial verses. He was with the Lord from the very beginning. In [Hebrews 1:1-3](#) God, who at sundry times and in diverse manners spake in times passed unto the fathers by the prophets, hath in these last days spoken unto us by his Son. So we see the, you know, the order of the events, and so whatever the profits were, they were the mouthpiece of God, but they spoke as God spoke to them. They received the Logos. They received the debar Yahweh, Yahweh of the Old Testament. The word of the Lord came to them. So God who had sent where is this? Let's see, I think I have it up here. Yeah. God, who had sundry times in diverse manners, spake in times past unto the prophets hath in these last days spoken unto us by his Son, whom he at the point of air of all things, and by whom also he made the worlds. All of this coincides, and that's Paul's writing, but it coincides with John Chapter one, and in a small way, first John one as well. [John 1:3](#) All things are made by him [Hebrews 1:3](#) who being the brightness of his glory and the express image of his person. So God who says in [Isaiah 42:8](#) I share my glory with no one, yet Jesus possesses the express image of his person, and upholding all things by the word of His power. [Hebrews 1:3](#) After he purged our sins sat down at the right hand of the majesty on high So you can't get better. These are what not just conceptual. They're in national initial passages. They speak of the beginning. So we have Hebrews one, we have first John one, we have John chapter one with Colossians chapter one. All of them speak about Christ, the Logos in the beginning and the Word. [John 1:14](#) And the Word became flesh and dwelt among us, and we see His glory, the glories of the only begotten of the Father, full of grace and truth, and that's what it means here when it says that the express image of his person upholding all things. By the power of the word. So that which was from the beginning, we have here in our text Jesus asserts this in the [Revelation 1:8](#) that's given to John later. I am Alpha and Omega, the beginning and the end. So Alpha is the first letter in the Greek alphabet, Omega the last letter in the Greek alphabet. So what he's saying, and we used that expression to this day. Oh, you he knows his subject A-Z. We'll see, right? So in other words, from the beginning to the end. So he was there, [Proverbs 8:23](#) says, before the earth was.

So that which was from the beginning, let's move on.

[1 John 1:1](#) So, alright. Which we have seen with our eyes, We have our hands of handled. We've looked upon, right. So we've heard him, we've seen him, and we've handled the word of life. This means we're eyewitnesses, and eyewitness account. Now, even to this day, when it comes to corroborating crime one of the main ways that cases are prosecuted is through the assistance of an eyewitness, an eyewitness, especially if

you have two eyewitnesses, is a what's considered to be a slam dunk in a case. Eyewitnesses, as long as their witnesses corroborate, as long as they're saying the same thing, that pretty much condemns the person that's on trial. So when one looks to argue with the scriptures. Let's remember Jesus. We have an eyewitness account. We have in [1 Corinthians 15:6](#) Above 500 people that saw Jesus risen from the dead at a single time. That's incontrovertible truth, evidence, but John here is writing. He's saying I'm not just writing out, you know, my own vain imaginations because what do you hear as a criticism of the Bible? Oh, it was written by men. I mean, I like to take that joke with it a little. Oh, really? I said, yeah, they say men wrote it. I said, well, you know, they made a big error putting their name on it. You know, why would they put their name on it? You know, if they're trying to pretend that it's from God, why would they even sign it? But they signed their work, didn't they? I Paul, he says in 13 epistles he uses that expression, and certainly we have others that attest to the fact they were eyewitnesses, and they're giving you the eyewitness account. So later in [1 John 4:14](#) we'll find And we have seen and do testify that the Father sent the Son to be the savior of the world. You know, here's what you have the gospel kind of encapsulated in a single verse, right? God sent the Son to be the savior of the world. There we have the purpose of why God sent His Son. It was to save sinners. So here again in [1 John 1:3](#) That which which we have seen and heard, we declare unto you. That he also may have fellowship with us, and truly our fellowship is with the Father, and with his Son, Jesus Christ. So the fellowship, that amazing Nexus that joins everybody in this room together. Makes us as one people even though, I mean, there's so much diversity, right? We have people here that come from different countries, we have people here that have different nationalities, we have people here than in some cases spoke a different language even. We certainly have people here that have different dispositions because some of you are as cranky, but I mean, you have different dispositions here, right? So yet we're all united, and bound together through the Nexus of the Holy Spirit. That's the fellowship of the *cornea* is the Greek word. *Cornea* is just our our gathering together. We can call each other brother and sister. There's a familial experience in the family of God, so in some cases people are vitally tied together, certainly, but in some cases even the relationships are stronger, and the fellowship of Christ than they are in the natural familial relationships. Brothers and sisters don't get along even. Some of you might have sisters, and brothers that you don't even talk to. They don't want to talk to you, but brothers and sisters in Christ, that's a whole another matter, isn't it? That's a whole different dimension, and we have to learn, of course. I have a lesson coming up here in [Matthew 18](#). See if we'll get to it this morning. Doubtful it's in the middle of the chapter, so we're not going to get there, but it all has to do with unity, and you know, there's schisms in the body, and that ought not to be, believers ought to be able to get along. They shouldn't have to take one another to court, and all the rest, and so forth. They should be able to resolve their issues, and Jesus gives a lesson on that [Matthew 18](#), probably for tonight. Alright so [1 John 1:1](#) which we've heard, which we have seen with our eyes, which we have looked upon our hands of, handled of the word of life. Now Peter says a similar thing here in [2 Peter 1:16](#) he says, For we have not followed cunningly devised fables, when we made known unto you the power and the coming of the Lord Jesus Christ, we were eyewitnesses of his majesty. Now, I alluded to this two weeks ago when we were teaching on the Transfiguration. Who do we have there, Peter, James and John. And what are they? What are they viewing at that moment? They were seeing Jesus. Remember he said in the last verse of [Matthew 16:28](#) He says some of you standing here will not taste of death until you have seen the Son of Man coming in his and his Kingdom. So I think what could Jesus have in mind here? What's he talking about? You're not going to die until you see me coming in the glory, and in the Kingdom. Well

then, right afterwards in the next account is the account of Transfiguration, where they see Jesus shining like the sun. They see him with Moses, and Elijah on either side, and what are they talking about? They're talking about his soon demise, his death at the cross in Jerusalem. So they're seeing Jesus in a resurrected form, and are eyewitnesses of his glory, and that's of course what Peter is referring to, His Majesty. We saw it, and so John is saying the same thing. We saw him with our eyes, we've seen we've heard him with our ears, and we've touched him, and handled. You know, this is not some vision that we had. This is an actual person, remember again what he's fighting. The docetic, of Gnosticism that was happening in the 1st century where they were saying, well, now you know God can't take a physical body. God can't do that. They said everything about the body is corruptible, was made by the demigod. It's all evil, the creations evil. We have to get something from a higher source, and so you're telling us that God came, and inhabited a physical body. Uh, you know, to Gnostics that's heresy to us. In [Hebrews 4:15-16](#) it says For we have not an high priest which cannot be touched with the feeling of our infirmities, but in all points was tempted as we are, yet without sin. We're glad for it. We're glad that we have a God who can identify with his people, [Hebrews 2:18](#) says For in that he himself hath suffered being tempted, he is able to succour them that are tempted. Because he's been touched with the same experience of humanity, and [Luke 1:2](#) We have Luke saying a similar thing. So he says, even as they delivered unto us, which was from the beginning, where eyewitnesses, and ministers of the word. Now Luke wasn't an eyewitness. So in a sense, he is a secondary witness, but he has had direct contact with those that were eyewitnesses. So he assembled the Gospel of Luke, and the assembly of the Book of Acts from the eyewitness accounts. It's not till in the middle of the chapters of Acts that we find Luke joining the Apostle Paul's party he becomes part of the missionary outreach. He's a physician at that point, and he does healing work wherever he goes, and of course that was therapeutic. It wasn't supernatural. So we have Paul able to do supernatural miracles, but Luke is along also to help in the therapeutic aspects actual physical work that he did wherever he went, but Luke is saying, look, we've called all this information, and brought it to you because we've interviewed the high, the eyewitnesses, we have talked to Peter, we've talked to John, we've talked to the others that were involved, even Thomas. So, he says, our hands have handled the word of life. You'll see here in [Luke 24:39-40](#) When Jesus appears on Resurrection evening He says, Behold my hands and my feet, that it is I myself. Now what we have there they are closed in the upper room there are, I think, nine of the apostles. Peter is missing. Thomas is certainly missing. Judas has gone to hang himself. So we have them up in that upper room, and they're contemplating what their next move is because Jesus is crucified. He's dead. So what should they do now? They're afraid that they might be apprehended next, and put on the cross. So they're up there kind of fearful. The ladies have gone down to the tomb not to see the resurrected Christ. They've gone down to anoint his dead body, and then, of course, there's shocked. Tombstone has been rolled aside. They go in, there's no Jesus, but there are two angels that instruct them. He's not here. Why seek ye the living among the dead? He's not here. He's risen as he said. Now go back, and tell the disciples he told you this how many times, and you're not here to witness it. So they run back, and they give the story, but they have rejected it. Old wives, fables, they think you know, it's women's imaginations. Women with the high emotional aspect thought they saw Jesus, but they really didn't, and then all of a sudden Jesus appears. John says he came to them, but he came in. The doors were locked. So, in other words, he he was able to come through the wall. He appears to them. They're frightened. They're sure they see a spirit, must be a ghost, but Jesus sees their unsettled condition, and he settles them down here. He says, do you do

you have any meat here? Let's eat something, you know, he sits down with them. They're looking curiously it looks like Jesus, but how could it be? We saw him on the cross, and all the rest, but then he invites them to take a close inspection. He says you think I'm a ghost? Will come, and see? Does a ghost have hands and feet and? Come, and see the the wounds in my hand handle me, and see, for a spirit hath not flesh notice, he says, and bones. He doesn't mention anything about the blood here, and you know, normally the normal expression is flesh and blood, right, but here he does not speak of his blood which makes us wonder if the blood now has been delivered, and spilled out on the altar of God in heaven itself, and now there is a way that has been opened, and as a result he could go down, and fetch those that were waiting in paradise, and deliver them to God. Because now the gate is open, the Holy of Holies is now open in heaven the blood is shed, and now the redeem can go directly to heaven. Alright, so he says. You see me? I have flesh and bone. I have nail prints, I have the wound in my side, but I'm not bleeding from it. So go inspect the wounds, and you know the sensualist. Want proof? And perhaps even here, the Bible doesn't say whether they actually did this or not, but he invites them to do it, and when we get to [1 John 1:1](#) he says we have handled the Word of life, but that could be speaking of his earthly ministry, but perhaps he's also speaking about this. Maybe they touched him to see that he wasn't a phantom, that he was an actual flesh and bone body that could eat, as a matter of fact, he said. Would you have anything? They brought him a fish, you know, and honeycomb. Well, of course when he had thus spoken, he showed them his hands, and his feet. So you say, why his hands in his feet? Well, the the nail prints would have been there. So it proved that not only was he resurrected, but that he bears those marks. What a reminder we'll have forever of what Jesus did. So our hands have handled the word of life, well Thomas said, I'm not going to believe he wasn't there that night. I'm not gonna believe unless I see it. So they passed the full week, and they come back now to the 8th day, and this time they're assembled again, but Thomas is with them, and now Jesus appears another time to them, and says to them, says to Thomas, come you want the evidence. Come, and when he showed him his hands, and his side. Then were the disciples glad when they saw the Lord so, and Thomas in particular, had to see it, and Jesus invited him to reach forth his hand, and Thomas says, My Lord and my God. Whether he actually inspected the wounds, he saw them certainly, and that was enough for him. You know we have a glorious hymn in our hymn book it's called Crown Him with Many Crowns. I wonder if the modern church is even singing it anymore. It was written by Matthew Bridge. Bridges, and I think I have it up here. Yes indeed, Crown him the Lord of Love. Behold his hands and side. Those wounds yet visible above in beauty glorified. You know, he kind of captures this idea. Believers will see the wounds that paid for their redemption. In Beauty glorified. All hail Redeemer, Hail, for thou hast died for me. Thy praise and glory shall not fail throughout eternity. That's just one of, I think there's 14 of those various verses that Bridges assembled, we only have four in the in book I think, but there's I think over 13 or 14 of them if you want to read all of them. It's really fascinating theology, and this is as well. Which reminds us that, yeah, there's going to be a remembrance of what Christ has done. Alright, so here's the passage in [John 20:27-29](#) Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing. And Thomas bows, and Thomas said my Lord and my God, Jesus saith unto him, Thomas, because thou has seen me, thou has believed: blessed are they that have not seen, and yet have believed. Which we would have to say, in a sense, is a rather oblique reference to us. Our generation has not seen him, but we believe him so that's enough. We say we believe His word. [Romans 10:17](#) So faith comes by hearing, and hearing by the word. And of course, [Hebrews 11:1](#) gives us the definition, Now then, faith is the substance of things hoped for, and the

evidence of things not seen.

A. So I think at this point what we want to do is take a little closer inspection of these descriptive names for the Bible. We have in our text here at least one, and that is the word of life. Now yes, it is specifically speaking of Jesus who is the word, but the word that we have today is the work this is the inspired word of God. This has been given to us. These are the words of life. Jesus said, Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life [John 5:24](#). So hearing the word yes, and you hear the word it provokes eternal life by hearing it. So you know, we went to a number of ministries this week, and most of them are older people. All of them are infirmed in some fashion or another, some cases memory infirmed, and I think it told almost everyone of them wherever I went. I said, you know, today because you're in this room because you're hearing this word, you will be better for it. See people don't know what they're missing when they don't get to church. OK, they're missing something. They they don't realize that. They think, oh, you know, I've been there before. I've heard that before, and so forth. No, no, no the word has vivifying power, and when one comes into contact with it and listens, that's why Jesus said, if you have ears, let them hear. Those words have to sink down. I mean, we have to take them in, but you'll be better off having been here. Much better off. You'll be improved in some fashion. It's the word of life.

B. Alright, let's take another look. Of course I like this one. The two edged sword. You find it in [Hebrews 4:12](#). The word of God is quick, powerful and sharper than any two edged sword. So this sword that enters in and slays, so to speak, in opens us up with a divine, and quite invisible surgery. It goes down to the the bones, and the joint, and the marrow, doesn't it? And it's the discerner of the thoughts, and intents of the heart. So does brain surgery, and heart surgery, doesn't it? So the two edged sword when Jesus appears there in [Revelation 1:16](#) And he had in his right hand seven stars: and out of his mouth went sharp twoedged : and his countenance *was* as the sun shineth in his strength.

and then later in [Revelation 19:15](#) And out of his mouth goeth sharp , that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. The symbolism of the sword coming out of his mouth, this word that was first spoken to create everything that is, and then when he comes back to destroy everything. That is to reshape and to remake it. The power of the two edged sword. So this is grand symbolism of what the Bible does in our heart, and it performs the operation of God. It's called the Holy Scriptures in [Second Timothy 3:15](#) And that from a child thou has known the Holy Scriptures which are able to make thee wise unto salvation, so we bring our young children to Sunday school, or we ought to at least, and if you can't get well, if your children are grown, get your grandchildren here. Get them here. Get them in front of the word . I have to believe that word will have its effect in their lives. They may try to live in contrary to it, but they know better. They've heard better. So that from a child that was known the Holy Scriptures, the Holy Scriptures. So this isn't just, you know, people think that the Bible itself is holy. Well, it's what's in the pages of this Bible, ok, that's what's holy. The book itself is just paper, and leather. It's the scriptures, the word of God that's holy, holy scriptures which are able to make thee wise unto salvation through faith in Christ Jesus

C. So it's also called the Scripture of truth. [Daniel 10:21](#) he says. But I will show thee that which is noted in the scripture of **truth**: and *there is* none that holdeth with me in these things, but Michael your prince. But think of the Bible being plenary. It's complete oh, you said, but I've got questions about this thing, and that. If everything God wants you to know is here, ok, be a student of it. A lot of the things that you're looking for answers are actually here, but you might have to study a little deeper to get it, but to say that God didn't give us everything, He gave us everything we need. The Scripture of Truth, and he will be our judge at the end.

D. It's also called the oracles of God, which is interesting. Ok, so we have in [1 Peter 4:11](#) If any man speak, let him speak as the oracles of God. What Peter is saying, if he's going to speak, let him speak the word. These are the oracles of God. Now in the Old Testament, the oracles were the prophets. They were speaking fresh truth, weren't they? And so they were speaking through the inspiration of God, and all the way through the Bible, all the way up to the book of the Revelation, we have the oracles of God coming forth in that fashion, but now that we have the completed Canon of scripture. Now we have those that are fourth, telling the truth. So prophecy is twofold, isn't it? It's predictive. Certainly Isaiah predicted the end, John was predicting the end of the world, and so on. That's predictive prophecy, but that's a limited aspect to the word. Prophecy actually goes much beyond that. It's the fourth telling telling it that's what the oracles of God are. I have an obligation to give you the oracles of God today, so you're not going to be disappointed. You'll have many, verses here to consider and to ponder. You'll leave here with 20,30 or 40,50 whatever it is. I don't know how many, I don't count them, but you're going to hear it because that's what's necessary. Oh. I'll have some stories to tell along the way, and all of this. All that is that's windows to bring some light in. That's all helps along the way, and also kind of breaks up the monotony sometimes, but I'm well aware of the fact that whatever story I have to tell, I better get back to the truth. You're not here to hear my stories. You're here to hear the story of Christ.

E. The words of the living God, it says in [Jeremiah 23:36](#) And the burden of the Lord shall mention no more, for every man's word shall be his burden; for you have perverted the words of the living God, so you see what they had done. Of course they were bringing their own words out, and so on, and they perverted the true words of the living God. So you can say, well, that's the word of God, I know, but the words of the living God. When you put the living God in there, it makes a difference, and we did a whole study on this in the book of Hebrews, but how many places in the Bible when it speaks to the living God, and [1 Peter 1:3](#) speaks about a lively hope by the resurrection of Jesus Christ from the dead. God is alive. This idea that he's static or that he's just an old, you know God in heaven that doesn't know what's going on, on earth, and he's got all these children, and he doesn't know what's happening up here. You know that he has some kind of dementia. I mean, that's nonsense. God is the living God. Deists believe, well, yeah, there's a God. He's a prime mover, but he doesn't have anything to do with the world, and so on. He kind of wound it all up, and he's going to see how it all plays out. Nonsense. He's very active in everything that's happening. There's no life without him. He's the synthesis. He is the great glue that keeps the world together. We have to stop

here. Remember what I did last week? So, now you help us Lord, to take all this in, and in 1st John, there's a lot to take in help me to be a good teacher help these to be good students, and we pray we get much profit in Jesus name Amen.