



## SERMON BASED STUDY GUIDE

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### 1 John Part 1

#### OPENING & PRAYER:

Today, we began a journey through the book of 1 John, laying a foundation for understanding not only the text itself but also the context and audience to whom it was written. John, along with Peter and James, was primarily called to minister to the Jews, and this shapes the way we interpret his words. When John addresses "brethren," he is speaking first to his Jewish audience, not directly to Christians, which helps clear up apparent contradictions and deepens our understanding of the text.

"Lord, thank You for bringing us together in this moment right now. We ask that You would stir our hearts and minds to be curious about You and kind to one another. Please reveal more of Yourself to us as we grow closer to You and one another. We thank You for this small group time we're about to have. In Jesus' name, amen."

## SCRIPTURE:

But from those who seemed to be something—whatever they were, it makes no difference to me; God shows personal favoritism to no man—for those who seemed to be something added nothing to me. But on the contrary, when they saw that the gospel for the uncircumcised had been committed to me, as the gospel for the circumcised was to Peter **Galatians 2:6-7**

(for He who worked effectively in Peter for the apostleship to the circumcised also worked effectively in me toward the Gentiles), and when James, Cephas, and John, who seemed to be pillars, perceived the grace that had been given to me, they gave me and Barnabas the right hand of fellowship, that we should go to the Gentiles and they to the circumcised. **Galatians 2:8-9**

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 (Jesus)— the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—  
**1 John 1:1-2**

that which we have seen and heard we declare to you, that you also may have fellowship with us; (THEY DID NOT HAVE FELLOWSHIP) and truly our fellowship is with the Father and with His Son Jesus Christ. And these things we write to you that your joy may be full. **1 John 1:3-4**

This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. **1 John 1:5**

For we do not preach ourselves, but Christ Jesus the Lord, and ourselves your bondservants for Jesus' sake. For it is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. **2 Corinthians 4:5-6**

If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. **1 John 1:6**

But if we walk in the light (A Revelation & Relationship With Christ) as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us (Greek - Verb –Present Indicative- A Continual Action) from all sin (NOUN). **1 John 1:7**

but if we [really] walk in the Light [that is, live each and every day in conformity with the precepts of God], as He Himself is in the Light, we have [true, unbroken] fellowship with one another [He with us, and we with Him], and the blood of Jesus His Son cleanses us from all sin [by erasing the stain of sin, keeping us cleansed from sin in all its forms and manifestations]. **1 John 1:7 (AMP)**

If we say that we have no sin (Noun – Root), we deceive ourselves, and the truth is not in us. If we confess (Greek- homologeo – To Say The Same Thing As Another) our sins (Noun - Root), He is faithful and just to forgive us our sins (Noun- Root) and to cleanse us from all unrighteousness. **1 John 1:8-9**

“And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’ “But the father said to his servants, ‘Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. **Luke 15:20-22**

Confess your trespasses (faults) to one another, and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much. **James 5:16**

If we say that we have not sinned (Verb - Fruit), we make Him a liar, and His word is not in us. **1 John 1:8-9**

My little children (teknia – Deeply Loved - An Affectionate Term), these things I write to you, so that you may not sin (Verb) . And if anyone sins (Verb), we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins (Noun), and not for ours only but also for the whole world. **1 John 2:1-2**

Now by this we know that we know Him, if we keep His commandments. He who says, “I know Him,” and does not keep His commandments, is a liar, and the truth is not in him. But whoever keeps His word, truly the love of God is perfected in him. By this we know that we are in Him. He who says he abides in Him ought himself also to walk just as He walked. **1 John 2:3-6**

Brethren, I write no new commandment to you, but an old commandment which you have had from the beginning. The old commandment is the word which you heard from the beginning. Again, a new commandment I write to you, which thing is true in Him and in you, because the darkness is passing away, and the true light is already shining. **1 John 2:7-8**

He who says he is in the light, and hates his brother (A Jewish Brother), is in darkness until now. (Not Born Again) He who loves his brother (A Jewish Brother) abides in the light, and there is no cause for stumbling in him. **1 John 2:9-10**

But he who hates his brother (A Jewish Brother) is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes. I write to you, little children (Children of God), Because your sins are forgiven (Perfect Tense) you for His name’s sake. **1 John 2:11-12**

I write to you, fathers, Because you have known Him who is from the beginning.I write to you, young men, Because you have overcome the wicked one.I write to you, little children, Because you have known the Father. **1 John 2:13**

I have written to you, fathers, Because you have known Him who is from the beginning. I have written to you, young men, Because you are strong, and the word of God abides in you, And you have overcome the wicked one. **1 John 2:14**

## GO DEEPER:

We explored the false teachings that John was confronting in his day—ideas that denied the divinity of Jesus, His eternal existence, His role as the Christ, and His power to forgive sin. John’s response is rooted in personal experience: he saw, touched, and walked with Jesus. This firsthand encounter with Christ is the bedrock of his testimony, and it’s a reminder that our faith is not just philosophical but experiential.

A key theme in 1 John is the distinction between light and darkness. To know Jesus is to walk in the light; to reject Him is to remain in darkness. John makes it clear that fellowship with God and true joy are only possible through a relationship with Jesus. Without Him, we miss out on the fullness of joy that God intends for us.

We also delved into the powerful truth about sin and forgiveness. Most of the time, when the New Testament speaks of “sin,” it refers to the noun—the inherited condition from Adam—rather than the verb, the individual acts of sinning. Jesus came to sever the root of sin (the noun), and as a result, the fruit (the verb) will eventually die off. The blood of Jesus continually cleanses us, not just at the moment of confession, but as an ongoing, present reality. Confession, then, is not about earning forgiveness, but about acknowledging our need and clearing our own conscience, knowing that God’s heart toward us is already one of forgiveness.

Finally, we saw that the freedom Christ offers is not a license to sin, but an invitation to live in the light, free from the bondage of sin and shame. The story of the prodigal son beautifully illustrates that God’s forgiveness is already waiting for us; we simply need to come home.

## KEY TAKEAWAYS:

### 1. Understanding the Audience of 1 John

John's letters were primarily addressed to Jewish believers, not Gentile Christians. Recognizing this helps us interpret phrases like "brethren" correctly and prevents confusion about salvation and spiritual status. It reminds us that context is crucial for rightly dividing the Word and applying it to our lives. **[06:44]**

### 2. The Power of Personal Experience with Christ

John's authority comes from his direct encounter with Jesus—he saw, touched, and lived with Him. This underscores that Christianity is not just a set of doctrines but a living relationship with the risen Christ. Our testimony is most powerful when it flows from genuine experience, not just intellectual agreement. **[11:59]**

### 3. Walking in the Light: The True Mark of Fellowship

To walk in the light is to have a relationship and revelation of Jesus as the Christ. This is not about outward conformity but inward transformation; those who claim fellowship with God but persist in darkness are deceiving themselves. True fellowship with God brings about a continual cleansing and a life marked by joy and authenticity. **[17:46]**

### 4. Sin: Noun vs. Verb—The Root and the Fruit

Most references to "sin" in the New Testament are about the inherited condition (the noun), not just individual actions (the verb). Jesus' sacrifice removes the root of sin, and as we live in Him, the fruit of sinful actions loses its power. This distinction frees us from a performance-based faith and anchors us in the finished work of Christ. **[25:36]**

### 5. Confession and Continual Cleansing

Confession is not a ritual to earn forgiveness, but an act of acknowledging our need and clearing our conscience. The blood of Jesus is continually cleansing us—past, present, and future—so we can live free from guilt and shame. God's forgiveness is already given; our confession is a response to His grace, not a prerequisite for it. **[30:40]**

## LEARNING AND GROWING:

1. In the story of the prodigal son (Luke 15), how does the father respond when the son returns home? **[35:21]**
2. What is the difference between “sin” as a noun and “sin” as a verb, as explained in the sermon? **[24:56]**
3. John emphasizes that he saw, touched, and walked with Jesus. Why is personal experience with Christ so important for our faith and testimony? **[11:59]**
4. John’s authority came from his personal experience with Jesus, not just head knowledge. What is one way you have personally experienced Jesus in your life? How could you share that experience with someone else this week? **[11:59]**
5. Confession is described as clearing our own conscience, not earning forgiveness. Is there something you need to bring to God—not to earn His forgiveness, but to clear your own heart and mind? What would it look like to do that this week? **[30:40]**

## CLOSING PRAYER:

“Father, thank you for the opportunities to grow in our faith. We will continue to lean on Your Word as we grow to bring people to know you. In Jesus’ name we pray, amen.”