



Community of Hope Church
Community Group Bible Study

1 John

Sept. 2020-Jan. 2021

Lesson #2: Week of Sept. 27 → 1 John 1:5-10 // Walking in the Light

Read 1 John 1:5-10 aloud. What stands out most as you hear these verses?

Examine

- What stands out to you in the comparison between light and darkness in this passage?
- Light is a biblical metaphor for righteousness and goodness. Darkness, by contrast, is a metaphor for sin and evil. Read John 3:20, Ephesians 5:3–14, Acts 26:14–18, and Proverbs 4:18. Who are children of the darkness? What does the light do to the one who is in darkness? What turns one from darkness to light?
- Look again at 1 John 1:6–10. There are some lies presented here that Christians can buy into. What do you think they are, and what truths do we need to be reminded of?

Chat

- The phrases “walk in darkness” and “walk in the light” indicate a continuous action or lifestyle. What does it mean, practically, to walk in the darkness? To walk in the light? Do you think a believer walks in darkness? Why or why not?
- How would you define hypocrisy? Where have you seen your own hypocrisy?
- Why is repentance such an important part of the Christian life? What are the consequences if we are unwilling to repent? (See 1 John 1:6–10.)

Apply

- Do you consider yourself someone who is quick to repent? What causes us to delay repenting?
- Read 1 John 1:5–10 again and note all the verses referring to the gospel message. How would that have given hope and encouragement to the believers of the day? How do these truths encourage you?
- In Christ, we are not only forgiven, we are cleansed. How can this truth make a difference in how we view ourselves, our sin, and our Savior?
- How does the light within us manifest itself to the world?

Pray

- Pray for everyone in the group to come to a greater understanding of God and how he desires for us to live by faith in Christ, trusting his cleansing work, not ours.

Just a Note from Koko:

In preparation for this week, I read verses 8-10, of 1 John 1, and remembered a lifetime of saying these words without knowing exactly where they came from or their context. As I researched their part in our order of worship or liturgy, I read this description out of History and Development from Holy Trinity College, Christian History studies and appreciated this insight about the origins of what we say in worship: "Liturgy is best translated; "the People's Work". The whole congregation participates in a worship service, hence, worship is the work or deeds of the people of God. The word liturgy is from the Greek word *leitourgia*, and the most common translation is "the work of the people." It is that common act of God's people together offering praise to Him in the manner which He revealed that they should. This is the type of worship which took place in the Jewish temple and synagogue, and which came into the early Christian Church.

Note that the emphasis is on "work". The original Greek term includes the term work and conveys something much more vigorous than a congregation being entertained by a performer — rather, the people working together.

The core of liturgics is not just beautiful music or awe-inspiring ritual, rather it is a commitment to origins. Two concepts need to be kept in mind as one considers the "why" of liturgical worship and practice: origin and changelessness. Remember, first and foremost, that the Apostles and the first Christian disciples were Jews. That is, they were Jews who recognized and accepted Jesus Christ as the promised Messiah. From their heritage with its history of liturgical interaction with God, came the Jewish form of biblical worship, the basic structure, the "origin" of Christian worship. For this reason, we see in Church history a highly developed Christian liturgical order in use even by the end of the first century — that is, within sixty years of Christ's resurrection."

The Lutheran Liturgical Service follows an ancient pattern that has been the form of worship since soon after the time of Christ. This is from a Green Hymnal page XIV, that gave a brief explanation of the 2nd facet of a worship service.

"2. Confession and Forgiveness -- We examine ourselves and publicly confess our sins. Such a confession at the beginning of the service provides a climate of acceptance. In spite, of our sins, we are accepted by God, and in turn accept one another. (1 John 1:8-10 and Romans 7:14-25)."

I found it interesting and edifying to recall where the words came from that I commonly speak in a worship service. Understanding that this is a Biblical quote helped me understand more about the weight of these words. I will be able to focus more clearly on what I am saying at worship. I hope it helps you, too. I also know that God is the most interested in my heart before, during and after worship and secondarily He listens to what I say at worship, see Psalm 51.

May God create a clean heart in all of us.

Respectfully,
Koko