

FULL SALVATION (I JOHN 1:1-4)

Salvation is not merely a psychological ascent to propositional truth. This is a full salvation, a salvation that enters into every area of life, every thread of thought, every scheme or plan of the individual. A salvation that entails fellowship not only with Christ, but with other believers and a salvation that lightens and brings joy into every part of life. This is full salvation!

1. THE EXPOSITION OF FULL SALVATION: GOD INCARNATE; 1-3

Notice the complexity of the language; one long sentence with the object put first and the main verb does not come until Vs. 3; *"We declare."* Here John lays out the facts of the gospel, before he speaks of the fellowship (V's 3) and the felicity (Vs. 4). This is the message 'declared' (Vs. 3) by the apostles; the historic Christ. The use of the full title of *"Lord Jesus Christ"*, the phrase *"which was with the Father"* (Vs. 2), and the declaration that he was *"from the beginning"* identifies clearly that this person is both eternal God and man.

Notice also the four clauses that lead up to the main verb separated by the relative pronoun *"which,"* bringing the reader from the most abstract (*"in beginning"*) to the most material (*"handled"*).

2. THE ESSENCE OF FULL SALVATION: FELLOWSHIP; 3

The exposition in V's 1-2 now finds full expression in fellowship with the Father. This is the declaration experienced, not merely on a physical level during Christ's ministry but spiritually as revealed by the Spirit to the apostles. The word fellowship here means a joint participation. It expresses not only the mere fact, but the enjoyment and conscious realization of something. We participate in the life of Christ (I Corinthians 1:9).

3. THE EXPRESSION OF FULL SALVATION: JOY; 4

John says *"these things"* (Vs. 4) meaning the letter that he is now writing. He distinguishes this from the *"that which"* in V's. 1-3. In other words there is the general revelation of the Gospel; *that which we have seen and heard* and are *"declaring,"* and there is the particular working out of that, or the end of the gospel. In other words; this is what the gospel *is* and this is what the gospel *does*. His epistle is founded on the exposition of the gospel, but it is focused on what the gospel does; the expression of the gospel.