

1 John 1:5

by John Gill

The message of God is that He is light, pure, holy, and wise, and He desires a relationship with humanity.

Scripture: Psalm 36:9, Isaiah 60:1-2, Matthew 5:14-16, John 1:5, John 8:12, Ephesians 5:8-9, 1 Timothy 6:16, James 1:17, 1 Peter 2:9, 1 John 1:5

Topics: "Communion with God", "God as Light"

Description

John Gill emphasizes that the message from God, as revealed through Christ, is that God is light, symbolizing purity, holiness, and knowledge, devoid of any darkness or sin. This declaration serves as a promise that those who walk in the light will have communion with Him, while those in darkness will not. Gill explains that God, being light, illuminates the truth and is knowable through His creation and His Word, particularly through His Son. He stresses that God's nature is unchanging and perfectly holy, contrasting with the ignorance and sin found in humanity. Ultimately, the sermon calls believers to recognize and embrace the light of God in their lives.

Transcript

Ver. 5. This then is the message,... Of God by his Son the Word, or from Christ by his apostles. The Syriac version renders it, "this is the Gospel"; which is good news from a far country, a message sent from the King of kings to sinful men: or this is the annunciation, or declaration; that is, the thing declared, or showed. Some render it, "this is the promise", that whereas God is light, such who walk in the light shall have communion with him, and others shall not:

which we have heard of him; of Christ, who has declared him, that he is light without any mixture of darkness; that is a pure Spirit, and must be worshipped in a spiritual way; and that only spiritual worshippers are such as he seeks, and admits to communion with him. Moreover, they might hear and learn this of Christ, by his telling them that he himself was light, who is the image of the invisible God, insomuch, that he that has seen the Son, has seen the Father also. Wherefore, if the one is light, the other must be likewise; nor is there any coming to the Father, and enjoying communion with him, but through Christ; all which our Lord told his disciples. The Ethiopic version reads, "which ye have heard", very wrongly; for the words regard the apostles, who made a faithful declaration of the message they heard, and had from Christ, which is as follows:

and declare unto you that God is light; that is, God the Father, as distinguished from "him", Christ, of whom they had heard this message, and from Jesus Christ his Son, 1Jo 1:7, what is declared of him,

agreeably to the report of Christ, is, that he is "light"; that is, as light is opposed to the darkness of sin; he is pure and holy in his nature and works, and of such pure eyes as not to behold iniquity; and so perfectly holy, that angels cover their faces before him, when they speak of his holiness: and as light is opposed to the darkness of ignorance, he is wise and knowing; he knows himself, his own nature, being, and perfections, his Son and Spirit, and their distinct modes of subsisting; he sees clearly all things in himself, all things he could do, or has determined shall be done; he has perfect knowledge of all creatures and things, and the darkness and the light are alike unto him, nor can the former hide from him: he is knowable, and to be discerned; he is clothed with light, and dwells in it; he may be known by the works of creation and providence; even the invisible things of him, his eternal power and Godhead, may be clearly seen and understood by them, and especially in his word, and most clearly in his Son; it is owing to the darkness of men, and not to any in and about God, who is light, that he is so little known as he is: and, like the light, he illuminates others; he is the Father of lights, the author and giver of all light; of the light of reason to men in general; and of grace here, and glory hereafter, to his own people, which are both signified by light; in whose light they see light; and he refreshes and delights their souls with the light of his countenance now, and with his glorious presence in the other world:

and in him is no darkness at all; no darkness of sin; nothing is more contrary to him, or more distant from him: nor any darkness of error and ignorance; what is unknown to men, as the times and seasons; what angels were ignorant of, and even Christ, as man, as the day and hour of Jerusalem's destruction, were known to the Father; in him is no ignorance of anything whatever; nor is there any variableness or shadow of turning in him, as there is in the luminous body of the sun; but God is always the same pure and holy, wise and knowing Being. It is usual with the Cabalistic Jews {e}, to call the supreme Being rwa, light the most simple light, hidden light, and infinite light, with respect to his nature, glory, and majesty, and with regard also to his grace and mercy, justice and judgment; though, as R. Sangart says {f}, this is to be understood of him figuratively.

{e} Lex. Cabalist, p. 63, 64. {f} Sepher Cosri, par. 2. sect. 2. fol. 61. 2.

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