

1 John

Chapter 1, Verses 1-10

Review

- **General Introduction**
 - One of the five Johannine books
 - All traditionally associated with the Apostle John
 - A Jewish fisherman
 - One of The Twelve
 - Probably the “beloved disciple” of John’s Gospel
 - All written around the end of the First Century
 - One of the three Johannine Letters
 - 1 John is even less like a letter than is Hebrews

Review

- **General Introduction**

- Alfred Plummer (a 19th Century commentator) described 1 John as a sermon which takes the Gospel of John as its text.
- Certainly there are many commonalities between the two.
- Traditionally and still I think the majority view is that the Gospel was written before 1 John.
- Likewise the majority view seems to be that the three letters were written in the order in which they are numbered.
- This implies the sequence: Gospel, 1 John, 2 John, 3John

Review

- **General Introduction**

- Regarding when Revelation was written, there is a wide range of opinion
- My opinion is that Revelation was written early, possibly first of all the Johannine books.
- In any case I believe that our reading of 1 John will benefit from having first read both Revelation and John's Gospel.
- The objective of all three books is that we would believe the Gospel of Jesus Christ, that by believing we may have life in his name.

Review

- **General Introduction**

- Whether it is a sermon or a letter or some other form of writing, 1 John is unmistakably an “exhortation” directed to a group of Christian believers by someone who understands himself to have substantial pastoral authority over them.
- It is not a logical argument, and it does not conform to any sequence or structure which is easy to outline or describe.
- It is, instead, an emotional and spiritual appeal from faith to faith, urging believers to stick with what they already know.

Review

- **General Introduction**

- Clearly this exhortation is spoken into a community of Christian believers who have problems:
 - Doctrinal
 - Moral
 - Social
- We cannot be certain which particular problems they faced, beyond what is written the text itself and, for the most part, I will not try to look behind the text.

Comment

- Instead I propose that we read 1 John on its own terms, as an exhortation inspired by the Holy Spirit and written by the earliest followers of Christ to all who would come after, including but not limited to those already living in their own day.

1 John 1:1-4

1:1初めからあったもの、わたしたちが聞いたもの、目を見たもの、よく見て手でさわったもの、すなわち、いのちの言について――

1:2このいのちが現れたので、この永遠のいのちをわたしたちは見て、そのあかしをし、かつ、あなたがたに告げ知らせるのである。この永遠のいのちは、父と共にいましたが、今やわたしたちに現れたものである――

1 John 1:1-4

1:3すなわち、わたしたちが見たもの、聞いたものを、あなたがたにも告げ知らせる。それは、あなたがたも、わたしたちの交わりにあずかるようになるためである。わたしたちの交わりとは、父ならびに御子イエス・キリストとの交わりのことである。

1:4これを書きおくるのは、わたしたちの喜びが満ちあふれるためである。

1 John 1:1-4

¹ That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life---

² the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us---

1 John 1:1-4

³ that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ.

⁴ And we are writing these things so that our joy may be complete.

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That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life---

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- If this is a letter, then its opening is very strange indeed.

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- If this is a letter, then its opening is very strange indeed.
- It is interesting, for several reasons, to compare this to the opening of the Letter to the Hebrews.

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- If this is a letter, then its opening is very strange indeed.
- It is interesting, for several reasons, to compare this to the opening of the Letter to the Hebrews.
- In both cases the author/speaker wishes us to look back.

Comment

- Hebrews begins by asking us to think back to God's revelation of himself to the fathers by the prophets, making the point that God's revelation of himself in Christ is the culmination of all that and, indeed, that Christ is the one through whom God created the world.

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- John's Gospel begins with an 18 verse prolog reminding us that he who would be come Jesus Christ was with God in the beginning and, indeed, that everything was made through him.

Comment

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Comment

- The prolog of John's Gospel also says (1:4) that in this eternal Word was the life and light of men and etc.
- Both the Letter to the Hebrews and the Gospel of John are mainly about Jesus Christ and what he means for the community of believers into which they speak
- Yet both want to make it clear from the onset that Christ is not a recent innovation...he is the ground of all that God has ever said and done and all that God ever will say and do toward men.

Comment

- There is no other way to God for man than Jesus Christ.
- To turn away from Christ is to reject God and life.
- Precisely the same message comes through the Revelation to John in graphic detail.

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That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, **concerning the word of life---**

- Likewise in 1 John we see that Christ is the only source of life for men, and this is eternally true...from the beginning.

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- Likewise in 1 John we see that Christ is the only source of life for men, and this is eternally true...from the beginning.
- Here the author speaks on behalf of the Apostolic Community --- those who had lived with Christ incarnate.

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That which was from the beginning, **which we have heard**, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life---

- The prophets also had heard the word of life.

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- The prophets also had heard the word of life.
- The fathers had see signs of it.

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- The prophets also had heard the word of life.
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- But the Apostles had seen Christ himself

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- The prophets also had heard the word of life.
- The fathers had see signs of it.
- But the Apostles had seen Christ himself, and they had actually probed and examined him with their own hands.

Comment

- The life that all men long for and which all (to varying degrees) have heard and seen indirectly, the Apostles had actually had heard and seen and touched directly.

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Comment

- The life that all men long for and which all (to varying degrees) have heard and seen indirectly, the Apostles had actually had heard and seen and touched directly.
- This is the difference between the Apostles and all other Christians who will ever live.
- Likely John was the last of the Apostles to walk the earth, before the second coming of Christ!!
- We can understand how he spoke with such authority.

1 John 1:2

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the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us---

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the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us---

- Here the dashes “---” before and after Verse 2 indicate that this verse is a parenthetical insertion.

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the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us---

- The parenthesis is probably meant to clarify how these mortal men who are saying these things (i.e. the Apostles) can be eyewitnesses to something divine and eternal.

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the life was made manifest, and we have seen it, and testify to it and proclaim to you **the eternal life, which was with the Father and was made manifest to us---**

- So the explanation is added that this eternal life which had formerly been and eternally was with the Father, but hidden from men, had been openly revealed to them.

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the life was made manifest, **and we have seen it, and testify to it and proclaim to you** the eternal life, which was with the Father and was made manifest to us---

- They had actually seen this eternal life, so they could bear witness to it, and proclaim it to the community into which they are speaking.

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- Please note that anyone can proclaim this message, of Jesus Christ and the eternal life he reveals and offers to us.

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the life was made manifest, **and we have seen it, and testify to it** and proclaim to you the eternal life, which was with the Father and was made manifest to us---

- Please note that anyone can proclaim this message, of Jesus Christ and the eternal life he reveals and offers to us.
- But only an Apostle can testify to it.

1 John 1:3

すなわち、わたしたちが見たもの、聞いたものを、あなたがたにも告げ知らせる。それは、あなたがたも、わたしたちの交わりにあずかるようになるためである。わたしたちの交わりとは、父ならびに御子イエス・キリストとの交わりのことである。

that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ.

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- It is because the Apostles, these eyewitnesses, first did proclaim what they had seen and heard,

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that which we have seen and heard we proclaim also to you, **so that you too may have fellowship with us**; and indeed our fellowship is with the Father and with his Son Jesus Christ.

- It is because the Apostles, these eyewitnesses, first did proclaim what they had seen and heard, that others could join their fellowship.

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すなわち、わたしたちが見たもの、聞いたものを、あなたがたにも告げ知らせる。それは、あなたがたも、わたしたちの交わりにあずかるようになるためである。わたしたちの交わりとは、父ならびに御子イエス・キリストとの交わりのことである。

that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; **and indeed our fellowship is with the Father and with his Son Jesus Christ.**

- And that is important, because the Apostolic fellowship is fellowship with the Father and his Son Jesus Christ!

Comment

- This is an important point.

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- John speaks of proclaiming the Apostolic testimony so that others could be brought into fellowship.

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- It happens also that this fellowship is one which enjoys life eternal with God the Father and his Son Jesus Christ.

Comment

- This is an important point.
- John speaks of proclaiming the Apostolic testimony so that others could be brought into fellowship.
- It happens also that this fellowship is one which enjoys life eternal with God the Father and his Son Jesus Christ.
- But there is really no way to separate the salvation from the fellowship --- everyone who is saved, is saved into fellowship with the Church.

1 John 1:4

これを書きおくるのは、わたしたちの喜びが満ちあふれるためである。

And we are writing these things so that our joy may be complete.

1 John 1:4

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And we are writing these things so that our joy may be complete.

- The fellowship which includes God the Father, Jesus Christ his Son, and the Apostles is a joyful fellowship, which has not yet reached its full measure of joy.

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And we are writing these things so that our joy may be complete.

- The fellowship which includes God the Father, Jesus Christ his Son, and the Apostles is a joyful fellowship, which has not yet reached its full measure of joy.
- All are invited that this joy may be complete.

Comment

- This is also an important point: proclaiming the testimony of the Apostles concerning Jesus Christ is supposed to be a joyful activity.

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- This is also an important point: proclaiming the testimony of the Apostles concerning Jesus Christ is supposed to be a joyful activity.
- It was for them.
- It should be for us.
- I confess that all too often it is not that way for me.

Comment

- This is also an important point: proclaiming the testimony of the Apostles concerning Jesus Christ is supposed to be a joyful activity.
- It was for them.
- It should be for us.
- I confess that all too often it is not that way for me.
- I pray that God will help me, and you, to proclaim the gospel joyfully as we should.

1 John 1:5-10

1:5わたしたちがイエスから聞いて、あなたがたに伝えるおとずれは、こうである。神は光であって、神には少しの暗いところもない。

1:6神と交わりをしていると言いながら、もし、やみの中を歩いているなら、わたしたちは偽っているのであって、真理を行っていないのではない。

1:7しかし、神が光の中にいますように、わたしたちも光の中を歩くならば、わたしたちは互に交わりをもち、そして、御子イエスの血が、すべての罪からわたしたちをきよめるのである。

1 John 1:5-10

1:8もし、罪がないと言うなら、それは自分を欺くことであって、真理はわたしたちのうちにはない。

1:9もし、わたしたちが自分の罪を告白するならば、神は真実で正しいかたであるから、その罪をゆるし、すべての不義からわたしたちをきよめて下さる。

1:10もし、罪を犯したことがないと言うなら、それは神を偽り者とするのであって、神の言はわたしたちのうちにはない。

1 John 1:5-10

⁵ This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all.

⁶ If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth.

⁷ But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

1 John 1:5-10

⁸ If we say we have no sin, we deceive ourselves, and the truth is not in us.

⁹ If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

¹⁰ If we say we have not sinned, we make him a liar, and his word is not in us.

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わたしたちがイエスから聞いて、あなたがたに伝えるおとずれは、こうである。神は光であって、神には少しの暗いところもない。

This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all.

- The Apostles have not only seen and touched the incarnate Word, but they have heard his message.

1 John 1:5

わたしたちがイエスから聞いて、あなたがたに伝えるおとずれは、こうである。神は光であって、神には少しの暗いところもない。

This is the message we have heard from him **and proclaim to you**, that God is light, and in him is no darkness at all.

- The Apostles have not only seen and touched the incarnate Word, but they have heard his message.
- This is part of what they proclaim --- this I suppose is the content of the word of life

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This is the message we have heard from him and proclaim to you, that **God is light**, and in him is no darkness at all.

- The first point is that God is only **true** and only **good** and it is by his truth and goodness that all else is clearly seen.

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This is the message we have heard from him and proclaim to you, that God is light, and *in him is no darkness at all.*

- The first point is that God is only true and only good and it is by his truth and goodness that all else is clearly seen.
- There is not the slightest speck of imperfection in Him.

1 John 1:6

神と交わりをしていると言いながら、もし、やみの中を歩いているなら、わたしたちは偽っているのであって、真理を行っていないのではない。

If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth.

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- I dare say that we all walk in darkness sometimes, which I understand to be some continuing, willful, sinful, behavior

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- I dare say that we all walk in darkness sometimes, which I understand to be some continuing, willful, sinful, behavior
- If at the same time we say that we have fellowship with him --- i.e. that God is OK with our dark walk ---.

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- I dare say that we all walk in darkness sometimes, which I understand to be some continuing, willful, sinful, behavior
- If at the same time we say that we have fellowship with him --- i.e. that God is OK with our dark walk --- we lie.

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If we say we have fellowship with him while we walk in darkness, **we lie and do not practice the truth.**

- I think this simply means that this state of affairs is logically impossible, because of God's perfection.

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If we say we have fellowship with him while we walk in darkness, **we lie and do not practice the truth.**

- I think this simply means that this state of affairs is logically impossible, because of God's perfection.
- God is never OK with any walk we take in the darkness.

1 John 1:7

しかし、神が光の中にいますように、わたしたちも光の中を歩くならば、わたしたちは互に交わりをもち、そして、御子イエスの血が、すべての罪からわたしたちをきよめるのである。

But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

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しかし、神が光の中にいますように、わたしたちも光の中を歩くならば、わたしたちは互に交わりをもち、そして、御子イエスの血が、すべての罪からわたしたちをきよめるのである。

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- If we abandon our dark walk, and come into the light,

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But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son **cleanses us from all sin.**

- If we abandon our dark walk, and come into the light, then our sins are forgiven,

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しかし、神が光の中にいますように、わたしたちも光の中を歩くならば、わたしたちは互に交わりをもち、そして、御子イエスの血が、すべての罪からわたしたちをきよめるのである。

But if we walk in the light, as he is in the light, we have fellowship with one another, **and the blood of Jesus his Son cleanses us from all sin.**

- If we abandon our dark walk, and come into the light, then our sins are forgiven.
- This is for the sake of Christ whose blood was shed for us as a propitiation for sin.

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But if we walk in the light, as he is in the light, we have fellowship with one another, **and the blood of Jesus his Son cleanses us from all sin.**

- What's more we are sanctified by his blood, so that we will come to hate the darkness and prefer the light.

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- Thus we have fellowship with ... one another!

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- What's more we are sanctified by his blood, so that we will come to hate the darkness and prefer the light.
- Thus we have fellowship with ... one another!
- Of course this fellowship is grounded in God.

1 John 1:8

もし、罪がないと言うなら、それは自分を欺くことであって、真理はわたしたちのうちにはない。

If we say we have no sin, we deceive ourselves, and the truth is not in us.

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- He is speaking of our inward sinful nature.

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- If we look inside ourselves and do **not** find wickedness, and predisposition to sin, then we are deceiving ourselves.

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- If we look inside ourselves and do not find wickedness, and predisposition to sin, then we are deceiving ourselves.
- If we can deceive ourselves about this, then probably we do not have the Spirit of Truth (Holy Spirit) living in us.

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- Only Spirit filled Christians have the truth living in them and therefore only they can recognize the extent of their own depravity.

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- Only Spirit filled Christians have the truth living in them and therefore only they can recognize the extent of their own depravity.
- In this sense, Christians are experts regarding sin.

1 John 1:9

もし、わたしたちが自分の罪を告白するならば、神は真実で正しいかたであるから、その罪をゆるし、すべての不義からわたしたちをきよめて下さる。

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

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If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

- Thank God that we who find so much sin in ourselves are able to confess our sins to God, and that he is faithful to forgive us and cleanse us.

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- Here he speaks of confession of particular sins (pl.)
- It has already been established that we have sin, meaning a sinful nature.
- But he will also sanctify us.

1 John 1:10

もし、罪を犯したことがないと言うなら、それは神を偽り者とするのであって、神の言はわたしたちのうちにはない。

If we say we have not sinned, we make him a liar, and his word is not in us.

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- As human beings with a sinful nature, we continue to sin, and therefore have a continuing need for repentance and forgiveness --- that's why Christ came to save us.

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- If we say we have not sinned (have no sins) then we as much as call God a liar and dishonor his son.
- The whole of Scripture and the cross of Christ especially teach us that it is only by God's grace we may be saved.