

1 John

Chapter 3, Verses 1-6

Review

- **General Introduction**
 - One of the five Johannine books
 - All written around the end of the First Century
 - All traditionally associated with the Apostle John
 - A Jewish fisherman
 - One of The Twelve
 - Probably the “beloved disciple” of John’s Gospel
 - 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.
- 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.

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, in this class, we will not try to look behind the text.

Review

- **General Introduction**
 - Instead we will listen to the text speaking to us about the church in our time, which is really the same time, the end times, into which John wrote.

Review

- **Chapter 1**

- The author begins by identifying himself as one among the Apostles who had seen, heard, and touched Jesus Christ during his time among men on earth. **(1:1-2)**
- He addresses himself to people who *are* Christians, with an eye to preserving them in joyful fellowship with the Apostles and, therefore, with God the Father and Son. **(1:3-4)**

Review

- **Chapter 1**

- The Apostles proclaimed the message which they heard from Jesus, that God is perfectly true and perfectly good. **(1:5)**
- Because of his blood shed for them, Jesus' followers are cleansed of all sin and, therefore, they are willing and able to behave in accordance with God's character. **(1:6-7)**
- Not perfectly, of course, all Christians including Apostles have sins, but when we confess our sins, he forgives us and cleanse us from all unrighteousness. **(1: 8-10)**

Review

- **Chapter 2**

- John's reason for writing was two-fold (he said): to encourage Christians not to sin and to reassure Christians that Jesus has atoned for their sins. **(2:1-2)**
- That they truly are Christians is seen in their obedience to the commandments of Christ. Such obedience perfects their love of God and causes them to live lives that resemble the life of Christ. **(2:3-6)**

Review

- **Chapter 2**

- In writing these things John adds nothing to what they have heard since they first became Christians. **(2:7)**
- But the Christian message is new --- it announces the passing away of the darkness and the new light which is already shining. **(2:8)**
- In the light of Christ, hatred is not possible. To be Christian is to abandon hatred. To hang on to hatred is to remain in the darkness apart from Christ. **(2:9-11)**

Review (Last Week's Lesson)

- **Chapter 2**

- This message speaks to all Christians, old and young, simply because of their relationship with God through Christ, and not because of their maturity, or their youth. **(2:12-14)**
- Whoever does the will of God abides forever, but whomever prefers this fallen world and the corrupt things of this world, does not love God, and he will be swept away with the world and everything in it. It is all passing away. **(2:15-17)**

Review (Last Week's Lesson)

- **Chapter 2**

- The world is in its final hour. This is why many antichrists have gone out from the Church. **(2:18)**
- That these men went out proves that they were never really part of the Church to begin with. **(2:19)**
- Those who remain in the Church are those who have been anointed by the Holy Spirit. They all have knowledge. **(2:20)**
- Because they know the truth, they can recognize the lies of those who have gone out. **(2:21)**

Review (Last Week's Lesson)

- **Chapter 2**

- Those who have gone out of the church have spoken the greatest lie --- saying that Jesus is not the Christ. **(2:22)**
- To deny the Son is to abandon the Father, because the only way to fellowship with the Father is to confess the Son. **(2:23)**
- This is what the Church has understood from the beginning, and John says if they will stick with that, then they will have the Father and the Son and eternal life! **(2:24-25)**

Review (Last Week's Lesson)

- **Chapter 2**

- John has written to warn them about these antichrists who have gone out and are now trying to deceive them. **(2:26)**
- But (as he said before) he is not offering any new teaching, only urging them to trust the same gospel and the Holy Spirit which they have had from the beginning. **(2:27)**

1 John 2:28-29 (Last Week's Lesson - reread)

2:28そこで、子たちよ。キリストのうちにとどまっていなさい。それは、彼が現れる時に、確信を持ち、その来臨に際して、みまえに恥じることがないためである。

2:29彼の義なるかたであることがわかれば、義を行う者はみな彼から生れたものであることを、知るであ

1 John 2:28-29 (Last Week's Lesson - reread)

²⁸ And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.

²⁹ If you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him.

1 John 2:28

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And now, little children, abide in him, so that *when he appears* we may have confidence and not shrink from him in shame at his coming.

- Soon Christ will appear.

1 John 2:28

そこで、子たちよ。キリストのうちにとどまっていなさい。それは、彼が現れる時に、確信を持ち、その来臨に際して、みまえに恥じることがないためである。

And now, little children, abide in him, so that **when he appears** we may have confidence and not **shrink from him in shame at his coming**.

- Soon Christ will appear.
- This will probably be a fearful time for all of the antichrists who have gone out from the Church.

1 John 2:28

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And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming.

- For the Church which has held fast to the gospel of Jesus Christ, the prospect of his coming should be a happy one.

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And now, little children, ***abide in him, so that when he appears we may have confidence and not shrink from him in shame*** at his coming.

- For the Church which has held fast to the gospel of Jesus Christ, the prospect of his coming should be a happy one.
- It will indeed be happy for those who are living lives which are obedient, loving, and Christ-like.

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- The Church consists of followers of Christ whom God calls his children.

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 - The pronoun probably stands for God the Father. (see 3:1,2)

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 - The pronoun probably stands for God the Father. (see 3:1,2)
 - It is also possible to read it as standing for Christ. (see 2:28)

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If *you know that he is righteous*, you may be sure that everyone who *practices righteousness* has been born of him.

- That they are God's children, is seen in that they (1) *know* God's righteousness and (2) *practice* God's righteousness.

1 John 3:1-3

3:1わたしたちが神の子と呼ばれるためには、どんなに大きな愛を父から賜わったことか、よく考えてみなさい。わたしたちは、すでに神の子なのである。世がわたしたちを知らないのは、父を知らなかったからである。

1 John 3:1-3

3:2愛する者たちよ。わたしたちは今や神の子である。しかし、わたしたちがどうなるのか、まだ明らかではない。彼が現れる時、わたしたちは、自分たちが彼に似るものとなることを知っている。そのまことの御姿を見るからである。

3:3彼についてこの望みをいただいている者は皆、彼がきよくあられるように、自らをきよくする。

1 John 3:1-3

¹ See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him.

² Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.

³ And everyone who thus hopes in him purifies himself as he is pure.

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- The grammar here expresses great astonishment, as if such a thing should not be possible.

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- The grammar here expresses great astonishment, as if such a thing should not be possible --- i.e. that we should be ***called*** children of God.

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See what kind of love the Father has given to us, that we should be called children of God; and **so we are**. The reason why the world does not know us is that it did not know him.

- But we are called children of God, because this is literally what we **are**.

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See what kind of love the Father has given to us, that we should be called children of God; and so we are. **The reason why the world does not know us is that it did not know him.**

- The world has not recognized us as such, yet, because it has still has not recognized **Jesus**.

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See what kind of love the Father has given to us, that we should be called children of God; and so we are. **The reason why the world does not know us is that it did not know him.**

- This is not to say that we are precisely the same as Jesus, but that he is the basis for what we are: he is the source, the head, the true vine, the Savior, the Lord, and etc.

1 John 3:2

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Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.

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Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.

- John is addressing the true Church, which is comprised of all those men and women who already are God's children, because of Christ.

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- What we will be in eternity is not yet known, not even to the beloved disciple!

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- What we will be in eternity is not yet known, not even to the beloved disciple!
- This is because nobody has seen one of us glorified yet!

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- Jesus is the “firstborn of many brothers.”

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- Jesus is the “firstborn of many brothers.”
- When he returns, we see him, and **then** we will know what we will be!

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Beloved, we are God's children now, and *what we will be* has not yet appeared; **but we know that when he appears we shall be like him**, because we shall see him as he is.

- Already we know that he is the sinless son of God.

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- Already we know that he is the sinless son of God.
- However he appears we expect him to be pure, perfect.

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- Already we know that he is the sinless son of God.
- However he appears we expect him to be pure, perfect.
- And we long to be like him.

1 John 3:3

彼についてこの望みをいただいている者は皆、彼がきよくあられるように、自らをきよくする。

And everyone who thus hopes in him purifies himself as he is pure.

1 John 3:3

彼についてこの望みをいただいている者は皆、彼がきよくあられるように、自らをきよくする。

And everyone who thus hopes in him purifies himself as he is pure.

- The Church consists of those who long for Christ to return, so that we can be with him, and perfect like him, eternally.

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And everyone who thus hopes in him purifies himself as he is pure.

- The Church consists of those who long for Christ to return, so that we can be with him, and perfect like him, eternally.
- While we wait for him to return, we do our best to walk as he walked while he was on Earth .

1 John 3:3

彼についてこの望みをいただいている者は皆、彼がきよくあられるように、自らをきよくする。

And everyone who thus hopes in him *purifies himself as he is pure.*

- Unlike Christ, we are filled with impurities which we diligently seek to remove, and the Holy Spirit helps us.

Discussion

- As Christians, so long as we avoided doing anything really evil, could we just relax and enjoy our impure lives, and wait for Christ to come make us perfect in the end?

1 John 3:4-6

3:4すべて罪を犯す者は、不法を行う者である。罪は不法である。

3:5あなたがたが知っているとおおり、彼は罪をとり除くために現れたのであって、彼にはなんらの罪がない。

3:6すべて彼におる者は、罪を犯さない。すべて罪を犯す者は彼を見たこともなく、知ったこともない者である。

1 John 3:4-6

⁴ Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness.

⁵ You know that he appeared to take away sins, and in him there is no sin.

⁶ No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him.

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Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness.

- Earlier John said that all have sinned.

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すべて罪を犯す者は、不法を行う者である。罪は不法である。

Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness.

- Earlier John said that all have sinned.
- But now he is speaking of something else.

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すべて罪を犯す者は、不法を行う者である。罪は不法である。

Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness.

- Now he is speaking of everyone who consciously indulges in a pattern of behavior which they know is contrary to the will of God.

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- Now he is speaking of everyone who consciously indulges in a pattern of behavior which they know is contrary to the will of God.
- i.e. those who do not purify themselves as stated in 3.3

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すべて罪を犯す者は、不法を行う者である。罪は不法である。

Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness.

- John means to say that such self indulgence is really bad.

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Everyone who makes a practice of sinning also practices lawlessness; *sin is lawlessness.*

- John means to say that such self indulgence is really bad.
- It is from God's perspective the same as criminal behavior.

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Everyone who makes a practice of sinning also practices lawlessness; *sin is lawlessness.*

- John means to say that such self indulgence is really bad.
- It is from God's perspective the same as criminal behavior.
- To know God's will and not do it, is treason against the Kingdom of God --- treason against Christ our King!

Comment

- I think that our knowledge of the will of God increases and becomes more accurate as we continue to walk with him.

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- Things that we once did without really understanding that they were sinful, can become very sinful for us as our understanding increases.

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- I think that our knowledge of the will of God increases and becomes more accurate as we continue to walk with him.
- Things that we once did without really understanding that they were sinful, can become very sinful for us as our understanding increases.
- I think one of the jobs of the Holy Spirit is show us our sins increasingly and then help us to repent of them.

1 John 3:5

あなたがたが知っているとおりに、彼は罪をとり除くために現れたのであって、彼にはなんらの罪がない。

You know that he appeared to take away sins, and in him there is no sin.

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You know that *he appeared to take away sins*, and in him there is no sin.

- The reason why the eternal son of God came to earth as a man was to offer himself as a propitiation for our sins.

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- The reason why the eternal son of God came to earth as a man was to offer himself as a propitiation for our sins.
- He could do this because he, himself, lived a life without any sin.

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- Every Christian knows these things, and knowing them, how could any Christian make a practice of sinning?

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- The answer is, this should not be possible:

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- Every Christian knows these things, and knowing them, how could any Christian make a practice of sinning?
- The answer is, this should not be possible: either we finally discontinue the practice of sinning or we are not Christian

1 John 3:6

すべて彼におる者は、罪を犯さない。すべて罪を犯す者は彼を見たこともなく、知ったこともない者である。

No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him.

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- This is a summary of what was said before.

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- This is a summary of what was said before.
- If we become aware of a sinful practice in our life, then we will confess our sin and discontinue this practice, or failing to do so, we will prove that we do not really know Christ.

Book Recommendation

- *The Great Divorce* by C.S. Lewis:

A fictional story in which occupants of Hell are offered admittance into heaven, if only they will leave behind their earthly obsessions. Only some souls can do it. Others prefer to return to hell with their obsessions intact.