

1 John

Chapter 3, Verses 11-24

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

General Introduction

- Alfred Plummer 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.

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 shall not attempt to look behind the text.

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

- 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, thus, with God the Father and Son. **(1:3-4)**
- The Apostles proclaim the message which they received from Jesus, that God is perfectly true and perfectly good. **(1:5)**

Review

- Because of his blood shed for them, Jesus' followers are cleansed of all sin and, therefore, 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)**
- John's reason for writing was two-fold (he said): to encourage Christians *not* to sin but also to reassure Christians that Jesus has atoned for our sins. **(2:1-2)**

Review

- Whether we truly are Christians will be seen in our obedience to the commandments of Christ. In addition such obedience perfects our love of God and causes us to live lives that resemble the life of Christ. **(2:3-6)**
- In writing these things, John says, he adds nothing to what we have heard since we first became Christians. **(2:7)**
- But the Christian message *is* new --- in that it announces the passing away of the current darkness and the new light which is already shining. **(2:8)**

Review

- In the light of Christ, hatred is impossible. To be Christian is to abandon hatred. To hang on to hatred is to remain in the darkness apart from Christ. **(2:9-11)**
- This message speaks to all Christians, old and young, simply because of our relationship with God through Christ, and not because of our maturity, or our youth. **(2:12-14)**

Review

- 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 will be swept away, with the world and everything in it. It is all passing away. **(2:15-17)**
- Because the world is in its final hour, many antichrists have gone out from us, thereby proving that they were never really part of the Church to begin with. **(2:18-19)**

Review

- Those who remain in the Church are those who have been anointed by the Holy Spirit. We all have knowledge. **(2:20)**
- Because we do know the truth, we can recognize the lies of those who have left the church. **(2:21)**
- 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, as well. **(2:23)**

Review

- Such things the Church has understood from the beginning, and John says if we will stick with them, then we will have the Father and the Son and eternal life! **(2:24-25)**
- John has written to warn about these antichrists who have gone out and are now trying to deceive the Church. **(2:26)**
- But (as he said before) he is not offering any new teaching, only urging us to trust the same gospel and the Holy Spirit which we have had from the beginning. **(2:27)**

Review

- He simply urges us to abide in Christ and practice righteousness so that we will not be ashamed when Christ returns. **(2:28-29)**
- Christians are already Children of God. The world does not recognize us, because it had not yet recognized God (Christ) but when Christ returns, it will become apparent to everyone who and what we eternally are! **(3:1-2)**
- It is because we hope for this that we Christians purify ourselves, even now, as he is pure **(3:3, 7)**

Review

- If we make a practice of sinning, then this proves that we are not children of God but, rather, that we are children of the devil! **(3:4-6, 8)**
- Indeed a child of God can not continue sinning, because God's seed abides in him. **(3:9)**
- “By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, **nor is the one who does not love his brother.**” **(3:10)**

1 John 3:11-13

3:11わたしたちは互に愛し合うべきである。これが、あなたがたの初めから聞いていたおとずれである。

3:12カインのようになっははいけない。彼は悪しき者から出て、その兄弟を殺したのである。なぜ兄弟を殺したのか。彼のわざが悪く、その兄弟のわざは正しかったからである。

3:13兄弟たちよ。世があなたがたを憎んでも、驚くには及ばない。

1 John 3:11-13

¹¹ For this is the message that you have heard from the beginning, that we should love one another.

¹² We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous.

¹³ Do not be surprised, brothers, that the world hates you.

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- This looks back to Verse 10, which says that whoever does not **love his brother** is not of God.

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For *this is the message that you have heard from the beginning, that we should love one another.*

- This looks back to Verse 10, which says that whoever does not love his brother is not of God.
- John reminds them that love for one another has always been a commandment of the Church of Jesus Christ.

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We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous.

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We should not be like Cain, who was of the evil one and **murdered his brother**. And why did he murder him? Because his own deeds were evil and his brother's righteous.

- The supreme counter-example is Cain, who was the first man ever to commit murder.

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- John understands this to have been a work of the devil.

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- The supreme counter-example is Cain, who was the first man every to commit murder.
- John understands this to have been a work of the devil.
- Why did Cain do this work of the devil?

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We should not be like Cain, who was of the evil one and murdered his brother. **And why did he murder him?** Because his own deeds were evil and his brother's righteous.

- We read in Genesis 4:4-5 that, before he murdered Abel, “Cain was very angry,” evidently because “... the LORD had regard for Abel and his offering, but for Cain and his offering he had no regard.”

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We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? **Because his own deeds were evil and his brother's righteous.**

- John understands this to mean that the LORD's regard of Able and his offering had to do with Abel's righteousness, of which Cain was jealous.

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- John understands this to mean that the LORD's regard of Able and his offering had to do with Abel's righteousness, of which Cain was jealous.
- So evil -> jealousy -> anger -> murder

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- I think the author of Genesis had a similar understanding.

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We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him? **Because his own deeds were evil and his brother's righteous.**

- I think the author of Genesis had a similar understanding.
- And I think this is a teaching of the whole Bible: e.g. “The sacrifice of the wicked is an abomination to the LORD, but the prayer of the upright is acceptable to him.” (Prov. 15:8)

1 John 3:13

兄弟たちよ。世があなたがたを憎んでも、驚くには及ばない。

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Do not be surprised, brothers, that the world hates you.

- John warns the church of what they can expect:

1 John 3:13

兄弟たちよ。世があなたがたを憎んでも、驚くには及ばない。

Do not be surprised, brothers, that *the world hates you.*

- John warns the church of what they can expect: from the very beginning of the world, and from the very beginning of the Church, jealousy and hatred and murder have been the response of the world towards God's righteous ones.

1 John 3:14-18

3:14わたしたちは、兄弟を愛しているので、死からのちへ移ってきたことを、知っている。愛さない者は、死のうちにとどまっている。

3:15あなたがたが知っているとおおり、すべて兄弟を憎む者は人殺しであり、人殺しはすべて、そのうちに永遠のいのちをとどめてはいない。

3:16主は、わたしたちのためにいのちを捨てて下さった。それによって、わたしたちは愛ということを知った。それゆえに、わたしたちもまた、兄弟のためにいのちを捨てるべきである。

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3:17世の富を持っていながら、兄弟が困っているのを見て、あわれみの心を閉じる者には、どうして神の愛が、彼のうちにあるか。

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1 John 3:14-18

¹⁴ We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death.

¹⁵ Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

¹⁶ By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers.

1 John 3:14-18

¹⁷ But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?

¹⁸ Little children, let us not love in word or talk but in deed and in truth.

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- From the beginning until now, the sinful world, ruled by Satan, has hated God's children, especially Christ and his Church.

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- From the beginning until now, the sinful world, ruled by Satan, has hated God's children, especially Christ and his Church.
- This is the world that is passing away.

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We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death.

- But if we love God's children, then we know that we have been translated from death into life.

1 John 3:15

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Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

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- Murder is an action that proceeds from anger or distain.

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- Murder is an action that proceeds from anger or distain, all of which lead to death. (c.f. Matthew 5:21-22)

What Jesus Said

"You have heard that it was said to those of old, 'You shall not murder; and whoever murders will be liable to judgment. But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, 'You fool!' will be liable to the hell of fire."

--- Matthew 5:21-22

1 John 3:16

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By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers.

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- From the beginning, the world has been filled with many “murderers” --- those who disregard the lives of others.
- Indeed everyone who prefers this world to the kingdom of Christ is a murderer.

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By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers.

- But there has been one perfect exception to the way of the world.

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- But there has been one perfect exception to the way of the world: Jesus Christ, who laid down his perfect life for us.
- We know what love is, through this perfect example.
- We are called to love one another as Christ loved us.

1 John 3:17

世の富を持っていながら、兄弟が困っているのを見て、あわれみの心を閉じる者には、どうして神の愛が、彼のうちにあるか。

But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?

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But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?

- For some, “to lay down our lives for the brothers” may be a call to endure torture and death, such as Jesus knew.

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But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?

- For some, “to lay down our lives for the brothers” may be a call to endure torture and death, such as Jesus knew.
- Everyone is called to share with brothers in need what God has given us.

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But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, **how does God's love abide in him?**

- Should we ignore brothers in need, then that would mean they are not our brothers, and that we are not Christians.

1 John 3:18

子たちよ。わたしたちは言葉や口先だけで愛するのではなく、行いと真実とをもって愛し合おうではないか。

Little children, let us not love in word or talk but in deed and in truth.

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Little children, let us not love in word or talk but *in deed* and in truth.

- The kind of love which Christ lavished on us and modeled for us is self-sacrificial.

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Little children, let us not love in word or talk but in deed and *in truth*.

- The kind of love which Christ lavished on us and modeled for us is self-sacrificial and it arises from genuine compassion. (c.f. 1 Co. 13:3)

1 John 3:19-22

3:19それによって、わたしたちが真理から出たものであることがわかる。そして、神のみまえに心を安んじていよう。

3:20なぜなら、たといわたしたちの心に責められるようなことがあっても、神はわたしたちの心よりも大いなるかたであって、すべてをご存じだからである。

1 John 3:19-22

3:21愛する者たちよ。もし心に責められるようなことがなければ、わたしたちは神に対して確信を持つことができる。

3:22そして、願い求めるものは、なんでもいただけるのである。それは、わたしたちが神の戒めを守り、みこころにかなうことを、行っているからである。

1 John 3:19-22

¹⁹ By this we shall know that we are of the truth and reassure our heart before him;

²⁰ for whenever our heart condemns us, God is greater than our heart, and he knows everything.

²¹ Beloved, if our heart does not condemn us, we have confidence before God;

²² and whatever we ask we receive from him, because we keep his commandments and do what pleases him.

1 John 3:19

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By this we shall know that we are of the truth and reassure our heart before him;

- I think this looks **back** to the previous verse (v. 18), which says, “Little children, let us not love in word or talk but in deed and in truth.”

1 John 3:19

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By this we shall know that we are of the truth and reassure our heart before him;

- I think this looks back to the previous verse (v. 18), which says, “Little children, let us not love in word or talk but in deed and in truth.”
- In other words, assurance that we truly are children of God, may be found in our genuine **love** for the brothers.

1 John 3:20

なぜなら、たとえわたしたちの心に責められるようなことがあっても、神はわたしたちの心よりも大いなるかたであって、すべてをご存じだからである。

for whenever our heart condemns us, God is greater than our heart, and he knows everything.

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for *whenever our heart condemns us*, God is greater than our heart, and he knows everything.

- The fact is (as we have been discussing recently in this class) our hearts sometimes do condemn us.

1 John 3:20

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for *whenever our heart condemns us*, God is greater than our heart, and he knows everything.

- The fact is (as we have been discussing recently in this class) our hearts sometimes do condemn us.
- Such condemnation may be a “bad sign” (we have sins) or a “good sign” (we detest our sins), or perhaps usually both.

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for whenever our heart condemns us, **God is greater than our heart**, and he knows everything.

- In any case, God is “greater than our heart.”

1 John 3:20

なぜなら、たとえわたしたちの心に責められるようなことがあっても、神はわたしたちの心よりも大いなるかたであって、すべてをご存じだからである。

for whenever our heart condemns us, God is greater than our heart, and **he knows everything.**

- In any case, God is “greater than our heart.”
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for whenever our heart condemns us, God is greater than our heart, and **he knows everything.**

- In any case, God is “greater than our heart.”
 - He knows our sins better than we do.
 - He also knows that we are his dear children whose sins have been forgiven for the sake of Christ.

1 John 3:21

愛する者たちよ。もし心に責められるようなことがなければ、わたしたちは神に対して確信を持つことができる。

Beloved, if our heart does not condemn us, we have confidence before God;

1 John 3:21

愛する者たちよ。もし心に責められるようなことがなければ、わたしたちは神に対して確信を持つことができる。

Beloved, if our heart does not condemn us, we have confidence before God;

- We can only have confidence before God when we know that we have truly confessed our sins, and believe that he has forgiven us for the sake of Christ and caused his Spirit to dwell in us, to lead us into His perfect righteousness.

1 John 3:22

そして、願い求めるものは、なんでもいただけるのである。それは、わたしたちが神の戒めを守り、みこころにかなうことを、行っているからである。

and whatever we ask we receive from him, because we keep his commandments and do what pleases him.

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- When we approach God with such confidence, we receive whatever we ask from him.

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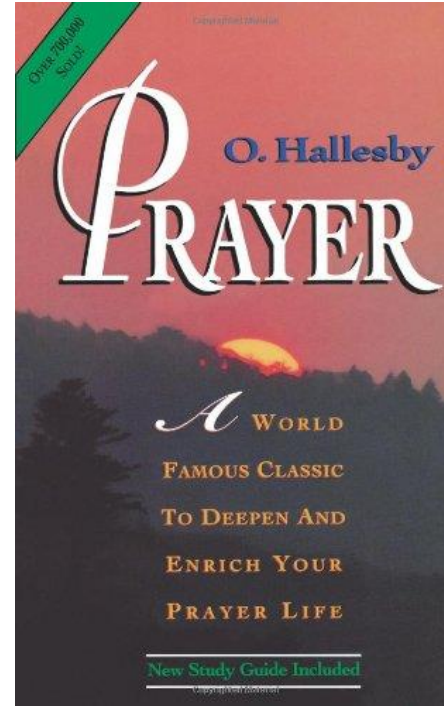
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- When we approach God with such confidence, we receive whatever we ask from him.
- This is because we ask for only those things which are pleasing to him.

Book Recommendation

- Prayer is difficult and not easy to understand, or so it has always seemed to me.
- In 1 John 3:22 we touch on one of the secrets of effective prayer – i.e. being led by the Holy Spirit to say prayers that God wants to hear from us, and answer affirmatively.
- This book, Prayer, by O. Hallesby has helped me to understand this better and I recommend it to you.



1 John 3:23-24

3:23 その戒めというのは、神の子イエス・キリストの御名を信じ、わたしたちに命じられたように、互に愛し合うべきことである。

3:24 神の戒めを守る人は、神におり、神もまたその人にいます。そして、神がわたしたちのうちにいますことは、神がわたしたちに賜わった御霊によって知るのである。

1 John 3:23-24

²³ And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us.

²⁴ Whoever keeps his commandments abides in God, and God in him. And by this we know that he abides in us, by the Spirit whom he has given us.

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- He has just said (Verse 22) that God gives us whatever we ask for because we keep his commandments and do what pleases him.

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- He has just said (Verse 22) that God gives us whatever we ask for because we keep his commandments and do what pleases him.
- So what are his commandments?

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- He has just said (Verse 22) that God gives us whatever we ask for because we keep his commandments and do what pleases him.
- So what are his commandments? There is only one!

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- Notice that John is now including himself --- speaking of all Christians.

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And this is his commandment, that we **believe in the name of his Son** Jesus Christ and **love one another**, just as he has commanded us.

- Notice that John is now including himself --- speaking of all Christians.
- God is pleased if Christians believe the gospel and love one another.

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- This is what Christ has commanded us

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- This is what Christ has commanded us.
- But it is also a summary of all that God has commanded.

1 John 3:24

神の戒めを守る人は、神におり、神もまたその人にいます。そして、神がわたしたちのうちにいますことは、神がわたしたちに賜った御霊によって知るのである。

Whoever keeps his commandments abides in God, and God in him. And by this we know that he abides in us, by the Spirit whom he has given us.

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- Whoever believes in Christ and loves other Christians, has an intimate relationship with God.

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- And how do we know if this describes us?

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Whoever keeps his commandments abides in God, and God in him. And by this we know that he abides in us, **by the Spirit whom he has given us.**

- Whoever believes in Christ and loves other Christians, has an intimate relationship with God.
- And how do we know if this describes us?
- This is why he has given us the Holy Spirit.

Discussion

- How does the Holy Spirit make his presence in us known to us?

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 - The leading of the Holy Spirit, as we discussed last time, can be discerned over time. (Romans 8:14)
 - There is also a Spirit of Adoption which can often be apprehended. (Romans 8:15)
 - There are the fruits of the Spirit, such as the Pastors at TBC have been discussing recently. (Galatians 5:16-25)
 - The greatest of these is a true love of God expressing itself continually as genuine, self-sacrificial love for the brothers.