

1 John 1:5- 2:6



WE KNOW WE HAVE COME TO KNOW HIM

Review



- John writes towards the end of the first century as the Church confronts both problems of succession and heterodoxy
- The Church is troubled by a sect that appears to have a diminished view of Jesus and of the material world
- John establishes his authority to deliver a message that is rooted in both the historical facts about Jesus, and their significance
- **John emphasizes three hallmarks of Christian life and belief: who Jesus is and why it matters; how that translates into a life of obedience; how it influences our relationship with people of like faith**

An Outline of First John: Hearing “Bolero”



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- **I The Preface (1:1-4)**
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- **II The Apostolic Message And Its Moral Implications (1:5-2:2)**
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- **III The First Application of the Tests (2:3-27)**
 - -obedience, or the moral test
 - -love or the social test
 - -belief or the doctrinal test
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- **IV The Second Application of the Tests (2:28- 4:6)**
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- **V The Third Application of the Tests (4:7- 5:5)**
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- **VI The Three Witnesses and Our Consequent Assurance (5:6-17)**
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- **VII Three Affirmations and a Concluding Exhortation (5:18-21)**
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Why the Big Deal About the Incarnation ?

I Jn1: 1-4



- The revelation of God is both immanent and transcendent (cf. Psalm 19:1 - The heavens declare the glory of God)
- The enabling of the atonement (cf 2 Cor5: 19-21)
- The basis for the resurrection from the dead (cf Rom 8:17,29-30)
- A motivation for service and sacrifice (cf. Phil 2:1-11)

I John 1:5-2:6 The Apostolic Message and Its Moral Implications



- 1 John 1:1-4 deals largely with the human side of the incarnation-proclaimed as a basis of “fellowship”
- 1 John 1:5 ff returns to the “divine” side of the incarnation, and reiterates it as the basis of “fellowship”

A Familiar Metaphor (1:5-7)



**GOD IS LIGHT; IN HIM THERE IS NO
DARKNESS AT ALL**

Light vs Darkness: John's Gospel



- John 1:4 “In him was life, and that life was the light of mankind”
- John 1:9 “The true light that gives light was coming into the world”
- John 8:12 “I am the light of the world. Whoever follows me will never walk in darkness...”
- John 9:5 “While I am in the world, I am the light of the world”
- John 12:36 “Believe in the light while you have the light so that you may become children of light”

Five Conditional Propositions: verses 6-10



- 6 “if we claim to have fellowship with him, yet walk in darkness we lie and do not live by the truth”
- 7 “if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus...purifies us from every sin”
- 8 “if we claim to be without sin, we deceive ourselves and the truth is not in us.
- 9 “if we confess our sins, he is faithful and just and will forgive our sins...”
- 10 “if we claim we have not sinned, we make him out to be a liar and his word has no place in our lives”

Three Theological Points For First Century Christians



- God defines the standard of human morality
- Jesus death is preeminent
- Sin is nonetheless real, and its consequences are significant, particularly when it is not acknowledged



**SO THERE IS A PROBLEM HERE.
WHEN DOES SIN MEAN “HIS WORD HAS NO
PLACE IN OUR LIVES”?
WHEN DOES IT SEPARATE US FROM
FELLOWSHIP?**

Our Approach to the Epistles of John



- We cannot understand what it means for us until we understand what it meant for them
- We cannot understand what it meant for them until we have some understanding of the context in which it was written
- Big picture (hermeneutics) governs interpretation (exegesis of verses) and not the reverse
- A discussion of application is the last step in the process

Key Contextual Perspectives About the Heretical Group



- They had left the Church, and not vice versa
- They had claimed enhanced spiritual status, and not the reverse
- They had claimed to be free from sin, while apparently living quite differently
 - But nevertheless, John establishes a principle that right behavior should follow right beliefs

The Three Tests in Calvin's Geneva



Doctrinal	Moral	Social
The execution of Servetus, and the drowning of Anabaptists	Adultery in Geneva was a capital crime	A long series of harsh interpersonal interactions

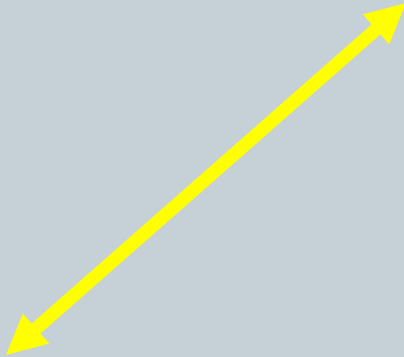


AN ALTERNATIVE CONCEPTUAL FRAMEWORK

Managing the Tensions Between Corporate Obligations



SHAREHOLDERS



EMPLOYEES

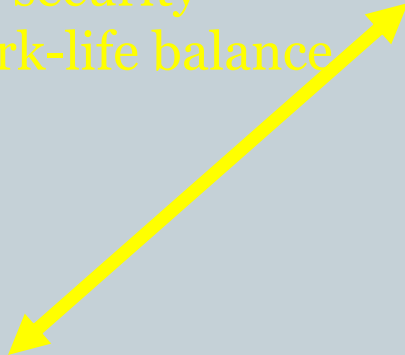


STAKEHOLDERS

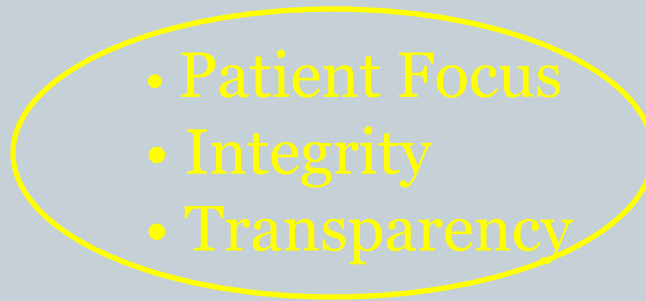
Representative Tensions Between Corporate Obligations



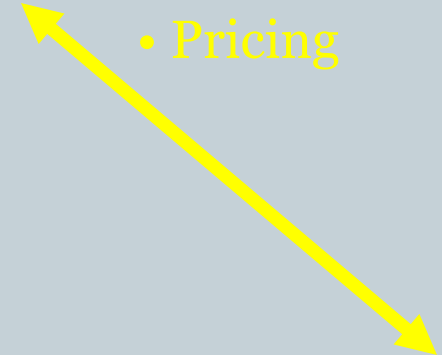
- Comp. & benefits
- Job security
- Work-life balance



SHAREHOLDERS



- Patient safety
- Innovation – access balance
- Pricing



EMPLOYEES



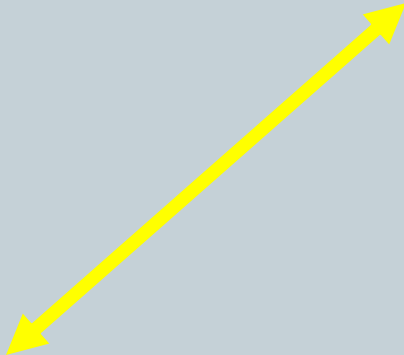
STAKEHOLDERS

- Variable compensation
- Clinical trials

The Three Tests Continuum



Doctrine/Belief



Moral/behavior



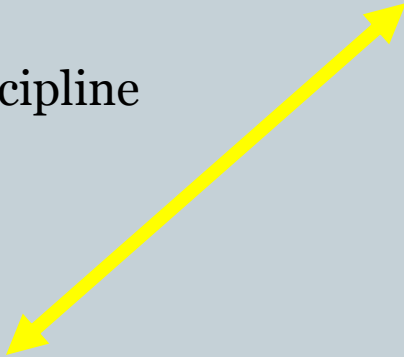
Social/Love

The Three Tests: Representative Tensions

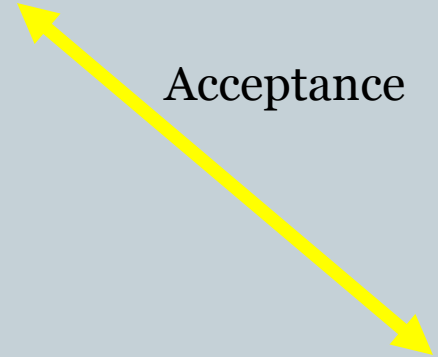


Doctrine/Belief

Discipline



Acceptance



Moral/Behavior



Social/Love

Restoration