

1. 00:00-01:36 Picture 1。The letters of first, second and third John. Use picture 1 to mention the author(s) and explain the background of these **three** 'letters'.

2. 01:38-02:56 Picture 2.(A) These letters give us a window into the \_\_\_ and \_\_\_ that John faced in these churches and first John was written as a \_\_\_ to all of this, as a form of damage control. The Elder assures those who still believe in the Messiah, Jesus, that God is with them as they adhere to the \_\_\_. And so all of this helps us understand the uniqueness of first John which is actually not a \_\_\_ at all. It reads more like a poetic \_\_\_ sent to these churches. John says that he's not communicating \_\_\_ information. In fact almost all of the \_\_\_ ideas and \_\_\_ in first John come right out of \_\_\_ teachings in the Gospel of \_\_\_ and so John's goal is to \_\_\_ them and \_\_\_ these Christians to stay true to what they already say they believe. (B) John uses an ancient technic called amplification. He has just a few core ideas he wants to communicate. Use picture 2 to mention these core ideas?

3. 03:36-04:33 Picture 3。So, the introduction is very similar to the introduction of the gospel of John. It has echoes of \_\_\_ chapter one and \_\_\_ chapter eight. John speaks of the "word of \_\_\_" that was with God in the \_\_\_. For John the word God refers to both the \_\_\_ and the \_\_\_ who came to bring life into the \_\_\_. And so those who \_\_\_ and \_\_\_ and \_\_\_ the Son are called "\_\_\_". John's referring to himself and the apostles who were \_\_\_ of Jesus and so now, "we" have a message for "\_\_\_" the next generation of Jesus's followers. So when the Apostles share the word of life with others, these others are also brought into \_\_\_ with the Father and the Son \_\_\_ the \_\_\_. The word fellowship here is "\_\_\_" in Greek, it means "a \_\_\_" or "\_\_\_" when people hear the message about Jesus through the Apostles that message brings them into a real \_\_\_ with Jesus himself and into a real

1。图片 1。使用图片 1 来介绍约翰 1,2,3 书的作者和这三封信的背景。

2· 图片 2。A) 这些书信让我们稍微了解了约翰在这些教会面临的\_\_\_和\_\_\_。《约翰一书》就是约翰对这些事的\_\_\_，目的是控制局面，减轻教会受到的破坏。长老希望那些认耶稣是弥赛亚的信徒保持信心，只要他们愿意持守\_\_\_，神就与他们同在。所有这些都是为了帮助我们了解《约翰一书》的独特性：它不像\_\_\_，更像一篇富\_\_\_的布道文。约翰说他并没有传递\_\_\_内容，确实如此，《约翰一书》中所有\_\_\_的观念和\_\_\_，都出自《\_\_\_》所记载的\_\_\_的教导。因此，约翰的核心在于\_\_\_和\_\_\_信徒，忠实于他们的认信。(B) 约翰充满诗意的布道非常酷；他没采用直线或逻辑的思路，反而采用了古代著名的修辞手法——扩充法来表达自己的思考。请使用图片 2 来讲解这几个核心观念。

3· 图片 3。所以，约翰一书的前言与《约翰福音》的序言很像，也跟《\_\_\_》第 1 章和《\_\_\_》第 8 章相呼应。约翰说：“论到\_\_\_就已经存在的生命之\_\_\_……”约翰认为，神这个词不仅指\_\_\_，也指\_\_\_，就是\_\_\_赐人生命的那一位。因此，那些\_\_\_、\_\_\_、\_\_\_神儿子的信徒，文中用“\_\_\_”来表达。在这里，约翰指的是他自己，还有那些\_\_\_耶稣的使徒。他说，现在“我们”要报给“你们”一个信息，这里的“\_\_\_”是指下一代基督徒。当使徒们向人分享生命之道时，听的人也会\_\_\_着\_\_\_与圣父、圣子建立\_\_\_关系。

“\_\_\_”一词，在希腊文中是 Koinonia，意思是\_\_\_或\_\_\_。当会众通过使徒听到耶稣的信息，这道就会让听众和耶稣建立真实的\_\_\_，\_\_\_在神的生命和爱里。

4· 图片 4。因此，这卷书第一部分这样开头：“神是\_\_\_…这就是……现在传给你们的信息。”这是使徒传给

\_\_\_\_ in God's own love and life.

4. 04:35-06:22 Picture 4. And so this flows right into the first main section. This is the message: God Is \_\_\_\_\_. This is the message of the Apostles that the God revealed in \_\_\_\_\_ is light. And so, if people want to participate in \_\_\_\_\_ own life through Jesus they need to keep \_\_\_\_\_ in the light which is a really cool image but what does it mean? It means for John to keep Jesus's \_\_\_\_\_. And that's \_\_\_\_\_ so when you \_\_\_\_\_ Jesus's atoning death will \_\_\_\_\_ for your \_\_\_\_\_ and then once again you're called to get up and obey Jesus's \_\_\_\_\_. But which one of his teachings? John reminds the churches of Jesus's "old / new command" given to the disciples at the Last Supper, that they \_\_\_\_\_ one another as \_\_\_\_\_ loved \_\_\_\_\_. Doing this is walking in the \_\_\_\_\_. Now, if God's \_\_\_\_\_ is \_\_\_\_\_ shining through Jesus then that means the world's darkness is \_\_\_\_\_ away, which also means that God's \_\_\_\_\_ already, in \_\_\_\_\_ moment, have \_\_\_\_\_ over the \_\_\_\_\_ and \_\_\_\_\_ and \_\_\_\_\_ that reigns in the world. And so that leads John to challenge the churches: "Don't \_\_\_\_\_ the world". Because it's \_\_\_\_\_ away too. He's referring here specifically to \_\_\_\_\_ and \_\_\_\_\_ corruption likely these are problems connected to the \_\_\_\_\_ that was happening in the \_\_\_\_\_. (B) Use picture 4 to mention who John calls the anti-messiahs.

5. 06:24-08:18 Picture 5. (A) This is the message of the Apostles, John says, that: God. Is. \_\_\_\_\_. And so God's children should love one another and \_\_\_\_\_ hatred. Don't be like \_\_\_\_\_ from Genesis chapter four, John says, his \_\_\_\_\_ led him to \_\_\_\_\_ his brother. But for Christians, love is defined by giving up one's life as a \_\_\_\_\_ for the \_\_\_\_\_ of others. That's what \_\_\_\_\_ did, and when God's children trust in that \_\_\_\_\_ for them it \_\_\_\_\_ them. (B) And so, John warns once again of the deceivers. How does call John these deceivers and what did they do? Use Picture 5. (C) **Fill in:** And when people meet this God of love it does away with \_\_\_\_\_ and \_\_\_\_\_ forever. Which is part of what John means by "having victory over the \_\_\_\_\_". When

我们的信息，是神藉着耶稣启示给我们的，\_\_\_\_就是光。如果人想通过耶稣进入\_\_\_\_的生命，他们就要让自己持续\_\_\_\_在光中，这景象真是太酷了。但这意味着什么呢？在约翰看来，这表明要\_\_\_\_耶稣的命令。而这很不\_\_\_\_。所以，如果你\_\_\_\_，耶稣的救赎就会\_\_\_\_你的\_\_\_\_；然后，神再一次呼召你站起来，去遵行耶稣的\_\_\_\_。但哪一个神的教导呢？耶稣提醒教会众信徒，自己在最后的晚餐上曾嘱咐门徒一条新命令，这也是他曾经赐下的命令，就是叫他们彼此\_\_\_\_，如同\_\_\_\_爱\_\_\_\_。信徒这样行的时候，就是行在\_\_\_\_中。如今，神\_\_\_\_透过耶稣发出光，这世界的黑暗将会\_\_\_\_，这也意味着，在\_\_\_\_刻，神的\_\_\_\_已经\_\_\_\_掌管这个世界\_\_\_\_、\_\_\_\_和\_\_\_\_的权势。约翰向众教会发出挑战，说：“不要\_\_\_\_世界和世上的东西……这世界和世上的私欲都要渐渐\_\_\_\_……”在这里，他重点指的是人的\_\_\_\_和\_\_\_\_。极可能就是这些问题导致当时\_\_\_\_中发生了\_\_\_\_。(B) 使用图片 4 来讲解谁是约翰所指的敌基督。

5。图片 5。(A) 随后进入的是这篇布道的第二大主题：“这是使徒传给我们的信息”——“神就是\_\_\_\_”。因此，神的儿女应当彼此相爱，而\_\_\_\_相互憎恨。约翰说不要像《创世记》第四章中的\_\_\_\_那样，他的\_\_\_\_，让他\_\_\_\_了自己的弟弟。对基督徒而言，爱，就是为了他人的\_\_\_\_不惜\_\_\_\_自己的生命。这就是\_\_\_\_所行的，当神的儿女因为信靠神，付上舍己的\_\_\_\_时，生命就会得到\_\_\_\_。(B) 约翰再一次警告那些欺骗者，请用图片 5 来解释那些人做了什么。(C) 当人们遇到这样一位慈爱的神时，就会永远地消除\_\_\_\_和\_\_\_\_。这就是约翰所说胜过这\_\_\_\_的意思。当你意识到神如此\_\_\_\_你，尽管你的生命中仍存在\_\_\_\_和\_\_\_\_，但神仍然\_\_\_\_地爱你——这爱就成了你整个\_\_\_\_的\_\_\_\_。当我们\_\_\_\_钉在十字架上的耶稣，相信神透过\_\_\_\_，\_\_\_\_了\_\_\_\_，相信跟随耶稣的\_\_\_\_传给我们的信息，这就是神的爱。当神的爱得着

you realize that God so \_\_\_\_ you that he is \_\_\_\_ about you despite your deepest \_\_\_\_ and \_\_\_\_, that love becomes the thing that \_\_\_\_ your entire \_\_\_\_\_. This love is what comes through \_\_\_\_ in the crucified Jesus, it comes through trusting God's \_\_\_\_ about \_\_\_\_ given by the \_\_\_\_ and is trusting in the message from the \_\_\_\_ about Jesus. And when God's love gets ahold of you it opens up \_\_\_\_ life. It's a life permeated with God's own \_\_\_\_ and \_\_\_\_ and \_\_\_\_ and it begins now carrying on into \_\_\_\_\_.

6. 08:21-09:29 Picture 6

1 John 5:18-20 says, "**We know the Son of God has come and so we can know the one who is true and we are in the one who is true in his son Jesus the Messiah. This is the true God and eternal life.**" Who is the one who gives true life? Is that Jesus or is it God?". And John's answer is of course: "\_\_\_\_". John doesn't know any God apart from \_\_\_\_ and when he and the other \_\_\_\_ encountered Jesus they discovered the \_\_\_\_ who loves us so deeply that He has chosen not to exist without us despite our \_\_\_\_\_. And this God is so \_\_\_\_, so \_\_\_\_, that John's final words call us to keep away from \_\_\_\_\_. That is to resist any \_\_\_\_ to remake the surprising God in our \_\_\_\_ image, to know Jesus is to know the God of creative \_\_\_\_\_. Giving others centered \_\_\_\_\_. This, John says, is the one true God and that's what the letters of John are all about.

7. Use 1 picture to share 1 thing you have learned from this lesson about God the Father/Son/Holy Spirit.

Scripture reading:  
1 John 5:18-20  
Proverbs 8  
2 John 1:4-11

了你，你的全部生命就有了\_\_\_\_的开始。这样的生命，充满了神的\_\_\_\_、神的\_\_\_\_和\_\_\_\_。从现在，直到\_\_\_\_\_。

6。图片 6。约翰把话题推向布道文结尾处的高潮。他说：（约翰一书 5：18-20）“我们知道神的儿子已经来了，并且赐给我们悟性，使我们能认识那位真实者。我们也在这位真实者里面。就在他的儿子耶稣基督里面。这一位就是真神，也是永远的生命。”现在，也许你听完这些话感到有点困惑。你可能在想：“等等，‘那位真实者’是谁？‘赐给我们真生命的那一位’是谁？指的是耶稣，还是指神？”当然，约翰的回答是\_\_\_\_的。除了\_\_\_\_以外，他不认为还有其他的神。约翰和其他\_\_\_\_遇到耶稣的时候，就发现了这位如此深爱我们的\_\_\_\_。神选择不离弃我们，尽管我们屡屡\_\_\_\_。这位神如此\_\_\_\_、令人\_\_\_\_。最后，约翰呼吁我们要远离\_\_\_\_。就是说，我们不要被\_\_\_\_，用\_\_\_\_的形象来改造这位奇妙的神。认识耶稣，就是认识这位有着\_\_\_\_大\_\_\_\_的神。约翰说：“这，就是这位真神。”这是约翰书信的精义。

7。使用 1 张图片分享你从本课程中学到关于父神/圣子/圣灵的 1 件事。

经文阅读：

约翰一书 5：18-20

箴言 8

约翰二书 1：4-11

English : <https://www.youtube.com/watch?v=l3QkE6nKyIM>

國語: <https://www.youtube.com/watch?v=Z4gzHjI8tIE>

粵語: <https://www.youtube.com/watch?v=KOIzjpaiBW8>

(见约翰二三书) (见约翰福音21:20-24)



# 约翰

· 西庇太的儿子?  
· 长老?



牧养家庭教会  
(可能在以弗所)

0:50 / 10:20



1

# 者

耶稣所爱  
的那门徒  
(见约翰福音21:20-24)



牧养家庭教会  
(可能在以弗所)

# 危机

· 有一群人已经脱离教会，  
不认耶稣为弥赛亚&神的儿子  
(见约一2:18-23 4:1-3)  
· 他们引起分裂  
(约一3:4-10)



1:04 / 10:20



1A



信，更像一篇富诗意的布道文  
 重要的观念都出自《约翰福音》  
 一章里耶稣的教导

约翰二

亲爱的教会： 如果「说谎」你

2A

2:34 / 10:20

不是按  
 直线逻辑

1 和 2,  
 所以  
 3 但非 4  
 因此, 5...

「扩充法」

- 围绕主题
- 反复强调
- 夸张
- 鲜明对比

约翰二书

3:07 / 10:20

2B





**报给你们的信息**

3:11-5:17 这是报给你们的信息

神是... 爱

2:12-17

3:11-21

11:21

5:18-21 结尾

光

爱

十字架

永生

5:17

5C

8:55 / 10:20

**作者**

**危机**

**约翰一书**

**约翰二书**

**约翰三书**

认识耶稣 = 认识 慈爱的神

1:5-3:10 这是报给你们的信息

3:11-5:17 这是报给你们的信息

神是... 爱

1:1-4 前言

1:5-3:10

2:12-17

3:11-21

11:21

5:18-21 结尾

光

爱

十字架

永生

10:14 / 10:20

[Q1]

00:00  
The letters of first, second and third John first  
00:02  
John is actually anonymous but second  
00:05  
and third John are written by someone who is  
00:06  
called "The Elder". Now the language and  
00:08  
style of all three of these works are  
00:10  
identical to each other and to John's  
00:13  
gospel and so most people think that all  
00:15  
of them come from the disciple that  
00:17  
Jesus loved now that could be John the  
00:20  
sons of Zebedee, one of the twelve  
00:21  
apostles, or it could be another John  
00:24  
among Jesus's earliest disciples known  
00:26  
as John "The Elder". Whichever John it was he's  
00:29  
now in his old age and he's overseeing a  
00:31  
network of house church communities that  
00:33  
are likely around the city of ancient  
00:35  
Ephesus. Now, from clues within the gospel  
00:38  
and from these letters  
00:39  
it seems that these communities were  
00:41  
made up mostly of Jewish followers of  
00:43  
Jesus and that they had recently gone  
00:45  
through a crisis that motivated John to  
00:47  
write these letters. He mentions that a  
00:50  
group of people have broken off from  
00:51  
these churches these people no longer  
00:53  
acknowledge Jesus as Israel's Messiah or  
00:56  
as the Son of God and they're stirring  
00:58

[Q1]

约翰一、二、三书。实际上，《约翰一书》的作者是匿名的，《约翰二书》和《约翰三书》的作者则是一位自称“长老”的人。这三卷书的用词和写作风格都很像，跟《约翰福音》一样。所以，很多人认为，这几卷书都出自“耶稣所爱的那个门徒”，他可能是西庇太的儿子、十二使徒之一的约翰。但也可能出自一位最早跟随耶稣，也叫约翰的门徒，有人称他为“约翰长老”。不管是哪位约翰，写这几卷书的时候，他已年迈，可能正在牧养以弗所城那些家庭教会。

根据四福音书和这些书信提供的线索，似乎教会的多数成员，都是跟随耶稣的犹太信徒。他们刚刚经历了一场危机，这促使约翰动笔写信。信中提到，有一群人已经脱离教会，不再承认耶稣是以色列的弥赛亚或是神的儿子。而且，他们还煽动忠心的信徒与教会对抗。在约翰二书和三书中，作者清楚地写明了这种冲突。《约翰二书》对某间家庭教会提出了警告，教会当中有人否认耶稣，约翰称他们是说谎者。他们很有可能在信徒中寻求认同或支持，但教会不能帮助他们。

up hostility among those who stayed  
01:00  
faithful to the churches. In fact, second  
01:02  
and third John clearly addressed this  
01:04  
conflict. Second John is a warning to a  
01:07  
specific house church. There are people  
01:09  
who deny Jesus John calls them deceivers  
01:12  
and they're probably going to come  
01:13  
looking for validation or support and  
01:16  
this church community is not to offer  
01:18  
any. Third John is actually written to a  
01:20  
member of one of these house churches,  
01:22  
a man named Gaius, and the elder asked him  
01:25  
to welcome legitimate missionaries who  
01:27  
are going to arrive soon. He has to tell  
01:29  
him to do this because the leader of  
01:31  
that church community, Deotrophes, is  
01:33  
acting like a jerk and he's rejecting  
01:36  
anybody associated with John the Elder.

[Q2]

01:38  
and so these letters give us a window  
01:40  
into the tension and conflict that John  
01:42  
faced in these churches and first John was  
01:45  
written as a response to all of this, as  
01:48  
a form of damage control. The Elder  
01:50  
assures those who still believe in the  
01:52  
Messiah, Jesus, that God is with them as  
01:55  
they adhere to the truth. And so all of  
01:58  
this helps us understand the uniqueness  
01:59

《约翰三书》是写给这些家庭教会的一位信徒,名叫该犹,约翰长老请他接待一位不久将到那里去的宣教士。作者之所以交代这件事,是因为这间教会的带领人丢特腓行事像无赖,拒绝接待所有和约翰长老有关的人。

[Q2]

这些书信让我们稍微了解了约翰在这些教会面临的张力和冲突。《约翰一书》就是约翰对这些事的回应,目的是控制局面,减轻教会受到的破坏。长老希望那些认耶稣是弥赛亚的信徒保持信心,只要他们愿意持守真理,神就与他们同在。所有这些都是为了帮助我们了解《约翰一书》的独特性:它不像书信,更像一篇富诗意的布道文。约翰说他并没有传递新的内容,确实如此,《约翰一书》中所有重要的观念和用词,都出自《约翰福音》所记载的耶稣的教导。因此,约翰的核心在于提醒和规劝信徒,忠实于他们的认信。

约翰充满诗意的布道非常酷;他没采用直线或逻辑的思路,反而采用了古代著名的修辞手法——扩充法来表达自己的思考。对于生命、真理和爱的主题,约翰用了几个核心观念来表

of first John which is actually not a  
02:02  
letter at all.  
02:03  
It reads more like a poetic sermon sent  
02:05  
to these churches. John says that he's  
02:07  
not communicating new information. In  
02:09  
fact almost all of the key ideas and  
02:12  
words in first John come right out of  
02:14  
Jesus's teachings in the Gospel of John  
02:16  
and so John's goal is to remind them and  
02:19  
persuade these Christians to stay true  
02:22  
to what they already say they believe,  
02:24  
The poetic quality of John's sermon is  
02:26  
really cool  
02:27  
he doesn't develop his ideas in a linear  
02:30  
or logical way rather he uses a  
02:32  
well-known technique of ancient rhetoric  
02:34  
called amplification. So John has just a  
02:37  
few core ideas he wants to communicate  
02:40  
about life and truth and love  
02:43  
and he's going to cycle around these ideas  
02:45  
repeatedly each time offering a little  
02:47  
bit different of an angle or emphasis. He  
02:50  
uses a lot of hyperbole, uses very stark  
02:52  
contrast with simple images of light and  
02:56  
dark and love and hate and good and evil  
02:58  
but don't let the simplicity of first John  
03:01  
fool you. This work is deeply profound.  
03:03  
There's a clear introduction to first John  
03:06

达。在每次表述中，他都围绕着这些主题，从不同角度和侧重点反复强调。他大量运用夸张、鲜明对比的手法，用通俗易懂的形象来描绘光与暗、爱与恨、善与恶。

不过，别以为《约翰一书》的内容很简单，其实，这卷书博大精深。

《约翰一书》的前言部分很清晰，结尾也很明确。在两部分之间，约翰反复强调布道主题，没有遵循任何刻板的文学形式。全文整体由两部分组成，每一部分开篇都有一句介绍——“这是报给你们的信息”。接着，每一部分都重复强调说神是光，随后又说神是爱。在这两部分中，所有的观念都归回到两个核心主题上来。

[Q3]

所以，约翰一书的前言与《约翰福音》的序言很像，也跟《创世记》第1章和《箴言》第8章相呼应。约翰说：“论到太初就已经存在的生命之道……”约翰认为，神这个词不仅指圣父，也指圣子，就是降世赐人生命的那一位。因此，那些亲眼见到、听见、亲手摸过神儿子的信徒，文中用“我们”来表达。在

and then a clear conclusion and the  
03:08  
flowing cycles of the sermon in between  
03:10  
these two don't follow any kind of rigid  
03:12  
literary design, but there do seem to be  
03:15  
two larger sections each one is marked  
03:17  
off by the introductory phrase: "This is  
03:20  
the message", and then each is followed by  
03:22  
a repetition of images about how God is  
03:25  
first light and then how God is love and  
03:28  
all of the ideas in these two parts flow  
03:31  
out of and cycle back into these two  
03:33  
core ideas. So, the introduction is very

### [Q3]

03:36  
similar to the prologue of the gospel of  
03:38  
John. It has echoes of Genesis chapter one  
03:40  
and proverbs chapter eight. John speaks of  
03:43  
the "word of life" that was with God in  
03:45  
the beginning. For John the word God  
03:48  
refers to both the Father and the Son  
03:50  
who came to bring life into the world.  
03:52  
And so those who saw and heard and  
03:55  
touched the Son are called "we". John's  
03:58  
referring to himself and the apostles  
04:00  
who were eyewitnesses of Jesus and so  
04:02  
now, "we" have a message for "you" the next  
04:05  
generation of Jesus's followers. So when  
04:07  
the Apostles share the word of life with  
04:10  
others, these others are also brought  
04:12

这里，约翰指的是他自己，还有那些亲眼见过耶稣的使徒。

他说，现在“我们”要报给“你们”一个信息，这里的“你们”是指下一代基督徒。当使徒们向人分享生命之道时，听的人也会藉着使徒与圣父、圣子建立团契关系。“团契”一词，在希腊文中是 Koinonia，意思是参与或分享。当会众通过使徒听到耶稣的信息，这道就会让听众和耶稣建立真实的关系，参与在神的生命和爱里。

### [Q4]

因此，这卷书第一部分这样开头：“神是光…这就是……现在传给你们的信息。”这是使徒传给我们的信息，是神藉着耶稣启示给我们的，祂就是光。如果有人想通过耶稣进入神的生命，他们就要让自己持续行在光中，这景象真是太酷了。但这意味着什么呢？在约翰看来，这表明要遵守耶稣的命令。而这很不容易。所以，如果你跌倒，耶稣的救赎就会遮掩你的罪；然后，神再一次呼召你站起来，去遵行耶稣的教导。但哪一个是神的教导呢？

耶稣提醒教会众信徒，自己在最后的晚餐上曾嘱咐门徒一条新命令，这也是他曾经赐下的命

into fellowship with the Father and the  
04:14  
Son through the Apostles The word  
04:16  
fellowship here is "Koinonia" in Greek, it  
04:19  
means "a participation" or "sharing" when  
04:21  
people hear the message about Jesus  
04:24  
through the Apostles that  
04:25  
message brings them into a real  
04:27  
relationship with Jesus himself and into a  
04:30  
real participation in God's own love and  
04:33  
life. And so this flows right into the

#### [Q4]

04:35  
first main section. This is the message:  
04:37  
God. Is. light. This is the message of the  
04:42  
Apostles that the God revealed in Jesus  
04:44  
is light. And so, if people want to  
04:47  
participate in God's own life through  
04:49  
Jesus they need to keep walking in the  
04:52  
light which is a really cool image but  
04:54  
what does it mean? It means for John to  
04:57  
keep Jesus's commands. And that's hard so  
05:00  
when you fail Jesus's atoning death will  
05:03  
cover for your sins and then once again  
05:05  
you're called to get up and obey Jesus's  
05:07  
teachings. But which one of he's  
05:09  
teachings? John reminds the churches of  
05:11  
Jesus's "old / new command" given to the  
05:14  
disciples at the Last Supper, that they  
05:16  
love one another as he loved them. Doing  
05:20

令，就是叫他们彼此相爱，如同神爱他们。信徒这样行的时候，就是行在光中。如今，神透过耶稣发出光，这世界的黑暗将会过去，这也意味着，在这一刻，神的儿女们已经胜过掌管这个世界罪、邪恶和死亡的权势。

约翰向众教会发出挑战，说：“不要爱世界和世上的东西……这世界和世上的私欲都要渐渐过去……”在这里，他重点指的是人的骄傲和淫乱。极可能就是这些问题导致当时教会中发生了冲突。因此，针对那些离开教会，并否认耶稣是弥赛亚的人，约翰向当时的教会发出警告。他把这些人叫做敌基督和欺骗者；他确信，那些仍持守耶稣真理的信徒是神真正的儿女。他们被天父所爱；当他们行公义、彼此相爱时，正显明自己是神家中的成员，和那些说谎者不同。那些说谎者常在教会煽起怒气、扰乱和分裂。

#### [Q5]

随后进入的是这篇布道的第二大主题：“这是使徒传给我们的信息”——“神就是爱”。因此，神的儿女应当彼此相爱，而不是相互憎恨。约翰说不要像《创世记》第四章中的该隐那

this is walking in the light. Now, if  
05:23  
God's light is now shining through Jesus  
05:26  
then that means the world's darkness is  
05:28  
passing away, which also means that God's  
05:30  
children already, in this moment, have  
05:32  
victory over the sin and evil and death  
05:35  
that reigns in the world. And so that  
05:37  
leads John to challenge the churches:  
05:39  
"Don't love the world". Because it's  
05:41  
passing away too.  
05:43  
He's referring here specifically to  
05:44  
pride and sexual corruption likely these  
05:47  
are problems connected to the conflict  
05:49  
that was happening in the churches. And  
05:51  
so this leads John to warn the churches  
05:53  
about these people who have left the  
05:55  
communities and who deny Jesus as the  
05:57  
Messiah. John calls them the anti  
05:59  
messiahs and deceivers but he's  
06:02  
confident that those who still know the  
06:04  
truth about Jesus are in fact the true  
06:06  
children of God and they are loved by  
06:09  
the Father and they show that they're  
06:11  
part of God's family when they do  
06:13  
righteousness and when they love one  
06:15  
another  
06:16  
unlike the deceivers, who are generating  
06:18  
anger and strife and division. And so the  
06:20

样，他的仇恨，让他杀了自己的弟弟。对基督徒而言，爱，就是为了他人的益处不惜放弃自己的生命。这就是耶稣所行的，当神的儿女因为信靠神，付上舍己的爱时，生命就会得到改变。

约翰再一次警告那些欺骗者。这一次，他称他们是假先知。这些人否认耶稣是弥赛亚，自称是为神说话。但约翰提醒要“试验那些灵”。约翰说，如果有人自己的话出于神，却不承认被钉在十字架上的神子耶稣，这人的话就不是出于神的。真正属神的儿女，会全身心定睛在被钉十字架并复活的耶稣身上，神正是借此彰显自己的心意。我们在十字架上看到，神向我们显明了祂完全舍己的爱。正是这样的爱，激励跟随耶稣的人能够彼此相爱。

当人们遇到这样一位慈爱的神时，就会永远地消除惧怕和忧虑。这就是约翰所说胜过这世界的意思。当你意识到神如此爱你，尽管你的生命中仍存在缺欠和失败，但神仍然强烈地爱你——这爱就成了你整个人生的根基。当我们相信钉在十字架上的耶稣，相信神透过圣灵见证了耶稣，相信跟随耶稣的使徒传给我们的信息，这就是神的爱。当神

transitions into the second main section  
06:22  
of the sermon. This is the message of the

### [Q5]

Apostles ,John says, that: God. Is. Love. And so God's children should love one another and avoid hatred. Don't be like Cain from Genesis chapter four, John says, his hatred led him to murder his brother. But for Christians, love is defined by giving up one's life as a sacrifice for the well-being of others. That's what Jesus did, and when God's children trust in that love for them it changes them. And so, John warns once again of the deceivers. This time he calls them "false prophets". When they deny Jesus is the Messiah, they apparently claim to speak for God but John says to test the spirits. If anyone claims to speak on God's behalf but doesn't focus on Jesus as the Crucified Son of God, they do not speak for God, John says. God's true children will Center their whole lives on the crucified and risen Jesus because that's where we see God's true heart revealed. We see on the cross that God is a being of total self giving love, and that love is what compels Jesus's followers to love others in the same way. And when people meet this God of love it does away with fear and angst forever. Which is part of what John means by "having victory over the world". When you realize that God so loves you that he is crazy about you despite your deepest flaws and failures, that love becomes the thing that grounds your entire life. This love is what comes through trusting in the crucified Jesus, it comes through trusting God's testimony about Jesus given by the Spirit and is trusting in the message from the Apostles about Jesus. And when God's love gets ahold of you it opens up eternal life. It's a life permeated with God's own presence and life and love and it begins now carrying on into eternity .And so, this leads John

### [Q6]

to the climactic conclusion of his sermon. He says: "We know the Son of God has come and so we can know the one who is true and we are in the one who is true in his son Jesus the Messiah. This is the true God and eternal life." Now if your heads kind of spinning after hearing that sentence and you're wondering ."wait, who is the one who is true? Who is the one who gives true life? Is that Jesus or is it God?". And John's answer is of course: "Yes". John doesn't know any God apart from Jesus and when he and the other apostles encountered Jesus they discovered the God who loves us so deeply that He has chosen not exist without us despite our

的爱得着了 you，你的全部生命就有了全新的开始。这样的生命，充满了神的同在、神的生命和爱。从现在，直到永远。

### [Q6]

约翰把话题推向布道文结尾处的高潮。他说：“我们知道神的儿子已经来了，并且赐给我们悟性，使我们能认识那位真实者。我们也在这位真实者里面。就在他的儿子耶稣基督里面。这一位就是真神，也是永远的生命。”现在，也许你听完这些话感到有点困惑。你可能在想：“等等，‘那位真实者’是谁？‘赐给我们真生命的那一位’是谁？指的是耶稣，还是指神？”

当然，约翰的回答是肯定的。除了耶稣以外，他不认为还有其他的神。约翰和其他使徒遇到耶稣的时候，就发现了这位如此深爱我们的神。神选择不离弃我们，尽管我们屡屡跌倒。这位神如此奇妙、令人惊叹。最后，约翰呼吁我们要远离偶像。就是说，我们不要被引诱，用自己的形象来改造这位奇妙的神。认识耶稣，就是认识这位有着舍己大爱的神。约翰说：“这，就是这位真神。”这是约翰书信的精神。

failures. And this God is so surprising, so unexpected, that John's final words call us to keep away from idols. That is to resist any temptation to remake the surprising God in our own image, to know Jesus is to know the God of creative life giving others centered love. This, John says, is the one true God and that's what the letters of John are all about.