

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

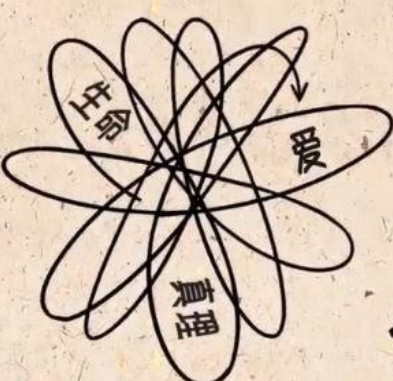
2A

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

“我们”
= 使徒们

“你们”
= 下一代

团契
= 希腊文: KOINONIA
参与在
神的生命和爱里

4:45 / 10:20

3

音 1:1-18 相似以
1 章 & 箴言 8 章

父
子 ← 神

“你们”
= 下一代

祷告

不敬拜偶像

否认弥赛亚的统治者
+ ≠ 冠

认识真理
+ = 冠

成为神的儿女

行公义

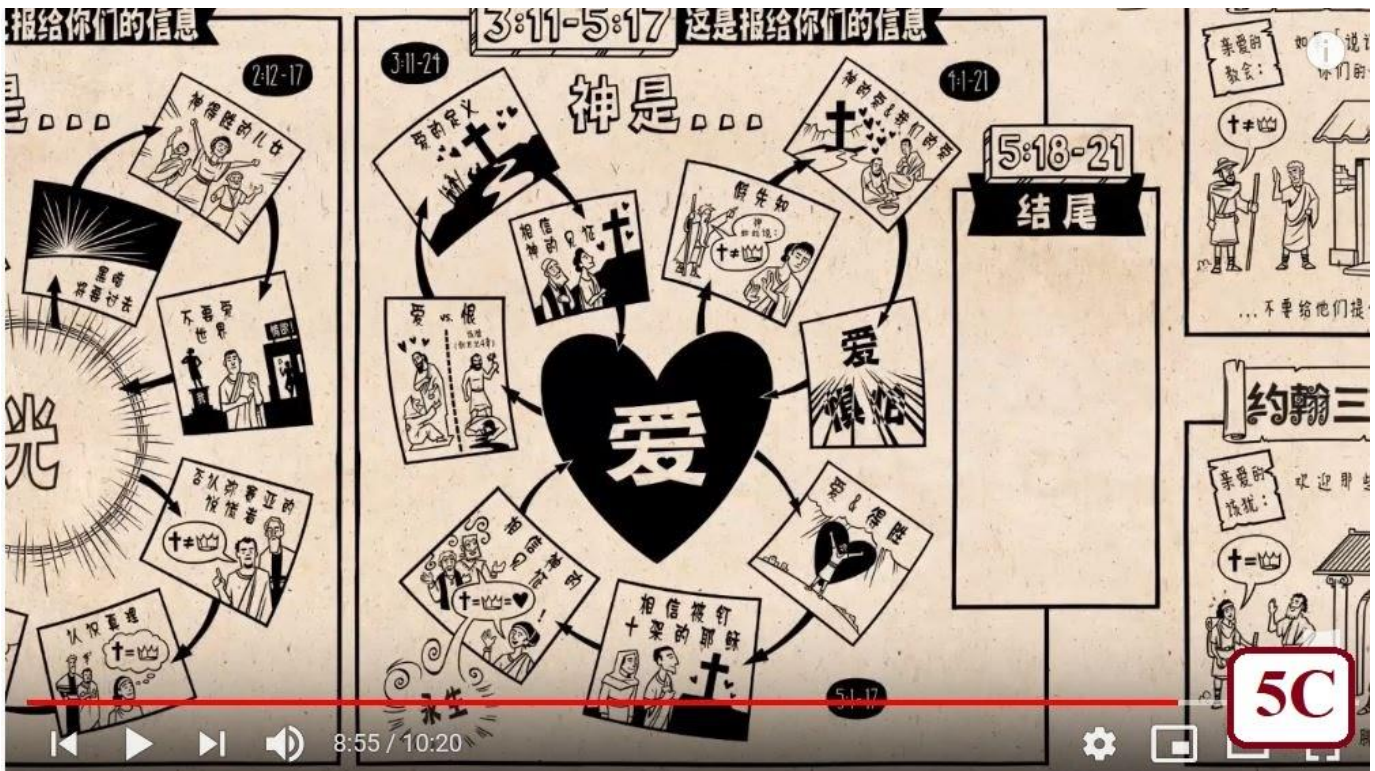
2:18-3:10

光

6:46 / 10:20

4





[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.