

1 John Series

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The Preamble Continued: Fellowship with God the Son

I. Review & Introduction:

1:1-4	Prologue—call to sharing eternal life with God through the apostles
1:5-2:11	Preamble—daily interacting with the Triune God
	1:5-2:2 fellowship with God the Father at His Holy Integrity
	2:3-8 fellowship with God the Son at His Commandments

Common vocabulary that distinguish the 3 phases of salvation:

Past	Present	Future
Justification	Sanctification	Glorification
“getting saved”	“growing”	“death & resurrection”
Phase #1	Phase #2	Phase #3

John’s Prologue & Preamble: sets up the background for what follows by presenting these key truths:

- Based upon God the Son becoming Incarnate = highest form of revelation (Slides 2 & 3)
- The Intra-Triune Personal Relationships now observable to man because of the Incarnation
The Triune God is Personal; *solitary gods are not self-contained persons* but depend upon an external, created object to which they can express personality (post-biblical Judaism, Islam, original Unitarianism, Jehovah’s Witnesses)
- Necessitates a collision with paganism’s impersonal universe with no ultimate meaning or responsibility or objective truth or transcendental ethical standard (here’s a pre-evangelistic question: “*do you think some things are right or wrong for everyone throughout all of history?*”) (Slides 4 to 7)

Fellowship with the Father who is unseen and not incarnate

- Finite analog with a human person: nature – person – personality (Slide 8)
- The divine nature is prominent with the Father: absolute purity, holiness, integrity, justice, righteousness (Slide 9)
- We have to cope with this reality as fallen human beings even though justified: to maintain fellowship with Him, we must walk in the light of His revelation.
- We get exposed to His revelation by a constant focus upon the Word of God: personal reading/hearing, interaction with others
- Adjustment is not penitence or offer God compensating human good; sin must be acknowledged and dealt with on His terms
- Recall the 3 responses we can have (Slide 10 on **1:8-10**)

Vertical dynamic into the Throne Room of God

Actual transaction going on in the “5th dimension” so this procedure isn’t some psychological therapy.

II. Fellowship with the Son who is seen and heard (2:3–8)

John loves to use the verb *ginosko* (to recognize)

1:1 all empirical senses involved in observing the Incarnate Son of God (was not a mystical perception)

2:3, 5 first use of *ginosko* (Slide 11)

2:3 2×	that we know the Son
2:4	false claim
2:5	that we are “in” Him
2:13 2×	the Father
2:14	the Father
2:18	that this age is the “last hour”
2:29	that the Son is righteous
3:1 2×	World can recognize neither Jesus nor us
3:6	the Son
3:16	love of God
3:19	that we are of the Truth
3:20	God knows all things
3:24	that God abides in us
4:2	the Spirit of God
4:6 2×	God; the spirit of truth and the spirit of error
4:7	God
4:8	God
4:13	that we dwell in Him and He is us
4:16	the love that God has toward us
5:2	that we love the children of God
5:20	the Son

21 verses, 25 occurrences

Why the emphasis on knowing? Major theme later is confidence before God: **2:28** (at Rapture); **3:21** (in prayer); **4:17** (at Bema Seat)

2:3 *ginosko* (Present, Perfect) **we know that we have come to know Him**
“knowing Christ” (see **John 14:5–31**)

2:3a–5b keep his commandments

The Incarnate Son spoke commandments to the disciples--*did they treat those teachings as from God?* **John 14:6** claim at stake . . . then **14:10, 21, 24**

come to know = recognizing that Jesus’ words are God’s words!

if we keep His commandments (3rd class condition ==> choice involved)

tereo

1. retain in custody, keep watch over, guard
2. cause a state to continue (**John 4** –kept the good wine);
3. keep unharmed (**John 17:11f; 1 John 5:18**) – honor the integrity of God’s truthfulness by submitting to the authority of Jesus’ teaching after His departure

III. Conclusion

Whereas fellowship with the Father—our point of contact with Him—dwelt upon his uncompromisable integrity, fellowship with the Son dwelt on upon the authority of His teachings (i.e., the NT). These are distinguishable slightly different kinds of relationships with the two Divine Personalities.