

<p>A</p>	<p><u>Overview of 1 John</u></p> <ul style="list-style-type: none"> • Authorship and Date: The Christian tradition identifies the author of 1 John as the apostle John or his disciples. The language and literary style are unmistakably similar to that of the Gospel of John. Self-identified as “the presbyter” or “elder” (1:1), if John the apostle were not the author (or his followers), it would be inconceivable to have included this book in the canon. Most scholars agree that the letter was written around 100 AD, after the Gospel of John. • Target Audience: The letter is addressed to a Christian community that had recently experienced an internal rupture in its life (see 2:19). Some had ignored their own sinfulness and denied the reality of Jesus’ incarnation (1:8, 4:2-3). Geographically, it is believed that this Christian community was located in Ephesus where John served. • Themes: 1. The incarnation of the Son of God (1:1-3); 2. The call to love one another because God is love (2:10, 4:7-8); 3. We need to “acknowledge our sins” (1:8-10); 4. The distinction between God and the world; 5. “the anointing that you received ... so that you do not need anyone to teach you” (2:27); 6. Living “in fellowship with us; for our fellowship is with the Father and with his son, Jesus Christ” (1:3). • Application: 1. How important it is to know and confess our sins; 2. Genuine Christian life must be a life of love; 3. By the grace of God we can really change and begin to live a new life; 4. True and eternal life is found in the fellowship and communion with the Holy Trinity and with one another. 	<p>CCSS, CSB</p> <p>CSB 468 CCSS 129</p> <p>CCSS 130-131</p> <p>CCSS 133</p>
<p>B</p>	<p><u>The Word Made Flesh</u></p> <ul style="list-style-type: none"> • The prologue to 1 John opens with “from the beginning”, referring to the creation of the world in Genesis, pointing to the Word of God, “all things came into being through Him”. This Word is “what we have heard, what we have seen with our eyes, what we looked upon, and touched with our hands concerns the Word of life”. => The incarnation of the Son of God; Eucharist; “was with God”. • The reason for “what we have seen and heard we proclaim now to 	<p>1:1-4</p> <p>1:1-2, CCSS, CSB, Gen 1:1, Jn 1:1-3</p>

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	<p>you”? “So that you too may have fellowship with us”. “Fellowship” = communion, koinonia (GK). The ultimate goal and fulfillment of evangelization is to guide those who don’t believe to enter into a relationship – communion with God. This communion is the lifestyle of the early church; it’s also the reason for our call, that is, to be united in Christ through the Eucharist.</p>	<p>1:3 CCSS</p> <p>Acts 2:42, 1Cor 1:9, 10:16, SN1</p>
C	<p><u>God is Light, Walk in the Light</u></p> <ul style="list-style-type: none"> • “God is light, and in him there is no darkness at all.” Both the Father and the Son is light, shining upon the world. • “If we say we have fellowship with him, while we continue to walk in darkness, we lie and do not act in truth.” When we walk in the light, not only do we encounter the Lord, but also with each other => communion of the Saints. • “If we say, ‘We are without sin’, we deceive ourselves, ... If we acknowledge our sins, he is faithful and just and will forgive our sins ...” – It is probable that the claim “We are without sin” was being made by those who had left the church (2:18-19). The pattern of confession and forgiveness is rooted in the OT. Christ has established this as one of the Sacraments so that we may receive the grace of forgiveness more effectively. 	<p>1:5-10</p> <p>1:5, CCSS, Jn 1:4-5, 8:12; Rev 21:23</p> <p>1:7 CCSS</p> <p>Ps 130:3, 32:5 Jn 20:22-23, Songs 5:16</p>
D	<p><u>Keeping the Commandment of Love</u></p> <ul style="list-style-type: none"> • Christ’s atoning sacrifice is universal that goes beyond time and space, redeeming us from our sins so that we may become children of God and live in communion within the mystical body of Christ; affirming our right relationship with God. Through this fellowship, our hearts are gradually purified; we will become more and more free from sin. This is one of the main fruits of God’s life at work within us. • How do we know if we truly know God and are in union with the Lord? “Whoever keeps his word, ... This is the way we may know that we are in union with him”. John gives us a new commandment: love our brothers and sisters. Regarding John’s new commandment, “there is nothing in him to cause a fall”. 	<p>2:1-11</p> <p>2:1-2, CCSS</p> <p>2:3-11 CCSS Lv19:18, Jn 13:34 Mt 18:6</p>

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E	<p><u>Do Not Love the World</u></p> <ul style="list-style-type: none"> John addresses the Christian community as “children” because, like the baptized, their sins have been forgiven. They also know the Father; “fathers” because they belong to the Spirit and know Christ, recognize that he “who is from the beginning”; “young men” because they have fought the spiritual battle and “conquered the evil one”. “If anyone loves the world, the love of the Father is not in him.” – “the world” implies “sensual lust, enticement for the eyes, and a pretentious life”. The world will pass away, “but whoever does the will of God remains forever”. 	<p>2:12-17</p> <p>2:12-14, CCSS, CSB</p> <p>2:15-17, CCSS, CSB</p>

Special Notes:

1. Joseph Ratzinger on Communion:

“OT knows nothing of any ‘communion’ between God and man; the NT is this communion, in and through the person of Jesus Christ.

On the Augustinian concept of Eucharistic communion: “Normal foodstuffs are less strong than man, they serve him: they are taken in so that they may be assimilated into man’s body and build him up. This special food (the Eucharist) is superior to man, and thus the man who takes this bread is assimilated to it, is taken into it, is fused into this bread and becomes bread like Christ himself.”

“Being a Christian is in reality nothing other than partaking in the mystery of the Incarnation, i.e., men’s partaking of the communion between man and God, which is what the Incarnation of the Word is.”

“This expression (Body of Christ) is more than just an image: it is the expression of the true nature of the Church...the Church is simply that unity created by Eucharistic Communion, the unity of the many in and through the one Christ.”