

Notes de lectures en appui à l'étude des épîtres de Jean¹

par Daniel Garneau

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AKIN, DANIEL L.

Akin, Daniel L. (2001). 1, 2, 3 John. The New American Commentary, An Exegetical and Theological Exposition of Holy Scriptures, Volume 38, Nashville (Tennessee) : B & H Publishing Group, 296 p.

Synthèse orientée :

- p. 23-27 : Les indices (ou preuves) internes et externes sont claires selon cet auteur que les premiers écrivains chrétiens (ou Pères de l'Église) ont eu raison de considérer unanimement que Jean était l'auteur du quatrième évangile et des épîtres de 1, 2 et 3 Jean.

Extrait de la section «The Purpose of 1 John » (p. 31-32) :

- p. 32 : « It is popular and appropriate to see 1 John 5:13 as the governing purpose statement, but not the exclusive purpose statement. The parallel of 5:13 with the purpose statement of John's Gospel (20:31) is too apparent to be merely coincidental. First John 5:13 brings together the other purpose statements in a unified theme. Whereas the Gospel of John is written with an evangelistic purpose, 1 John is penned to provide avenues of assurance whereby a believer can know he has eternal life through the Son. Hiebert comments, "The contents of the epistle, we believe, are most advantageously studied in the light of the writer's purpose as stated in 4:13" (Hiebert, *The Epistles of John*, 20) ».

Extrait de la section «Theology of the Epistle – The Doctrine of Sin » (p. 33) :

- p. 33 : «Burdick claims: "It is apparent that sin in the individual is the result of the devil's hold upon a person, and victory over sin is in reality victory over the devil himself [...]" [...] ».

Extrait de la section concernant 1 John 1:4 (p. 58 à 61) :

- p. 60-61 : « What, then, is the nature of this "joy" (chara) to which John refers? Remarkable parallels in wording almost certainly point to Jesus' words in John 15:11 and 16:24. In those contexts joy is the result of abiding in [breaking here from p. 60 to p. 61/] Christ (John 15:4), asking and receiving in prayer (John 15:7b; 16:24, and resultant fruit bearing (John 15:8). This fruit bearing is defined in terms of keeping Christ's commandments, defined as loving one another just as Christ loved them (climaxing in laying down his life for them; John 15:10, 12-13). This joy is nothing less than the joy that comes from abiding in Christ's love, just as Christ's joy came from abiding in the Father's love (John 15:9-11). Returning to the context of 1 John 1:1-4, it is the joy that results from fellowship with the apostolic witnesses and with the Father and with the Son. Consequently, this fulfillment of joy is enjoyed during our earthly sojourn through faith in Christ, even though the full experience of it must await Christ's return and the consummation of all things. In effect, John's purpose to achieve the fulfillment of his

¹ Ce document est évolutif. J'y consignerai peu à peu les résultats de mes lectures concernant 1, 2 et 3 Jean . S'il vous semble utile, veuillez vérifier de temps à autre si une version plus récente a été produite.

and his readers' joy (v 4) is one and the same as his purpose to keep his readers' in fellowship with him and the other apostolic eyewitnesses (v. 3) ».

Extraits de l'introduction à 1 Jean 2:18-28 intitulée « Beware of the Antichrists » (p. 112-113)

- In summary [to the introduction for 1 John 2:18-28], John presents in great detail the nature of the deception that is being perpetrated by those who have left the community, and by so doing he passes on to every successive generation of believers "a study in the dangers, origin, and effects of the counterfeit teachings which constantly threaten to destroy the church" [note 259: Brown, *Epistles of John*, 362-63] » (Akin, p. 113)

Extrait concernant 1 John 4:1 (p. 170-171) :

- p. 170 :
« This passage parallels at many points 2:18-28, especially with its discussion of antichrist. [...] His warning is clear: behind every statement is a spirit, a *pneuma*, but not every spirit is the Spirit of God. [...]. One should not receive as true every prophetic pronouncement just because the prophets claim to speak with divine authority. [...] The verb "test" (*dokimazete*) means "to prove, to examine," like coins that are being tested for genuineness and proper weight — something that should be done on a continual basis.
« The second person plural of "you" (in the imperatives "believe" and "test") makes it clear that all believers are to exercise the responsibility of discerning truth from error ».

Extrait concernant 1 John 4:6 (p. 175-176) :

- p. 175 : « John's declaration is reflective of the teachings of Jesus, who said in John 8:47: "He who belongs to God hears what God says. The reason you do not hear is that you do not belong to God." The opening pronoun, "We" [...] is again emphatic, though interpreters are divided over its proper antecedent. The options are: 1. It refers to the apostles only. 2. It refers to the apostles and all other Christian teachers, as opposed to the false teachers. 3. It refers to all Christians. »

Quoting from Appendix 2,

The Origin and Theology of the Term "Antichrist" in the Epistles of John (p. 267-270) :

«The term "antichrist" is unique to John, appearing only in 1 John 2:18, 22; 4:3; 2 John 7. [...]».

« John refers to the false teachers as "antichrists (2:18), noting that they have the spirit of the Antichrist (4:3). They rejected that true knowledge of God comes through the revelation of God in the person of Jesus Christ, by means of the incarnation. They spurned the human life of Jesus as the revelation of God. »[In a footnote associated to the above quote, Akin acknowledges the following : A. E. Brooke, *The Johannine Epistles*, ICC (Edinburgh: T & T Clark, 1912), p. 54-60] » (Akin, p. 267).

« It does seem certain that the concept of antichrist was a known part of the apostolic teaching. In 2 Thess. 2:1-12 Paul uses the term "man of lawlessness" in describing the coming deception in the last days (2:3). Similarity in teaching between Paul's "man of lawlessness" and John's "antichrist" indicate the same apostolic concept. John's statement that the "spirit of antichrist" is already at work in the world also echoes Paul's statement in 2 Thess 2:7 that "the mystery of lawlessness is

already at work." John can say (without contradicting his expectation that the ultimate Antichrist will come) that there are many antichrists who have arisen (2:28). The idea of the personal eschatological Antichrist who is to come is an idea affirmed by both apostles. It also receives additional support in the apocalyptic concept of "the beast" in Revelation 13 » (p. 269).

Paraphrase accompagnée d'une traduction française tirées de l'Appendix 2,
The Origin and Theology of the Term "Antichrist" in the Epistles of John (p. 267-270) :

Dans les épîtres de Jean, il ne s'agit pas du grand antagoniste de Dieu dont la venue est prédite pour la fin des temps (l'Antichrist avec un grand A), mais de « l'esprit d'opposition au Christ de Dieu qui est déjà présent. En 1 et 2 Jean, nous acquérons du contenu doctrinal et christologique pour le concept d'antichrist, et nous en recevons le terme » (p. 270-271, ma traduction).

JOBES, KAREN H.

Jobes, Karen H. (author) et Clinton E. Arnold (general editor) (2014). 1, 2 and 3 John. Zondervan exegetical commentary series on the New Testament. Grand Rapids (Michigan) : Zondervan, 358 p.

Extraits applicables à l'introduction aux trois épîtres de Jean et à 1 Jean 1 :

- Tiré de la section « Author's Preface » (p. 13-14):
« It is an interesting time to be writing a commentary on any book in the Johannine corpus, for johannine studies have been shifting, the consensus among scholars of the past thirty years is crumbling, and a new one has not yet emerged. Because the letters of John cannot be interpreted independently of the Fourth Gospel, the currents of Johannine scholarship have largely directed interpretation of the letters as well.
« [...] By the time the Jesus Seminar, led by Robert Funk, published *The Five Gospels: The Search for the Authentic Words of Jesus: New Translation and Commentary* in the early 1990s, any historical value of John's gospel had been dismissed by the majority of NT scholars.
« Conservative, evangelical scholars, such as D. A. Carson, Leon Morris, Craig [13/14] Blomberg, and Andreas Köstenberger, continued to defend the historical reliability of a gospel that claimed to be centrally concerned with witnessing to the truth, even while they recognized the literary qualities of this gospel that are clearly different from the Synoptics. By recognizing that truth is not exhausted by historical facts alone, many of the alleged problems of John's gospel – problems such as dischronologized events, apparent redactional seams, and theological tensions – can be put to rest. [...] ».
- Tiré de la section « Introduction to 1, 2, and 3 John – Significance of the letters » p. 21 :
«Do you want to know God? Is the truth about God important to you? Knowing God truly is the overarching theme of both John's Gospel and letters » (p. 21).
[...]
« [...] John wrote these three brief letters in a spiritually confusing time when there were conflicting theologies about Jesus Christ in order to assure his readers of their eternal life after death because they truly knew God in Christ. What could be more significant than that? » (p. 21)

- Tiré de la section « The Place of John's Letters in the Chronology of New Testament History » (p. 29-30) :
 - « All books of the NT refer to events that happened in the first century of this era (i.e., AD 1 – 100, as the modern calendar numbers years), such as the life of Jesus, the spread of the gospel, and issues that arose in the infant churches. The NT books were themselves written in the second half of that century. The NT as a whole is focused on one person who lived in the early third of the first century, Jesus of Nazareth, and the significance of his life, death, and resurrection. The Gospels telling that story were written some decades later and so are concerned, first, with the events of Jesus' lifetime recorded but, second, with what was happening in the churches to which each gospel was addressed and which shaped their content. Thus, it is appropriate to consider what was happening in the church(es) that were original recipients of John's gospel, most likely the last gospel to be written.
 - « The NT letters are different from these narrative accounts of the life of Jesus because each letter addressed pressing issues of the moment rather than recounting event from a previous time period. The authors of the letters are addressing real questions, issues, and circumstances that are pressing at that moment of time. Consequently, they allow us to distinguish three periods of the first century and place the events and the origin of the books within each period: (1) Jesus' lifetime, during which no NT books were written; (2) a period of great expansion of the gospel throughout the Roman empire (AD 33 – 60); (3) a period of doctrinal and ecclesial unification (c. AD 60 – 100). The gospel and letters of John were written within this last period, when the church at large faced huge issues, such as organized persecution of Christians by Roman government, heresy infiltrating the church (especially from the various Greek philosophies), and a crisis of church leadership, especially as the apostles died and the Lord had not returned.
 - « John's letters reflect the second and third issues: heresy and a crisis of leadership. False teachers had emerged from the elder's own church(es), and their beliefs were challenging his apostolic leadership. If the elder was John son of Zebedee, he was likely elderly and the last living apostle. As the church stood on the brink of an uncertain future in the midst of a transition to church leaders who were not apostles, there was no more critical issue than where the truth about Jesus Christ was to be found. The elder argues that Christian leadership is essentially conservative, preserving and passing to the next generation the teaching of the apostles whom the Lord himself had chosen. Innovation in Christian belief and practice had to be bounded by apostolic orthodoxy. This is relevant in every generation of the church until the Lord returns ».
- Tiré de la section « The Problem of Truth in an Age of Relativism » (p. 58-59) :
 - « The point of 1 John 1:1-4 is that Jesus really was with us, that the eternally preexistent Son of God was here! God knows firsthand the joys and sorrows, the trials and temptations, the hopes and fears of being human. The gospel message of the apostles originated in their encounter with the God-man » (p. 59).

Tiré de la section « Ongoing Revelation from the Spirit ? » (p. 59)

- Tiré de la section « Ongoing Revelation from the Spirit? » (p. 59) :
 - « [...] This opening unit of 1 John points its readers today as it did in ancient times to the

inseparable truth that Jesus is who the NT says he is, and that apart from the NT, there is no true knowledge about Jesus Christ. The Spirit's work today is always in agreement with the testimony of the NT » (p. 59).

Extraits colligés en prévision de mon étude sur 1 Jean 4 :

- Tiré de 1 John 4:1-6, « Main Idea » (p. 174) :
« Not every claim of spiritual truth is valid, and the primary test is whether the claim is consistent with orthodox Christology that centers on the incarnation of Jesus Christ, Son of God. Many false prophets who are in "the world" are causing confusion and schism. *John warns his readers not to be gullible, but to test the teachings they hear against the message of the author* » (p. 174, mes italiques).
- 4:1 : « John now turns to the topic of discerning sources of spiritual truth » (p. 176) [...].
« After pointing to the Holy Spirit in 3:24 as the evidence that one remains in God and God in them, John immediately feels it necessary to raise the problem of discerning the spirits, for not every "spirit" is from God. This move suggests that one of the issues with which he is dealing in this letter is the problem of professing Christians who claim to have the Spirit, but who speak and act in ways that John knows are not of God » (p. 176).
« [...] John is concerned to instruct his readers to be aware of and discern between two opposing spiritual forces at work that can be manifested in human behavior parat from demonic possession. In the context of the Johannine churches, these two forces were being manifested by true and false confessions of faith in Christ » (p. 177). [voir 2 Cor 11:4; 1 Cor 12:3] [...]
« John's readers need to understand that not everything said or done by someone who professes to have the Holy Spirit is of God, because many false prophets have gone out into the world. The reason John gives for the necessity of testing the spirits confirms that he uses the word *pneuma* to refer to the activating impulse of human behavior, which may be of the Spirit or of the world. False prophets speak falsely because , regardless of what they think, they are not speaking the truth about God and his work (cf. 1 Tim 4:1; Rev 16:13-14). [...] In John's conceptual universe, the world is the place that is without God. To speak falsely in God's name is to locate oneself in the world [...] (p. 177).
- 4:2-3a : « John is concerned throughout his letter with the epistemological issue of how a person can have genuine knowledge of the invisible God. Indeed, knowing God is a major theme of both the Fourth Gospel, where knowing God is identified as having eternal life (John 17:3), and his letter. As Moberly points out, "John's concern is intrinsic to any form of Christian faith. For where notions of divine self-revelation and corresponding human knowledge of God play a crucial role, possibilities of error and the deception of either self or others abound." (Moberly, " 'Test the Spirtis,' ", p. 297) [...]» (p. 178).
- 4:2-3a : « The incarnation is the heart of Christian epistemology » (p. 178).
- 4:2-3a : « [...] Therefore, the confession that Jesus Christ "has come" in flesh does not simply acknowledge that Jesus was a historical person, tu expresses the redeeming significance of his incarnate life, death, and resurrection on behalf of the human race » (p. 178, col 2, para 2).
- 4:2-3a : « [...] not everything said and done by professing Christians is of the Spirit. It may be of the world » (p. 179, col 2, para 1).
- 4:3b : [...] « The significance of the human life of Jeus Christ is what is largely at stake,

and that significance can be used to counter a whole range of unorthodox teachings about Jesus » (p. 181).

- 4:3b : « Included in the Johannine dispute is the debate over who gets to interpret the significance of the life of Christ. The fact that Jesus died on a cross in Jerusalem is a historically verifiable statement attested outside the NT by even Roman historians. But the interpretation of that historical event is not self-evident. That Jesus *Christ* died in Jerusalem *for our sins* is an interpretive statement » (p. 182, italiques dans le texte original).
- 4:3b « John argues here that to know God truly is to find the source of that knowledge in the earthly life, death, and resurrection of Jesus Christ as John and other apostolic witnesses attest to it. The ongoing work of the Holy Spirit coheres with that testimony, and claims to his authority cannot justify "[going] beyond... the teaching of Christ" (2 John 9) » (p. 182, col 1, para 4).
- 4:4 : « The one who has overcome the world is Jesus Christ (John 16:33), and it is his presence by the Spirit in and among the true children of God that enables them to understand his identity and remain in the truth » (p. 182, col 2, toward the end of para 3).
- 4:6 : « The issue implicitly is about who gets to say what is true about God and Christ and the salvation offered to the world. Who gets to speak for God in this world ? » (p. 183, col 2).
- 1 John 4:1-6. Theology in Application – The Spirit is not Divided (p. 184-185) :
« Today as in John's time, there is the problem of professing Christians who speak and act in ways that contradict other professing Christians, sometimes in terms that are mutually exclusive. John's point in the first century is still valid today, that not everything done and said by a professing Christian is necessarily of the Holy Spirit; they may be speaking from the spirit of the world that has distorted their understanding of the truth of Jesus Christ and his significance. The adjudicator of truth about God now is the same as it was for John – the apostolic witness, but now it has been inscripturated in the NT. No teaching that contradicts or is inconsistent with those of the NT can be accepted as truth about or from God, regardless of who says it.

« John argues here that to know God truly is to find the source of that knowledge in the earthly life, death, and resurrection of Jesus Christ as John and other apostolic witnesses attest to it. The ongoing work of the Holy Spirit coheres with that testimony, as Jesus himself promised (John 14:26; 15:26), and claims to the authority of the Spirit do not justify "[going] beyond the teaching of Christ" (2 John 9). No [de p. 184 vers p. 185 ici/] believer can claim to outgrow the need of atonement and think they are being led to do so by the Holy Spirit. A claim that human religion had evolved beyond the need for blood atonement cannot be received as from God's Spirit. Claims for a socially constructed morality that shuns biblical instructions in favor of relativism are of the world and are not of God.

John's concerns in this passage are still at issue today, for the apostolic teaching that John used to separate truth from error has been inscripturated in the NT. Those who embrace its teachings are "of God". Those who reject or distort its message are sadly self-deceived. If such people find a voice of leadership in the church, they will lead others, not to sound Christian theology, but to what John calls antichrist teaching » (p. 184-185).

- Tiré de la section sur 1 John 4:7-16 – Literary Context
« [...] The extended discussion about love spans 4:1-21 and elaborates on the relationship between love for one another and the love of God, both his for us and ours for him » (p. 186).
- Tiré de la section sur 1 John 4:7-16 – Main Idea :
« John here identifies both the source and definition of love as God himself. God's love is most supremely expressed in the sending of the Son as an atoning sacrifice for our sin so that we might live eternally through him » (p. 186).
- Tiré de la section sur 1 John 4:7-16 – Structure :
« This passage continues the discussion begun in 4:1 ("Dear friends, do not believe every spirit, but test the spirits..."), a discussion that will continue through to 4:21 ("the one who loves God must also love their brother or sister"). This passage contributes to the larger discussion by providing a visible criterion by which those who are of God may be identified. John here resumes the question of discernment raised in 4:1-2 by pointing out that those who have been given the Spirit of God (4:13) are those who have received God's love through faith in Jesus Christ, who has come in the flesh (4:2). Because the sending of God's Son in the flesh as an atoning sacrifice (4:10) is the definitive expression of God's love, those who have received and benefited from the Father's love will, by virtue of their spiritual relationship to the Father, manifest that love for others in their lives » (p. 188, para 1).
[...]
« The second part of the passage explains that only as Christians express love for one another as God defines it, is God's love made evident and visible and only then is it in fact perfected among his people. Such expression of love for one another is therefore the evidence of remaining in him and of having been given God's Spirit. Only those who exhibit this love are qualified to testify to the supreme act of God's love, the sending of his Son as Savior of the world. Therefore, the testimony of those who do not exhibit such love for fellow believers should not be received (cf. 2:19). As [switching from p. 188 to p.189 here/] Moberly points out, "This love enables critical discernment to take place" [(Moberly, "Test the Spirits," p. 303)]. A similar role of love in spiritual discernment is found with Paul's famous love chapter (1 Cor 13) located within the discussion of the discernment of spiritual gifts (1 Cor 12).
These two segments of the argument are sandwiched between the repeated statement that "God is love" (vv. 8b, 16b), which forms the theological foundation of the command to love » (p. 188-189).
- 4:8 The one who does not love does not know God, because God is love : [...]
« This is the third time John has mentioned the one who does not love [...]. Such a person is not of God (3:10), remains in death (3:14), and here, does not know God. Therefore, such a one does not have eternal life, for the essence of that life is knowledge of God and the one whom he has sent (cf. John 17:3). The failure to love is not simply an ethical failing, but means that one remains in the darkness of sin, apart from salvation. Those who fail to love are outside the Christian community and have no truthful testimony of God, for they have no true knowledge of God. Personal knowledge of God and love for others as God defines it are inseparable. John's exhortation therefore implicitly demands self-examination » (p. 190).
The statement that "God is love" is one of the best-known verses even among people who are not Bible readers. In John's letter, it stands alongside the similar statement, "God is

light" (1:5). Neither of these statements is an absolute metaphysical maxim about the essence of God's being, but these statements point to God's authority to define sin in [de p. 190 à p. 191/] the first instance, and his authority to define sin's opposite, love, in the second. God's defining love is best revealed in his salvation of humanity on the cross, for it was love that sent God's Son into the world to suffer and die (4:10; cf. John 3:16; see "In Depth: 'Love' in John's Letters" at 4:16).

although this biblical statement is so well known by those outside the Church, it is also largely, and sometimes grossly, misunderstood, for love is distorted and misunderstood in our society. Ask someone on the street what love is, and you're likely to get a variety of answers. "Love is a feeling," some may say. "Love is a commitment." "Love is a sexual relationship." "Love is sharing." "Love is an orientation." Or perhaps, "Love is an abstraction that is hard to define, but you'll know it when you see it." Proper interpretation requires allowing John to define what he means by love. Proper theology means rooting the definition in God's authority.

If all the Law and Prophets can be summed up by two commands, to love God and love others as you love yourself, then a biblical definition has to do with right behavior in relationships. How does one express love for God? John tells us that love for God means keeping his commands (5:2; 2 John 6), which involves how we treat one another (1 John 4:20-21). How we treat one another rightly is defined by Jesus' interpretation of the OT moral law, as given in Matt 5 and his self-giving demonstration of love in the cross. Thus, John presupposes that his message will be read, not using the world's definitions, but within the context of the greater biblical discussion that define love » (p. 190-191).

- 4:10 : In this way love is [defined]: not that we have loved God, but that he loved us and sent his Son [to be] an atoning sacrifice for our sins [...]

« John must define love as it originates with God and not with human thoughts and emotions. Just as in our times, love was a word in the first century with many different definitions and connotations, so to be sure his readers don't misunderstand, John defines the love he is talking about. [...]

« Human history has witnessed many things motivated by love for God, some of them horrendous acts of evil. Even the most pure and well-intentioned "love" for God that has its origin in only human emotions and sentiments is not the kind of love of which John speaks. In 4:8, John has already stated that "God is love," and in 4:9 that God's love motivated the incarnation of Jesus Christ, so that "we might live through him." Here, he restates that true love is the love that originates with God himself, not whatever might pass for love by human origin and definition. The kind of love of which John speaks does *not* have its origin within the human being but is from God's Spirit » (p. 192).

« [...] God's love for the human race focuses on the problem of sin and our need for redemption » (p 192). [...]

« Forgiveness of sin is at the heart of atonement and is the clearest expression of God's love. We cannot truly love God or others until we have received God's redemptive love offered in Christ, the forgiveness of our sin based on the atoning sacrifice of Jesus Christ himself [...] » (p. 193).

- 4:11 Dear friends, if God loved us like this, we also ought to love one another : [...]
« Recall Jesus' discussion of the command to love one's neighbor as oneself in the parable of

the good Samaritain (Luke 10:25-37), in which he defines both "neighbor" and "love." The command to love is not a demand for forced intimacy or shallow sentimentality. It is a command to meet the needs of others when we encounter them. To act with redemptive love toward others means to forgive [/de p. 193 à p. 194/] those who need our forgiveness, just as God forgave us in Christ. It means to spend our time and money (i.e., lay down our lives) meeting the needs of others. In certain rare and extreme instances, it may mean actually giving our lives so that others may live » (p. 193-194).

- 4:12 «No one has ever seen God. If we love one another, God lives in us, and his love is completed in us [...]. John now reminds his readers of the theme of God's revelation of himself in Christ by repeating almost verbatim a statement found in John 1:18. In that text, the unique God, the Son Jesus Christ, who is closest to the Father, has made God known. And the center of that revelation of God is his love for fallen human beings that on the cross provided the cure for our fatal sinfulness.

« Here in 1 John 4:12, it is the Christians' love for one another, derived from God's love for us, that is revelatory. As Lieu points out, "If God is love, it follows that love is a, perhaps *the*, mode of divine presence." (Lieu, I, II, III John, 185, italics original). The invisibility of God is a major premise of the Johannine books (cf. John 1:18), but God is revealed in human expression, first and most supremely in Jesus (1:18; 5:37; 6:46), and second in the quality of Christians' relationships with others.

« One might expect the statement "if we love God, then God remains in us," so it is somewhat surprising to read instead, "if we love *one another*, God lives in us." A similar surprise was found in 1:6, where John explains that the one who walks in darkness cannot have fellowship with God. He then states the converse, "But if we walk in the light ... we have fellowship with *one another* ..." (italics added), exactly where we would expect to find "fellowship with God" instead.

« [...] Consistently the NT speaks of love for God in terms of relationship with his people, as we gather together for worship, as we pray for one another, as we take Holy Communion *together* [...]. Biblically defined love for others is our appropriate expression of love for God » (p. 194).

[...] [Three questions arise] (1) [...] (2) [...] « (3) What does it mean that such love is "completed" [...] » (p. 194)

« (3) Such love "is completed" [...], or has been brought to its intended goal and fullest form [...], when we love others. It is through human beings that God's love "finds its fulfilment on earth." (Wescott, Epistles of St. John, 152). [...] Therefore, John is saying that God's love for us reaches its intended completion or goal when we in turn express love for others, completing the reciprocity between God and his people (Smalley, 1, 2, 3, John, 248) » (p. 195).

- 4:16 And we have known and have trusted the love that God has for us. God is love and the one who lives in that love lives in God, and God lives in them : [...]
« Faith in the atoning death of Jesus Christ is faith in God's love for us » (p. 197).
- Tiré de 1 John 4:7-16 : « Theology in Application – *God, Love and Sacrifice* » (p. 199-200) :
« Three major points are clear in this passage: (1) God is the only one who has the authority to define what "love" is. (2) God's love for us is supremely expressed on the cross of Jesus Christ. (3) There can be no genuine love for God or for others that is not anchored in one's faith in the

atoning cross of Jesus [...] » (p. 199).

« [...] As both creator and judge, God gets to define love and to stipulate how it is to be practiced. But this definition is so unlike the world's that those who prefer their own, more self-serving definition often reject it » (p. 199).

« [...] But love is the opposite of sin, and anything practiced that the bible defines as sin cannot be authentic love » (p. 199).

« The violent death of a man executed as a seditious criminal would be the last place one would expect to see a demonstration of love, but that is exactly where the NT locates it. Such love is not based on human motives or emotions, but finds its impetus in the merciful heart of the creator God, who would rather submit to earthly horrors himself than condemn his beloved human race to perish. The cross of Jesus Christ is God's love extended across the chasm that stranded us on hell's side, separated from God and trapped in our sin. There is no other bridge by which we can [/de p. 199 à p. 200/] cross over from death into life (John 5:24). It is only being cleansed from our sin that allows us to be reconciled to God and relate rightly to one another. The word God uses to describe relating rightly to others is "love" » (p. 199-200).

- Tiré de 1 John 4:7-16 : « Is God Loving? » (p. 200) :

« Christians can experience many horrible things in life, leading both Christians and unbelievers to question God's love. How could a loving God let such horrible things happen as we see continually in the daily news? Without diminishing the reality of pain and suffering, John's answer would be that God has already loved each of us to the fullest extent by providing that crossover from death to life. For death is the worst this life can bring against us, but when this life has been swallowed up by eternal life, even the worst is not our defeat. Because God's fullest love has already been given in Christ more than two thousand years ago, it is not based on what we do or what others do to us. What greater gift of love could God give than freedom from death? [...]

« When someone has experienced freedom from sin and freedom from death, they are able to love God and others as God intended. This is because love will not allow us to sin against others, for love is the opposite of sin. And when sinned against, we are enabled to forgive others because our Lord Jesus has atoned for that sin. We can reveal God's forgiveness and love to the offender through our forgiveness » (p. 200).

- Tiré de la section sur 1 John 4:17 – 5:3, Main Idea :

« John presents the theological basis for the command that Christians are to love one another by building on his argument in 4:9-10 that God's love for us is best displayed in the atonement of the cross of his Son, Jesus Christ. When God's atoning love has fully reached its goal in a believer's life, it produces two results ; (1) they will rest in the assurance that they have nothing to fear in the coming judgment; (2) God's transforming love enables believers to love others, which fulfills the command to love God. Being born through faith in Christ entails loving others who share such faith » (p. 201).

- 4:17 In this way God's love has been perfected with us, with the result that we may have confidence in the day of judgment, because just as that One is, we also are in the world :
« [...] Mutual love – God's for the believer and the believer's for God – comes to its fullest realization when a believer looks toward the day of judgment with confidence » (p. 204).

« [...] God loves us by sending his Son as an atoning sacrifice for our sin so that we

might not perish but have eternal life (John 3:16). When that love has completed its work in our lives, we are freed from fear of death and can stand confidently before God's judgment, washed clean in Jesus' blood (cf. Heb 2:14-18). John has previously stated the same thought in 2:28, "And now, children, remain in him, so that when he appears, we might have confidence and not be shamed away from him whenever he comes" » (p. 204).

- 4:18 : « There is no fear in God's love; rather, his love that has been perfected [in us] casts out fear, because fear implies punishment, and the one who fears has not reached the goal of God's love [...]. If God's love for us is most clearly expressed in the atoning death of Jesus to cleanse us from our sins and free us from fear of God's judgment, then there is nothing left for us to fear once we have fully comprehended God's love for us. [...]

« [...]. The mission of God's redeeming love is completed in a believer's life only when they realize fully that there is nothing of eternal condemnation left to fear » (p. 205).

- 4:19 : « We love God because he first loved us [...]. God's love for us is the source of all genuine human love for God and others. Both as creator and Redeemer, God has taken the initiative.

« Some people are quick to condemn God for all the evil in the world, doubting either his goodness or his ability to do anything about evil. But the greater question is perhaps where do love, beauty, and joy come from? [...] » (p. 205). [...]

« [...]. To whatever extent the Christian community achieves and enjoys genuine love, it is only because God first extended his cross-shaped love to the human race » (p. 206).

- Tiré de 1 John 4:17 – 5:3, « Theology in Application » -- « Freedom from Fear » (p. 211) :

« Reassurance of eternal life is based on God's love, which is most clearly expressed on the cross, and that love when properly understood frees us from fear of God's coming day of judgment (vv. 17-18). Perhaps a primary reason that so many people have a difficult time trusting God's love is that society at large, and even the church to some extent, has let go of the idea that we will be judged by a holy and righteous God after this life. Consequently, the gradous atonement for our sin is not viewed as the greatest gift of love but as an irrelevant and outdated belief of primitive religion.

« Instead of pondering the cross of Jesus Christ, fallen creatures seek God's love and goodness elsewhere in a fallen creation. Horrible things, such as the untimely death of innocents, gruesome violence, cataclysmic natural calamities, and "man's inhumanity to man" seem to weigh heavily against God's goodness (or his omnipotence), all of which cause many to doubt God's love for us. If there is no sin and no judgment of sin, then Jesus' death was a horrible farce.

« But John and all the other NT writers argue that there is no greater expression of God's love than the cross of Jesus, and to accept God's love and continue in it means embracing the Gospel of Jesus Christ by acknowledging our sin, repenting of it, and living in Christ. John underscores that apart from this gospel, there is no assurance of eternal life. John further teaches that there is no genuine love for God apart from embracing the gospel of Jesus Christ and continuing in it [...].

« The cross of Jesus delivers us from the coming judgment and frees us to live and love as God created us to do. The NT is full of ethical and moral principles, but John's writings are strangely void of anything other than the command to love one another. In fact, John says, a

person is self-deceived who claims to love God but is indifferent toward his church. So many in our modern society see themselves as spiritual, but have disdain for the church and organized religion. While churches and denominations certainly have their flaws and problems, it is an oxymoron to think that one can love and worship God in splendid isolation from the Gospel of Jesus Christ. It is only in community with others who have received God's atoning love in the cross of Christ that one can truly love God. It is only in the ups and downs of relationships with other believers that one has the opportunities to love » (p. 211).

- 1 John 4:17 – 5:3, « Theology in Application – « Love Takes a Community » (p. 211-212) :
« Hays points out that immediately before Jesus gave the new command to his disciples to love one another (John 13:34), he washed their feet, demonstrating that love means "humble service of others." (Hays, *Moral Vision*, 139) The fact that John reflects Jesus' teaching that focused special attention on his followers' relationships with one another does not deny the fact that Jesus also taught about loving one's neighbor, even the neighbor one is most likely to hate (Luke 10:25-37). He expounded on the Ten Commandments, reinforcing their ongoing relevance to his followers (Matt 5:17-6:4), and he preached an ethical foundation for life in the Beatitudes (5:3-11). Although John exhorts his readers not to love the world (1 John 2 :15), he also acknowledges that God so loved the world that he sent his Son to die for its sins (John 3:16). "Thus, Jesus' death is depicted by John ... as an act of self-sacrificial love that establishes the cruciform life as the norm for discipleship. (Hays, *Moral Vision*, 145) » (p. 212).
- Tiré de 1 John 4:17 – 5:3, « Theology in Application – « Johannine Ethics » (p. 212-213) :
« So John does present an ethical grounding for Christian life, which, as Köstenberger points out, "is a call to evangelistic mission that is grounded in God's love for the world and undergirded by communal love and unity." (Köstenberger, *Theology of John's Gospel and Letters*, 514) In fact, one could argue that without John's moral vision centered in the cross, all ethical behavior would be just going through the motions. It is good to feed hungry people, but if those same people are heading toward their judgment without Christ, is it loving to give them bread but not the Bread of Life? Is it loving to affirm Christian brothers and sisters in their sin rather than call them to live as God has revealed in Scripture? ».
[...]
« In a religiously pluralistic society (as we live in today), the greatest act of love – this sharing of God's love in Christ – is increasingly perceived as a self-righteous power play that is taboo in polite company. Jesus was sent into such a world, and as he was returning to the Father he said, "Peace be with you! As the Father has sent me, I am sending you" (John 20:21). This call to continue to proclaim the gospel of Jesus Christ in a pluralistic society increasingly hostile to the idea of exclusive spiritual truth will be the church's greatest challenge in the years to come » (p. 213).
- From « The Theology of John's Letters (p. 339-345) – « Spiritual Authority » (p. 339-340) :
« Before his death, Jesus gave his closest associates the authority to testify about him and promised them that the Paraclete who would come – the Spirit of truth (John 14:16-17) or Holy Spirit (14:26) – would give them the necessary knowledge and understanding accessible only after the crucifixion and resurrection. This promise could be interpreted to mean that everyone who has the Spirit has an equal claim to the authority to define the truth about God as revealed in Christ, were it not that the promise is limited to those whom Jesus chose who were

with him from the beginning (15:26-27) » (p. 339).

« The question of who has the authority to declare the truth about Jesus is not a bad starting place even for theological conversation today, for we live in a world full of not only a variety of religions, but also a cacaphony of "Christian" voices with a wide range of opinions about who Jesus was and about his relevance for the times in which we live. It is important for those who minister God's Word to realize that spiritual authority is not vested in themselves, by any credential or merit, but is vested in the truth of the One whose Word they proclaim » (p. 340).

- From « The Theology of John's Letters (p. 339-345) – « Eternal Life » (p. 340-341) :

« The author of 1 John considers the stakes to be high for those who must decide to whom to listen when it comes to the significance of Jesus Christ, for the appearance of Christ in history signals that eternal life, which was with the Father, has been revealed to "us" earthbound mortals (1 John 1:2; cf. John 1:1-18). While "the eternal Life, which was with the Father (1 John 1:2), may primarily refer to the eternal preexistence of the Son who has appeared as a human being, the point of his appearance is to bring eternal life after physical death to all who believe in him (2:25; 3:14, 15; 5:11-13, 20; cf. John 3:15-16, 36; 4:14; 5:24, 28-29, 40; 6:40, 47, 54; 10:28; 11:25; 12:25; 17:2-3; 20:31). This long list of citations in the Johannine writings indicates the primacy of eternal life in John's thinking.

« The truth about Jesus'role in attaining eternal life is central to the letter's stated pupose in 1 John 5:13, "These things I write to you who believe in the name of the Son of God so that you might know that you have eternal life." Eternal life, and how to attain it, is at the heart of both John's letters and gospel (cf. John 20:31). Jesus defines eternal life in terms of knowing God: "Now this is eternal life: that they *know* you, the only true God, and Jesus Christ, whom you have sent" (John 17:3, italics added). If eternal life rests on knowing God and knowing Jesus Christ whom he has sent, there can be no assurance of eternal life apart from a true and genuine knowledge of God in Christ. This is why the concept of truth is so central to both John's gospel and letters, in which the Greek words for "truth" or "knowing" are mentioned almost two hundred times. From this we can infer that John is zealous to defend and protect the truth he has received from and about Jesus Christ against competing and conflicting claims to truth that have begun to infiltrate the churches. [/transition from p. 340 to po. 341 here/]

« Theologically speaking, is any topic of greater importance? While theology brings us many blessed insights for this life about God's being, character, and work in the world, if death were the end of all benefits from knowing about God, of what transcendent importance would it be? Since the greatest gift Christ offers is life after death, it is of greatest importance to know the truth about him, and therefore, the source of the truth becomes a primary concern in the quest for our knowledge of God. The author of 1 John argues hard to warn his readers away from voices who might seem to offer truth, but whose teaching does not lead to eternal life in Christ (1 John 2:19-25). These were people who talked about God but, because they denied that Jesus is the Christ, had no true knowledge of God the Father. First John characterizes them in strong language, calling them "liars" (2:22). Thus, the source of true spiritual knowledge is a major theological point of John's letters.

« People today also need to understand that spiritual truth about God and eternal life is not a matter of personal opinion, where one person's thoughts are as good as another's. There is spiritual truth and there is spiritual error and falsehood, and the difference between them is the

difference between life and death » (p. 340-341).

MACARTHUR, JOHN.

MacArthur, John (2008). 1-3 Jean, Les commentaires bibliques, Éditions Impact, Trois-Rivières (Québec), 404 pages.

Synthèse orientée² :

- p. 11-13 – Cadre de référence idéologique et religieux des lecteurs anciens et actuels. Le monde gréco-romain du 1^{er} siècle partageait en commun avec la culture occidentale du XXI^e siècle une tolérance aux religions non exclusives, c'est-à-dire à des religions qui permettaient de croire en même temps les vérités proposées par chacune. L'on ne voyait pas de conflit entre rendre un culte à la fois à l'empereur et à la déesse Artémis d'Éphèse. Ces tendances étaient particulièrement accentuées dans la province romaine de l'Asie où se trouvaient les communautés chrétiennes à qui s'adressait premièrement la lettre de Jean, [comme peut-être le sont-elles au Québec, par rapport au reste de l'Amérique du Nord].

Extrait :

- p. 13 – Attestations historiques des 1^{er} au 3^e siècles de la paternité de l'apôtre Jean. « La première épître de Jean et celle aux Hébreux sont les deux seules épîtres néotestamentaires qui ne révèlent pas l'identité de leurs auteurs. Toutefois, depuis le 1^{er} siècle jusqu'à la montée du criticisme supérieur destructeur, à la fin du XVIII^e siècle, l'Église a continuellement attribué la paternité de 1 Jean à l'apôtre Jean. On trouve des allusions possibles ou claires à 1 Jean dans des oeuvres de la fin du premier siècle et du début du deuxième siècle comme *Première et deuxième épître aux Corinthiens* de Clément de Rome, la *Didache*, *Épître de Barnabé*, *Le Berger d'Hermès*, *Épître à Diognète*, *Apologies* et *Dialogue avec Tryphon* de Justin le martyr, *Épître aux Philippiens* de Polycarpe, ainsi que les écrits de Papias, contemporain de Polycarpe. Irénée fut cependant, dans les dernières décennies du II^e siècle, le premier auteur à citer directement 1 Jean et à en attribuer la paternité à l'apôtre Jean. Son témoignage est particulièrement significatif, étant donné qu'il était le disciple de Polycarpe, qui était lui-même le disciple de l'apôtre Jean. Clément d'Alexandrie et Tertullien, deux contemporains d'Irénée, ont également attribué la paternité de l'épître à l'apôtre Jean, comme le font tous les livres néotestamentaires du II^e siècle formant le canon muratorien. Au III^e siècle, Origène, Denys d'Alexandrie, et Cyprien de Carthage ont également reconnu l'apôtre Jean comme l'auteur de l'épître. Pour résumer la preuve apportée par l'Église primitive, Eusèbe, historien ecclésiastique du IV^e siècle, a écrit : "Pour ce qui est des écrits de Jean, en dehors de l'Évangile, la première épître est aussi reconnue par nos contemporains et par les anciens comme hors de toute contestation [...]." (Histoire ecclésiastique, III.XXIV.17) ».

2 Les textes de ce document identifiées comme « synthèse orientée » retiennent principalement ce qui me paraît applicable aux besoins d'enseignement pour notre communauté et peuvent inclure une réinterprétation en ce sens. Les portions les plus interprétatives ou applicatives de ces synthèses sont identifiées par des crochets [...].

Extrait :

- p. 18-19 – Ce que l'on sait de l'apôtre Jean selon les témoignages des trois premiers siècles.
« Jean était un disciple de Jean-Baptiste (voir Jean 1.35-40; bien que, fait caractéristique, Jean ne soit pas nommé). Lorsque Jean-Baptiste a indiqué que Jésus était le Messie, Jean l'a immédiatement laissé pour suivre Jésus (Jn 1.37). Après être resté avec lui pendant un moment, Jean est retourné à la pêcherie de son père. Plus tard, il est devenu en permanence le disciple de Jésus (Mt 4.18-22) et a reçu le nom d'apôtre (Mt 10.2).

« Conjointement avec Jacques et Pierre, Jean faisait partie du cercle intime des douze (voir Mt.17.1; Mc 5.37; 13.3; 14.33). Après l'Ascension, il est devenu l'un des chefs de l'Église de Jérusalem (Ac 1.13; 3.1-11; 4.13-21; 8.14; Gal 2.9). Selon la tradition, Jean aurait passé les dernières décennies de sa vie à Éphèse, à veiller sur les Églises de la région avoisinante (Clément d'Alexandrie, *Que riche sera sauvé ?*), ainsi qu'à écrire son Évangile (vers 80-90) et ses trois épîtres (vers 90-95). Vers la fin (selon Irénée [*Contre des hérésies*, III.3,4], Jean a vécu jusqu'à l'époque de l'empereur Trajan [vers 98-117] et s'est fait exiler sur l'île de Patmos. C'est là où il a reçu et a mis par écrit les visions décrites dans le livre de l'Apocalypse (vers 94-96). [de p.18 à / p. 19]

« En dépit de sa réputation d'"apôtre de l'amour", Jean avait un tempérament de feu. Jésus a donné à Jean et à Jacques le nom de "fils du tonnerre" (Mc 3.17), nom dont les deux frères ses sont montrés dignes. Indignés par le fait qu'un village de Samarie avait refusé de recevoir Jésus et les disciples, et surestimant leur pouvoir apostolique, ils avaient demandé au Seigneur avec empressement : "Seigneur, veux-tu que nous commandions que le feu descende du ciel ?" (Lc 9.54). Dans le seul incident que rapportent les Évangiles synoptiques selon lequel Jean a agi et parlé seul, il manifeste la même attitude, en disant à Jésus : "Maître, nous avons vu un homme qui chasse les démons en ton nom; et nous l'en avons empêché, parce qu'il ne nous suit pas" (Lc 9.49).

« Bien qu'il se soit adouci avec le temps (je retrace le développement de son caractère spirituel dans mon livre intitulé *Twelve Ordinary Men* [Nashville : W Publishing Group, 2002]), Jean n'a jamais perdu sa passion pour la vérité. Deux esquisses de caractère datant de ses années passées à Éphèse le révèlent. Selon Polycarpe, "Jean, le disciple du Seigneur, étant allé aux bains à Éphèse, aperçut Cérinthe à l'intérieur; il bondit alors hors des thermes sans s'être baigné, en s'écriant : "Sauvons-nous, de peur que les thermes ne s'écroulent, car à l'intérieur se trouve Cérinthe, l'ennemi de la vérité !" (Irénée, *Contre les hérésies*, III.3.4). Clément d'Alexandrie relate la manière audacieuse dont Jean est entré dans le camp d'une bande de voleurs et a conduit son capitaine, qui avait déjà fait profession de foi en Christ, à la vraie repentance (voir *Quel riche sera sauvé ?*).

Synthèse orientée :

- p. 20-23 – L'occasion et le but de l'épître.

Nous savons, par les auteurs chrétiens des trois premiers siècles comme Justin le martyr, Irénée, Clément d'Alexandrie et Eusèbe, que Jean a vécu à Éphèse. Il prenait soin de l'Église d'Éphèse, mais aussi de plusieurs Églises de la région avoisinante. Les influences exercées sur les croyants de ces Églises soulevaient un questionnement quant à la relation entre le corps et l'esprit pour Jésus le Messie et pour la vie pratique des chrétiens.

[Jean lui-même ne mentionne pas la nature exacte de ces influences. Sa réponse en est d'autant plus universelle qu'elle met l'accent sur la solution plutôt que sur le problème]. Pour sa part, MacArthur explicite quelles étaient selon lui les problématiques en cause.

Voici comment ce dernier conclut *l'occasion et le but de l'épître* : « En répétant les vérités essentielles du christianisme, par un ratissage toujours plus profond et plus large, [de p. 22 à / p. 23] Jean rendait les gens sur qui il veillait toujours plus aptes à repousser les attaques des faux enseignants et leur assurait qu'ils avaient la vie éternelle. Par conséquent, 1 Jean présente en spirale l'équilibre biblique de la vérité, de l'obéissance et de l'amour » (p. 22-23).

Extrait :

- p. 23 – Les destinataires de l'épître.

« Certains se demandent si 1 Jean est en fait une lettre, étant donné qu'il lui manque certaines des caractéristiques générales des lettres de l'époque. Toutefois, son ton et son contenu intimes indiquent qu'il ne s'agit pas d'un traité général, mais bien d'une lettre pastorale personnelle. Les Églises auxquelles elle s'adresse étaient probablement situées en Asie Mineure, près de l'Église locale de Jean, à Éphèse [...] ».

Synthèse orientée :

- p. 25-27 – Est-il possible encore aujourd'hui de connaître la vérité ?

MacArthur ouvre son interprétation de 1 Jean 1:1-4 par le contraste entre l'insistance sur la vérité que l'on trouve sous la plume de Jean comme ailleurs dans les Écritures, et la tendance contemporaine lourde, à nier toute possibilité réelle de parvenir à quelque certitude que ce soit.

Face à cette tendance lourde, MacArthur invite les chrétiens à ne pas perdre de vue les passages bibliques comme les suivants : Jn 8:32, Ps 19.8; 119.105, Pr 22.21; És. 29.24; Lc 1.4; 1 Ti 4.3; 2 Pi 1.12,19; 1 Jn 2.21; 4.6; 2 Jn 1. Ces passages, insiste MacArthur, indiquent non seulement que les chrétiens peuvent connaître la vérité, mais qu'en fait, ils doivent la connaître. Aimer la vérité, la rechercher avec empressement et la mettre en pratique dans nos vies sont là des indices d'une foi authentique dont nous fait part l'apôtre Jean dans sa première épître.

Autres extraits ou sections contenant du matériel potentiellement intéressant à citer :

- p. 27 – Les certitudes de la Parole de vie (1 Jean 1:1-4).
« L'enseignement de cette épître peut être divisé en trois catégories : la certitude théologique concernant l'Évangile et la personne de Jésus-Christ (2.1,2,22; 5.1,20), la certitude morale des commandements de Dieu (2.4,7,29; 3.9,22) et la certitude relationnelle de l'amour (2.10; 4.7,21; 5.2,3).
[...] Il commence par présenter cinq certitudes au sujet de la personne et de l'oeuvre de Christ : la Parole de vie est immuable, historique, transmissible, relationnelle et joyeuse ».
- p. 27-28 – La Parole de vie est immuable (1.1a).
1 Jean 1.1a, cité en tête de section à la page 27 : « Ce qui était dès le commencement ».
En conclusion de cette section, MacArthur écrit : « Par une affirmation introductive simple, Jean établit ici que le message de l'Évangile au sujet de la Parole de vie est permanent et inaltérable (voir Ap 22.18,19) ».
- p. 29-31 – La Parole de vie est historique (1 Jn 1b, 2a).
...
- p. 31-32 – La Parole de vie est transmissible (1 Jn 2b, 3a).
...
- p. 32-33 – La Parole de vie est relationnelle (1 Jn 3b).
...
- p. 33-35 – La Parole de vie est joyeuse (1 Jn 4).
...

Extraits du commentaire de Mc Arthur concernant 1 Jean 4 : 1a :

- p. 217 : « Les non croyants qui "ont l'intelligence obscurcie" (Ép 4.18), n'ont aucune base sur laquelle s'appuyer pour évaluer divers enseignements que l'on dit être inspirés de dieu (1 Cor 2.14). Par conséquent, ils sont très vulnérables à la fausse doctrine et sont faciles à induire en erreur. Par contre, les croyants, qui ont la Parole de vérité et l'Esprit de vérité, doivent éprouver ce qu'ils entendent par ce qu'ils savent être vrai, tel que révélé dans l'Écriture (1 Th 5.21, 22) ».

Extraits du commentaire de Mc Arthur concernant 1 Jean 4:6 :

- p. 224 : « Le pronom **nous** fait allusion principalement à Jean et à d'autres auteurs de l'Écriture. Comme eux, tous les vrais enseignants proclament à juste titre la Parole de Dieu, et **celui qui connaît Dieu les écoute** (voir Jn 8.47; 10.4,5,16,26,27; 14.26; 18:37). En revanche, **celui qui n'est pas de Dieu ne les écoute pas.** »

PIPER, JOHN.

<http://www.desiringgod.org/messages/why-expositional-preaching-is-particularly-glorifying-to-god>

Audio sermon accompanied by written text. Following quotes are from the textual version :

- « What gives preaching its seriousness is that the mantle of the preacher is soaked with the blood of Jesus and singed with the fire of hell. »
- « To share this experience—the experience of knowing and enjoying his glory—is the reason God created the world. He would bring us to know him

and to enjoy him the way he knows himself and the way he enjoys himself. Indeed his purpose is that the very knowledge that he has of himself and the very joy that he has in himself will be our knowledge and our enjoyment, so that we know him with his own knowledge and we enjoy him with his own joy. This is the ultimate meaning of Jesus' prayer in John 17:26 where he asks his Father "that the love with which you have loved me may be in them, and I in them." The Father's knowledge of and joy in "the radiance of his glory"—whose name of Jesus Christ (Hebrews 1:3)—will be in us because Jesus is in us.

And if you ask, How does God's aim to share this experience (of knowing himself and enjoying himself) relate to the *love* of God, the answer is: His aim to share that experience *is* the love of God. God's love is his commitment to share the knowledge and enjoyment of his glory with us. When John says that God is love (1 John 4:8, 16), he means that it is God's nature to share the enjoyment of his glory, even if it costs him the life of his Son.

This means that God's aim to display his glory and our delight in that glory are in perfect harmony. You do not honor fully what you don't enjoy. God is not glorified fully in merely being known; he is glorified by being known and enjoyed so deeply that our lives become a display of his worth.

Jesus said two things to emphasize his role in giving us the knowledge and the joy of God. He said, "No one *knows* the Father except the Son and anyone to whom the Son chooses to reveal him" (Matthew 11:27). And he said, "These things I have spoken to you, that *my joy* may be in you, and that your joy may be full" (John 15:11). In other words, we know the Father *with the knowledge of the Son*, and we enjoy the Father *with the joy of the Son*. Jesus has made us partakers of his own knowledge of God and his own enjoyment of God.

The way this becomes visible in the world is not mainly by passionate acts of corporate worship on Sunday morning—as precious as those moments are—but by the changes that it produces in our lives. Jesus said, "Let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven" (Matthew 5:16). The light that shines through our deeds and causes people to see God, not us, is the all-satisfying worth of his glory.

It works something like this: When the glory of God is the treasure of our lives, we will not lay up treasures on earth, but spend them for the spread of his glory. We will not covet, but overflow with liberality. We will not crave the

praise of men, but forget ourselves in praising God. We will not be mastered by sinful, sensual pleasures, but sever their root by the power of a superior promise. We will not nurse a wounded ego or cherish a grudge or nurture a vengeful spirit, but will hand over our cause to God and bless those who hate us. *Every sin flows from the failure to treasure the glory of God above all things.* Therefore one crucial, visible way to display the truth and value of the glory of God is by humble, sacrificial lives of service that flow only from the fountain of God's all satisfying glory. »

- Voir la section de ce message intitulée « A Portrayal of the Glory of God » pour un exposé de passages clés puisés en 2 Cor 3 et 4, lesquels démontrent que l'Évangile, pour être reçu et compris de qui que ce soit, nécessite l'oeuvre de l'Esprit dans la vie de cette personne.

STOTT, JOHN.

Stott, John (1960). *The Epistles of John. An Introduction and Commentary* by John R. W. Stott, dans Tyndale New Testament Commentaries, Grand Rapids (Michigan) : Wm. B. Eerdmans Publishing Company, 230 pages.

Extraits :

- p. 13 « [The First Epistle of John] is a truly pastoral Epistle, sent by a pastor to his flock or part of it, as also (and even more clearly) the two shorter Epistles ».
- p. 23 « The author's purpose in writing is known from his own definition of it. He wrote the Gospel for unbelievers in order to arouse their faith (xx. 30, 31), and the Epistle for believers in order to deepen their assurance (v. 13). His desire for the readers of the Gospel was that through faith they might receive life; for the readers of the Epistle that they might know they already had it. Consequently, the Gospel contains 'signs' to evoke faith (xx. 30, 31), and the Epistle tests by which to judge it ».

Synthèse orientée :

- p. 41-42, à la rubrique « II. Occasion », l'on trouve une référence aux passages où Jean exprime ses divers objectifs en écrivant cette lettre et des remarques sur les liens entre ces objectifs. Trois d'entre eux sont pastoraux – joie (1 Jn 1:4), sainteté (1 Jn 2:1), assurance (1 Jn 5:13); un quatrième objectif toutefois est de nature polémique (1 Jn 2:26; 3:7). Jean met les chrétiens en garde contre l'influence de personnes auxquels il donne le nom de faux prophètes, de séducteurs et d'antéchrist. Les p. 41-50 décrivent aussi ce que l'on sait (ou pas) de ces faux enseignements.

Extrait :

- p. 49-50 : « We may conclude, then, that against the Christological heresy, the moral indifferentism and the arrogant lovelessness of Cerinthian Gnosticism, John lays his emphasis on three [49/50] marks of authentic Christianity, namely belief in Jesus as the Christ come in the flesh, obedience to the commandments of God and brotherly love ».

Synthèse orientée :

- p. 50-54, à la rubrique « III. Message », Stott contraste les incertitudes qui caractérisaient le milieu du XX^e siècle et le climat de certitude qui se dégagent de la première épître de Jean, en particulier les certitudes concernant Christ et concernant la vie éternelle qui nous appartient. Il relève en route la terminologie employée par Jean à propos de la connaissance et de l'assurance.
- p. 52-54, sous « Certainty about eternal life » il s'associe aux Tests de la Vie que Robert Law identifiait dans la première épître de Jean : théologique, moral et social. Puis John Stott insiste sur l'importance de comprendre que ces trois tests de la vie véritable sont loin d'être arbitraires. Au contraire, ils sont fondés sur une cohérence interne. Cette cohérence interne étant présentée dans la seconde partie du chapitre 4 de 1 Jean, nous dit John Stott, aux pages 52-54.

Extrait :

- p. 50 : « [The apostle John's] teaching about these certainties, their nature and the grounds on which they are built, urgently needs to be heard and heeded today ».

UTLEY, BOB.

Utley, Bob (2010), *Vous pouvez comprendre la Bible! Les Mémoires et les Lettres du Disciple Bien-Aimé : l'Évangile selon Jean, I^{ère}, II^{ème} et III^{ème} Épîtres de Jean*. Série d'Études Bibliques assortie de Commentaires, Nouveau Testament, Vol. 4, Marshall (Texas) : Bible Lessons International, en ligne à http://www.freebiblecommentary.org/pdf/fre/VOL04A_french.pdf pour l'Évangile et, pour les Épîtres, à http://www.freebiblecommentary.org/pdf/fre/VOL04B_french.pdf consulté le 20 juin 2015.

Extraits :

- Volume 4A, p. 19 de 306 (pdf, sous « Objectifs », B. 2. d.).
«I Jean peut se présenter comme une lettre explicative de l'Évangile».
- Volume 4B, p. 1 de 165 (pdf, sous « Introduction à 1 Jean – la nature unique du livre »).
« Il est possible que I Jean doive servir de lettre d'introduction/couverture à l'Évangile selon Jean. L'hérésie gnostique du premier livre constitue l'arrière plan de ces deux livres ».

Volume 4B, p. 5 de 165 (pdf, sous « L'hérésie de nos jours »).

« L'esprit de cette hérésie [le gnosticisme qui commençait à se répandre au I^{er} siècle] est présent avec nous aujourd'hui lorsque des gens essaient de combiner la vérité du Christianisme avec d'autres systèmes de pensées.

« L'esprit de cette hérésie se manifeste aujourd'hui quand des gens mettent plus d'emphase sur la doctrine correcte au détriment de la relation personnelle avec Jésus Christ et un style de vie conforme à la foi. L'esprit de cette hérésie se manifeste aujourd'hui quand des gens change [*sic*] le Christianisme en une occupation d'élites intellectuelles ou bien lorsque des gens se tourne [*sic*] vers l'ascétisme ou l'anti-norme ».

WIERSBE, WARREN W.

Wiersbe, Warren W. (1972). *1 John. Be Real. A realistic look at love and right living in an age which knows little of either*. Victor Books, a division of SP Publications, Inc. : Wheaton, Illinois, 190 p.

Extraits tirés du chapitre 5, «1 John 2:18-29; 4:1-6 [:] Truth or Consequences » (p. 83-100) :

- p. 84 : « God has warned the church family ("little children") about the conflict between light and darkness (1:1-26) and between love and hatred (2:7-17). Now He warns them about a third conflict, the conflict between truth and error. It is not enough for a believer to walk in light and to walk in love; he must also walk in truth. The truth issue – or consequences! ».
- p. 85-86 :
 - « The [...] term [...] "antichrist," is used in the Bible only by John (1 John 2:18, 22; 4:3; and 2 John 7). It describes three things: 1 a *spirit* in the world that opposes or denies Christ; 2 the false teachers who embody this spirit; and, 3 a *person* who will head up the final world rebellion against Christ .
 - « The "spirit of antichrist" (1 John 4:3) has been in the world since Satan declared war on God (cf. Gen. 3). The "spirit of antichrist" is behind every false doctrine and every "religious" substitute for the realities Christians have in Christ. That prefix *anti* actually has a dual meaning. It can mean, in the Greek, both "against" Christ and "instead of" Christ. Satan in his frenzy is *fighting* Christ and His eternal truth, and he is *substituting* his counterfeits for the [86] realities found only in our Lord Jesus.
 - « The "spirit of antichrist" is in the world today. It will eventually lead to the appearance of a "satanic superman" whom the Bible calls "Antichrist" (capital A). He is called (2 Thes. 2:1-12) "the man of sin" (or "lawlessness").
 - « This passage explains that there are two forces at work in today's world: truth is working through the Church by the Holy Spirit, and evil is working by the energy of Satan. The Holy Spirit, in Christians, is holding back lawlessness [...] » (p. 85-86).