

A decorative frame consisting of thick black lines forming an L-shape. One part of the frame is on the left side, extending from the top to the bottom. The other part is on the right side, extending from the top to the bottom. The two parts meet at the top-right and bottom-left corners, creating a large open rectangular space in the center.

# KINDLY ENCLYNING

1. Holiness for the Sake of Love

# 1 John 1:1-10

- *That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have touched with our hands, concerning the word of life—<sup>2</sup> the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us—<sup>3</sup> that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ. <sup>4</sup> And we are writing these things so that our joy may be complete.*

# 1 John 1:1-10

- *<sup>5</sup> This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. <sup>6</sup> If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. <sup>7</sup> But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. <sup>8</sup> If we say we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup> If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. <sup>10</sup> If we say we have not sinned, we make him a liar, and his word is not in us.*

# 1 John 2:1-6

- *My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. <sup>2</sup> He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. <sup>3</sup> And by this we know that we have come to know him, if we keep his commandments. <sup>4</sup> Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him, <sup>5</sup> but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: <sup>6</sup> whoever says he abides in him ought to walk in the same way in which he walked.*

# Universal Laws

- Newton's Law of Universal Gravitation: "...any two bodies in the universe attract each other with a force that is directly proportional to the product of their masses and inversely proportional to the square of the distance between them."
- The Law of Conservation of Energy: Energy can neither be created or destroyed. Instead, it transforms from one form to another.
- Second law of thermodynamics: In a natural thermodynamic process, the sum of the entropies of the interacting thermodynamic systems increases.

# Universal Loves

*Every kindly thing that is  
Hath a kindly stede ther he  
May best in hit conserved by;  
Unto which place every thing  
Through his kindly enclyning  
Moveth for to come to.*

- Geoffrey Chaucer, *The House of Fame*

# Universal Loves

- If we could ask the medieval scientist ‘Why, then, do you talk as if they did,’ he might retort with the counter-question, ‘But do you intend your language about laws and obedience any more literally than I intend mine about kindly enclyning?’
- On the imaginative and emotional level it makes a great difference whether, with the medievals, we project upon the universe our strivings and desires, or with the moderns, our police-system and our traffic regulations.

# “Abiding”

- The Greek word “*menō*” is used 23 times in the letter of 1 John and is translated into English as “abide” or “dwell.”
  - *1 John 3:17*
  - *1 John 3:24*
  - *1 John 4:12*
  - *Etc.*
- It means to dwell in constant fellowship with, to stand by, to stand fast with, to remain or continue being with, someone or something other than yourself.
- It is the theme of John’s first letter, which may be read as a commentary on Christ’s farewell discourses to his disciples.



# The Farewell Discourses

- There are four farewell discourses in the Gospel of John, chapters 15-16:
  - *Discourse One (13:31-14:31)– “A New Commandment...”*
    - “Love one another”
  - *Discourse Two (15:1-17)– “Abide in me...”*
    - “And I in you”
  - *Discourse Three (15:18-16:4a)– “The world will hate you...”*
    - “Because they hated me”
  - *Discourse Four (16:4b-33)– “It is better for you that I leave...”*
    - “Because I will send the comforter”

# 1. “Love One Another”

- *When he had gone out, Jesus said, “Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and glorify him at once. Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, ‘Where I am going you cannot come.’ A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another.”*

## 2. “Abide in Me”

- *“I am the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away, and every branch that does bear fruit he prunes, that it may bear more fruit. Already you are clean because of the word that I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in him, he it is that bears much fruit, for apart from me you can do nothing...”*

### 3. “The World Will Hate You”

- *“If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love you as its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. Remember the word that I said to you: ‘A servant is not greater than his master.’ If they persecuted me, they will also persecute you. If they kept my word, they will also keep yours. But all these things they will do to you on account of my name, because they do not know him who sent me...”*

## 4. “It Is Better For You That I Go...”

- *“I did not say these things to you from the beginning, because I was with you. But now I am going to him who sent me, and none of you asks me, ‘Where are you going?’ But because I have said these things to you, sorrow has filled your heart. Nevertheless, I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Helper will not come to you. But if I go, I will send him to you...”*
- *“I still have many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you.”*

# The Farewell Discourses

- Each of these discourses is, among other things, about how we relate to God:
  - *Love one another, because that is how men will know we are His disciples*
  - *Abide in Christ, because that is the only way we will bear fruit*
  - *The world will hate us, because we abide in Christ*
  - *It is better for us that Jesus leaves, because when he leaves the Holy Spirit will come to the church, bringing a new way of relating to Jesus which is not constrained by physical or geographic constraints*
- Each of these discourses is Jesus expressing his desire for what his disciples, and thus his church, ought to be.

# A Vision of Triune Love

- Throughout the farewell discourses, Jesus says things about our relationship with the Father, the Son (himself) and the Holy Spirit.
- He ends his discourse with the “High Priestly Prayer” of Chapter 17, which ends like this:
- *“Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory that you have given me because you loved me before the foundation of the world. O righteous Father, even though the world does not know you, I know you, and these know that you have sent me. I made known to them your name, and I will continue to make it known, that the love with which you have loved me may be in them, and I in them.”*

# A Vision of Triune Love

- The key words here are “may be with me where I am...”
- Jesus is not wishing for all believers at all times to be with him in First Century Judah. Rather, he is wishing for all of his disciples and all of their future converts a “heavenly” state, in communion with the Father.
- This is not an eschatological prayer. Jesus is praying for something which is happening, which can happen, right now for all disciples everywhere.



# A Vision of Triune Love

- To pray for this is to pray for the perfection, the completion, of the act of Salvation which Jesus began on the Cross. In that sense, it is always something we have to look forward to. But in another sense, this is also a reality for the believer now:
  - *But God, being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus.*
- It is because of this, because of the intercession of Christ, that we are able to participate in divine love.

# A Vision of Triune Love

- What Jesus then seems to desire for his disciples, then, is not first and foremost that they be really good or decent or moral people, but that they participate in the relationship of love which exists between, and which creates the three-personal Godhead which we know as the Trinity.
- The Father, existing for all of eternity, and the Son, begotten of the Father for all eternity, exist in a relationship of perpetual love, and the “spirit” of this relationship is so great that it is also a person, and that is the Holy Spirit.
  - *This relationship is at the foundation of all creation, and to participate in this relationship is what Christ ultimately offers to his Church*

# Imagine Love

- Being able to participate in Triune Love is what Jesus clearly desired for his Disciples, and it ought to be the ultimate goal of the Christian. But there are some obstacles to realizing that relationship fully, and John realized that only too well.
- Writing under the inspiration of the Holy Spirit, John penned the letter that would become 1 John. It is a letter full of love and centered around this concept of “abiding” or “dwelling”—something which Jesus commanded and which John, by way of commentary on the words of the Lord which he recorded in the Gospel, now expands upon and explains.
- And it is a concept which probably does need some explanation.

“...AND A GREAT BURDEN  
UPON HIS BACK.”

The Problem With Abiding

# John 1:5-10

- *This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us.*

# Sin: The Great Burden

- Just so there is no mistake about what he is about to say, John tells us that the Church is not perfect. We are not people who do not sin. If we say we are, we are liars.
- But the good news is that Jesus' blood cleanses us from all sin, and that if we confess our sins Jesus will be faithful and just to forgive them.
- The Christian, then, is someone who sins and who is constantly having to confess their sins and seek Christ's forgiveness. And this is very important, because if we do not understand it we will be very confused or misled by what John says later on in this letter.

# John 2:1-6

- *My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. And by this we know that we have come to know him, if we keep his commandments. Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: whoever says he abides in him ought to walk in the same way in which he walked.*

# You Were Not Made to Sin

- So our sinfulness is a fact (as is the forgiveness for which Christ payed) but it is not the whole story: We are not intended to keep sinning, but rather to keep the word of Christ so that in us the “love of God is perfected.”
- Whoever says he abides in Christ ought to walk like Christ. The proof of the pudding, they say, is in the eating.
- We know from what we read just a moment ago, that we are not there yet, but what John is saying is that this is the goal: to be as much like Christ as we possibly can. Not to deny that our sin exists, but to seek the forgiveness that Christ offers and in time to become as much like Christ as possible.



# Living in Tension

- The tension that we must live the Christian life in in a fallen, sin-stained world, is between the eternal reality that we are “seated with Christ” and the temporal reality that we are still sinners.
  - *For the Christian, one of those things is more true than the other: Eternity is now and forever, but time will die*
- We are to equally reject the extremes of both fatalism and license, and hone to the narrow way of holiness—for love’s sake.
- There is not a line to be walked between holiness and love—love is the destination of holiness.
  - *It really does make a difference if we view God as Love who is the Destination, or if we view him as a cosmic traffic cop*

# Walk in the Same Way Which He Walked

- The way to abide (to dwell in the Triune love which Christ desires for his Church) is to keep his commandments. And what is the first commandment of the Church? What is the new commandment which Christ gives, and which the language of “abiding” is always associated with in the New Testament?
  - *“Love one another.”*
- This commandment is given to us by our Lord as the proof of discipleship to the world. And here, John makes it the requirement of abiding. We are commanded to abide in Christ, but we cannot do so without keeping this crucial commandment.
- The reason this turns out to be so important is that we are all *becoming*.

# Next Time...

- Why the Trinity matters to all of this
- What we must become
- What we must NOT become
- The Proof of the Pudding: Loving one another
- How then should we love?

# Today

- Is your pursuit of “holiness” really a pursuit of pride (does it lead you away from love)?
- Is your measure of “holiness” personal and arbitrary?
  - *Pride, greed, lust, envy, wrath, gluttony, and sloth*
- Is your pursuit of “love” really a pursuit of license (does it lead you off of the path of holiness)?
- Is God for you the Destination, or is he like a traffic cop whose rules you try to avoid breaking so that you can get to where you really want to go?