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EXEGESIS VERSES 1 – 3:

GNT 1 John 3:1 idete potaphn agaphn dedwken himih o pathr(iha tekna qeoul klhqwmen(kai. esmenA dia. touto o kosmoj ouw ginwskei himaj(oti ouk egnw autonA

NAS 1 John 3:1 **See how great a love the Father has bestowed upon us,** *idete o`raW (vImp./aa--2p; "See/Perceive the evidence with understanding") potaphn potapoj (interr. adj./af-s; "what kind of/how great a/how wonder"; looks at the quality of the noun it modifies; used 7x) agaphn agaph (n-af-s) o` pathr((d.a. + n-nm-s) dedwken didwmi (viPFa--3s; "has given as a privilege or favor/bestowed upon") himih egw, (npd-1p; ref. John and recipients i.e., believers) **that we should be called children of God; and such we are.** iha (conj. purpose; "in order that") klhqwmen(kalew (vsap--1p; "we might be called/addressed/designated") tekna teknon (n-nn-p; "children"; this noun emphasizes simply the relationship) qeoul/qeoj (n-gm-s) kai, (cc) "such" supplied esmenA eimi, (vipa--1p; "we are/keep on being") **For this reason the world does not know us, because it did not know Him.** dia, (pa +) touto outoj (near dem. pro./an-s; "For this reason/Because of this thing") o` kosmoj (d.a. + n-nm-s) ouw (neg. +) ginwskei ginwskw (vipa--3s; "is not knowing/not understanding/discerning/figuring out") himaj(egw, (npa-1p) oti (causal conj.) ouk ouw (neg.+) egnw ginwskw (viaa--3s; "it did not know/discern") autonA autoj (npam3s; ref. God)*

GNT 1 John 3:2 VAgaphtoi(nuh tekna qeoul esmen(kai. oupw efanerwqh ti, esomeqaA oidamen oti ean fanerwqh(oinoioi autw(esomeqa(oti oyomeqa auton kaqwj estinA

NAS 1 John 3:2 **Beloved, now we are children of God,** *VAgaphtoi(agaphtoj (pro. adj./vm-p; "Beloved"; same as 2:7) nuh (adv.; "now/at the present/right now") esmen(eimi, (vipa--1p; "we keep on being") tekna teknon (n-nn-p) qeoul/qeoj (n-gm-s) **and it has not appeared as yet what we shall be.** kai, (cc) oupw (adv.; "not yet/still not") efanerwqh fanerow (viap--3s; "has it been seen/revealed/appeared/manifested"; same as 1:2; 2:19,28) ti, tij (interr. adj./nn-s; "what") esomeqaA eimi, (vifm--1p; "we ourselves will be") **We know that, when He appears, we shall be like Him,** oidamen oiAa (viPFa--1p; "we have information") oti (ch; intro. indir. disc.) ean (cs; intro. 3rd class cond. with temporal force; "when") fanerwqh(fanerow (vsap--3s; "He*

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appears") εἰσόμεθα(*eimi*, (vifm--1p; "we ourselves will be") ὁμοιοι ὁμοιοι (a--nm-p; "of the same nature as/resembling/like"; used 45x) αὐτῶ/ αὐτοῖ (npdm3s; ref. Jesus) **because we shall see Him just as He is.** ὅτι (causal conj.) οὐνομεγα ὀραῶ (vifm--1p; "we ourselves will see/will see physical evidence with insight and discernment) αὐτον αὐτοῖ (npam3s; ref. Jesus) καqwj (cs; "just as/according as/to the degree that") ἐστίνᾱ *eimi*, (vipa--3s; "He keeps on being")

GNT 1 John 3:3 kai. paj ὁ ecwn thn elpida tauthn epv autw/ agnizei eauton(kaqwj ekeihoj agnoj estinᾱ

NAS 1 John 3:3 **And everyone who has this hope fixed on Him purifies himself, just as He is pure.** kai, (cc) paj (a--nm-s; "everyone/each one") ὁ ecwn ecw (d.a. + adj. ptc./p/a/nm-s; "who has/who possesses") tauthn outoj (near dem. adj./af-s; "this") thn h' elpida elpij (d.a. + n-af-s; "hope/confident or trustworthy expectation"; used 53x) ep/ epi, (pL; "upon/fixed on") autw/ autoj (npLm3s; ref. Jesus) agnizei agnizw (vipa--3s; "purifies/cleanses from defilement/becomes acceptable"; used 7x) eauton(eautou/ (reflex. pro./am3s; "himself") kaqwj (cs; "just as") ekeihoj (remote dem. pro./nm-s; "that One"; ref. Jesus) estinᾱ eimi, (vipa--3s; "is/keeps on being") agnoj (a--nm-s; "morally innocent/pure/blameless/free from sin"; used 8x)

ANALYSIS VERSES 1 – 3:

1. Vss.1-3 are parenthetical to 2:29 and 3:4.
2. John wishes to give further thought and teaching as applied to the principle of righteousness that establishes one as regenerate of 2:29.
3. He calls his readers to task in vs.1 to **“See how great a love the Father has bestowed upon us, that we should be called Children of God”**.
4. He now focuses us on our status as believers.
5. The imperative **“See/o`ra,w”** is a challenge to look at the reality of our positions of being born again and to discern spiritually/theologically a ramification behind it.
6. It harks back to the ramification of the principle of “righteousness” as applied to believers established in 2:29.
7. He correlates the +R of 2:29 with the concept of **love** that **the Father has bestowed upon us**.
8. The adjective **“how great”** denotes “what kind of” **love** that is in view and looks at the quality of **love**.
9. The agape noun denotes Divine **love** that emanates from **the Father** in accordance to His plan for salvation.
10. He speaks of salvation as a gift using the verb **“has bestowed”**.
11. The perfect tense indicates a gift that has continuing existing results.

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12. The **love** package that **God** has provided is the free gift of salvation to all that will believe in His Son, a salvation eternally secure. Joh.3:16; 6:39-40; 10:28-29; Rom.6:23
13. It is at the point of saving faith that God's +R is imputed to all that believe. Rom.4:3,5,6,9,11; Gal.3:5-7
14. And His +R is imparted to us apart from works. Gal.3:16; Eph.2:8-9
15. The **love** that **the Father has bestowed upon us** looks at all that He has provided through Jesus Christ and His work on the cross to provide us with so **great** a salvation.
16. Hence, the quality of the Father's **love** emphasizes all of the grace that is **bestowed upon us** so that we can have God's +R attributed to us. 2Cor.5:21 cp. 2Tim.1:9
17. Therefore, the real challenge is for the believer to explore the depth of grace that **God** provides for salvation through Jesus' message and work on the cross.
18. If we are perfected with +R through a faith proposition in the person of Christ initially as a prescription to deal with our STA's, then our Christian life must be built upon a system of faith looking at Christ for continued forgiveness of sins experientially. 1Joh.1:9
19. Jesus said that all who make peace would be called sons of **God**. Mat.5:9
20. And the way that mankind makes peace with God is through Christ's work on the cross starting with faith in His Person and continuing experientially through the R_B technique.
21. This is no fiction and lest any think we are less than sons of **God** John says "**and we really are**".
22. God's **love** is amazing considering the objects of His grace.
23. His salvation is provided to those hostile and sinful towards Him. Col.1:21
24. The new birth is a reality and by it we become **one** of His **Children**.
25. Just as in Joh.3 where Jesus teaches Nicodemus about the new birth, there follows a declaration of God's **love**. Joh.3:16
26. It is the unique Christian faith that all one has to do to become a child of **God** is to exercise faith in the Person of Christ that sets the -V world upon its ear.
27. This is the force behind the remainder of vs.1 as John states, "**For this reason the world does not know us, because it did not know Him**".
28. In contrast to the cosmos that approaches **God** with religiosity under the energy of the flesh, the believer approaches **God** with a total surrender of their being looking at grace and mercy for their relationship. Heb.4:16
29. The cosmos that operates under the boastful pride of life has no appreciation for how evil and rotten the STA is and the necessity for one man, Jesus, to be the prescription for all their sins and to have fellowship with **God**.
30. **For this reason** then, they will never figure out where the adjusted believer is coming from **because** they have never figured out God's grace and the reality of the STA.
31. It is ludicrous to the cosmos that anyone would rely totally on the truth of Christ's message (BD) and His person for forgiveness of sins as a means for life, since they are of the mentality that you can appease **God** on your own fleshly standards.
32. It is the Gnostic approach that human good/being good commends you to **God**.
33. They not only cannot figure us out, but in fact, the **world** hates us (3:13) as it hated Him. Joh.15:18-21
34. This is proof that we are indeed His **children**.
35. The way the cosmos treats us by persecution and refusal to acknowledge us as God's

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own should reassure us.

36. In vs.2, John readdresses the saints, while reaffirming their status as believers and states, **‘Beloved, now we are children of God’**.
37. The term **‘Beloved’** appeals to their title as **‘children of God’** given to them because of God’s **love**.
38. In the face of the bombardment that they have received from the Gnostics that claim they must be sinless in time for fellowship to exist, John reassures them that their status as believers has not changed and is not anything prospective, but right **now!**
39. Furthermore, John’s purpose of emphasizing their present state as believers is to refocus their attention back to their Ph₃ state of 2:28.
40. He does so by contrasting between the known and unknown (called **‘hope’**) in vs.3 and gives the remedy for the contrast of believers noted in 2:28.
41. He wants them to look at their status **now** (adv. nu/n/nun) as believers and therefore the importance to abide in Him **now** (adv. nun) in 2:28.
42. And the reason is, is that all believers are predestined to meet Jesus face-to-face and at that time the reality behind what all that salvation provides will be evident to us.
43. Apart from maintaining focus on one’s status as a believer, they will fail in attaining to the full glory that comes to believers that do it right in time.
44. What John has revealed that we can **know** thus far is our status as God’s **children** based on:
 - A. God’s **love** for believers. Vs.1a
 - B. Cosmic rejection and failed understanding. Vs.1b
 - C. Application of the righteousness we possess. 2:29 cp. 2:3
42. While these things affirm our status as His **children**, they do not of themselves provide a complete picture of what that status is transformed into experientially in Ph₃.
45. As sons, a higher unknown state awaits us, as John continues, **‘and it has not appeared as yet what we shall be’**.
46. This clause assumes the resurrection of all believers, no matter whether they experience shame or confidence at His appearing.
47. It points to the reality that all believers are destined for resurrection and the Bema and it is one’s focus or lack of to that fact that will determine their category of experience revealed in 2:28.
48. As believers, no matter our level of growth or lack of, we do not yet have a total frame of reference experientially for ultimate sanctification.
49. There has been no revelation given us as to what it will totally be like to be in resurrection glory with the Lord and believers forever, apart from a few basic concepts involving our new body:
 - A. The resurrection body is patterned after the resurrected body of Christ. Rom.8:29
 - B. It is created out of the existing body. 1Cor.15:35-53
 - C. It is real and tangible. Luk.24:30
 - D. It is capable of eating and drinking, but not need nourishment to survive. Luk.24:42-43; Rev.22:1-2
 - E. It is capable of space travel. Act.1:9; 1The.4:16
 - F. It can travel at the speed of thought. 1The.4:16-18
 - G. It can materialize or dematerialize at will. Luk.24:20-31,36
 - H. It is not subject to decay, aging, disease, pain or death. 1Cor.15:42-43,53; Rev.20:56

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- I. It is without the STA. 1Cor.15:43-44
50. However, when it comes to knowing the full magnitude of resurrection and the Ph₃ glory that accompanies it, our vision is limited.
 51. Other Scriptures support this unknown element concerning Ph₃. Cp. 1Cor.2:9; 13:12
 52. And as John states, our knowledge in this regard must wait until experientially we are face-to-face with **Him**, which is the force of vs.2b, “**We know that, when He appears, we shall be like Him, because we shall see Him just as He is**”.
 53. There are two schools of thought behind John’s statement here:
 - A. Being **like Him** is the condition for seeing **Him**.
 - B. Seeing **Him** is the condition for being **like Him**.
 54. Both the “to be” verb and “to see” verb are future indicatives making both conditions of reality.
 55. However, John states that it is the “cause” of seeing **Him** behind the reality of “being **like Him**”.
 56. The verb “**shall see**/o`ra,w” emphasizes the experiential visionary insight into all that Christ is in full resurrection glory with a full compliment of spiritual understanding.
 57. Thus, the reality of our own eternal existence with all of the glory that accompanies it is dependent upon and must wait upon the reality of being face-to-face with Christ in our own resurrection bodies.
 58. Not until then will we really comprehend our so **great** salvation.
 59. Not until then will the resurrected believer participate in the rewards ceremony and complete the adornment of their resurrection bodies with any additional SG₃ or see what they will forfeit accordingly.
 60. The fact that we are to **see Him** means that **we shall be like Him** possessing a body that is conducive to manifesting an eternal weight of glory. 2Cor.4:17
 61. That **we are children of God** right **now** in time destines us to be conformed to the image of Christ. Rom.8:29
 62. Since God’s plan calls for making us **like** His Son, we shall, in the third stage process, **see Him as He is**.
 63. While all believer’s will be **like Him** by possessing a resurrection body and will **see Him as** such, not all believers will share in the inheritance of glory that is designed to accompany the resurrection body. Rom.8:17-18
 64. This is dependent upon the believer abiding in Him **now** (2:28).
 65. Jesus prayed that Church Age believers would share His glory. Joh.17:1,5 cp.22,24
 66. Peter understood this concept. 1Pet.1:3-9
 67. It is this principle that is the underwriter of John’s thoughts in vs.3 as he states, “**And everyone who has this hope fixed on Him purifies himself, just as He is pure** .
 68. **Hope** refers to the blessings/SG₃ associated with the rapture and Bema.
 69. It looks at all that Jesus is experientially in a glorified state seeing Him in full arraignment as the King of Kings and Lord of Lords reflecting His sovereignty and right of inheriting all things. 1Tim.6:13-16 cp. Joh.3:35
 70. And it is His inheritance that believers have opportunity to share with Him. Col.1:9-12 cp. 3:23-24; Eph.1:15-23
 71. It is a call to experiential holiness and thus application of righteousness in time producing the confidence in view in 2:28.
 72. It is the +V believer that is occupied with Christ that constantly keeps the reality of the Bema before them.
 73. This preoccupation motivates the believer to purify self and looks to Ph₂

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sanctification.

74. Experiential sanctification produces righteousness and comes from R_B and GAP.
75. The adjusted believer purges himself from sin and cosmic viewpoint and replaces it with Divine good production.
76. Since Christ is righteous and **pure**, so should we be.

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EXEGESIS VERSES 4 – 5:

GNT 1 John 3:4 Παῖ οὐ ποιῶν τὴν ἀμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ(καὶ ἡ ἀμαρτία ἐστὶν ἡ ἀνομία

NAS 1 John 3:4 **Everyone who practices sin also practices lawlessness; and sin is lawlessness.** *Παῖ (a--nm-s; "Everyone/Each one") οὐ ποιῶν ποιεῶν (d.a. + adj. ptc./p/a/nm-s; "who practices/does") τὴν ἡ ἀμαρτίαν ἀμαρτία (d.a. + n-af-s; "the sin"; the singular w/d.a. looks at any definitive act of sin") καὶ, (adjunct.; "also") ποιεῖ(ποιεῶν (vipa--3s; "keeps on doing/practices") τὴν ἡ ἀνομίαν ἀνομία (d.a. + n-af-s; "the lawlessness"; lit. anti-law, that contrary to law; "antinomian"; used 15x) καὶ, (cs) ἡ ἀμαρτία (d.a. + n-nf-s; "the sin") ἐστὶν εἰμι, (vipa--3s) ἡ ἀνομία (d.a. + n-Pred.nf-s)*

GNT 1 John 3:5 καὶ οἴδατε ὅτι ἐκεῖνος ἐφάνη(ἵνα τὰς ἀμαρτίας ἀρῆ(καὶ ἀμαρτία ἐν αὐτῷ οὐκ ἐστὶν

NAS 1 John 3:5 **And you know that He appeared in order to take away sins; and in Him there is no sin.** *καὶ, (cc) οἴδατε οἶδα (viPFa--2p; "you know"; looks at information acquired) ὅτι (ch; intro. content of knowledge w/ indir. disc.) ἐκεῖνος (remote dem. pro./nm-s; "that One"; emphasis Jesus) ἐφάνη(φανέω (viap--3s; "appeared/was revealed/was manifested") ἵνα (conj. purpose; "in order that) ἀρῆ(αἶρω (vsaa--3s; "He might lift up/take away/cause to remove") τὰς ἡ ἀμαρτίας ἀμαρτία (d.a. + n-af-p; "the sins") καὶ, (cc) ἐν (pL) αὐτῷ/αὐτοῖς (npLm3s) οὐκ οὐ (neg. +) ἐστὶν εἰμι, (vipa--3s) ἀμαρτία (n-nf-s; "a sin"; without the d.a. looks at the principle of sin, hence emphasizes its nature from which acts of sin are produced)*

ANALYSIS VERSES 4 – 5:

1. John picks up the train of thought regarding the importance of righteousness and its ramifications initially established in 2:29:
2. He now looks at the converse of righteousness under the terms of **sin** and **lawlessness** and proclaims, “**Everyone who practices sin also practices lawlessness; and sin is lawlessness**”.
3. All **sin** is unrighteousness. Rom.6:13 cp. 1Joh.5:17
4. John uses the definite article with both nouns “**sin**” to indicate acts of **sin** or personal sinning.
5. It is **sin** in the life that places the believer out of fellowship with God. Eph.5:18
6. And it is only through the R_B technique of 1Joh.1:9 that the believer can get back into

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fellowship and abide in Him.

7. Therefore, vs.4 looks at venom of **sin** in the believer's life that is the potential poison behind those that will experience shame at the Bema. 1Joh.2:28
8. John uses a most severe term in connection with **sin** and that is **sin is lawlessness**.
9. **Lawlessness** looks at the antinomian nature behind all acts of **sin**.
10. It emphasizes the spiritual rebellion against the truth of BD and hence, God.
11. There are two potential laws available in the universe for man to operate under:
 - A. The law of God, which is BD. Rom.7:22; Psa.119:143
 - B. The law of sin and death. Rom.7:22; 8:22
12. To operate under the law of **sin** is tantamount to disobedience to God and His word. Neh.9:26
13. The principle is that every act of **sin** is a manifestation of **lawlessness** to BD.
14. One cannot disobey the truth of BD without committing an act of **sin**.
15. Every time we as believers disregard or fail to apply any one of the Royal imperatives, we can find at least one act of **sin** attached to our failure.
16. John uses the participle expressing one "**practicing sin**" and then uses the present active indicative with "**practicing lawlessness**".
17. Under John's concept of **sin** equaling (pres.ind. of "**is**") **lawlessness**, the issue at hand is the believer allowing acts of **sin** to be the governing law dictating their thinking, speech and actions.
18. Therefore, the participle followed by the present indicative of "**practicing**" indicates that to the degree of repetitiveness and/or length of time that the individual allows **sin** to be their law of operation (full use of the ptc.), to that degree the believer "keeps on being" antinomian towards God.
19. **Lawlessness** looks at an unbroken line of government attached to the **sin**.
20. This principle as tied to abiding in Him/fellowship then, denotes that anytime a believer disobeys BD committing an act of **sin**, then that **sin** is the governing law that as long as left non-confessed (1Joh.1:9), the believer is antinomian towards God and fellowship is broke.
21. As Jesus taught, "*everyone who commits **sin** is the slave of **sin***". Joh.8:34
22. So John paints us the true picture of **sin** and its ramifications as it concerns God.
23. **Sin** is any violation of God's word and places the believer in the enemy's camp.
24. All **sin** is antinomianism and is an act of rebellion against God.
25. Once again, John makes it clear that though the believer does continue to **sin** in time, in no way is he advocating R_B as a license to **sin**. 1Joh.2:1
26. Believers that slip into thinking that **sin** is not an issue in the Christian life because of R_B are grossly mistaken.
27. The believer is to view personal sins as God does and strive to avoid these acts of rebellion.
28. And the key for doing so is to be preoccupied with the application of BD.
29. We are to pursue righteousness and not let **sin** in the life be our law of life and thus keep all sinning that will occur incidental and isolated. 2Tim.2:22
30. For those that fail to do so, their experience at the Bema will reflect shame.
31. That **sin** remains an issue is seen in the primary objective of the first advent as John continues in vs.5a, "**And you know that He appeared in order to take away sins**".
32. John solicits his readers to reflect upon the doctrine of the cross and Jesus' work regarding **sins** providing mankind with salvation.
33. It was while on the cross that Jesus took **away sins** by bearing the judgment for them

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in His own body.

34. As the Scriptures make clear, he bore the penalty for all **sins** for all of mankind. 1Pet.3:18
35. Therefore, it is His Person that is the prescription for **sin** and the attainment to the +R by which we must operate to have fellowship with God.
36. John informs us that there is no excuse for men to perpetuate antinomianism towards God, since Christ has taken care of the issue of **sins**.
37. Further, he denotes that God must take **sins** seriously as there would be no salvation apart from the cross.
38. So God is opposed to **sin**.
39. However, the fact remains that we all continue to **sin**, but that personal **sin** does not have to be our governing law of life since Jesus set us free from that law. Rom.8:2
40. In the final clause of vs.5b, John tells us why Christ was qualified to be the **sin** bearer as he states, "**and in Him there is no sin**".
41. John now omits the use of the definite article with the noun "**sin**".
42. In so doing, He focuses on the nature of **sin**.
43. It looks at the reality that **there is no sin** nature in Christ.
44. He now combines together the principles of +R and personal **sins** as it relates to the rulership of the STA.
45. In order for Christ to be qualified as +R, His humanity must have come into this world minus the STA not condemned by its presence. Rom.5:12
46. This is the reason for the virgin birth, as it is the male parent that is the transmitter of the STA to their progeny, and Christ was born supernaturally via the H.S. bypassing the **sin** nature gene. Mat.1:18 *See Doctrine of the STA/OSN.*
47. Therefore, His humanity possessed a sinless nature and therefore +R from the very beginning of His life.
48. The issue before Christ to be qualified as the Sacrificial Lamb was then to avoid any personal **sin** throughout the entirety of His life to maintain His status of +R avoiding any contamination of the flesh. Rom.5:19
49. By successfully doing so, He then became the agent through whom God's +R is imputed to mankind. 2Cor.5:21
50. For the rest of mankind, we are born into this world with sinful flesh, spiritually dead and -R accounted against us.
51. The principle is that wherever the STA exists, it is the target for judgement of **sin** against it.
52. The STA/flesh is hostile to the law of God. Rom.8:7
53. Our bodies then are the embodiment of the law of unrighteousness through its lust patterns. Eph.2:3; 1Joh.2:16
54. It is our established law and ruler of life from our very inception and can produce nothing better than unrighteousness as evidenced in our personal acts of sinning. Rom.7:14
55. Christ's work on the cross in judgment for **sins** effectively rendered the STA powerless as the law of unrighteousness that condemns mankind to eternal condemnation. Rom.6:6
56. This is why people don't die and go to hell because of their **sins**, but because of unbelief and failure to cancel out their -R with +R.
57. All believers in Jesus Christ are then given His nature of +R via the human spirit. Eph.4:22-24 cp. 2Cor.17-19; 1The.5:23 cf. 2Pet.1:4

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58. The believer now has a new potential ruler of life enabling them to serve God, even while still living in the flesh.
59. There exists an inward battle between the law of God and our flesh vying for rulership at any given point in time. Rom.7:22-23; Gal.5:16-17
60. When the believer commits an act of **sin**, they experientially place the rulership of the STA in control of their life and all subsequent works are from the flesh. Gal.6:8
61. And the mechanics for overruling the STA and its law and works is through the R_B technique operating under the FHS. Cp. Rom.8:11-13
62. Only then can the believer experientially abide in Him and provide service to God in time in the realm of +R.

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EXEGESIS VERSE 6:

GNT 1 John 3:6 *paĵ o` en autw/ menwn ouc amartanei\ paĵ o` amartanwn ouc ewraken auton oude. egnwken auton*

NAS 1 John 3:6 (Corrected) **Everyone who abides in Him does not sin;** *paĵ (a--nm-s; "Everyone/each one") o` menwn menw (d.a. + adj. ptc./p/a/nm-s) en (pL) autw/ autoj (npLm3s; ref. Christ) ouc ouw (neg.+) amartanei\ amartanw (vipa--3s; "does not sin/keeps on not sinning")* **Everyone who sins has not seen Him with existing results nor has known Him with existing results.** *paĵ (a--nm-s) o` amartanwn amartanw (d.a. + adj. ptc./p/a/nm-s; "who sins") ouc ouw (neg. +) ewraken oraw (viPFa--3s; "has not seen with existing results") auton autoj (npam3s) oude, (compound neg. + conj.; "nor/and not") egnwken ginwskw (viPFa--3s; "has known/discerned with existing results") auton autoj (npam3s)*

ANALYSIS VERSE 6:

1. John has clearly delineated that personal **sin** is a manifestation of a governing law of unrighteousness. Vs.4
2. Furthermore he has made clear that it is the STA's rulership over mankind that is the embodiment of that law, as seen in Christ's work on the cross that rendered powerless the STA as the highest governing law over mankind. Vs.5
3. It is the law of **sin** that is companion to the law of death (Rom.8:2) and Christ's work on the cross overruled that law releasing man from any obligatory allegiance to its governing rules and thus defeated Satan's hold over men (Heb.2:14).
4. John now takes the principle of personal **sin** inclusive of its ruling partnership by the STA and makes direct application as applied to a relationship with God.
5. He first applies it to the believer regarding Ph₂ fellowship in vs.6a, **'Everyone who abides in Him does not sin'**.
6. The participle of **'who abides'** is John's terminology to emphasize being in the state of the FHS essential to experiential fellowship.
7. It looks at the continuum of time that the believer experientially resides in this state.
8. The present tense negative verb, **"does not sin"** looks at the progressive omission of personal **sin** during the abiding.
9. His statement denotes that no one who is in fellowship engages in personal **sins** and remains in fellowship.
10. He cannot be saying that Christians are sinless; to do so would be to contradict statements that he makes in 1:8,10; 2:1b; 5:16
11. It is in the sense that while the believer can and does **sin** while in fellowship, the fellowship is broken when **sin** occurs and the believer no longer **abides in Him**.
12. His doctrinal assertion is that fellowship with God experientially cannot coexist at the same time that personal **sin** is present.
13. His statement demands that being in fellowship must be an absolute state of

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- sinlessness, whether seconds, minutes or hours, or fellowship does not exist.
14. When personal **sin** occurs in the believer's life, experiential fellowship with God is broken, and remains such until the believer applies 1Joh.1:9.
 15. At any given point in the believer's life, they are either in fellowship (state of spirituality) or out of fellowship (state of carnality); there is no middle of the road.
 16. This reality is due to the governing principle behind personal **sin** i.e., the STA.
 17. This is the emphasis behind the remainder of vs.6, "**Everyone who sins has not seen Him with existing results nor has known Him with existing results**".
 18. Both verbs "**has not seen**" and "**has known**", are perfect tenses indicating action in the past with existing results.
 19. Interpreters are inclined to automatically assume that because of the perfect tenses, salvation Ph₁ is in view.
 20. However, just as the perfect tenses of the verbs used throughout 2:13-14 can be applied to the believer's Ph₂, thus they are again applied here.
 21. The perfect tense in the Greek is not stating ipso facto that action in the past never existed, only that whatever action in the past that did exist has continuous existing results.
 22. John now switches from a present tense to describe **sin** (of 6a) by using another participle "**who sins**" to reemploy the concept of continuum of time that first described one's state of abiding in 6a.
 23. It looks at the continuous state of being in carnality as a result of the personal **sin**.
 24. Therefore, the participle now harks to the rulership of the STA that is employed with the believer's act of **sin**.
 25. When a believer engages in personal **sins**, they engage the governing law of the STA that now rules their actions.
 26. By so doing, they come under operational or temporal death. Rom.7:8-13
 27. The believer becomes a P.O.W of the STA. Rom.7:23
 28. The consequences for all further actions while in this state of carnality is that there is no existing or future results that experientially will equate to all that Jesus is in Person and message and thus has to offer in His glorified state (SG₃). 3:2b
 29. This is the sense in which the perfects are used in the phrase "**has not seen Him nor has known Him**".
 30. The verb to see "d`ra,w/horao" looks at an experiential participation accompanying one's spiritual insight.
 31. The believer in a state of carnality does not produce any actions (works) experientially accompanying any accurate spiritual insight they might have that can be further translated experientially into an existing result of eternal wealth.
 32. In that sense, **not** seeing **Him** looks at an operational blindness that the STA produces in lieu of the believer's focus upon Christ experientially and all of the glory that He possesses.
 33. While the believer is under their STA (seconds, minutes, hours, days, etc), they rob themselves, to that degree, of all they ultimately will see at the Bema with respect to the eternal wealth possessed by Christ in resurrection glory, they otherwise could have obtained.
 34. Therefore, their "**not** seeing" denotes that the believer's vision/focus during this time is not producing any existing results as to the spiritual reality of all that Christ/BD is and has to offer and willing to share with believers.
 35. And that is because while under the rule of the STA, experiential works are under the

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- law of death making all following actions engaged in temporal and terminal in time.
36. This is the same sense that the believer **has not known Him**.
 37. This does not mean that the believer cannot discern BD or apply its principles while out of fellowship.
 38. Even unbelievers can understand and apply principles of doctrine.
 39. But as with the unbeliever, the believer's understanding of Christ is not producing any eternal existing results.
 40. Again, the perfect tenses are not stating that the individual in view has never **seen Him nor has known Him** at any given point of time.
 41. However, what they do see or have as understanding is not producing everlasting and eternal results while in a state of carnality.
 42. There is no existing accruing of SG_3 that has experiential ramifications in terms of eternal wealth in Ph_3 .
 43. And the prescription for reversing the state of carnality is simply the R_B technique.
 44. For the believer in fellowship, their experiential participation in the POG accompanied by spiritual understanding and discerning of all that Christ is and salvation has to offer, their seeing and knowing is producing existing results and an eternal weight of glory.
 45. Either the believer is in fellowship producing Divine good under the law of life (Rom.8:2) or out of fellowship producing dead works (Heb.6:1; 9:13)
 46. While vs.6b is applicable to the unbeliever, interpretatively it describes all believers in a state of carnality.

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EXEGESIS VERSES 7 – 8:

GNT 1 John 3:7 Teknia(mhdeij planaṭw umaḡ\ o` poiwh thn dikaiosunhn dikaioj estin(kaqwj ekeiḡoj dikaioj estin\

NAS 1 John 3:7 **Little children, let no one deceive you;** Teknia(tekniōn (n-vn-p; "Little children"; case of address) mhdeij (neg. card. pro./nm-s; "no one at all") planaṭw planaṭw (vImp.pa--3s; "let deceive/lead astray/mislead"; same as 1:8; 2:26) umaḡ\ su, (npa-2p) **the one who practices righteousness is righteous, just as He is righteous;** o` poiwh poiew (d.a. + subs. ptc./p/a/nm-s; "the one who practices/does") thn h` dikaiosunh (d.a. + n-af-s; "the righteousness/uprightness"; same as 2:29) estin(eimi, (vipa--3s; "keeps on being") dikaioj (a--nm-s; "a righteous one") kaqwj (compara. conj.; "just as/according as/to the degree that") ekeiḡoj (remote dem. pro./nm-s; "He/that One"; ref. Christ) estin\ eimi, (vipa--3s) dikaioj (a--nm-s)

GNT 1 John 3:8 o` poiwh thn amartian ek tou/ diabolou estin(oṭi apl archj o` diaboloj amartaneiā eij touto eḡfanerwqh o` uiōj tou/ qeou(iḡa lush| ta. erga tou/ diabolouā

NAS 1 John 3:8 **the one who practices sin is of the devil;** o` poiwh poiew (d.a. + subs. ptc./p/a/nm-s; "the one who practices") thn h` amartian amartiā (d.a. + n-af-s; "the sin"; with the d.a. looks at an act of personal sin) estin(eimi, (vipa--3s; "keeps on being") ek (pAbl; "of/from the source of") tou/ o` diabolou diaboloj (d.a. + ap-Ablm-s; "the devil/slanderer/accuser") **for the devil has sinned from the beginning.** oṭi (causal conj.; "for/because") o` diaboloj (d.a. + ap-nm-s) amartaneiā amartanw (vipa--3s; progressive present; "has perpetuated sinning") apl apo, (pAbl; "from") archj arch, (n-Ablf-s; "a beginning") **The Son of God appeared for this purpose,** o` uiōj (d.a. + n-nm-s; "the Son") tou/ o` qeou(qeoj (d.a. + n-gm-s; "of the God") eḡfanerwqh fanerow (viap--3s; "appeared/has been revealed/caused to be seen") eij (pa +) touto outoj (near dem. pro./an-s; "for this purpose/for this reason") **that He might destroy the works of the devil.** iḡa (conj. purpose; "in order that") lush| luw (vsaa--3s; "loose/set free/release/annul"; hence, "destroy/tear down") ta. to, erga ergon (d.a. + n-an-p; "the works") tou/ o` diabolouā diaboloj (d.a. + ap-gm-s; subjective gen.; the devil produces the works)

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ANALYSIS VERSES 7 – 8:

1. John now harks back to the reality of false teachers as individuals seeking to **deceive** otherwise adjusted believers. 2:26
2. He looks at the deceit presently being employed by the Gnostics and that is R_B is not the mechanics to establish fellowship, but rather one must come to a complete and permanent state of sinlessness in time dispossessing the STA. Cp.1:8,10
3. Whether Gnosticism advocates that **sin** (in totality) is not an issue in the Christian life or that it is but one must attain to reaching sinless perfection for the remainder of their life, is not made clear in this epistle.
4. However, the common denominator of both views is that they engage their own fleshly standards regarding **sin** (ex. Either lasciviousness is ok; or it is not yet disregard other sins in an attempt to claim sinless perfection) and both disregard **sin** at some level, disregarding the necessity of R_B to that degree.
5. Yet it makes no difference as John's apologetics and teaching make clear that both sides are equally false.
6. His epistle, as well as the rest of the Bible, makes it clear that all believers continue to **sin** and possess a **sin** nature and **sin** remains an experiential issue in need of forgiveness throughout the Christian life.
7. Therefore, the issue of attaining fellowship in time is not dependent upon a permanent sinless state, but is a reality that can be and is repetitively apprehended in spite of living with a sinful condition.
8. John re-addresses the saints corporately "**Little children**".
9. Its emphasis in the immediate context looks at an inherent danger for believers in the CWL.
10. It points to the fact that all believers, no matter their level spiritually, are targets of those pushing false doctrine, while employing a strategy of deceit.
11. It is natural for believers to "give an ear" to any communicator in their periphery or that approach them claiming to be teaching the truth of God's plan.
12. God's plan provides overall protection in this regard via the ministry of the H.S. (2:27) and the individual sheep's right P-T as the only voice they are to gravitate towards for spiritual matriculation (Joh.10:1-5).
13. John emphatically warns these believers that there is always the potential for danger, as it pertains to even listening to those claiming truth, as he commands them to "**let no one deceive you**".
14. The negative pronoun "**no one**" literally means "**no one** at all" or "not even **one**".
15. While false teachers are highlighted in the epistle, John makes very clear that giving an ear to anyone, even other sheep claiming to be +V, always holds the possibility for deception to be employed.
16. It is imperative for all believers, even in discourse with one another, to always take statements claiming to be God's plan and evaluate them with the truth of BD as we have learned it in FHS under our right P-T.
17. Whether you know it or not, there are believers that can sit in Bible class after Bible class and not be GAP'ing the truth across the board allowing their STA's to reject or distort certain doctrines.
18. BD is to be the final authority in all matters and the believer is to be constantly on the

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alert regarding statements of others, as well as themselves, *“taking every thought captive to the obedience of Christ”*. 2Cor.10:5

19. So John repeats and amplifies his fatherly counsel as their right communicator under his charge concerning the Christian way of life.
20. And that is to always have your doctrinal “antennas” up when engaged with others seeking to present their version of the truth.
21. As noted, the particular deceit in view contextually are those that are advocating sinless perfection necessary for fellowship with God.
22. John now re-employs the concept of **righteousness** to indicate one in fellowship in vs.7b, **“the one who practices righteousness is righteous, just as He is righteous”**.
23. The noun **“righteousness”** and both adjectives **“righteous”** looks at an absolute **righteousness** that **is** possessed by Jesus’ Himself.
24. Doing **righteousness** is to apply the teachings of Scripture while under the filling of God the Holy Spirit.
25. It is point 23 that describes and is the reality for one in fellowship with God.
26. The deceit of Gnosticism is that to have this **righteousness** demands experiential eradication of the STA and a permanent ceasing from all **sin**.
27. By so doing, the individual then attains to a level of **righteousness** equivalent to God’s.
28. Their flaws of deception include:
 - A. They present a premise first and foremost that the Bible states clearly is an impossible goal to attain in time. Ecc.7:20
 - B. Their system of thinking demands denial of **sin** to some degree.
 - C. They advocate that man can therefore attain to a level of **righteousness** on their own human standards acceptable to God.
29. The principle is that God demands absolute **righteousness** as the state of being and there is only one Person that qualifies as +R and that is Jesus Christ.
30. That all men **sin** and come short of the glory of God (Rom.3:23) tells us that all men are less than +R and hence, being in that condition can never of their own attain to +R, even the believer.
31. Hence, the necessity of **R_B** experientially.
32. The participle **“the one who practices”** (lit., **“the one who does”**) again looks at the continuum of time the believer is engaged in this experiential state.
33. The status quo state of the believer during that period of time is that they are **righteous** experientially, **just as Christ is**.
34. Christ **is** absolutely **righteous** not only because **H** never sinned, but because He never possessed or acquired a **sin** nature at any point of His existence. 3:5b
35. It is these two facts combined that qualified Him as +R in His Person.
36. Only by being +R was He then qualified to be the **sin** bearer substituting His +R for man’s -R.
37. The very principle of **R_B** demands that the believer does continue to **sin** in time and the only way to deal with personal **sin** and gain forgiveness remains totally a grace proposition.
38. When the believer **R_B**’s, they isolate the STA through Christ’s work on the cross and as long as they are obedient to BD and do not **sin**, they operate under the same terms of **righteousness** that Christ did and does experientially. Cp. Eph.4:22-24
39. When under the filling of the H.S., we think, speak and act in accord with BD and are **as He is**.

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40. Paul calls it imitating God. Eph.5:1
41. John is not stating an ideal that no one can attain, but a state that all who are in fellowship, whatever amount of time, enjoy.
42. The deception of Gnosticism is that the believer must deny the actual existence of **sin** at some level and that they on their own energy can otherwise produce a **righteousness** acceptable to God.
43. The +V adjusted believer accepts the reality of all **sin** and deals with it appropriately with R_B.
44. Then, and only then, can +R exist experientially.
45. In vs.8, John again reflects upon the other side of the coin of being out of fellowship.
46. Just as John used the strongest of terms for being in fellowship in vs.7, '**righteous just as Christ is righteous**, he employs the same magnitude conversely for the carnal believer in vs.8a, '**the one who practices sin is of the devil**'.
47. Again the participle of '**the one who practices**' looks at the continuum of time the believer remains in the state of carnality.
48. Their source of sinful activity is not from God (cp. Jam.1:13), but from the source of the STA (cp. Jam.1:14-16), that John now states is '**of the devil**'.
49. God is not the author of **sin**; Satan is.
50. It is Satan that is the originator of the **sin** nature (Eze.28:15-17) and it was Satan that sponsored the evil behind the acquisition of the STA in man (Gen.3:1-7).
51. John then makes it clear that Satan indeed is the source for all **sin** in vs.8b as he states, '**for the devil has sinned from the beginning**'.
52. Literally it is **from** "a **beginning**" and it looks at the origination of **sin** at the fall of Satan.
53. The present tense of '**has sinned**' is a progressive or linear present and looks at an unbroken action of **sin** perpetuated by Satan since the fall.
54. This clause is emphatic to denote that there is no other nature possessed by Satan other than a **sin** nature.
55. He therefore is totally antinomian (3:4), is the law and power behind **sin** and death (Heb.2:14), and is the unseen government enforcing the law in contradiction to the POG.
56. And how he enforces the law is in providing all of the sources of evil in the world to which the STA gravitates towards in its desire to fulfill its lusts. Eph.6:11-12,16
57. That men are born into this world with sinful flesh (STA) spiritually dead (Eph.2:1-3), Satan is the ruler over men via the STA.
58. In this sense, **the devil** is the source of all **sin**.
59. In John's gospel, Satan is seen to be a murderer and the father of all lies (verbal sinning) and the emphasis there is his power of death and the human viewpoint evil he sponsors that the STA embraces. Joh.8:44
60. When we as believers **sin**, we break fellowship with God and our actions are from the source **of the devil** as long as we remain in that state of carnality.
61. It is through Jesus' work on the cross that rulership of the STA is broken, which is the force of vs.8b, '**The Son of God appeared for this purpose, that He might destroy the works of the devil**'.
62. Jesus appeared at the 1st advent for the express **purpose** of neutralizing Satan's **works**. Joh.12:31
63. His **works** looks at all that he sponsors as it relates to **sin**:
 - A. Spiritual death.

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- B. The rulership of the STA.
 - C. Operational/temporal death.
 - D. Physical death.
 - E. All evil inclusive of human viewpoint.
64. The word “**destroy**/lu,w” literally means to set free or loose/release and looks at Jesus’ undoing what Satan did.
65. It means that Satan no longer has absolute “hold” over mankind by his **works**.
66. The subjunctive mood of the verb looks at the reality that escaping the hold of Satan is dependent upon the volition of man, to include Jesus’ own humanity freely choosing to go to the cross.
67. The cross removed the barrier of sins between God and man so that God could provide:
- A. Eternal life.
 - B. The promise of resurrection.
 - C. Isolation of and ultimate victory over the STA.
 - D. Divine viewpoint of life.
 - E. Ultimate defeat of Satan.
68. The cross broke Satan’s back strategically or legally; the 2nd advent breaks it tactically or physically.
69. The enemy has lost his absolute claim over the souls of men.

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BROKEN RULERSHIP OF THE STA STARTS AT THE SAJG

EXEGESIS VERSE 9:

GNT 1 John 3:9 *Pa*j o gegennhmenoj ek tou/ qeou/ amartian ouw poiei(oti sperma autou/ en autw/ menei(kai. ouw dunatai amartanein(oti ek tou/ qeou/ gegennhtai

NAS 1 John 3:9 (**Corrected**) **Everyone who has been born of God does not practice sin,** *Pa*j (a--nm-s; "Everyone/Each one") o gegennhmenoj genna ω (d.a. + adj. ptc. /PF/p/nm-s; "who has been born") ϵ k (pAbl; "from the source of") tou/ o qeou/ qeoj (d.a. + n-Ablm-s) ouw (neg. +) poiei(poiew (vipa--3s; "does not practice"; progressive or linear action) amartian amarti α (n-af-s; "a sin"; without the d.a. looks at the sin nature) **because His seed abides in him;** oti (causal conj.) autou/ autoj (npgm3s; ref. God's) sperma (n-nn-s; "seed"; English transliteration is the word "sperm") menei(menw (vipa--3s; "keeps on abiding/dwelling/remaining"; again a progressive or linear action) en (pL) autw/ autoj (npLm3s; ref. the one born of God) **and he cannot sin, because he has been born of God.** kai, (cc) ouw (neg. +) dunatai dunamai (vipd--3s; "he is not able/cannot") amartanein(amartanw (compl. inf./p/a; "to sin") oti (causal conj.) gegennhtai $\acute{\alpha}$ genna ω (viPFp--3s; "he has been born) ek (pAbl) tou/ o qeou/ qeoj (d.a. + n-Ablm-s)

ANALYSIS VERSE 9:

1. Thus far, John has been dealing with **sin** in conjunction with the STA as it applies to believers and their experiential fellowship with God. Vss.4-8, esp. vs.6 "abides in Him"
2. He now takes the principle of the rulership of the STA and applies it to its most base existence of operation.
3. And that is as it pertains to the SAJG as seen in the regenerate terminology of being "born of God".
4. He states unequivocally in vs.9 that "Everyone who has been born of God does not practice sin".
5. The idea of being **born of God** was introduced under the principle of +R back in 2:29.
6. There it was said positively that **born** again types demonstrate the evidence of their status by doing righteous deeds.
7. Here he states it negatively that anyone **born** again **does not** have an unbroken history of sinning.

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8. The perfect participle of ‘**has been born**’ looks at a continuum of time propelled forward with unbroken existing results that accompanies the state of regeneration.
9. It states that when one does believe, their status as a believer and child of God never changes.
10. The participle’s passive voice looks at God the H.S. as the agent behind regeneration. Cp. Joh.3:6-8
11. The word translated “**practice**” literally means “to do”.
12. The present tense of this verb once again looks at a progressive or absolute linear action that accompanies the state of regeneration.
13. That it is presented in a negative way “**does not practice**” states that the linear action in view is broken at some point in correlation with being **born** again.
14. The noun “**sin**” is without the definite article emphasizing the nature of **sin** and as previously in this epistle it emphasizes the STA and its rulership role behind **sin**.
15. Again, John has already made it clear that all believers continue to **sin** as believers and therefore is not contradicting himself.
16. In addition, there is nothing to suggest that John is dealing only with certain sins or willful versus sins of ignorance.
17. He is now looking at the reign of the STA and something it is **not** in correlation with making the SAJG.
18. It is the act of saving faith that begins one’s state as a believer producing the existing results of eternal life. Joh.3:16
19. Salvation Ph₁ is called the will and work of God (Joh.6:40,29) and is also called a commandment (1Joh.3:23).
20. While it is a non-meritorious work, its concept as a work is important to understand, since to be righteous demands application of God’s directive will. 1Joh.3:12 cp. 2Pet.2:21
21. It is saving faith that is the very first thing that we do that conforms to God’s +R in adjusting to Him.
22. When we believe in Jesus Christ, God’s +R is imputed to us through faith. Gal.3:6 cp. 2:16; Cp. Rom.4:3,9,13; Cp. 2Cor.5:21
23. For the first time in the individual’s life, a break in the chain of sinning as dictated by an absolute reign of the STA has been broken.
24. This is the force and meaning behind “**does not practice sin**” in its linear tense.
25. All human beings are born with an STA that perpetuates rulership over the individual as demonstrated in a continuous line or reign (STA at birth rules _____>>>).
26. The new birth and the “work” of saving faith that led to it interrupts life under the STA (STA at birth rules _____/SAJG/_____>>>).
27. The rulership of the STA after salvation then is determined via utilization of R_B and application of BD or not.
28. At the point that a person believes, he does the righteous thing versus unbelief.
29. In fact, unbelief is called a **sin**. Joh.16:8-9
30. Therefore, one **sin** a believer can never commit in an absolute perpetual way is the sin of unbelief.
31. The reason that a believer **does not** absolutely perpetuate the reign of the STA is “**because His seed abides in him**”.
32. The **seed** in view looks towards the Person of Jesus Christ. Gal.3:16
33. Christ Himself taught that His Person abiding in the individual was resident BD in the person. Joh.15:4,5,7

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34. Therefore the **seed** looks further to the WOG that **abides in him**.
35. We saw earlier that if the truth continues to abide in a believer, the believer continues in fellowship. 2:24
36. The **seed** implanted is the WOG via the salvation message, the first doctrine that can be said to abide in the new believer. Cp.Luk.8:11; Jam.1:18,21, 1Pet.23,25
37. John uses the term “abide” of resident BD and the indwelling H.S., but the emphasis here is the Word of God actually living in us.
38. It is God the H.S. that indwells each believer that produces the new birth.
39. He plants the gospel in the soil of +V at the new birth.
40. At the Ph₁ salvation adjustment the believer is given a human spirit that the H.S. testifies in agreement with that we are now children of God. Rom.8:16
41. It is of the same mold as the spirit of Jesus Christ. 1Cor.6:17
42. The human spirit is call the “new man” and is separate from the “old man/STA” Eph.4:22-24; Col.3:10
43. The human spirit is created by God and is therefore +R and solely devoted to the truth.
44. It is the human spirit that is the invisible spiritual essence and evidence of the **seed** of the WOG as embodied in Jesus Christ that literally lives within us.
45. It is the human spirit that is our human mechanical apparatus that facilitates disruption of the reign of the STA and for the first time the “old self” is laid aside.
46. That it is the vessel of BD, it produces the fruit of righteousness experientially as implied in Jam.3:17-18.
47. That it is sanctified to nothing but the truth of BD and is +R and is preserved for resurrection (1The.5:23), literally the “new man” is not able to **sin**.
48. This is the sense behind the remainder of vs.9, **“and he cannot sin, because he has been born of God”**.
49. John now looks at the absolute linear state of what the **seed** produces (present tense of **“he is not able/he cannot”**).
50. That the absolute rule of the STA has been broken via the human spirit conformed to Christ’s spirit, +R becomes the absolute ruler of the believer’s life.
51. This is why the human spirit must be in the mix of individual life for the body and soul to also be preserved in 1The.5:23.
52. The reign of the STA has been usurped by the **seed of God** in the Person of Jesus Christ given to all believers and therefore absolute continuous sinning is not possible any more.
53. The individual’s ruler of life has changed and under the principle of law that the most powerful/highest/greatest law is that law that causes all other law to conform to it (Mat.22:36-40), the law of +R overrules the law of **sin** and death.
54. So the new birth arrests the continual rule of the STA.
55. The unbeliever, apart from the SAJG, cannot break its rulership.
56. When the new man, created out of Bible doctrine (starting with the gospel Ph₁) is put on and the old man (the STA) is put off (for the first time at the SAJG), flesh no longer is the absolute ruler of our life.
57. The new man **cannot sin**, only the old man.
58. Under this principle, the issue then for the believer experientially is, which person they will allow to express itself in the Christian life.
59. That the H.S. functions in tandem with the human spirit; the human spirit is only manifested under the filling of the H.S.

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EXEGESIS VERSES 10-11:

GNT 1 John 3:10 en toutw| fanera, estin ta tekna tou/ qeou/ kai. ta tekna tou/ diabolou/ paj o` mh. poiwh dikaiosunhn ouk estin ek tou/ qeou(kai. o` mh. agapwh ton adel fon autouA

NAS 1 John 3:10 **By this the children of God and the children of the devil are obvious:** en (pl +) toutw| outoj (near dem. pro/I/n-s; Lit. "By this thing"; looks at the principle of fellowship in conjunction with isolation of the STA verses not with emphasis on vs.9) ta. to, tekna teknon (d.a. + n-nn-p; "children"; this noun looks strictly at the child parent relationship) tou/ o` qeou/ qeoj (d.a. + n-gm-s; "of God"; gen. of relationship) kai, (cc) ta. to, tekna teknon (d.a. + n-nn-p) tou/ o` diabolou/ diabol oj (d.a. + ap-gm-s; "of the devil) estin eimi, (vipa--3s; "keeps on being") fanera, faneroj (a--nn-p; "obvious/visible/clearly seen/evident/outwardly apparent"; used 18x) **anyone who does not practice righteousness is not of God,** paj (a--nm-s; "anyone/everyone/each one") o` mh, poiwh poiew (d.a. + neg. + adj. ptc/p/a/nm-s; "who does not practice/do") dikaiosunh (n-af-s; "righteousness"; without the d.a. looks at the nature of +R) ouk ouw (neg.+) estin eimi, (vipa--3s; "keeps on being not") ek (pAbl; "from the source of") tou/ o` qeou(qeoj (d.a. + n-Ablm-s) **nor the one who does not love his brother.** kai, (cc with the ellipsis [omission of a word necessary for complete construction understood in context] of the neg.; "nor") o` mh, agapwh agapaw (d.a. + neg. + adj. ptc./p/a/nm-s; "the one who does not love"; looks at Divine love) autouA autoj (npgm3s) ton o` adel fon adel foj (d.a. + n-am-s)

GNT 1 John 3:11 {Oti autth estin h`aggelia h`h hkousate apl archj(iha agapwhen al lh,ouj(

NAS 1 John 3:11 **For this is the message which you have heard from the beginning, that we should love one another;** {Oti (causal conj.; "For/Because") autth outoj (near dem. pro./nf-s) estin eimi, (vipa--3s) h`aggelia (d.a. + n-nf-s; "the message/announcement/directive"; same as 1:5) h`h oj (rel. pro./af-s; "which"; ref. to the message) hkousate akouw (viaa--2p; "you all have heard") apl apo, (pAbl) archj(arch, (n-gf-s; "a beginning") iha (conj.; intro. indir. disc.) agapwhen agapaw (vspa--1p; "we should love"; has the force of an imperative) al lh,ouj(al lh,wn (reciprocal pro./am1p; "one another"; ref. another of the same kind)

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ANALYSIS VERSES 10 – 11:

1. John now further elucidates how to recognize deception employed by false teachers seeking to mislead believers from true fellowship. Vs.7
2. He does so by drawing forth a logical conclusion that his teaching regarding the rulership of the STA vs. the rulership of the seed **of God** has cultured in his readers.
3. He re-employs the concept of being born **of God** (2:29; 3:9) comparing it with being a child of Satan (3:8 cp. vs.4) and states in vs.10, **‘By this the children of God and the children of the devil are obvious’**.
4. Both manifest themselves in the Angelic Conflict by what they do or don’t do.
5. The adjective **‘obvious’** means something that is clearly seen, publicly or outwardly apparent.
6. It looks at the overt evidence behind one’s claim of a relationship with **God** vs. not.
7. John is not now stating a formula by which one can determine ipso facto whether another is a believer or not.
8. Obviously, any establishment or moral **righteousness** preceding salvation Ph₁ does not manifest men as **God’s children**
9. Rather, he is providing a formula by which one can determine whether or not another’s claim of +V and true fellowship with **God** in time is true or not.
10. Therefore, the designated status of **‘children of God’** and **‘children of the devil’** looks at a claim of relationship as it relates to either party in conjunction with the overt evidence demanded in order for another to validate one’s claim(s).
11. Not whether one is a believer or an unbeliever, though it may define attributes of either.
12. As John has made clear, in order for one to be born again demands isolation of the STA via the imputation of +R via the human spirit. Vs.9
13. The overt evidence that this “seed” exists is the application of that +R (2:29; 3:7) vs. dominance of the rulership of the STA (3:8).
14. John therefore takes a spiritual principle and reality and exposes it by a physical application.
15. Following the same train of thought, it is **by this** teaching that one can overtly determine one’s relationship with either party in time.
16. John first states negatively that **‘anyone who does not practice righteousness is not of God’**.
17. To do **righteousness** is to disrupt the rulership of the STA and goes hand in hand with not sinning of vs.9.
18. **Righteousness** therefore refers to the righteous demands of **God** within His plan isolating the STA.
19. The first commandment in order is to believe in God’s Son for +R at the SAJG. Cp.3:23
20. For the first time, the individual has fellowship with **God**.
21. That all believers continue to produce sins experientially, then the mechanics to isolate the STA is through the R_B technique. 1Joh. 1:9
22. The first question we as believers must ask ourselves concerning one’s claim of fellowship with **God** is have they and are they dealing with their own STA’s as designed by **God**.
23. Therefore, anyone that does not advocate this principle is a deceiver.

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24. This is the spiritual reality necessary for fellowship to exist.
25. If one does not teach or follow the teaching of the SAJG (it all starts here) and the R_BAJG, then their life is not from the source of **God**.
26. True fellowship begins with salvation and is perpetuated via R_B throughout the Christian life.
27. Obviously, all unbelievers are **of the devil**, but as such all carnal believers are like their counterpart unbelieving brothers, **of the devil**.
28. While believers have the mechanics and means to isolate the STA, we all still live in our flesh and can succumb to its lusts at any time.
29. Otherwise, why are believers exhorted not to act like their unbelieving counterparts? Eph.5:1-17 esp.vs.7
30. As believers, we have two potential parents under whose rule we can live our lives.
31. We can live under the rules of +R as **children of God** or under the rules of -R (our flesh/STA) as **children of the devil**.
32. The participle of "**who does not practice**" looks at logging in time out of fellowship.
33. Again, no one perfectly stays in fellowship experientially as a Christian.
34. However, just as one must first isolate the STA for fellowship, to the degree that they keep it isolated over time reflects their fellowship overall.
35. The emphasis of the participle is that being out of FHS is **not** pursued as the predominate ruler of life.
36. In other words, the reality of fellowship with **God** in time is commensurate to the degree of isolation of the STA.
37. The dominant rule is to pursue application to overrule the STA starting with faith (SAJG) and continuing with R_B as a believer.
38. The STA that is constantly kept in check with R_B reflects the believer that is living their life as a child of **God**, not a disobedient child of **the devil**.
39. John then fills in the missing ingredient to overtly identify those effectively isolating the STA in vs.10b, "**nor the one who does not love his brother**".
40. The agapao **love** in view looks at Divine **love** or the application of BD in FHS.
41. As John taught earlier, true **love** for **God** is obedience to BD (2:5) just as pseudo **love** is conforming to the Devil's world (2:15-16).
42. While there may be those that advocate R_B and isolation of the STA as necessary for fellowship, the overt evidence of so doing is seen in their application of BD or **not**.
43. Lack of application denotes operational death that is a manifestation of temporal death (out of FHS). Jam.2:17 cp. 4:17
44. The manifestation of isolating the STA is overtly recognized in one's obedience to the Royal imperatives/BD or **not**.
45. And the first line of defense overtly that the Royal imperatives are predominant as one's actions, is seen in their application to fellow believers.
46. This is the object of the one applying called here "**his brother**".
47. That the individual has established fellowship with **God** in time; they have obviously become a part of the local church of fellow believers. Joh.3:20-21
48. This new home has now become their focus for application in time.
49. That it is their primary focus, the obvious evidence of **practicing** Divine **love** is going to be first seen in their attitude towards **one another**.
50. While evidence of true **love** expands beyond the church towards those outside, the most natural and readily recognized evidence will be seen within. Gal.6:10
51. Just as a normal household of family members know and see what their counterparts

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in the home truly are as personalities, etc., due to natural familiarity and consistent companionship.

52. No matter how one may jack their jaws that they are practicing being in FHS, if they are **not** making application towards their comrades in arms as opportunity arises, their claims to that degree are empty and reflect pursuing their own desires of the flesh.
Cp.3:17
53. To the degree one deserts or abandons the core of +V and adjusted ministry they are a part of, is one standard by which we can evaluate that true fellowship with **God** is not established in time. 2:19
54. And to the degree that one forsakes application towards **one another**, even though physical assembly may yet remain intact, to that degree they are not isolating the STA.
55. It is one's level of application towards their fellow believers within the periphery of the local church that overtly exposes whether or not they are predominantly allowing their STA's to rule or **God** the H.S.
56. Again this does not mean that we don't misapply and are perfect towards each other.
Jam.3:2
57. It doesn't mean that we have to apply towards every believer in every situation either.
58. What it does mean is that lack of application towards each other reflects a lack of pursuing experiential **righteousness**.
59. The most obvious are those that separate themselves from the assembly itself and the second most obvious are those that snub like +V in terms of application towards them.
60. The principle is that failure to take care of your prescribed family designed to be closest to you in relationship is tantamount to exercising your STA that even unbelievers generally reflect better control over. 1Tim.5:8
61. What is true for the individual family nucleus is true for the royal family nucleus.
62. The primary standard of overt evidence of isolation of the STA is tantamount to the believer's application to other believers. (*This demands special instruction.*)
63. Again, the negative participle of "**does not love**" looks at time logged in lack of application that designates one as pursuing their flesh.
64. John makes it clear that true fellowship not only demands isolation of the STA, but also must be accompanied with application of BD starting towards those of the royal family.
65. Those that do not advocate or downplay the importance of applying towards **one another** ensuring that the household of saints is being taken care of first and foremost are deceivers.
66. These do not truly **love** the brothers and are not following the royal imperatives, but the STA and cosmic pursuits.
67. Obviously those that leave an adjusted assembly for less than sound truth (2:19), put others and things of this world before application to the saints of the local church (2:15-16) and/or disregards the needs of **his brother** (2:9-10), are **not** letting the "seed" of **God** function as their dominant ruler of life.
68. As the believer grows and applies Divine viewpoint in FHS in this way, he manifests to the Angelic Conflict that he is a child of **God**.
69. This principle denotes that true fellowship with God is evident by those whom we seek fellowship and camaraderie with as believers and in application.
70. Jesus Himself taught this new commandment as John now expands upon this

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principle in vs.11, “**For this is the message which you have heard from the beginning, that we should love one another**”. Joh.13:34; 15:12,17

71. That indeed fellow believers are the objects of **love** is seen in the reciprocal pronoun “avllh,lwn/allelon” meaning “**one another** of the same kind”.
72. It is this “new” commandment that umbrellas all other commandments for believers.
73. In fact, in 3:23, this imperative is consolidated with the imperative (subjunctive moods with the force of the imperative) to believe in Christ, as a single commandment for men to fulfill the POG for their lives.
74. That verse in essence looks at the reality of the power to isolate the STA (via SAJG) and the application of BD as the continued power to keep it isolated in time.
75. It is through our application towards each other that we manifest to those around us that we are disciples of Christ. Joh.13:34-35
76. That we are to apply towards each other as Christ applied to His disciples’ dictates that our applications are performed in FHS under the concept of absolute light.
77. To execute perfect **love** in our lives is a manifestation that we know the POG. 1Joh.4:7-8
78. **This message** of application is the same teaching these saints **have heard** since the inception of these churches.
79. It is a reminder to these believers to not be distracted from the noises made by deceivers, but to stick to their own knitting of pursuing fellowship just as they have been taught **from the beginning**.
80. Again, it ties in true fellowship with God with true fellowship with men.
81. John’s opponents had abandoned this tradition for a new version of Christian life.

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EXEGESIS VERSES 12 – 13:

GNT 1 John 3:12 ouv kaqwj Kaiñ ek tou/ ponhrou/ hñ kai. esfaxen ton adel fon autou kai. carin tinoj esfaxen autonē oti ta. erga autou/ ponhra. hñ ta. de. tou/ adel fou/ autou/ dikaiañ

NAS 1 John 3:12 **not as Cain, who was of the evil one, and slew his brother.** ouv (neg. +) kaqwj (cs; "as/in likeness of") Kaiñ (n-nm-s; "Cain") "who" supplied hñ eimi, (viIPFa--3s; "was"; IPF = linear action in the past) ek (pAbl) tou/ o` ponhrou/ ponhroj (d.a. + ap-gm-s; "the evil one") kai, (ch) esfaxen sfazw (viaa--3s; "slew/killed/murdered"; used 10x, only by John and 8x in Rev.; emphasizes an unjustified killing; it is used for sacrificial killing; to slaughter an animal by slitting the throat with a knife) autou kai autoj (npgm3s; ref. Cain) ton o` adel fon adel foj (d.a. + n-am-s; "the brother/physical sibling"; ref. Able) **And for what reason did he slay him?** kai, (cc) carin (pg; "on account of" +) tinoj tij (interr. pro./gn-s; "for what?"; hence, "for what reason") esfaxen sfazw (viaa--3s; "did he kill/slay") autonē autoj (npam3s; "ref. Able) **Because his deeds were evil, and his brother's were righteous.** oti (causal conj.) autou/ autoj (npgm3s; ref. Cain) ta. to, erga ergon (d.a. + n-nn-p; "works/deed") hñ eimi, (viIPFa--3s) ponhra. ponhroj (a--nn-p; Lit. "evil things") de, (cc; "but/now") autou/ autoj (npgm3s; ref. Cain) tou/ o` adel fou/ adel foj (d.a. + n-gm-s; ref. Able) ta. to, (d.a. n/n/p; "the things"; grammatically agrees with the noun "works") "were" supplied dikaiañ dikaioj (a--nn-p; "righteous")

GNT 1 John 3:13 mh. qaumazete(adel foi(eiv misei/ umañ o kosmojñ

NAS 1 John 3:13 **Do not marvel, brothers, if the world hates you.** mh, (neg. +) qaumazete(qaumazw (vImp./p/a--2p; "Stop marveling/wondering/being astonished or surprised/amazed"; used 45x) adel foi(adel foj (n-vm-p; "brothers") eiv (part. intro. 1st class cond.; "if"... "and it does") o kosmojñ (d.a. + n-nm-s) misei/ misew (vipa--3s; "hates/detests/disapproves/abhors/rejects"; same as 2:9,11) umañ su, (npa-2p; "you all")

ANALYSIS VERSES 12 – 13:

1. John continues his train of thought from vss.10-11 that overt application of BD or not manifests isolation of the STA or not.
2. He now uses a familiar and clear example of failure to isolate the STA and its

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ramifications in application in vs.12, ‘**not as Cain, who was of the evil one, and slew his brother**’.

3. **Cain**, an unbeliever, represents the STA that has never been isolated via the SAJG and shows what ultimate overt actions can result –sheer murder.
4. He therefore is used by John to show the opposite tact the STA takes regarding God and His word.
5. The story of **Cain** and Able is found in Gen.4:1ff.
6. **Cain** followed his father the devil via the STA. Gen.4:7, “...*sin is crouching at the door; and its desire is for you, but you must master it.*”
7. In Gen.4:7, sin is personified as crouching or lurking at the door desiring **Cain**.
8. In the Hebrew, the noun “desire” (hqWT. /t^eshuqa) has the 3rd person masculine singular suffix (Á/ wo), as does the preposition and verb “master/rule/dominate-over” (AB-l v^m/mashaI-bo).
9. A literal translation of the final sentence of this verse is “*and his desire is for you, but you must rule over him.*”
10. Therefore, sin is further personified as Satan.
11. Gen.4:7 equates sin/STA with Satan.
12. The Scriptures reveals Satan’s activities to include:
 - A. He engages in temptation to sin. Cp. Mar.1:13; Luk.22:31-32; Act.5:3
 - B. He has schemes/strategies for both believers and unbelievers. 2Cor.2:11; Eph.6:11
 - C. He provides the counterfeit in rejection of BD. 2Cor.11:14
 - D. He seeks opportunity. Eph.4:27
 - E. He seeks to entrap us. 1Tim.3:7; 2Tim.2:26
 - F. He is insatiable. 1Pet.5:8
 - G. He wants to blind –V to the truth. 2Cor.4:4
13. Likewise, the STA operates in tandem with Satan.
 - A. We are enslaved to sin via the flesh/STA. Rom.7:14
 - B. It too desires to influence the real you. Rom.6:16-22; 7:23; 1Pet.2:11
 - C. It produces the lust/desire and therefore solicits to sin. Rom.7:8; Gal.5:19-21
 - D. It has a mind of its own reflecting capabilities for strategy. Rom.7:19-20, 22-23
 - E. It is hostile to the truth accepting the counterfeits to it. Rom.8:7 cp.7:11
 - F. It seeks opportunity. Rom.7:8
 - G. It entraps through deceit. Eph.4:22
 - H. It is insatiable. Cp. Paul’s comment on the STA, Rom.7:24
 - I. It is blind to the truth. 1Cor.2:14
14. The principle is that what is true externally of Satan, is true of the STA internally.
15. John now changes his use of title of “the devil” to “**the evil one**”.
16. He does so to reflect his understanding of the tie between the totality of **evil** inherent in Satan and the STA. Cp.Rom.7:18a
17. Under his STA, **Cain** committed an act in total opposition to Divine love; homicide of **his brother**.
18. Murder is the extreme overt act of hatred.
19. **Cain**, a farmer, refused to obey God’s word to provide an animal sacrifice giving evidence of rejecting the SAJG. Gen.4:3
20. He instead offered a counterfeit vegetable offering.
21. This denotes his –V to BD and a religious/counterfeit approach to God.

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22. Abel, a +V believer on the other hand, offered a sacrifice acceptable before God. Gen.4:4
23. **Cain** reacted with hatred and antagonism to Abel, which John further tells why, “**And for what reason did he slay him? Because his deeds were evil, and his brother’s were righteous.**”
24. **Cain**, with STA unabated, saw God’s acceptance of Abel’s works kicking his STA into overdrive.
25. His hatred was insatiable seeking satisfaction.
26. He then followed his father the devil, a murderer from the fall. Joh.8:44
27. Satan is a mental attitude murderer, hating all that are of God.
28. Throughout history he has inspired all STA hatred, murder and persecution.
29. This is why he is the red dragon of great wrath in Rev.12.
30. **Cain** failed to isolate the STA spawning sin and proved he did not love the “**brother**”.
31. We are not to be like **Cain**, but we can be if we refuse to forgive and not isolate the STA.
32. The fact that **Cain** ultimately murdered **his brother** reflects that the STA under –V can produce nothing more than death and destruction.
33. The STA is the cause of death; spiritual, physical, temporal and eternal.
34. While not all STA’s will go so far as to commit overt murder, all STA’s hate +V and the application of BD to some degree.
35. All hatred is embryonic murder. Mat.5:21-28
36. And all hatred stems from a non-isolated STA that is antagonistic to the truth.
37. People that hate are people that are not in fellowship and ultimately prove themselves to be negative.
38. **Cain** is the extreme opposite to isolation of the STA and application of BD towards another.
39. Even when he saw proof of God’s favor on his younger **brother**, he refused to repent.
40. God even continued to apply grace and spoke to him giving him further opportunity to be accepted if he brought the right offering.
41. Instead, as John informs us with the word to “**slay/spa,zw**”, he slit Abel’s throat and let him bleed to death. *Abel is depicted as a type of Christ; Heb.12:24*
42. Abel on the other hand showed isolation of the STA and **his deeds were righteous**.
43. And so began the enmity between +V and –V, the devil and Christ, the STA and the inner man (all encompassed together) spoken of in Gen.3:15.
44. The principles brought forth by John in this example include:
 - A. The non-overruled STA always brings about the ultimate consequence, death.
 - B. The STA can produce nothing other than antagonism and hatred towards those that stand for the truth.
 - C. One cannot overcome the STA through a system of religiosity or energy of the flesh.
 - D. It must come through a “blood” offering i.e., Jesus Christ.
 - E. The STA operates in tandem with the Satanic plan for the **world**.
 - F. The STA unbridled is a manifestation of rejection of the truth sponsored through negative volition.
 - G. One cannot love the **brother** under the rulership of the STA.
45. That hatred can manifest itself as slight as disregard for another, obviously anyone not applying towards their **brother** reflects operation STA.

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46. Paul is a prime example of isolation of the STA at salvation and ceased hating and persecuting believers.
47. When an individual makes the SAJG, for the first time in their history they have love for the brothers.
48. Most, even Christians, go the way of **Cain** opting for religiosity that rejects God's way for salvation and isolation of the STA and in turn disregard the true principle behind loving one another.
49. In vs.13, John draws off of the reality of the unbridled rulership of the STA as it applies to the saints versus -V and commands them, **'Do not marvel brothers, if the world hates you'**.
50. The first class condition of the phrase, **'if the world hates you'** is concluded "and it does".
51. **The world** looks at -V behind the STA and all that it sponsors in the cosmic system.
52. It points to the fact that the only reason the STA goes unbroken or unbridled is because of -V.
53. The command to **not marvel** is literally to "stop" marveling/wondering/being amazed.
54. It implies an action ongoing that John wants to put at rest.
55. It is totally logically that the saints of these churches have been taken aback by the attack of his opponents.
56. That these heretics advocate sinless perfection/disregard for sin, for fellowship with God, they would obviously portray a condescending and intimidating demeanor towards those less than meeting their standards.
57. That many were of them and left them would leave those behind with the distinct impression of a disregard and antagonism.
58. With a clear picture of what people are really about that will not isolate the STA, John now says there is no real need for surprise when they experience the opprobrium (reproach) of -V.
59. Cosmic antagonism based on -V and the STA is an inevitable fact of life.
60. In the cosmos, the same situation exists for us as in the case of **Cain** and Able.
61. Those running under their STA's will hate us for adhering to the principle of action with honor/Divine good production and our insisting upon its application as that only acceptable to God.
62. While hatred is the norm for the cosmos, we are to have love for each other, keeping our STA's at bay.
63. The truth of BD in FHS will empower the believer to not be taken off guard when they meet the antagonism of the STA from others.

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EXEGESIS VERSE 14:

GNT 1 John 3:14 hmeij oidamen ołti metabebhkamen ek tou/ qana,tou eij thn zwhn(ołti agapwmen touj adel fouj\ o mh. agapwh menei en tw\ qana,tw\

NAS 1 John 3:14 **We know that we have passed out of death into life,** *hmeij egw,* (*npr-1p; emphatic; "We ourselves"*) *oidamen oiđa* (*viPFa--1p; "know/have the acquired knowledge"; the PF looks at the knowledge having existing results*) *ołti* (*cc; intro. content of knowledge*) *metabebhkamen metabainw* (*viPFa--1p; "have passed out of/ departed from/fig. going from one state to another"; used 12x*) *ek* (*pAbl; from the source of*) *tou/ o` qanatu qanatoj* (*d.a. + n-Ablm-s; "the death"*) *eij* (*pa; "into"*) *thn h` zwhn(zwh,* (*d.a. + n-af-s; "the life"*) **because we love the brothers.** *ołti* (*causal conj.*) *agapwmen agapaw* (*vipa--1p; "we keep on loving"*) *touj o` adel fouj\ adel foj* (*d.a. + n-am-p; "the brothers"*) **He who does not love abides in death.** *o` mh, agapwh agapaw* (*d.a. + neg. + subs. ptc./p/a/nm-s; "He who does not love"*) *menei menw* (*vipa--3s; "keeps on abiding/residing"*) *en* (*pL*) *tw\ o` qana,tw\ qanatoj* (*d.a. + n-Lm-s; "the death"*)

ANALYSIS VERSE 14:

1. John continues the theme of **love** for **the brothers** spinning off of the concept of **death** as illustrated by Cain in vs.12.
2. Cain represented the epitome of failure to isolate the STA as an unbeliever under spiritual **death**.
3. It is spiritual **death** that is the consequences of the existence of the STA left in total or absolute reign over the individual.
4. The STA/flesh can produce nothing more than sin and **death** and hence all of mankind is born into this world spiritually dead though physically alive. Eph.2:1 cp. Rom.7:14a cp. 5:12,17-18
5. He now explains how one knows without doubt that they have escaped this realm of **death** in vs.14a,b, **"We know that we have passed out of death into life, because we love the brothers"**.
6. The verb **"we know"** is oi-da/oida in the Greek and emphasizes the acquisition of knowledge.
7. It looks at the doctrine acquired that teaches the principles of **life** and **death**.
8. Its perfect tense looks at the ramifications of doctrine having a continuing impact in our thinking and evaluation of the current teaching at hand.
9. It therefore points to the confidence BD is suppose to impart with regard to the teaching of spiritual truth.
10. It looks at the assurance the believer has that indeed they are children of God, their STA's have been overruled with the law of **life** and therefore does not continue to

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have absolute control over their **life**.

11. The **death** in view looks at the realm of spiritual **death**, through which government the individual is constrained to existence.
12. All unbelievers are under spiritual **death** and therefore, all that they think, say and do, are regulated by the law of sin and **death**.
13. Through the unbroken reign of the STA, the unbeliever continues to perpetuate spiritual **death** throughout their lives. Rom.8:2
14. When the individual exercises faith in Christ for salvation, they are released from this law and now have a new law overruling **death** i.e., eternal **life**. Joh.3:16
15. Eternal **life** is given through the indwelling of God the Holy Spirit in regeneration of the human spirit. Joh.3:6
16. **Life** and its law now becomes the absolute ruler of the individual positionally.
17. At salvation Ph₁, for the first time the rule of **death** perpetuated by the rulership of the STA is overruled with **life**.
18. The believer experientially now has two potential rulers over the real you, the flesh/STA that can produce no more than **death** or **life** via the FHS and human spirit.
19. And the overt evidence that indeed the STA has been overruled is stated in vs.14c, “**because we love the brothers**”.
20. The first indication that eternal **life** is now reigning is the believer’s acceptance and embracing of all believers through their faith in Christ.
21. They embrace the circle of fellowship represented by the Church universal.
22. And continued confidence and evidence comes through repetitively isolating the STA and applying Divine **love** towards the royal family.
23. John again emphasizes that it is application of BD towards one another that is our standard of evidence that we now have a new rulership of law in **life**.
24. The plural use of “**we know**” and “**we love**” includes John himself as falling under these same rules and it is his way to denote the difference between +V and –V.
25. John then draws the logical conclusion as to the opposite consequence for those that do not experientially live according to the law of **life** in vs.14d, “**He who does not love abides in death**”.
26. That the overt evidence of the law of **life** is seen in our application towards one another, then it is obvious that those that don’t apply are operating under the opposing law of **death**.
27. The **death** in view here looks at the rulership of the STA that experientially causes temporal and operational **death** in the CWL.
28. Those that do not apply towards their fellow believer are taking up residence under the rules of the flesh and are operating under the former rules of spiritual **death**.
29. Allowing the STA to rule in our lives produces both temporal (time out of FHS; Rom.7:9-11) and operational (failure to produce Divine good; Jam.2:17) **death**.
30. That the unbeliever is under spiritual **death** (unabated rule of the STA) and therefore cannot have fellowship with God nor do anything to please Him, so the believer functions in like manner (Rom.8:6-8,10), though spiritual **death** that perpetuates eternal or the second **death** is cancelled. Cp. Jud.12 *where unbelievers who are destined for hell are said to be “doubly dead”*.
31. It is those believers not pursuing a **life** of application towards their fellow Christians that are residing under the rulership of the STA.
32. *Review the Doctrine of Deaths.*

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EXEGESIS VERSE 15:

GNT 1 John 3:15 *paĵ o` miswh ton adel fon autou/ anqrwpoktonoj estin(kai. oidate ofti paĵ anqrwpoktonoj ouk ecei zwhn aiwnion en autw/ menousanĀ*

NAS 1 John 3:15 **Everyone who hates his brother is a murderer;** *paĵ (a--nm-s; "Everyone/Each one") o` miswh misew (d.a. + adj. ptc./p/a/nm-s; "who hates/disregards/despises") autou/ autoj (npgm3s) ton o` adel fon adel foj (d.a. + n-am-s) estin(eimi, (vipa--3s; "keeps on being") anqrwpoktonoj (n-Pred.nm-s; "a murderer/man killer"; used 3x cp. Joh.8:44) (corrected) and you know that every murderer does not have eternal life abiding in him. kai, (cc) oidate oiĀa (viPFa--2p; "you know"; looks at doctrine acquired; doctrine tells you) ofti (intro. indir. disc. and content of knowledge) paĵ (a--nm-s; "every/each") anqrwpoktonoj (n-nm-s; "murderer") ouk ouw (neg. +) ecei ecw (vipa--3s; "does not have") aiwnion aiwnioj (a--af-s; "eternal/everlasting") zwhn zwh, (n-af-s; "life") menousanĀ menw (adj. ptc./p/a/af-s; "abiding/residing/ dwelling") en (pL) autw/ autoj (npdm3s)*

ANALYSIS VERSE 15:

1. In vs.15, John now again looks at the opposite side of the coin reflecting on an unbridled rulership of the STA.
2. In contrast to the Divine love that is evidence of an isolated STA is the hatred expressed by the STA towards believers.
3. He declares that hatred for a believer is tantamount to murder in vs.15a, **‘Everyone who hates his brother is a murderer’**.
4. Cain is the perfect example of hatred perpetuated by the unbeliever towards a believer. Vs.12
5. The unbeliever **who hates** is antagonistic to the other’s positive volition and application.
6. So it is for the believer running under their STA’s towards other believers.
7. The participle of **‘who hates’** looks at action in the continuum of time that the individual is under the STA, whether temporarily or long term.
8. Such hatred characterizes the devil and those that are of the devil.
9. The hatred in view emphasizes the derision/contempt that is expressed in mental attitude murder, though it can result in overt murder as in the case of Cain.
10. It looks at the seed of contempt that if left unrestrained would eventually express itself overtly. (*Thank God for establishment laws.*)
11. Failing to apply BD towards another shows a disregard for the life of the individual, the very attitude possessed by murderers.
12. Those that remain unremitting in their hatred for believers are not even saved.
13. They hate due to their unwillingness to believe.
14. All believers have ceased hating and loved at least once when they accepted Christ.

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15. John's point of premise here is that if the believer is not isolating the STA evidenced in their application of Divine love towards one another, then under the STA they are operating at the same level as unbelievers.
16. Saul hated David to the sin unto death, but was a believer.
17. There are others like Cain that never believe, hating from day one to death reflecting that they do not possess **eternal life**.
18. This is the sense of the final clause in vs.15b, "**and you know that every murderer does not have eternal life abiding in him**".
19. The verb "**does not have**" is a present tense and denotes an absolute progressive action through out time correlating with the participle "**who hates**" in vs.15a.
20. That they do **not have eternal life** is looking at the individual that is progressively and absolutely allowing the perpetuation of their hatred to govern their thinking to the end.
21. Just as murderers in society show evidence of an unwillingness to embrace their victims in love, so it is in the spiritual world that those that have perpetually hated believers unabated are void of **eternal life** and show lack of any evidence of Divine love and rulership of **life**.
22. The perfect tense of "oi=da-oida/**know**" again looks at the acquisition of BD designed to provide a continuing impact on the principle at hand.
23. And that is the embracing of **life** vs. murdering and love vs. hatred are incompatible as opposites and cannot be viewed together as promoting fellowship any more than light and darkness are congruous. (*There is no accord or harmony between these principles.*) 1Joh.1:5,6; 2:9-11
24. John's point here is that:
 - A. Doctrine in our souls should tell us that logically any believer that is perpetuating rulership of the STA in their lives is evidence that they are not reflecting the realm of **eternal life abiding** in them.
 - B. Just as we **know** through doctrine that an unbeliever that never overrules the STA with the SAJG is totally void of **eternal life**.
25. The rulership of the STA is totally incapable of manifesting any evidence of that which God sponsors; **eternal life**.
26. Therefore, those that do not practice isolation of the STA in application of BD are not those that have true fellowship with God.
27. Salvation breaks the chain of unremitting hatred and unrighteousness long enough to be well disposed towards God and His Son for an **eternal life** niche.
28. R_B and application of BD further isolates any experiential hatred the believer may fall into giving evidence of their **eternal life** disposition.
29. And what goes around comes around since failure to apply forgiveness by the believer, is tantamount to perpetuating his or her own temporal death in time. Mat.6:14-15
30. A believer that cannot isolate their sin hatred is experientially no better than their unbelieving counterpart.

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EXEGESIS VERSES 16 – 17:

GNT 1 John 3:16 en toutw| egnw|kamen thn agaphn(o|ti ekei|hoj uper himwh thn yuchn autou/ eqhken\ kai. hmeij ofei|lomen uper twh adel fwh taj yucaj qeihai|

NAS 1 John 3:16 **We know love by this, that He laid down His life for us;** *egnw|kamen ginw|skw (viPFa--1p; "We know/have figured out/discerned") thn h` agaphn(agaph (d.a. + n-af-s; "the love") en (pI; "by") toutw| outoj (near dem. pro./In-s; "this thing"; looks at context that follows) o|ti (cs; intro. indir. disc.) ekei|hoj (remote dem. pro./nm-s; "that One/He"; ref. Christ) eqhken\ tiqhmi (viaa--3s; "put/placed/laid aside" hence, "laid down") autou/ autoj (npgm3s; ref. Jesus) thn h` yuchn yuch, (d.a. + n-af-s; "the life"; lit. the soul) uper (pAbl; "for/on behalf of) himwh egw, (npg-1p; ref. John and recipients i.e., believers) **and we ought to lay down our lives for the brothers.** kai, (adjunct.; "also/and") hmeij egw, (npr-1p) ofei|lomen ofei|w (vipa--1p; "to owe/be indebted to/under obligation" hence "we ought") qeihai| tiqhmi (compl. inf./aa; "to lay down") taj h` yucaj yuch, (d.a. + n-af-p; "the lives"/"our lives" understood) uper (pAbl; "on behalf of") twh o` adel fwh adel foj (d.a. + n-gm-p; "the brothers")*

GNT 1 John 3:17 oj| dl| ah ech| ton bipn tou/ kosmou kai. qewrh| ton adel fon autou/ creian econta kai. kleish| ta. splagcna autou/ apl| autou(pwj h` agaph tou/ qeou/ menei en autw|

NAS 1 John 3:17 **But whoever has the world's goods,** *dl| de, (cc; "Now/But") oj| + an (rel. pro./nm-s + part. of uncertainty; "whoever") ech| ecw (vspa--3s; "might have/possess") tou/ o` kosmou kosmoj (d.a. + n-gm-s; "the world's"; gen. of possession) ton o` bipn bipj (d.a. + n-am-s; "goods/the physical things of life for survival and pleasure/property"; same as 2:16) **and beholds his brother in need and closes his heart against him,** kai, (cc) qewrh| qewrew (vspa--3s; "might behold/observe") autou/ autoj (npgm3s) ton o` adel fon adel foj (d.a. + n-am-s) econta ecw (circ. ptc./p/a/am-s; "having") creian creia (n-af-s; "a need/in lack of necessities") kai, (cc) kleish| kleiw (vsaa--3s; "to shut/bar/close/lock out/not allow entry"; fig. "might shut out/close") autou/ autoj (npgm3s) ta. to, splagcna splagcnon (d.a. + n-an-p; lit. the inward body parts/bowels; fig. "affection/feelings of compassion or mercy/desire to express help/sympathy"; used 11x) apl| apo, (pAbl; "against/away from") autou(autoj*

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(npAblm3s; ref. the brother in need) **how does the love of God abide in him?** pwfj
 (interrog. adv.; "how?/in what way?") h` agaph (d.a. + n-nf-s) tou/ o` qeou/ qeoj (d.a.
 + n-gm-s) menei mefww (vipa--3s; "keep on abiding/residing") en (pL) autwƒ autoj
 (npdm3s; ref. the believer with closed heart)

ANALYSIS VERSES 16 – 17:

1. As the example of Cain reflected the epitome of the rulership of the STA expressed in hatred and murder, John now turns our attention on the supreme and highest example of Divine **love**.
2. That example is seen in Jesus for His **brothers** when **He** became their substitute on the cross as noted in vs.16a, "**We know love by this, that He laid down His life for us**".
3. The verb "to **know**" in this case is "ginw,skw/ginosko" that emphasizes discernment or figuring out the knowledge possessed.
4. How one demonstrates that they have figured out true or Divine **love** is evidenced by their actions.
5. It is Christ that is the perfect standard for example of what constitutes application of pure **love**.
6. **Love** is the readiness to do for others what BD demands, in FHS.
7. For Christ as our example see Joh.13:12-15; 1Cor.11:1; Rom.15:2-13; 2Cor.8:9; 10:1; Phi.2:2-8; 1Tim.6:13; Heb.12:2-4; 1Pet.2:21-24; et al.
8. As seen in Christ and emphasized in our verse, an ingredient found that further appends the definition of Divine **love** is selflessness of sacrifice in service to others in compliance to God's will.
9. This is compared to the STA, which is selfish in service to ourselves in accordance to Satan's agenda.
10. When we deny the STA for the application of Divine good production, we are making a sacrifice that is designed to enhance the **lives** of others around **us**.
11. The evidence of Divine **love** is seen in our willing application of BD via isolation of the STA to render a benefit to others.
12. Christ Himself taught that the highest example of **love** is when a person dies that another might live. Joh.15:13
13. The nouns used for '**life**' and '**lives**' is the word for "soul(s)/yuch, - pseuche" and emphasizes the volitional willingness (here, +V) behind the sacrifice rendered.
14. Jesus of His own free will **laid down His life** to provide eternal **life** for all of mankind. Joh.10:17-18; Rom.6:10; 1Pet.3:18
15. And this in spite of the fact that most of mankind would reject His offering. Joh.1:10-11
16. However, those that believe reap the benefits of **His life** given **and** in application from **His** example "**we ought to lay down our lives for the brothers**".
17. John is now tying in the concept of sacrifice, as part of the formula behind +R and grace, that makes up Divine **love** possessed by God. 2:29-3:1
18. The principle is that as recipients of this grace attached to +R believers possess, it is incongruous to think that application manifesting +R would be anything less than grace orientation.

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19. The way grace is expressed in our applications is seen in our willingness to sacrifice on behalf of the Royal family. (*Again, this demands detailed instruction via the Royal imperatives.*)
20. Who knows who may be called upon to die so that others might live.
21. If the situation did arise, it is the believer practicing Divine **love** that would have their focus tunneled to react on behalf of others and be the most successful in making this supreme effort.
22. Readiness **to lay down** one's **life** is a high ideal and a fairly remote possibility.
23. It demands a total focus and concentration on the needs and well being of another or others, not on self.
24. While the sacrifice of **our lives** at the highest level is facing death on behalf of another, there are lesser opportunities for application to indicate that the believer's focus is indeed where it belongs.
25. In vs.17, John utilizes the logic behind **this** supreme desire we should have for each other to evaluate existing applications in time.
26. To him, doctrine reveals it is illogical to think one can claim that they have Divine **love**, which could ultimately demand sacrifice of **life**, but yet fail to apply on a lesser level that doesn't demand martyrdom.
27. This is the force of vs17, **'But whoever has the world's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him?'**
28. John uses the example of living grace needs that arise among members of the Royal family to illustrate whether true love that demands sacrifice is in place.
29. This is a test that apart from the infrequency of actual martyrdom possibly demanded from believers occurs with much more frequency.
30. It would include fellow believers under a no job, no food, etc. type testing.
31. John makes it clear that when we observe others that do not have the means to sustain **life**, being in a critical situation, and we have the means, we are suppose to help. Cp.1Tim.6:17-19
32. This includes the logistics necessary for pursuit of BD and application of it. (*No food, utilities about to be shut off, need of winter clothes, transportation, sick and laid up, etc.*)
33. Since Divine **love** demands a willingness to sacrifice at the highest level, **how** can anyone one say they possess this **love** and at the same time deny simple logistical help when needed?
34. John's final question of God's **love** abiding in them in this regard is rhetorical and demands a negative answer, "It doesn't" and therefore they are not applying true **love**.
35. **God** places these types of tests in front of us periodically to help us evaluate ourselves to see if our STA's are being overruled as evidenced in our mastery over the details.
36. And in that way we can evaluate whether we are pursuing the highest example of **love** of sacrificing our own **lives** on behalf of one another.
37. The believer that violates his doctrinal norms and standards in this regard and stifles his compassion reflecting mercy and grace demonstrate their lack of **love** for **God**, which demands a **love** for our fellow believers.
38. Furthermore, they demonstrate a lack of grace orientation and a STA driven selfishness in life.
39. Compassion/mercy are underwriters of grace. Heb.4:16

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40. Living grace is the example used here that folds neatly into the example of sacrificing on behalf of others so they may live, an example overtly manifested.
41. However, there are numerous other examples of application that reflect the sacrifice of our time and efforts on behalf of others. (*Prayer, applications towards the church, P-T, giving, etc.*)
42. For the believer that denies their STA in application of Divine good production, they reflect an application of selfless sacrifice of their **lives** on behalf of others, whether actual martyrdom occurs or not.
43. Application of BD in FHS promotes nothing less than serving others for the perpetuation of their own **lives** both spiritually and physically.
44. In overtly helping one another **in** time of **need**, we show to others that we are pursuing Divine **love**.
45. If we are not willing to rally behind one another on the most elementary levels of **life**, where is the confidence that we would pay the supreme sacrifice if called upon to do so?

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EXEGESIS VERSES 18 – 20:

GNT 1 John 3:18 Teknia(mh. agapwmen logw| mhde. th| gl wssh| al| la. en ergw| kai. al hqeia

NAS 1 John 3:18 **Little children, let us not love with word or with tongue, but in deed and truth.** Teknia(tekniōn (n-vn-pl; "Little children") mh, (neg. +) agapwmen agapaW (v-hortatory subjunctive/pa--1p; "let us not love"; has the force of an imperative; exhortative) logw| logoj (n-1m-s; "with word") mhde, (cc; "nor/and not") th| h` gl wssh| gl wssa (d.a. + n-1f-s; "with tongue/language"; used 50 times) al| la, (strong advers.; "but in stark contrast") en (pI; "with") ergw| ergon (n-dn-s; "deed/work") kai, (cc) al hqeia al hqeia (n-1f-s; "truth/fidelity to BD")

GNT 1 John 3:19 en toutw| gnwsomeqa oti ek thj al hqejaj esmen(kai. emprosqen autou/peisomen thn kardian himwh(

NAS 1 John 3:19 **We shall know by this that we are of the truth,** gnwsomeqa ginwskw (vifm--1p; "We ourselves shall know/figure out/discern") en (pI; "by") toutw| outoj (near dem. pro./I/n-s; "this thing"; looks at preceding vs.18) oti (cc; intro. indir. disc. and content of discernment) esmen(eimi, (vipa--1p; "we keep on being") ek (pAbl; "from the source of") thj h` al hqejaj al hqeia (d.a. + n-gf-s; "the truth"; ref. BD/Word of God) **and shall assure our heart before Him,** kai, (cc) peisomen peiqw (vifa--1p; "we will assure/convince/persuade through obedience"; used 54x) himwh(egw, (npg-1p) thn h` kardian kardia (d.a. + n-af-s; "the hear"; used metaphorically here emphasizing our conscience at the present time) emprosqen (pg; prep. of place; "in front of"; looks at our spiritual standing "before" God) autou/ autoj (npgm3s; "ref. God cp. vs.17)

GNT 1 John 3:20 oti ean kataginwskhj himwh h` kardia(oti meizwn estin o` qeoj thj kardij himwh kai. ginwskei pantal

NAS 1 John 3:20 (corrected) **because of whenever our heart might condemn us;** oti (causal conj.; "because of") ean (cs; intro. 3rd class cond., but has a temporal force; "whenever" to denote the inevitable) himwh egw, (npg-1p; plural includes our author John) h` kardia((d.a. + n-nf-s; "the heart"; here emphasizes the conscience) kataginwskhj kataginwskw (vspa--3s; "might condemn/judge to be guilty/declare

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accurately the wrong of evil"; used 3x; vs.21 cp. Gal.2:11) "us" supplied for grammatical sense **for God is greater than our heart, and knows all things.** *o/ti (causal conj.; "because/for") o` qeoj (d.a. + n-Pred.nm-s) estin eimi, (vipa--3s) meizwn megaj (compara. adj./nm-s; "greater than") himwh egw, (npg-1p) thj h kardiaj kardia (d.a. + n-gf-s; "the heart") kai, (cc) ginwskei ginwskw (vipa--3s; "He keeps on knowing/figuring out/discerning") panta paf (ap-an-p; "all things")*

ANALYSIS VERSES 18 – 20:

1. In vs.18, John inserts an exhortation regarding Divine **love**.
2. In vs.19-20, he then follows up as to why it is important to heed his exhortation as it relates to the believer's assurance in the Christian way of life.
3. In vs.21-22, he makes clear that confidence directly relates to our assurance and adjoins another Ph₂ benefit as it relates to prayer in conjunction with our confidence.
4. He re-addresses the saints as "**Little children**".
5. In so doing, his emphasis here is to illustrate the constant need for the P-T to keep before himself and his congregation a pertinent issue attached to pursuit of fellowship with **God** as seen in our applications.
6. It looks back to the MAJG (2:13c-14) that maturity does not come just from what we know or even believe regarding BD, but demands overt application as evidence of that knowledge.
7. In so doing, he follows the same line of thinking regarding our Ph₂ as James does in his epistle. Jam.1:22; 2:14-17; 22, 26; etc.
8. It is not sufficient to show application by verbally espousing what we know to make the MAJG, but requires action, which is the force of the remainder of vs.18, "**let us not love with word or with tongue, but in deed and truth**".
9. Once again, John emphasizes the application of BD attached to Divine **love**.
10. He is not saying here that there is anything wrong with believers espousing BD to each other or others, as that would contradict other Scriptures. Phi.1:14 (*evangelizing*) 1The.4:18; 1Pet.2:9; 3:15; Eph.4:29
11. The sense of this verse in the immediate context is that when it comes to overt evidence of the isolation of the STA, our actions speak louder than words.
12. The evidence of Divine **love** is manifested in application towards one another or else any talk of **love** is cheap.
13. It is our actions that give evidence of true sacrifice, not the mouthing **with word or tongue**.
14. Believers can say what they want concerning BD, but until it is followed up with application, there is no solid evidence to the extent of their faith.
15. Ex.: Proclaiming how one loves the teaching of truth, yet their failure to align with an adjusted ministry and make adjustments to be in Bible class on a regular basis states otherwise.
16. Words without action is a hollow faith.
17. There is no substance to what we believe and therefore no manifestation of our witness of the life that others can sink their teeth into.
18. And as John makes clear, the application of our works must be **in** the realm of **truth**.

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19. There is no true application of Divine **love** with perfect sacrifice if it does not follow God's directive will in the matter.
20. In vs.19, John gives two future promises attached to those believers willing to apply:
 - A. **We shall know by this that we are of the truth.**
 - B. **And shall assure our heart before Him.**
21. Both of these promises are realized in time as Christians and focuses on a confidence gained.
22. The phrase "**by this**" refers back to vs.18 and our willingness to apply.
23. For those that will step out in application, they will figure out that indeed they are being governed in their life by **the truth** of BD.
24. What adjoins to this reality is assurance and thus confidence in our spiritual standing **before** God.
25. The combined force of the future tenses declares that the more **we** apply the greater the confidence.
26. Reassurance that you belong to the realm of **truth** depends upon your willingness to apply.
27. The "**heart**" looks at the "current you" and emphasizes the "good" conscience that is developed with the intake and application of BD. 1Tim.1:5; Heb.13:18; 1Pet.3:16,21
28. It is the acquiring of confidence that is a distinct attribute of a maturing person.
29. It is pursuing being in FHS that goes hand-in-hand with application of BD that leads to confidence further leading to maturity.
30. Without possessing confidence in **the truth**, how can we be assured that we are doing it right **before Him**?
31. And apart from application, we will not have that confidence.
32. If you find yourself doubting your Christian walk, you can look to your lack of application as sowing the seed of doubt.
33. This is extremely important living the CWL, since all of us continue to possess the STA and will continue to sin and fail in time.
34. This is the sense of vs.20 that must now be related to this discussion of reassurance **before** God.
35. John presents two causal clauses attached to the importance of vss.18-19:
 - A. **Because of whenever our heart might condemn us.**
 - B. **For/Because God is greater than our heart, and knows all things.**
36. Again, the **heart** looks at the good conscience in our current standing **before** God.
37. In vs.20a, John tells us that it is extremely important to have assurance **because** it is inevitable that we will fail in our pursuits of application.
38. In contrast to Gnosticism promoting sinless perfection, the real Christian life is inclusive of failure.
39. There will be times when we especially need reassurance that we are still doing it right.
40. And those are times when our consciences **condemn** us for failure to do those things we know we should, but didn't.
41. These occasions (crisis/tests) when your **heart**/conscience condemns you for failure to apply can undermine your assurance/confidence.
42. But, if you have a history of sound application to fall back on, you will overcome any doubt of your position **before Him**.
43. To have a good conscience is essential **because** it condemns us and therefore indicates the presence of Divine norms and standards we have lined up with and are

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accustomed to.

44. If the conscience is seared in any given area (1Tim.4:1-2), it indicates a pattern of rejection of BD in application and the conscience fails to accuse us as needed to alert us to make appropriate adjustments.
45. It is not good to violate it, but when we do, if we have a history of action with honor, we will not be without the stability and assurance we need to get us past the crisis of doubt.
46. We must understand vs.20 coupled with vss.18-19 to say that in whatever **our heart** condemns us, we still have assurance we are **of the truth** by those applications we have done over the past.
47. The 2nd causal clause has the force of a reminder that **God is greater than our heart**, which condemns us.
48. This hints back to His grace and means that no matter how bad a time your conscience gives you, **God** still forgives and welcomes the person that acknowledges his failure and sins through R_B.
49. The conscience coupled with the STA can so intimidate you and put you on a guilt trip that you feel that you can't approach **God** or have now failed the CWL.
50. However, **God** is omniscient **and knows all things** and knows that the deepest intent of the +V **heart** is not to fail, but to serve **Him** with honor. Cp. Rom.7:19
51. This does not mean that believers don't want to sin even willingly, but in the deepest recesses of our conscience, it is the good conscience that we would prefer to prevail.
52. The truly +V believer would just as soon live their life without the STA serving God perfectly, but its existence and inevitable expressions remain a part of life.
53. God's knowledge of us out-strips even our own knowledge of ourselves and only He can render a just verdict overall concerning us.
54. Some believers play **God** over themselves and others, which is carrying the condemnation of the conscience too far.
55. When it comes to judging self or others, Paul's advice in 1Cor.4:3-5 must be remembered.
56. It is a fact that in the CWL, +V adjusted believers stumble in many ways. Jam.3:2
57. But through God's system of grace, we as believers can depend upon God to read us like an open book, constantly knowing our +V, and that He will continue to supply us with forgiveness through R_B and confidence through our application of BD.
58. It is this reality that is the background to pursuing fellowship with God and the MAJG.

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EXEGESIS VERSES 21 – 22:

GNT 1 John 3:21 Ἰαγαπῆτοι(ἐὰν ἡ καρδιά ἡμῶν μὴ καταγινῶσκη(παρρησίαν ἐκομῆν προῖ τὸν θεόν

NAS 1 John 3:21 **Beloved, if our heart does not condemn us, we have confidence before God;** Ἰαγαπῆτοι(*agaphtoj (ap-vm-p; "Beloved")* ἐὰν (*cs; intro. 3rd class cond.*) ἡμῶν *egw, (npg-1p)* ἡ καρδιά (*d.a. + n-nf-s*) μὴ, (*neg. +*) καταγινῶσκη(*kataginwskw (vspa--3s; "might not condemn")* "us" supplied *ἐκομῆν ἐκω (vipa--1p; "we have")* παρρησίαν *parrhsia (n-af-s; confidence/freedom from lack of fear/boldness"; same as 2:28)* προῖ (*pa; "before"*) τὸν ὁ θεὸν *θεοῖ (d.a. + n-am-s)*

GNT 1 John 3:22 καὶ. ὅτι ἐὰν αἰτήσῃμεν λαμβάνομεν ἀπὸ αὐτοῦ(ὅτι τὰ ἐντολὰς αὐτοῦ/ θρούμεν καὶ. τὰ ἀρεστὰ. ἐνὸς πῶνον αὐτοῦ/ ποιοῦμεν

NAS 1 John 3:22 **and whatever we ask we receive from Him, because we keep His commandments** *kai, (cc) ὅ(rel. pro./an-s +) ἐὰν (part. of uncertainty; "whatever") αἰτήσῃμεν αἰτεῶ (vspa--1p; "we might ask/request") λαμβάνομεν λαμβανῶ (vipa--1p; "we keep on receiving") ἀπὸ ἀπο, (pAbl) αὐτοῦ(αὐτοῖ (npgm3s; ref. God vs.21) ὅτι (causal conj.) θρούμεν θρεῶ (vipa--1p; "we keep on keeping/guarding/watching over") αὐτοῦ/ αὐτοῖ (npgm3s) τὰ ὅ ἐντολὰς ἐντολῆ, (d.a. + n-af-p; "commandments/ decrees/marching orders") **and do the things that are pleasing in His sight.** *Kai, (cc) ποιοῦμεν(ποιεῶ (vipa--1p; "keep on doing") τὰ. Το, ἀρεστὰ. Ἀρεστοῖ (d.a. + adj. Pro.-an-p; "the things that are pleasing/acceptable/right/desirable"; used 4x cp. Joh.8:29) ἐνὸς πῶνον (pg; metaphorically; "in the sight of/in the eyes of") αὐτοῦ/ αὐτοῖ (npgm3s)**

ANALYSIS VERSES 21 – 22:

1. John continues his train of thought regarding the believer's assurance in life.
2. He now makes it clear that our assurance in time is dependent upon the **confidence** we have at any given point and time as believers.
3. He re-addresses the saints with the term **'Beloved'**.
4. Just as back in vs.2, the emphasis of this term looks at believers as the recipients of God's grace.
5. Its use is apropos following on the heels of vs.20 denoting that God is greater than our hearts and is willing to look beyond our failures to the +V we possess and manifest through our applications.
6. Here, it is used as a soft exhortation to depend upon that grace as motivation to stay

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the course.

7. It is interesting to note here that John never explicitly uses the term for “grace/ca,rij-charis” anywhere in this epistle.
8. In fact, he only uses it 7x throughout all of his writings, 4x in Joh.1:14,16,17; 2Joh.3; Rev.1:4; 22:21.
9. However, in his gospel, the theme of grace underwrites the entirety of the gospel as seen in the historical account of the Person of Christ bestowing “grace upon grace”. Joh.1:16
10. And as this epistle has made clear, grace is the underwriter for the believer to have fellowship in time. 1Joh.1:9
11. His omission of using this term smacks of an epistle that is designed only to be fully appreciated by those that truly need grace and in constant search of it.
12. In other words, those such as of the Gnostic or legalistic ilk that approach God on their own fleshly standards snub grace and John has seemed to refrain from throwing the term in their face.
13. This is due in part because until a person comes to grips of the necessity to rely totally upon Christ and the plan of God on their own free will, they will continue to be blind to this concept no matter what terms are used.
14. Therefore, John uses his energy of writing to delineate the theology articulating the grace concept to counter the arguments of his opponents and in turn understands that those adjusted to God’s plan will acknowledge this principle as a given.
15. For those truly grace oriented, they will see this silent theme incorporated through out this epistle.
16. In fact, the apologetics of this epistle looks at the grace of God regarding the believer’s sin in the life opposing man’s efforts to acquit their own sin’s before God. 1Joh.1:8,10 cp. vs.9
17. It is an epistle of defense of the faith revolving around the +R (1:5) of God that demands grace, versus man’s approach under his own standards of righteousness.
18. Therefore the term **‘Beloved’** in our vs.21 carries with it the understanding of the believer living their life “based on grace”, which gives a balance to the intent of the remainder of the first clause, **‘if our heart does not condemn us’**.
19. This 3rd class condition states maybe yes or maybe no.
20. It again harks back to the fact of inevitable failings by the believer in vs.20.
21. However, “based on grace”, the believer can R_B their sins and apply BD and therefore can consistently engage in activities that the **heart does not condemn**.
22. Since the conscience does not **condemn** our actions and our actions are acceptable to God (vs.22), the **heart** once again looks at the “good” conscience that is the result of the assimilation and application of BD.
23. All men possess a conscience, even unbelievers (Rom.2:14-15), but this alone does not provide a sufficient standard for critiquing our actions with respect to application of BD acceptable to God and in whole.
24. However, the believer that has incorporated the **commandments** of Scripture as part of their norms and standards possess a stronger conscience that take in consideration all the sins of disobedience to the POG.
25. Believers without BD are said to have a weak conscience. 1Cor.8:7-10
26. So the non-condemning conscience in view is that “good” conscience governed by the dictates of BD that reinforces the believer’s **confidence**.
27. It is the believer that is consistently in FHS and applying the truth of BD.

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28. By grace we are able to apply BD acceptable to God and it is through application that **we have confidence before God**.
29. The preposition “**before**/pro,j – pros” literally means face to face.
30. Therefore, the **confidence** in view is not only in time but relates directly back to the **confidence** of believers at the Bema seat in 2:28.
31. The present indicative of “**we have**” looks at the believer’s progressive application of BD in FHS.
32. The one that consistently applies, while not perfect, has **confidence**, now and at the Bema.
33. In vs.22, John tells us that this **confidence** leads to an effective and fruitful prayer life as he continues, “**and whatever we ask we receive from Him**”.
34. The verb “**we receive**” is also a present indicative and ties God’s actions and response to prayer with the good conscience.
35. John then explicitly relates the reality behind the good conscience in the remainder of the verse, “**because we keep His commandments and do the things that are pleasing in His sight**”.
36. Again, John uses the present indicatives of the verbs “**we keep**” and “**do**” to now tie all of the components together.
37. These present indicative verbs tell us that God’s answers to our prayers are dependent upon the continuous reality of the good conscience expressing itself through the application of BD.
38. Therefore, what **we receive from Him** in response to our prayers our those requests to further perpetuate our application of BD in service to Him.
39. Jesus taught the same principle to His disciples in Joh.15:7.
40. Jesus’ prayers were always answered because He always honored God’s will. Joh.8:29
41. God is not a sugar daddy inclined to cater to our every whim, but to answer our prayers according to everything necessary to perpetuate our application of Bible doctrine, to include over and beyond blessings as confirmation in that regard.
42. This is a very special prayer promise for those that **keep His commandments and do the things** of God with honor.
43. If we follow our good conscience, God will honor our prayers.
44. Pleasing God via action with honor is a pastoral prayer on behalf of the saints. Heb.13:20-21
45. To the extent we apply BD in FHS obeying the **commandments** we have **confidence** and God honors our requests.

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EXEGESIS VERSES 23 – 24:

GNT 1 John 3:23 kai. aut̄h estin h̄ entol̄h. autou(īha pisteuswmen tw(onomati tou/ uiou/ autou/ Vhsou/ Cristou/ kai. agapwmen al̄lh,ouj(kaqw(edwken entol̄hn h̄mih̄

NAS 1 John 3:23 **And this is His commandment, that we believe in the name of His Son Jesus Christ,** *kai, (cc) aut̄h outoj (near dem. pro./nf-s; "this"; ref. to that which follows) estin eimi, (vipa--3s; "keeps on being/is"; looks at a progressive reality not subject to change) autou(autoj (npgm3s; ref. God vs.21) h̄ entol̄h, (d.a. + n-nf-s; "the commandment/decreed/ standing order") īha (conj. of purpose; emphasizes the intent of the commandment i.e., His commandment is established for the purpose of...) pisteuswmen pisteu(w (vsaa--1p; "we might believe"; aorist looks at a point in time) tw(to, onomati onoma (d.a. + n-Ln-s; "in the name") autou/ autoj (npgm3s; ref. God) tou/ ō uiou/ uiōj (d.a. + n-gm-s; "the Son") Vhsou/ Vhsouj (n-gm-s) Cristou/ Cristoj (n-gm-s) **and love one another, just as He commanded us.** *kai, (cc) agapwmen agapaw (vspa--1p; "we might love"; present looks at continuous action) al̄lh,ouj(al̄lh,wn (reciprocal pro./am1p; "one another of the same kind") kaqw((compar. conj.; "just as") edwken didwmi (viaa--3s; "he gave/assigned") entol̄hn entol̄h, (n-af-s; "a commandment") h̄mih̄ egw, (npd-1p; "to us")**

GNT 1 John 3:24 kai. ō thrwh taj entolaj autou/ en autw(menei kai. autoj en autw(kai. en toutw(ginwskomen ōti menei en h̄mih(ek tou/ pneumatōj ou- h̄mih edwken

NAS 1 John 3:24 **And the one who keeps His commandments abides in Him, and He in him.** *kai, (cc) ō thrwh threw (d.a. + subs. ptc./p/a/nm-s; "the one who keeps/guards") autou/ autoj (npgm3s; ref. God) taj h̄ entolaj entol̄h, (d.a. + n-af-p; "the commandments") menei merw (vipa--3s; "keeps on abiding/residing"; present denotes progressive action in correlation with the participles time of "keeping") en (pL) autw(autoj (npLm3s; ref. God) kai, (cc) autoj autoj (nprnm3s; "God") en (pL) autw(autoj (npdm3s; ref. to the believer) **And we know by this that He abides in***

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us, by the Spirit whom He has given us. *kai, (cc) ginwskomen ginwskw (vipa--1p; "we know/keep on figuring out") en (pI; "by") toutw| outoj (near dem. pro./In-s; "this"; looks at what follows) oti (cc; intro. indir. disc.) menei menw (vipa--3s; "He keeps on abiding"; God is the subject) en (pL) himih(egw, (npL-1p; ref. believers) ek (pAbl; "from the source of") tou/ o` pneumatoy pneuma (d.a. + n-Abln-s; "the Spirit"; ref. the Holy Spirit) ou- of (rel. pro./g/n-s; "of whom/which") edwken didwmi (viaa--3s; "He gave") himih egw, (npd-1p; "to us")*

ANALYSIS VERSES 23 – 24:

1. In vs.23-24, John now solidifies all that he has been teaching regarding experiential fellowship in chapter 3.
2. He incorporates the principles pertinent to fellowship:
 - A. Isolation of the STA.
 - B. Application of BD.
 - C. Both being operative under the principle of grace.
 - D. Both producing +R.
3. Continuing the train of thought as to the importance of keeping **His commandments** (plural) of vs.22, John now in summation declares the very teaching of God in this regard.
4. He presents a single command issued by God that in essence looks at the whole picture of establishing and maintaining fellowship in vs.23a, “**And this is His commandment**”.
5. The **commandment** itself follows in context and with the definite article makes the **commandment** preeminent.
6. Though the **commandment** in view is singular, it is comprised of two parts:
 - A. **That we believe in the name of His Son Jesus Christ.**
 - B. **And love one another.**
7. The closing phrase, “**just as He commanded us**” is literally translated “**just as He gave a commandment to us**”.
8. The term “**commandment**” in that phrase is without the definite article and emphasizes the nature/character of “the **commandment**” given in 23a.
9. The conjunction “**that/ i[na – hina**”, in the second clause of the verse, emphasizes the purpose behind “the” **commandment**.
10. That a purpose of command is in view denotes the intent behind the order.
11. Both the verbs “**we believe**” and “**love**” are subjunctive moods carrying the force of the imperative, though it is the mood of potential.
12. Therefore, the force of the imperative carries with it the intention to draw forth the acts of faith and Divine **love**, and hence, “**we might believe**” and “**we might love**”.
13. It denotes that volition is key.
14. That the two parts of the **commandment** make the whole denotes that they are interdependent upon one another to maintain the integrity of the whole.
15. In other words, one must exercise faith to **love** and one must **love** to exercise faith.
16. The first part of the **commandment**, “**that we believe**” is both first in sequence and

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first in importance.

17. It is the command to **believe in God's Son** for eternal life at salvation Ph₁.
18. As John has been teaching, it is at the SAJG that the isolation of the STA is first accomplished through the indwelling/filling ministry of the H.S. and the giving of the human spirit occupied with the gospel Ph₁. Vs.9
19. This in addition results in the imputation of +R to the individual.
20. It is at this point that the believer obtains the necessary grace and spiritual mechanisms to isolate the STA.
21. The act of faith is non-meritorious and faith in **Christ** is the only way to be saved. Eph.2:8,9; 1Joh.5:11-13
22. The aorist tense of "**believe**" notes that it is through this one act of faith in time that all is provided for the believer in order to now deal with the STA in time and eternity.
23. Christ is the sole object of our faith at the SAJG. Act.4:12
24. For the first time, the individual **loves** the brothers.
25. And for the first time, the believer has fellowship with God.
26. The second part of the command, "to **love one another**" emphasizes the application of BD under Divine **love** (avgapa,w – agapao).
27. That the application of BD is dependent upon the isolation of the STA, it is assumed then that all acts of Divine **love** (involves both mental and overt actions) are applications done in FHS.
28. The present tense of "**love**" looks at an ongoing process.
29. Therefore it emphasizes Ph₂ of the believer.
30. In order to obey this aspect of the **commandment** the believer must:
 - A. Use the R_BAJG.
 - B. Consistently intake the truth of BD, while applying towards each other as appropriate (MAJG).
31. Both R_B and maturity are based on grace.
32. **Jesus** also left us with this **commandment**. Joh.13:34; 15:12
33. Looking at the **commandment** as a whole, its full intent then is to demand that which is necessary to establish and maintain fellowship with God.
34. It solicits faith in the Person of **Christ** as the remedy for isolation of the STA (starting Joh.3:16 – Ph₁; continuing 1Joh.1:9 – Ph₂) and application of BD as that which perpetuates the state of fellowship in Ph₂.
35. That the final phrase of vs.23 looks at the nature of the command, it emphasizes what it produces.
36. It looks to the principle that isolation of the STA must be conjoined with application of BD, as that necessary to establish and maintain +R in our lives.
37. Saving faith breaks the rule of the STA and +R is imputed to us both positionally and experientially.
38. To perpetuate +R experientially demands a continuation of application of BD with the STA isolated. (*Not only do we have +R for all eternity Ph₁, but experientially at that point in time we are +R.*)
39. Only under these conditions can we have fellowship with God that is absolute light. 1Joh.1:5
40. Vs.23 establishes the conditions (faith in **Christ** in both Person and message [emphasis behind the **name Jesus Christ**] and application of BD) necessary for fellowship with God to exist.
41. In vs.24, John further elaborates as to the spiritual reality of being in fellowship.

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42. He again continues his train of thought as seen in the conjunction “**and**” at the beginning of the verse.
43. He uses his coined terminology “**abides**” to ensure that being in fellowship is what is in view.
44. He spins off the concept of application of BD in FHS encompassed under the single **commandment** in vs.23 by noting that as long as one applies BD in FHS, fellowship is real.
45. This is the force of vs.24a, “**the one who keeps His commandments abides in Him, and He in him**”.
46. His plural use now of the **commandments** looks at BD across the board (all of the royal imperatives).
47. To keep or guard the **commandments** emphasizes vigilance over the integrity and value of BD.
48. It states/implies that violation of its integrity disqualifies one being in fellowship.
49. You cannot violate the truth of BD and at the same time be in fellowship.
50. For those that protect its integrity at any given point of time in application, while under the FHS, it is this believer that **abides in Him, and He in him**.
51. The participle “**who keeps**” emphasizes a period of time with correct application and the present tense of “**abides**” correlates that period of time with being in fellowship.
52. The reciprocal partnership that indicates fellowship is in place is:
 - A. The filling of the H.S.
 - B. BD resident in you.
53. Once BD is violated at any level, fellowship ceases until R_B is re-employed and doctrine is applied correctly.
54. The fundies will never figure this out.
55. John closes this section to denote that the believer is able to figure out that they are in fellowship as he notes, “**And we know by this that He abides in us, by the Spirit whom He has given**”.
56. To **abide in us** again looks at resident BD **in us**.
57. It is God the H.S. that was **given** to **us** to lead us into all truth. 2:27
58. It is through the FHS that the believer is able to GAP the truth of BD, free from error.
59. John’s statement is that unless the believer is in FHS during the communication of BD, they will never have the advantage of resident undistorted truth to confirm their relationship with God.
60. Those that follow the truth in FHS, have the assurance that it is indeed the truth that they hear and are accepting and thus perpetuating fellowship by correctly keeping **His commandments**.
61. You must first receive the truth undistorted before you can apply it correctly and effectuate fellowship in time.
62. It is through the FHS that truth, assurance and confidence is acquired in the Christian life.