

1ST JOHNPROLOGUE (VSS.1-4)The Word of Life

EXEGESIS VERSES 1 – 3:

GNT 1 John 1:1 }O h# apl archj(o] akhkoamen(o] ewrakamen toij ofqalmoij himwh(o] eqeasameqa kai. ai ceirej himwh eyhla,fhsan peri. tou/ logou thj zwhj

NAS 1 John 1:1 **What was from the beginning,** }O o]j (rel. pro./nn-s; "That which/What"; neuter gender looks at the essence of Deity; the relative pronouns throughout this verse are the objects of the main verb "we proclaim" in vs.3) h# eimi, (viIPFa--3s; "was"; IPF looks at continuous uninterrupted action) apl apo, (pAbl) archj(arch, (n-gf-s; "a beginning"; the emphasis is eternity past with the concept of uniqueness and separate identity in view; cp. Joh.1:1a,2) **what we have heard,** o] o]j (rel. pro./an-s; "that which/what"; accusative denotes the subject now becomes the object within the relative clauses of this verse) akhkoamen(akouw (viPFa--1p; "we have audibly heard"; the plural subject denotes John and others; the PF denotes action with existing results) **what we have seen with our eyes,** o] o]j (rel. pro./an-s; "that which/what") ewrakamen oraw (viPFa--1p; "we have seen"; this verb emphasizes a depth of spiritual reality that is manifested/translated into a physically coherent reality; could be translated "physically appeared"; cp. Rev.1:7; 11:19; 12:1,3; et al; the PF denotes action with existing results) himwh(egw, (npg-1p; "our") toij o` ofqalmoij ofqalmoij (d.a. + n-Im-p; "with the physical eyes") **what we beheld and our hands handled,** o] o]j (rel. pro./an-s; "that which/what") eqeasameqa qeapmai (viad--1p; "we have beheld"; this verb emphasizes viewing something as a spectator and does not require a deeper or spiritual insight and is based simply on the overt appearance; cp. Mat.6:1; 11:7; Luk.5:27; etc.; the aorist looks at a point of time and emphasizes the incarnation) kai, (cc) himwh egw, (npg-1p) ai` h` ceirej ceir (d.a. + n-nf-p; "hands") eyhla,fhsan yhlafaw (viaa--3p; "touched/groped/felt/handled"; used 4x; again the aorist looks at a point of time) **concerning the Word of Life--** peri, (pg; "concerning") tou/ o` logou logoj (d.a. + n-gm-s) thj h` zwhj zwh, (d.a. + n-gf-s; "the life"; ref. eternal life)

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GNT 1 John 1:2 kai. h̄i zwh. eřfanerwqh(kai. eřwrařamen kai. marturoumen kai. apagge,l lomen umih̄ thn zwhn thn aiwnion h̄tij h̄a proj ton patera kai. eřfanerwqh himih̄

NAS 1 John 1:2 **and the life was manifested,** kai, (cs; introduces a parenthetical insertion comprising all of vs.2) h̄i zwh, (d.a. + n-nf-s) eřfanerwqh(fanerow (viap--3s; "has been manifested/caused to be revealed"; the aorist looks at the incarnation) **and we have seen and bear witness and proclaim to you the eternal life,** kai, (ch) eřwrařamen ořaw (viPFa--1p; "we have seen physically with spiritual depth of cognizant understanding") kai, (cc) marturoumen marturew (vipa--1p; "keep on bearing witness/testifying/confirming") kai, (cc) apagge,l lomen apagge,l lw (vipa--1p; "keep on proclaiming/reporting/declaring/ publicly confessing/plainly stating" cp. Joh.16:25) umih̄ su, (npd-2p; "you all"; introduces the recipients of the proclaiming) thn h̄ aiwnion aiwnioj (d.a. + restrict. attrib. adj.--af-s; "eternal/everlasting/without end"; emphasizes the quality of "the life" to follow) thn h̄i zwhn zwh, (d.a. + n-af-s; "the life") **which was with the Father and was manifested to us--** h̄tij ořtij (rel. pro./nf-s; "which"; ref. to the life in view) h̄a eimi, (viIPFa--3s) proj (pa; "face to face with") ton o` patera pathr (d.a. + n-am-s) kai, (cc) eřfanerwqh fanerow (viap--3s; "has been manifested") himih̄ egw, (npd-1p; ref. John and company of eyewitnesses to the incarnation; end of parenthesis)

GNT 1 John 1:3 oř eřwrařamen kai. akhkoamen(apagge,l lomen kai. umih̄(iřa kai. umeij koinwnian echte meql̄ hmwh̄a kai. h̄i koinwnia de. h̄i h̄meta meta. tou/ patroj kai. meta. tou/ uiou/ autou/ Vhsou/ Cristoua

NAS 1 John 1:3 **what we have seen and heard we proclaim to you also,** oř oř (rel. pro./an-s; "that which/what"; picks up the object in view of vs.1) eřwrařamen ořaw (viPFa--1p) kai, (cc) akhkoamen(akouw (viPFa--1p) apagge,l lomen apagge,l lw (vipa--1p; "we proclaim"; the main verb of the sentence) umih̄(su, (npd-2p; "to you all"; first clear ref. to the recipients of the epistle being the Saints of Asia Minor as brought out by the following adjunctive conj.) kai, (adjunct.; "also/in addition to") **that you also may have fellowship with us;** iřa (cs; purpose; "in order that"; intro. 2nd

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parenthesis) *umeif* *su*, (*nfn-2p*) *kai*, (*adjunct.*; "also") *ehte* *ecw* (*vspa--2p*; "may have"; the subjunctive denotes the potential of having) *koinwnian* *koinwnia* (*n-af-s*; "fellowship/sharing with someone/close association with another/fellow participation in mutual friendship"; used 19x) *meqV* *meta*, (*pg*) *hmwhA* *egw*, (*npg-1p*) **and indeed our fellowship is with the Father, and with His Son Jesus Christ.** *de*, (*cc*; "now/and") *kai*, (*adjunct. or emphatic*; "also/indeed";) *h* *hmeta* *hmeteroj* (*d.a.* + *emphatic possess. adj. restrict. attrib.--nfls*; "our/that which we possesses with emphasis on quality") *h* *koinwnia* (*d.a.* + *n-nf-s*; "the fellowship"; defines the quality of fellowship in view and sets forth the standard John expects) *meta*, (*pg*) *tou/o* *patroj* *pathr* (*d.a.* + *n-gm-s*) *kai*, (*cc*) *meta*, (*pg*) *autou/ autoj* (*npgm3s*; *ref. the Father*) *tou/o* *uiou/ uioj* (*d.a.* + *n-gm-s*) *Vhsou/ Vhsouj* *CristouA* *Cristoj* (*n-gm-s* + *n-gm-s*; *end of parenthesis*)

ANALYSIS VERSES 1 – 3:

1. Verses 1 – 4 constitute the prologue to 1st John.
2. It is in summary an eyewitness account of the reality behind the prologue of the Gospel of John 1:1-14.
3. The first 4 verses of 1st John form one long sentence in the Greek.
4. While the Greek texts generally include punctuation marks (as does the English translations), these are considered editorial inserts by copying scribes and the Greek text is to be viewed as without punctuation.
5. While punctuation at the sentence level is found as early as 260 BC, its standard was not universal in application and as a rule all of the sentences, like the words, ran into one another in an unbroken line (*scriptura continua*). Cf. Robertson's "A Grammar of the Greek New Testament", pp. 241-245.
6. Punctuation such as coma's and question marks did not appear until as late as the 9th Century AD.
7. The prologue features the eternal Logos i.e., the eternal Son of God, becoming manifest in the flesh as in the prologue to John's Gospel (Joh.1:1 cp. 1:14).
8. Our author stresses His visible, physical appearing to those that were His disciples.
9. He places the object first for emphasis and keeps the reader waiting for the main subject and verb until vs.3.
10. The object is the relative pronoun "oVj/hos/that which/**what**" and occurs 4x in vs.1 and 1x in vs.3.
11. The object consists of a string of parallel relative clauses in vs.1, "**What was from the beginning, what we have heard, what we have seen with our eyes, what we beheld and our hands handled**".

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12. It is expanded by a parenthesis in vs.2 and resumes the grammatical string of thought in vs.3a, “**what we have seen and heard**”.
13. The parenthetical expansion of vs.2 focuses on the element of the object’s manifestation more fully as applied to vs.1.
14. The object in view is “that which **was from the beginning**”.
15. **The beginning** is literally “a” **beginning** (αρχή, - without the d.a.) and indicates a **beginning** without a **beginning** i.e., eternity past. Cp. Joh.1:1; if the readers were familiar with the Gospel of John, then they would know what John was referring to.
16. The phrasing differs from Joh.1:1 that has “in a **beginning**/ἐν ἀρχῇ” as compared to “**from the beginning**/ἀπ’ ἀρχῆς” of the epistle.
17. The difference is the emphasis placed upon the object in eternity past.
18. The emphasis in the Gospel is on the Son’s eternal existence as God.
19. The phrase “**from the beginning**” occurs 18x in addition to our verse, 9x in the Epistles of John, and in all other cases, it looks at something that has formulated in thought, creation, age, concept, etc., within the framework of **the beginning** in view. Mat.19:4,8; 24:21; Mar.13:19; Luk.1:2; Joh.8:44; 15:27; Act.26:4; 2Pet.3:4; 1Joh.2:7,13,14,24; 3:8,11; 2Joh.1:5,6
20. The force of “**from the beginning**” in our verse emphasizes the eternal formulation of the POG as it pertains to the eternal Logos.
21. In other words, that which **was from the beginning** emphasizes the 2nd member of the Godhead, God the Son, in compliance to all that He is to be in accordance to the POG, culminating in the hypostatic union.
22. If **the beginning** is eternal past as formulated in plan by God, then this must influence how we view the object, “that which”.
23. It demands that the POG concerning the Son be exegeted in the realms of veracity, +R and +J.
24. Therefore, the first instance of the relative pronoun οἷς refers to the Deity of God the Son before He became true humanity, but must be understood within the framework of what the Father’s plan was for the Son **from** eternity past. Eph.3:11 cp. 1:7-11
25. The first use of the relative pronoun is to be taken as a nominative case to emphasize that it is the POG concerning God the Son that is the emphasis of the object in view. (*All of the relative pronouns can be parsed as nominative or accusative.*)
26. John’s opening phrase is a frontal assault against the Gnostics that seek to reinterpret Christ into something that is not in compliance with the eternal truth of BD and hence falls into the realms of lies, unrighteousness and injustice.
27. In contrast to their approach, John is unabashedly proclaiming that the object He now has in view and will expound upon is “that which” is according to God’s Divine design.
28. By implication, John denotes that God’s eternal plan concerning God the Son must be viewed in light of that plan and liberties otherwise are to be avoided.
29. The neuter gender is used in all of the relative pronouns although Logos/logos is masculine.
30. This emphasizes the natural abstract nature of the Deity of the Logos as both a person and message in essence.

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31. The remaining 4 of the relative pronouns are in the accusative case to indicate that which is introduced as intangible, now becomes the object of actions that point to a tangible existence.
32. John then denotes the object in view is that which he and the other eyewitnesses of the incarnation **have heard** and **have seen** in correlation to the POG regarding the Son.
33. This confirms that that which had been with God in accordance to Divine design had come into the realm of human experience in fulfillment of the POG.
34. According to the prologue of John's Gospel, the Logos, which was with God, was God and became true humanity. Joh.1:1 cp. vs.14
35. What these men **heard** was the audible voice of Jesus in hypostatic union with God the Son.
36. So far, the object could be simply a word or message, but then John adds that he and others **have seen it with their own eyes**.
37. This expression leaves no doubt that a literal seeing is in view.
38. In addition, the verb *ὄραω* indicates that **what** they saw was perceived consciously with a depth of understanding to figure out the spiritual reality behind it. (*Ex. The use of *horao* in Joh.20:8 that denotes John seeing the evidence of the grave clothes and coming to a logical in depth conclusion that Jesus had arisen from the dead and believed. Also see notes on Joh.3:3 regarding the word study and use of *horao*.*)
39. It denotes that the tangible object they saw was solidly concluded by all of them as being the intangible subject of God the Son in Person.
40. Both verbs, **'have heard'** and **'have seen'** are perfects indicating past action with existing results.
41. While some commentaries conclude John's use of the perfect here simply as literary style, they suggest much more.
42. They cannot figure out why John uses perfects with these two verbs and shifts to aorist tenses in the two verbs in the next clause, **"what we beheld and our hands handled"**.
43. That John combines these two verbs under one relative clause sets them apart in emphasis contextually, while retaining the general flow of thought.
44. It is this clause that John hammers home that the Logos was indeed a tangible and physical reality and not some vision or apparition they saw.
45. He first notes that they had observed the Logos in a contemplative manner such as spectator to a sport.
46. The verb **'beheld/ᾑσάμαί'** emphasizes their observance as a matter of a cognizant awareness of reality regarding Jesus' physical humanity in all of His activities, as a matter of human existence in His day to day life. (*This verb simply contemplates that something is real, no matter any additional thought or insight.*)
47. In addition, he denotes that they literally and physically had touched His body. (*Exs. Jesus' washing the disciple's feet [Joh.13:5ff]; John leaning against His breast at Passover supper [Joh.13:23]*).
48. That the two verbs **"beheld"** and **"handled"** are aorists, denoting a point of time, indicates that these two actions were limited strictly to the incarnation and post resurrection appearances.

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49. Once the final ascension had occurred, these men no longer could observe and touch the Logos in such manner.
50. However, all that they **heard** as well as what they saw (horao) with depth of spiritual understanding regarding His Person is retained and available for continued recall via memory.
51. This is the force of the perfects with the initial two verbs in that Jesus message and the insight they had regarding the essence of His Person as being the Son of God, transcends the incarnation.
52. **What** they **heard** and saw in this regard is still present with them in conscious memory and thought in the form of knowledge.
53. The first two verbs "**heard** and **seen**" emphasize the disciple's personal acquisition of knowledge with existing results, while the final two verbs emphasize the total physical reality behind the object in view as experienced during the incarnation.
54. It is the entirety of these 3 clauses that now strikes at the heart of Gnosticism and Doceticism.
55. While Gnosticism can have many twists and avenues in application, it is the primary underwriting principles behind it and resultant consequences that John will address.
56. He centers on the format of Gnosticism that deals with the nature of man as a spiritual and physical entity.
57. Gnosticism is the belief that the created world was evil and totally separate from and in opposition to the world of spirit.
58. Gnosticism seeks to elevate knowledge as superior and would place one's thinking above one's actions as the primary issue.
59. These would tend to mystify life and seek to separate spiritual reality from physical reality (dualism) by teaching that since knowledge is premier, one can live in a spiritual realm mentally.
60. In turn, they separate themselves from the reality of coexistence with the physical world and consequences of their actions.
61. In addition, the Gnostic would claim much of their knowledge was esoteric/secret and only the elite few would be given insight (through visions, personal "spirit" revelation, etc), in order to attain spiritual oneness and perfection.
62. Doceticism goes further to say that Jesus was not true humanity since all physical matter is evil and therefore good cannot coexist with the physical.
63. The common denominator between the two is that a state of true spirituality cannot and does not exist in any true physical form and the physical and spiritual must somehow reign separate.
64. This human viewpoint thinking of philosophy is man's efforts to deal with the issue of evil/sin in physical life while using "knowledge" as an entity of reign able in and of itself to transcend in some mystic way the physical barriers of evil.
65. In other words, knowledge is really God, matter is evil, and under the principle that all matter comes under submission of fate, one transcends evil through enlightenment of knowledge (a mystical dream world of their mind).
66. This in effect states that sin/immorality/evil is destined to occur and the only way to deal with it is to acquire spiritual knowledge and in so doing transcend in thinking, which is not physical matter, living dualistically in spiritual thought apart from one's physical actions.

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67. This approach demands that only one's knowledge or lack of holds consequences before God and therefore one's actions become moot.
68. While Gnosticism may seem foreign to us today, one blatant form of its residue is clearly seen in the Christian world through the allegorical approach to Scripture.
69. Those, such as Catholicism, approach the Bible seeking to spiritualize in place of literal interpretation and in effect proclaim a knowledge that transcends the world and only found within the entity of what they consider to be the universal church i.e., the RCC.
70. They espouse they hold Divine revelation of knowledge, largely kept in secret, that is only for the spiritual elite (members of the Catholic church) and that as a member, one transcends the evil of this world and is guaranteed fellowship and existence with God.
71. These are all poignant principles revolving around Gnosticism.
72. The problem is that the Gnostic approach to good/righteousness is relative to apprehension of knowledge, whereas God demands that good/righteousness be absolute and is apprehended by faith. 2Cor.5:21 cp. Rom.3:22
73. The uses of the perfect tenses of **heard** and **seen** in clauses 2 and 3 hit at the core of Gnostic philosophy that somehow knowledge/thinking can actually be separated from matter/physical that they consider to be evil.
74. That John first denotes what was **heard** and **seen** with insight using the perfect tenses indicates that the very thought process from which he now draws this eyewitness account comes from knowledge of hearing and seeing while using the afferent impulses of his body (ears and eyes).
75. In other words, the knowledge that the Gnostic stands upon as something separate from matter/evil, logically must be dismissed as no man can apprehend knowledge apart from the function of their physical sensory devices, otherwise they'd be dead.
76. Stated in other terms, knowledge comes through the use of our afferent impulses (primarily hearing and seeing) and therefore there is no way possible that one can effectively separate the spiritual from the physical and they of necessity must coexist.
77. This points to a primary theme of Chapter one and that is how the believer can coexist with a fallible nature and still have fellowship with God experientially. 1Joh.1:5-10 cp. vs.9
78. The principle is that physical reality was designed by God to reflect spiritual reality and therefore the spiritual and physical must be bound together in existence in one's service to God. (*God created man in His own image Gen.1:26; cp. Joh.3:12 that ties the physical and spiritual together as necessary for faith; cp. Rom.1:20 that states that men come to God consciousness through creation itself.*)
79. The issue is not to separate the spiritual from the physical, but to combine ones physical experience with spiritual reality and to separate one's experience in the realms of +R from -R. Rom.6:13 cp. 1Joh.1:9
80. That it is indeed an experiential issue at hand is seen in the aorist tenses of **beheld** and **handled** in the 4th clause.
81. John and company literally experienced the very humanity of the Logos during the incarnation.
82. That He emphasizes a literal, physical observance and touching in this regard is a direct slam against the Docetics that denied Christ existed as true humanity.

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83. Following the basic premise of Gnosticism, some came to the only logical conclusion under that premise that God cannot coexist or be united with anything that is physical in nature.
84. John in essence in the first 4 clauses engages logic of reality using the evidence of eyewitnesses to refute the primary premise underwriting the doctrine of demons being promoted by the false teachers.
85. In so doing, he strangles them in any attempts of a valid rebuttal.
86. For them to disprove John's words, they would need to provide their eyewitnesses to substantiate their philosophy and in order to do that, they would openly contradict their foundation of thought.
87. It would be incumbent upon the eyewitnesses to present physical and factual evidence for validation of their doctrine, something they say cannot truly exist in the realm of spiritual good.
88. In any attempt they may make to provide hard evidence, John would simply say they are introducing evil to substantiate their claims based on their own doctrine.
89. Hence, how can a mystic refute literal physical facts concerning the same subject.
90. He completes the verse with the prepositional phrase, "**concerning the Word of life**".
91. This phrase encompasses the totality of both the perfect and aorist verbs used describing the Logos as both a message/dispenser of knowledge and Person and hence, One.
92. John's choice of title for the Logos is a play on words that abstractly addresses the issues at hand, knowledge in conjunction with **life**.
93. He declares Jesus as both the messenger with whom they had sensory contact and the embodiment of the message itself.
94. If we look at Joh.1:4, we see that "*In Him*" was **life**.
95. As God, Jesus possesses the attribute of eternal **life**.
96. As a result of His work as a man, eternal **life** is made available to man. Joh.11:25; 14:6
97. So this message and the One that is the subject of the message, conveys eternal **life** to men. Phi.2:16; Joh.3:16,36 cp. Luk.20:36
98. John's use of this phrase in essence declares that the message imparting knowledge and the messenger Himself cannot be effectively separated as the Gnostics and Docetics are espousing.
99. And in contrast to the esoteric approach the Gnostics would use regarding knowledge, John now openly and publicly proclaims that the truth He is delivering is available for all, even including these heretics.
100. This is the force behind the parenthetical insert of vs.2, "**and the life was manifested, and we have seen and bear witness and proclaim to you the eternal life, which was with the Father and was manifested to us**".
101. In order to fully understand this verse, the exegete must first determine whom the writer has in view in his proclamation, as seen in the dative plural of the pronoun "**to you all**".
102. That it is not the direct recipients of the epistle, the Saints/local churches of Asia Minor, is made clear in verse 3, where John there **proclaims "to you all also"**, which denotes obviously two distinct audiences in view in the prologue.

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103. The “**to you**” of vs.2 pinpoints the false teachers spreading the Gnostic and Docetic doctrines.
104. It is the parenthesis of vs.2 that marks the epistle as being apologetic or polemic in nature.
105. It denotes that in part, John’s epistle is designed to address not only the false doctrine espoused by these false teachers, but to address them personally.
106. That John addresses the false teachers in vs.2 denotes that he has full expectation that this epistle will eventually come to their recognition and perusal and he is now taking opportunity to openly **proclaim** to them the errors of their way.
107. Furthermore, implicitly if not explicitly, it states that the false teachers have infiltrated these churches and associations with them are being maintained.
108. This is further substantiated in John’s warning in his 2nd Epistle to separate from these individuals. 2Joh.10-11 cp. vs.7
109. John continues in vs.2 to make it exceedingly clear, beyond all possibility of mistake that this **life** was revealed by God in the historical person of Jesus.
110. Its manifestation was the incarnation that John physically saw with true and perpetuated understanding that literally became visible or manifest. (*The aorist tense of the verbs “**manifested**” in conjunction with the perfect of “**horao/we have seen**”.*)
111. His **witness** or testimony in this regard consists of a life of proclamation by John and the believers that were with him. (*the present tense of “**proclaim**”.*)
112. Their **witness** is a proclamation of facts that have never changed since the incarnation.
113. In other words, the false teaching espoused by the heretics is not from any information that had come from John and companions of Apostles/disciples.
114. The **life** became visible/manifest in the incarnation.
115. The message of His Person declared the way to **eternal life**.
116. That this manifestation and message was indeed the POG is seen in the fact that John states it **was with the Father**, a reference to Jesus’ pre-incarnate existence in correlation with the author of the Plan.
117. It is at this point that the “**we**” of John and company should be addressed.
118. Just as John referred to himself in the 3rd person throughout the Gospel, so we see his use of the 1st person plural as his trademark in the Epistle (“**we**” used some 81x; “**us**” used some 39x).
119. While there is much debate as to its grammatical use, the only clear cross reference to draw on points to an oratorical/dramatic use.
120. That John has used the 1st plural in this way previously, is noted in the closing of his Gospel. Joh.21:24; “... *and we know that his witness is true*”, *employing the dramatic emphasis to note all eyewitnesses (to include himself) to the facts written in his Gospel that can validate it as true. See Exegesis notes.*
121. In addition, he employs an oratorical use in Rev.1:5,6, where the “**us**” clearly refers to all believers in the Church Age.
122. In our Epistle, John begins by restricting its oratorical use to refer to himself and the inner circle of disciples that accompanied Jesus during His ministry in vss.1-4.
123. His purpose for so doing is to set the basis upon which all other uses of the plural in this regard must stand.

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124. It denotes that the “we” or “us” in its further usage must of necessity be in agreement with John and the other Apostles doctrinally or they are not “*really of us*”. 1Joh.2:19
125. It is John’s literary way of separating +V from –V and truth from distortions.
126. It emphasizes that the doctrine that he is writing is not an independent compilation of thoughts or ideas, but has complete support of and is the same teaching espoused by all the true communicators headed by the Apostles commissioned by Christ Himself.
127. Further, it suggests that other Apostles preceded John in establishing these churches and his role now as their shepherd is in lieu of their demise.
128. In vss.6ff, its full compliment of oratorical use begins to include:
- A. The immediate recipients in the local churches in Asia Minor.
 - B. Any additional person that may read the Epistle making the letter universal in interpretation and application for all believers in the Church Age, including those that may be holding to a different form of teaching. Cp. 2Joh.9-10
129. John makes a transition to the 1st person singular in 2:1 that he then emphasizes throughout the remainder of the letter. 1Joh.:2,7,8,12,13,14,31,26; 5:13,16
130. He does so to note that the remainder of the letter is designed primarily as a monologue of teaching (though written) between right shepherd and right congregation that do and will adhere to his teaching. (*Epistle established for +V.*)
131. However, with precedence set of the oratorical use, all further plural references never lose their flavor of universal importance in interpretation and application.
132. In vs.3, John breaks the parenthesis and resumes with the final relative clause and states, “**what we have seen and heard we proclaim to you also**”.
133. For the first time, John now formally introduces the main subject in this long sentence and that the main action of the subject is to “**proclaim to you also**”.
134. John now specifically addresses the direct recipients of his epistle, the local churches in view.
135. That they are the recipients of the action of the main subject and verb imply they are the primary reason for writing of the epistle.
136. It is to be seen primarily as an epistle from the teachers of BD to the students.
137. That he employs once again the perfects of “**have seen**” and “**heard**” indicates that the totality of the message he and the other likeminded disciples are proclaiming to the false teachers has direct impact and ramifications for them as believers **also**.
138. That he combines these two verbs in one relative clause sets his exhortation apart from addressing the false teachers of vs.1 to the believers in view.
139. That he reverses the word order from “**heard**” and “**have seen**” in clauses 2 and 3 to “**have seen and heard**” within this clause denotes that in contrast to the Gnostic’s emphasis on knowledge in separation from the physical, John and company’s emphasis is first on the Person from which came the message He proclaimed as One.
140. That the primary purpose of the Epistle is indeed directed toward these believers is seen in the stated purpose for proclaiming to them in the second parenthetical insert of the prologue.
141. This parenthesis includes the remainder of vs.3, “**that you also may have fellowship with us; and indeed our fellowship is with the Father, and with His Son Jesus Christ**”.

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142. It is this parenthesis that points to the edifying nature that the epistle is designed to have upon the +V in the local churches to whom it is sent.
143. It points to the fact that any polemic reference within the epistle is designed to build up the Saints with true knowledge in order for them to effectively refute false doctrine.
144. That it is extremely important to reject human viewpoint and embrace the truth about the Person of **Christ**, is seen in whether they do or not will determine whether or not **fellowship** with John and company is established and retained. (*The subjunctive mood of “may have” fellowship.*)
145. And the reason that this **fellowship** in view is so important and desirable is because it is **fellowship with the Father and His Son, Jesus Christ**.
146. If the Saints of these churches do not continue to believe the truth about the Person of Christ/BD, then **fellowship** with their teachers and **with God** will be broken. Col.1:23
147. It denotes that one must maintain the truth of Ph₁ doctrine in order to be accepted in Ph₂ where experiential **fellowship** is desired.
148. **Fellowship** with the Godhead and with those that are +V demands a correct apprehension of who and what **Jesus Christ** is.
149. There can be no true **fellowship** apart from a common belief in the doctrine concerning **Christ**.
150. Since no one can enjoy a relationship with God apart from a relationship with **Jesus** (2:23), true Christian **fellowship** begins with belief in Him.
151. And that mere acceptance of the Ph₁ aspects of the Christian message is not enough to ensure Ph₂ **fellowship** with God and other positive believers is strongly suggested in vs.4 in the term “*these things*”.
152. Synopsis of vss.1 – 3:
- A. The prologue notes that the epistle is designed to be polemic in nature by addressing false teaching, while maintaining a primary focus for the edification of the Saints at hand.
 - B. It points to the fact that the teacher of BD has the responsibility to refute false doctrine for the purpose of protecting his sheep ensuring they are able to maintain their spiritual integrity.
 - C. The communicator must be willing to refute false doctrine even in the face of false teachers themselves when it has direct impact upon their local church.
 - D. The teaching is in no way to be esoteric, but forthright and plainly spoken.
 - E. Sound teaching of BD starts first and foremost with sound basic doctrine of who and what **Jesus Christ** is as it pertains to salvation Ph₁.
 - F. That salvation is not confined to just a spiritual reality is made clear in the opening proclamations concerning the disciple’s physical interaction with the humanity of **Christ**, which points to an experiential truth.
 - G. BD must then be extended/applied experientially in order to secure a sound Ph₂ for the believer.
 - H. It is sound Ph₂ teaching that ensures proper **fellowship** between the believer, **God** and other believers.
 - I. Orientation and adherence to sound teaching produces unity and like-mindedness among believers in agreement with **God**.

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EXEGESIS VERSE 4:

GNT 1 John 1:4 kai. Tauta grafomen himeij(Iha h' cara. Himwh hfepeI hrwmenhA

NAS 1 John 1:4 **And these things we write, so that our joy may be made complete.**

Kai, (cc) tauta outoj (near dem. Pro./an-p; “these things”) hmeij(egw, (npn-1p; emphatic) grafomen grafw (vipa—1p; “we write”) Iha (cs; purpose) himwh egw, (npg-1p) h' cara, (d.a. + n-nf-s; “joy/happiness”) hfeimi, (vspa—3s; periphrastic +) peI hrwmenhA pl hrow (+ circ. Ptc./PF/p/nf-s; “may be made complete/fulfilled/made total/maximized”)

ANALYSIS VERSE 4:

1. After John establishes that the epistle is polemic in nature with an overall primary design to edify these believers in their relationship with God (Eph.4:11-15), he now presents a secondary purpose for it's penning.
2. He completes this long sentence started in vs.1 now in vs.4, **“And these things we write, so that our joy may be made complete”**.
3. **“These things”** is reference to the combination of the relative clauses pertaining to the Person and message of Christ, which John will detail in teaching in the remainder of the letter.
4. That John is the sole writer of the epistle is made clear in 2:1, *“I am writing these things to you...”*.
5. The oratorical **“we write”** assumes that fellowship of vs.3b with the Father and the Son remains intact.
6. It points to the fact that the content of the letter is the exact message of truth the Godhead desires to communicate.
7. This is in contrast to the false teaching promoted by the Gnostics.
8. While John is doing the actual act of writing, the composite **“we”** indicates that the words and message it includes have total support and validation by all preceding Apostles, God and Jesus Christ Himself.
9. It implies that John is under the FHS as he pens the letter communicating the truth of the Logos.
10. The content of the epistle is the same message and teaching that the other Apostles have written and communicated to believers concerning the Word of life.
11. It indicates that its content is in accordance with the POG.
12. It denotes that the fellowship in view in vs.3 comes first and foremost due to like-mindedness of thinking doctrinally.
13. The stated subsidiary reason for writing is in order that his pastoral **joy may be made complete**.

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14. The news of their spiritual well being after having received 1 John will fill up the pastoral **joy**.
15. It indicates that this letter and all of the writings that the Apostles penned to their local churches was for the purpose of their edification making their **joy complete**.
16. That they should take his teaching to heart and reject the false teachers and their heresies will be that which will make him truly happy.
17. John awaits the news of their response to his letter.
18. There is a sense in which the pastor's happiness is tied to knowing that the royal family has responded favorably to the latest teaching.
19. A pastor's **joy** or happiness does not reach a full potential of completeness (periphrastic present subjunctive of εἶμι, with the perfect passive participle πληρωθῶ [to be full or **complete**]) until right congregation, on the whole (individuals come and go; cp. 2:19), prevails over the current threat (testing) in the Angelic Conflict by adjusting to the doctrine made available.
20. From the time the pastor is made aware of the threat, until they prevail, his happiness is not complete.
21. This is not to say that he has no happiness, for +H is one of the fruits of the Holy Spirit. Gal.5:22
22. While a P-T has +H from his own application of BD under the FHS (Rom.14:17), he will not experience that +H that comes from right congregation's application(s) until they respond.
23. An example is Paul's rejoicing over the news of the Corinthians' positive response to 1Corinthians. 2Cor.7:5-7
24. A +V adjusted congregation brings an experiential happiness to the P-T not otherwise enjoyed. Phi.1:4
25. Proper adjustment of the congregation corporately is reflected in a unity of like-mindedness, maintaining FHS, application of Divine good production and in seeking the prize. Phi.2:2
26. So a pastor cannot experience the full spectrum of +H so long as believers are not responding to the teaching.

1ST JOHNTHE THEOLOGICAL PROPOSITION CONCERNING GOD

EXEGESIS VERSE 5:

GNT 1 John 1:5 Kai. Estin au[th h`aggelía h[akhkoamen ap[autou/ kai. Anagge[lomen umih(o[ti o` qeoj fwj estin kai. Skotía en autw[ouk estin oudemiá

NAS 1 John 1:5 **And this is the message we have heard from Him and announce to you,** *kai, (cc; resumptive use; “Now”; picks up the theme of the prologue that has been proclaimed and written) au[th outoj (near dem. Pro./nf-s) estin eimi, (vipa—3s; “keeps on being”) h`aggelía (d.a. + n-Pred.nf-s; “the message/news/report”; used 2x, 1Joh.3:11) h[ofj (rel. pro./af-s; “which”; not translated in NAS; ref. To the message) akhkoamen akouw (viPFa—1p; “we have audibly heard”) ap[apo, (pAbl) autou/ autoj (npgm3s; logical antecedent is Jesus Christ of vs.3, Who is the vehicle used of God represented in the object of the prologue) kai, (cc) anagge[lomen anagge[lw (vipa—1p; “keep on announcing/openly declaring/disclosing”; used 14x) umih(su, (npd-2p; ref. Recipients of the letter) **that God is light, and in Him there is no darkness at all.** *O[ti (conj. Intro. Indir. Disc. And content of message) o` qeoj (d.a. + n-nm-s) estin eimi, (vipa—3s) fwj (n-Pred.nn-s; “light/source of illumination”; God and light are in apposition (equal) to each other; it is used without the d.a. to emphasize a quality of God with focus on His moral and ethical attributes) kai, (cc) en (pL) autw[autoj (npdm3s; ref. The God) ouk ouw (neg. +) estin eimi, (vipa—3s; “there is no”) skotía (n-nf-s; “darkness/absence of light”; again without the d.a. denoting a quality of darkness in the moral and ethical realm) oudemiá[outeij (neg. card. Adj./nf-s; “at all/not even one shade of darkness”)**

ANALYSIS VERSE 5:

1. In the prologue, John has established that it is his aim and goal of the letter to address the fallacy of false teaching that has direct impact upon believers in their fellowship with God, John and company.
2. He now resumes his thought in this vein by introducing a primary theme by which all thought must be governed with respect to one’s approach to God and fellowship.

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3. At this point, he will establish the premise that notes there are conditions and barriers to fellowship with God versus the correct approach in the following verses.
4. He has hinted strongly that first and foremost one must acknowledge the foundational doctrine that the POG was fulfilled in the historical Person of Jesus Christ as God.
5. Beyond this consideration, he has noted that there is a Ph₂ issue of fellowship for believers beyond their initial acceptance of the gospel Ph₁.
6. That he has established the fact that the historical Jesus was indeed God in the flesh, he now focuses on His teaching and states in vs.5a, “**And/Now this is the message we have heard from Him and announce to you**”.
7. He denotes that **this message** at hand and his announcing to them is the same information that he and the other apostles have been proclaiming from the get go of their ministries and nothing has changed in this regard. (*The present tenses “keep on” used with “this is the message” and “announce”.*)
8. The support John draws upon in his proclamation is the fact that it is the same teaching he and the others personally **heard from** Jesus and a premise of doctrine that continued to impact their thinking throughout their lives. (*The perfect tense of “heard”.*)
9. That He appeals to Jesus words denotes the continued polemic intent of these verses in addressing the false teachers.
10. In other words, he makes clear that what he is about to say is not new doctrine contrived by himself or others, but that it comes from the Teacher Himself.
11. It in fact implies that the doctrine he is teaching is consistent in contrast to the new “improved” false doctrine regarding Christ the Gnostic’s want to spread.
12. That the Gnostics are so hyped up on knowledge, John now gives them a **message** of knowledge from Christ Himself.
13. The plural “**to you all**” combines the recipients of the epistle of both the heretics and local churches establishing the full compliment of the oratorical use of “**we**” in vss.6f.
14. He then introduces the content of the teaching in vs.5b, “**that God is light, and in Him there is no darkness at all**”.
15. **That God is “a” light** (without the d.a.) emphasizes His state of being qualitatively, regarding His character.
16. Though this description is not found in the gospels in so many words, this does not mean that Jesus didn’t say or teach it (cp. Joh.21:25).
17. The coming of Jesus was a revelation of **light** (Mat.4:16; Luk.2:32; Joh.1:4-9; 3:19-21) and Jesus so regarded Himself as the **light** of the world (Joh.8:12; 9:5 cp. 12:35,36,46).
18. He commanded His disciples to take up the same role. Mat.5:14-16
19. All this implies that God’s character is **light** and that Jesus was the visible revelation of that **light**. Joh.1:18
20. **Light** is used here figuratively as a symbol for **God** and in part the word that He espouses. Psa.119:105,130; Pro.6:23, etc.
21. **Light** makes possible life and provides illumination in dark places and is therefore, an appropriate symbol for **God** and His plan.
22. **Light** reveals what is there and the way we should go, symbolizing God’s veracity.
23. That **light** exposes what is there and since veracity demands integrity, **light** also symbolizes God’s +R/J.

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24. Therefore **light** represents truth, righteousness and justice.
25. This is in contrast to **darkness** that is any error of truth/lies and falls short of righteousness and justice.
26. It is a comparison of good and evil that is familiar and current in the ancient world. *(It is typical of the Iranian religion—Zoroastrianism; and it was taken up by Gnosticism.)*
27. And what John makes clear here is that there is absolutely **no darkness in God**, not even an isolated area of His character.
28. To have any would be intolerable and we could not absolutely trust **Him**.
29. It is God's absolute veracity, righteousness and justice that establishes the moral standards characteristic of His Person.
30. He expresses these standards with perfect moral love and combined reflect the integrity of His immutability, as they are always absolute.
31. The force of John's statement is to present to all concerned a theological proposition that **God** is good and there is absolutely no evil in **Him**.
32. In so doing, he addresses the primary error of Gnosticism and that is that the state of being good is relative to knowledge.
33. John establishes a primary theme of "absolute" regarding **God** to address the primary theme of Gnosticism that spirituality is "relative".
34. John introduces the true premise concerning **God** as taught by Christ and that is that the goodness of **God** is not relative to what He knows, but is absolute based on the moral character of His Person.
35. Therefore, the issue of an experiential spiritual state of fellowship with **God**, Who is absolute veracity and +R/J, demands that one's state of being reflect the same attributes of character in application.
36. One commentary calls this the moral and ethical issue arising out of the character of **God**.
37. If **God** is absolute **light**, then logic demands that He will not accept anything less than absolute **light** from those that desire fellowship with Him.
38. And it is the issue of veracity and righteousness/justice in one's relationship with **God** that John addresses in vss.6-10.
39. John does not here address the origin of **darkness**/evil, as **light** (+truth and +R/J) is the issue one must first focus on in order to realize what construes **darkness**.
40. **Light** always displaces **darkness**; **darkness** cannot overcome **light**. Joh.1:5

1ST JOHN**CRITICISM OF THREE FALSE POSITIONS CLAIMING
TRUE FELLOWSHIP****VS.****THREE TRUE POSITIONS****VSS.6-10 – 2:1****Or****The Big Lies of Gnosticism****EXEGESIS VERSES 6 – 7:**

GNT 1 John 1:6 ¶Ean eipwmen oti koinwnian ecomen metv autou/ kai. en tw/ skotei peripatwmen(yeudomeqa kai. ouw poioumen thn alhqeian\

NAS 1 John 1:6 **If we say that we have fellowship with Him** ¶Ean ean (conj. intro. 3rd class cond.) eipwmen legw (vsaa--1p; "we might say") oti (cc; intro. indir. disc.) ecomen ecw (vipa--1p; "keep on having"; denotes durative action) koinwnian koinwnia (n-af-s; "fellowship") metv meta, (pg) autou/ autoj (npgm3s; ref. God from vs.5 as the antecedent) **and yet walk in the darkness,** kai, (cc; assumes an adversative force; "and yet") peripatwmen(peripatew (vs pa--1p; "might walk"; used here figuratively for the modus operandi and vivendi of one's life; emphasizes one's behavior; Cp. Rom.6:4; 8:4; 13:3; etc.) en (pL; "in the sphere of") tw/ to, skotei skotoj (d.a. + n-Ln-s; "the darkness"; the d.a. points to a definitive aspect of the quality of darkness mentioned in vs.5 where there it was used without the d.a.) **we lie and do not practice the truth;** yeudomeqa yeudomai (vipd--1p; "we keep on lying/speak falsely/say that which untrue"; used 12x) kai, (cc) ouw (neg. +) poioumen poiiew (vipa--1p; "do not practice/do") thn h` alhqeian\ alhqeia (d.a. + n-af-s; "the definitive truth"; the d.a. points to a definitive aspect of the light of God in vs.5 (there it was without the d.a. to emphasize the moral quality of both veracity and +R); the absolute state of truth regarding light; equals BD; that truth is in view then the darkness in view emphasizes human viewpoint/lies; that BD vs. hmvwpt is the emphasis here is made clear as John will take up the issue of personal sin/unrighteousness in vs.7bff)

GNT 1 John 1:7 ean de. en tw/ fwti. peripatwmen wj autoj estin en tw/ fwti(koinwnian ecomen metv alh|wn kai. to. aima Vhsou/ tou/ uiou/ autou/ kaqarizei hmaj apo. pashj amartiajÅ

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NAS 1 John 1:7 **but if we walk in the light as He Himself is in the light,** *de, (ch; "but/now") ean (conj. intro. 3rd class cond.) peripatwmen peripatew (vspa--1p; "we might walk") en (pL; "in the sphere of") tw| to, fwti. fwj (d.a. + n-dn-s; "the light/BD/truth") wj (comp. conj.; "just as/in like manner as") autoj (nprnm3s; emphatic; "He Himself") estin eimi, (vipa--3s; "keeps on being") en (pL) tw| o' fwti(fwj (d.a. + n-dn-s) **we have fellowship with one another,** *ecomen ecw (vipa--1p; "we keep on having") koinwnian koinwnia (n-af-s; "fellowship") met| meta, (pg) al| h|wn (reciprocal pro./gm1p; "one another")* **and the blood of Jesus His Son cleanses us from all sin.** *kai, (cc) to, aima (d.a. + n-nn-s; "the blood"; used both literally and metaphorically in Scripture) |hsou| |hsouj (n-gm-s) autou| autoj (npgm3s; ref. God the Father) tou| o' uiou| uiouj (d.a. + n-gm-s; "the Son"; d.a. points to Jesus uniqueness in His relationship with God) kaqarizei kaqarizw (vipa--3s; "keeps on cleansing/purify"; of moral purity denotes making something acceptable to God) hma| egw, (npa-1p) apo, (pAbl; "away from"; this preposition denotes a separation from) pashj paj (a--gf-s; "all") amartiaj| amartia (n-gf-s; "sin"; lit. means "to miss the mark"; emphasizes personal sin; it is used here as a collective singular to denote there is not a personal sin no matter how great or small that is not in view.)**

ANALYSIS VERSES 6 – 7:

1. In vss.6-10 and 2:1, John presents a series of six 3^d class conditional statements introduced by the particle/conjunction “**if**/ean.
2. 3 of these conditional statements (vss.6,8 and 10) are introduced by a protasis (the **if** clause) with a negative apodosis (the conclusion).
3. The conditional conjunctions (**if**) in these 3 verses are all followed by “**we say**/legw”.
4. The remaining 3 conditional statements in vss.7,9 and 2:1b use “**if**/ean” followed by other verbs and the apodosis reflects a positive conclusion.
5. The “**if we say**” verses are designed to point to the claims of the false teachers, while the remaining verses are designed to present the counter claims of John.
6. The force of the 3 negative claims of the false teachers that John criticizes reflect basic principles in their thinking to include:
 - A. Vs.6: **We have fellowship with** God, yet reject the teaching.
 - B. Vs.8: We are presently without sin.
 - C. Vs.10: We have become sinless.
7. In each case, he labels the statement as a lie and declares the individual outside **truth**.

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8. In between each criticism, John presents the reality of **truth** as applied correctly for **fellowship**.
9. That John presents the criticisms following His statement in vs.5 that God is absolute **light**, renders the force of his arguments now presented as a fortiori (from the greater to the lesser and therefore “even more so”).
10. In other words, that God is absolute **light**, even more so it is incumbent upon those of lesser being desiring **fellowship** with Him to operate within that same realm of **light**.
11. The first phrase of vs.6, “**If we say**” introduces the full compliment of the oratorical use of “**we**”.
12. It is inclusive of John and company, the recipient local churches and the false teachers in view.
13. Following on the heels of a universal **truth** that God is **light**, John now presents argument that is universal in interpretation and application and is therefore also applicable for all believers in the Church Age.
14. That John retains the 3rd class condition (maybe yes or maybe no) in all of the protosis denotes that whether the individual falls on the side of **truth** or error, acceptance or rejection of the teaching, application or misapplication, is totally dependent upon their own volition.
15. Further, it indicates that there were those in these local churches that were making these false claims, while others were not.
16. By lumping together everyone in the oratorical “**we**”, John indicates that we are dealing with some believers that have heard the **truth (light)** as taught by John and the other Apostles that have rejected the teaching and are now opting for false teaching.
17. This is the force of his first criticism in vs.6, “**If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth**”.
18. The **fellowship** in view is **with** God, the antecedent of the personal pronoun “**Him**”.
19. That experiential **fellowship** is in view is seen in the verb “**walk**”.
20. Therefore, John is indeed dealing with an experiential truth contextually rather than positional.
21. It points to the fact that John’s letter was written to believers and for believers.
22. To “**walk**” is figurative to denote the believer’s modus operandi (MO) and vivendi (manner of life) that affects their behavioral standards.
23. That John places a definite article with the noun “**darkness**” indicates that there now is a definitive aspect of the overall **darkness** (without d.a.) mentioned in vs.5 in view.
24. That aspect of **darkness** is determined contextually via the apodosis that emphasizes lying in contrast to **the truth**.
25. The particular **darkness** in view is false doctrine compared to the definitive **truth** (with the d.a.) of BD/Divine viewpoint. Cp. Joh.3:21; 5:33; 8:32,40 cp.vs.44,45, et al
26. Therefore, **the darkness** is theological **darkness** that has direct moral ramifications.
27. In effect, these believers claim that their **darkness is light**.
28. There are those that **walk in darkness** that do not claim they have **fellowship with** God.
29. That God’s word is “**the**” **truth** indicates that there is only one theological **truth** given to men and that is the content of Scripture—the Bible. Heb.4:12a, “*For the word of God is alive and powerful...*”

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30. God's word is Sovereign and He has made it clear that we are not to take liberties with it straying either to the right or left. Cp. Deu.28:14
31. To insert false doctrine as a claim of being God's word is tantamount to serving Satan and his demons.
32. Those believers that conduct their life under human viewpoint doctrine are spiritually morally bankrupt before God.
33. They are not only self-deceived (they think they have **fellowship with** God, but operate under human viewpoint), John makes it clear they are liars.
34. Therefore, those believers that do not follow the straight and narrow of BD in their own lives are not to be trusted in their assertions regarding God and His plan.
35. The overt mark that these are not in step with BD is seen in their consistent misapplication (p.a.i. of "**practice**") of **the truth**.
36. Whether it be their circumvention/avoiding of applying certain doctrines, a legalistic approach or plain distortion, these believers do not have true **fellowship** with God.
37. That it is one **truth** in view looks at the Bible as a whole and further implies that these believers do not seek the entire counsel of God and are not willing to orient to all BD across the board. Cp. Act.20:27
38. That John sets believers apart in this fashion, while viewing them as a whole in the oratorical "**we**", indicates those that **walk in darkness** are negative believers.
39. That John and company are also viewed as part of potential candidates that could fall into the realm of false teaching, is his way to make adamant that no believer is excluded that lines up with false doctrine (ex. if John had); they are all tagged as negative.
40. That these believers **walk in** the sphere of human viewpoint evil denotes that the conduct of their lives reflects living a **lie**.
41. It points to the fact that the false doctrine of the Gnostics that one can separate the spiritual realm from the physical realm (dualism) is bogus.
42. This is seen in the fact that operation false doctrine in and of itself produces physical evidence in application of the sphere of evil knowledge that these adhere to.
43. There lives and therefore their thinking are a contradiction to **the truth**.
44. John makes it clear in vs.6 that the 1st step that anyone must make in order to have **fellowship with** God is to operate under the absolute veracity of **the light**.
45. This implies that the believer must first come to **the light** under a sound adjusted communicator in order for true/continuous **fellowship with** God to exist. Cp. Joh.3:20-21
46. It is the identification of the definitive aspect of **darkness** now in view as false teaching that is seen as the Achilles' heel of novice exegetes (those communicators less than adequate [2Cor.3:5-6]), dealing with this portion of the epistle.
47. These disregard the definite article and misinterpret the meaning of **darkness** at this point as personal **sin**.
48. Their interpretation is that a believer's number one goal in life is to refrain from personal **sin**.
49. Yet, John does not address the issue of personal sin until vs.7b.
50. That orientation to and application of BD is indeed the emphasis is made clear in vs.7a, "**but if we walk in the light as He Himself is in the light, we have fellowship with one another**".

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51. John declares that there is an option of not living like these, **but** rather to live **in the light**.
52. Again, John attaches the definite article to the noun “**light**” to denote a definitive aspect of the **light** (without the d.a.) **of God** in vs.5.
53. Its use in verse 7a harks back to “**the truth**” ending vs.6.
54. John denotes that it is those believers that are willing to submit all of their thoughts and actions to **the light** of BD are those believers that have true **fellowship**.
55. It is these that are +V believers.
56. And just as the 3rd class condition in vs.6 denotes that +V can go –V, it here denotes that –V believers can go +V anytime they are willing to jettison their human viewpoint approach to life and line up with **the truth**.
57. The only way a believer can accomplish this is to be consistently responsive to BD in class, learning what is right.
58. Only then are **we** operating in the sphere of absolute veracity **as** (wj – like/as) **God is**.
59. This comparative clause indicates that the believer that **walks in** the sphere of **truth** indeed has **fellowship with** God.
60. And the result of such a **walk** is true Christian **fellowship with one another**.
61. Only where there is a common belief (like-mindedness) and practice in line with God’s thinking, is there true Christian **fellowship**.
62. The false teachers made shambles of true Christian **fellowship** and their elitism is an example of its breakdown.
63. They left the church and those that cut themselves off from **fellowship** with +V believers do not have **fellowship with** God.
64. That John highlights the importance of placing BD as the believers #1 priority in life sets the stage for the remainder of vs.7, “**and the blood of Jesus His Son cleanses us from all sin**”.
65. That John has addressed the aspect of veracity as it applies to God and the believer, he now addresses the other moral aspects of God’s **light**, +R/J.
66. It is only the +V believer under sound doctrine that has **the light** necessary to reveal **all** of his/her personal sins that interrupt **fellowship with** God, while walking in the veracity of His word.
67. The believer that walks **in the light** as their course of life is the believer that is consistently aware and conscious of their **sin** activity.
68. John’s insertion of this final clause hinges on nonchalant in attitude and is stated simply as a matter of fact.
69. His intention for so doing is to bring emphasis on the fact why hooking into and applying sound BD takes precedence in **fellowship with** God.
70. And that is that the believer that does so, the issue of **sin** in the life will naturally and appropriately be dealt with in application.
71. The +V believer applying doctrine knows about R_B and takes advantage of the cleansing provided by **the blood** of Christ.
72. John’s approach in this fashion goes directly in the face of Gnosticism that declares that the #1 priority for the believer is to abstain from **sin** (2nd and 3rd criticisms, vss.8,9), which is the general attitude of even most believers today.
73. However, John holds to lining up with sound BD and applying it as the #1 priority noting that the issue of sins has already been remedied.

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74. Therefore, by lining up with sound teaching that teaches the proper principles regarding **sin**, the work of Christ has its designed impact in the believer's life.
75. He is not implying that **sin** is not an issue in **fellowship with** God and **one another**, only that it is not the primary issue.
76. John makes clear he is not advocating **sin** activity (cp.2:1a), but he is now just as clearly asserting that apart from one lining up with **the truth** across the board in their everyday life and overall, the issue of personal sins in conjunction with **fellowship with** God really becomes a moot point.
77. The crystal clear argument of John now in view is that apart from the believer maintaining integrity to the directive will of God as the MO in their life, there is no true **fellowship**.
78. What good is it to confess our personal sins if our works and actions are not in step with the POG.
79. If our works and actions indeed are in line with God's directive will, then confession of sins is of all importance, not only temporally, but for eternity under the doctrines of Divine good production and SG₃.
80. This is the 1st of the big lies of Gnosticism.
81. And that is that personal morality out weighs the importance of theological and doctrinal fidelity in one's Christian **walk**.
82. To say it another way; not sinning at the expense of not following God's directive will for one's life in thoughts, words and actions is a bogus approach to the POG and does not produce true **fellowship**.
83. While both are important, it is doctrinal fidelity that of necessity must take precedence.
84. The principle is that God demands the believer to subscribe to His handbook in life (the Bible) with all of it's directives accurately implemented, as individuals and corporate bodies, establishing these directives as their governing rules for living and making them their life style.
85. It should be made clear here, that John in his epistle is not arguing against the principle of acquisition of knowledge that the Gnostics have abused, but is arguing against false knowledge/teaching versus true knowledge/teaching (lying vs. **the truth**). (*John refers to knowledge as applied correctly some 40x in the epistle.*)
86. Those of the Gnostic trend advocate moral purity, but at the expense of doctrinal integrity.
87. They say that the primary goal in the believer's life should be abstinence of **sin**.
88. But **the truth** is, teaching false doctrine is morally a **sin**.
89. When a communicator or believer tells others that God's plan is such and such, when in reality it is not, they morally have committed the **sin** of lying. Cp. 2Cor.4:2 *that equates distortion of BD as spiritual adultery.*
90. The 1st **lie** of Gnosticism is that the primary issue in the believer's life is being sinless, while John argues that the primary issue is to ensure first that the content of Scripture is accurately interpreted and set forth as our guideline for living.
91. It points to the fact that those that adhere to this Gnostic approach to the Christian life make **sin** ("being good") the primary issue and distract believers from the Doctrine of the Importance of Bible Doctrine in all of its facets.

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92. That the Gnostic advocates such an approach to **fellowship** and the Christian life reveals the mindset behind the other aspects of Gnosticism mentioned:
 - A. Since the nature of man is evil, one must attain to an absolute state of separation from that evil, through experiential eradication of the STA. *Cp. the final two criticisms vss.8,10*
 - B. That is the esoteric knowledge they claim to possess.
 - C. This has led to both asceticism and just a blatant disregard of the STA.
 - D. That they know how to completely control the STA makes them the elite in God's plan.
 - E. That they can be sinless in time (so they say) sets their life up in an immoral world under dualism.
93. While Gnosticism in John's time had its unique idiosyncrasies, its basic premise of thinking has left its distinct brand upon the Christian approach to life.
94. Apart from just an allegorical approach to the Bible, its insidious stench is seen as predominately saturating the Church today.
95. This is seen in churches and believers that make the abstinence of **sin** as the #1 priority in life and those that may fail consistently in this regard are less +V than others.
96. Yet, they communicate and follow principles of life not in line with sound **truth** across the board in their own lives.
97. They do not execute the POG in the realm of absolute **truth** and swap **the truth** for lies in whatever areas.
98. They deny the rapid recovery system of R_B of those that have set their lives up under the pure **truth** of BD as all sufficient for forgiveness of an act of **sin**.
99. They state implicitly if not explicitly that one cannot engage in any one **sin** area in their life consistently and are still able to secure a state of **fellowship with God** during that period (even though the believer is utilizing R_B and are established and applying **truth** under a sound adjusted communicator).
100. They advocate a form of legalism attached to the principle of R_B that states one must somehow work their way back out of carnality (one approach is a distortion of the principle of "repent") and hence through a works system maintain their deliverance. *(Their idea of repent is a perfect and permanent change of action.)*
101. Works do not establish or maintain **fellowship**; they produce Divine good, while in **fellowship**.
102. The evidence of communicators with this legalistic grid is seen that they **walk in the darkness** in their interpretation of this verse as noted in points 46-49.
103. They seduce believers into leaving churches teaching sound BD with maximum grace for churches that promote moral purity over theological purity.
104. They promote a dualistic approach to life that is total hypocrisy.
105. They promote a moralistic elitism.
106. These include believers once lined up with sound doctrine and have since separated themselves from +V.
107. They opt for tainted **truth** over moral imperfection as a standard of living.
108. The irony is that believers of this ilk are deceived into thinking that their **darkness** is **light**, fail to R_B their doctrinal lies and in all actuality are in lying reversionism.

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109. On the other hand, those that continue to adhere to sound teaching, though failing morally in their lives, see their **sin**, R_B it, and in their continued application of following BD are spiritually advancing and producing Divine good production.
110. I ask you, which believer has the greatest advantage of dealing with their **sin** in the life; the believer self-deceived under false teaching, or the believer under sound teaching seeing their imperfections through the mirror of perfection. Jam.1:22-25
111. It is the last believer gaining to maximum from Jesus work on the cross.
112. **The blood** of Christ is symbolic for the spiritual death of Christ on the cross.
113. John's use of this term emphasizes Jesus' humanity in compliance to the POG with respect to sins.
114. Each and every **sin** of the human race was judged in the body of Jesus' humanity. Heb.10:10 cp. 1Pet.3:18
115. This denotes the application of God's perfect justice as **light** making His +R available to men. 2Cor.5:21
116. It denotes the remaining issue for the believer that is lined up with sound doctrine in having true **fellowship**; personal **sin** in the life.
117. It in statement reveals the fallacy of Doceticism that disregards the necessity of Jesus' humanity.
118. The principle is that since **all sin** stems from the flesh, then flesh itself must be judged. Rom.8:3
119. And that required that the flesh that was judged be absolute righteousness, otherwise there is no absolute payment back to God in the sphere of absolute **light**.
120. It was Christ that fulfilled this bill on behalf of all men.
121. His atoning work always makes possible cleansing and forgiveness from our sins.
122. Since sins are a barrier to **fellowship**, the one that walks **in the light** is the believer that consistently seeks forgiveness experientially via confession.
123. The self-deceived STA driven believer remains unclean, unforgiven, out of **fellowship** and in spiritual **darkness**.
124. John declares that for one to have true **fellowship** with God demands a combination of both operating in the realm of **truth** and utilizing Christ's work on the cross with respect to their sins.
125. It demands a simultaneous state of being and actions in the realm of absolute **truth**, +R with perfect judgment. Cp.1Cor.11:28-29
126. The absence of either of these ingredients is **walking in darkness**.
127. The effect on men regarding Christ's **blood** is:
- A. Personal sins are not a basis for eternal condemnation.
 - B. A person's sins (pre-salvation) are not held against him/her experientially after salvation. Act.15:9
 - C. A believer's sins experientially are forgiven only as he/she confesses them in Ph₂. 1Joh.1:9

EXEGESIS VERSE 8:

GNT 1 John 1:8 ean eipwmen oti amartian ouk ecomen(eautouj planwmen kai. h alhgeia ouk estin en hmiñ)

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NAS 1 John 1:8 **If we say that we have no sin,** *eēn (cs; intro 3rd class cond.) eipwmen legw (vsaa--1p) oŋti (cc; intro. indir. disc.) ouk ouw (neg. +) ecomen(ecw (vipa--1p; "we keep on not having/we have no") amartian amartiā (n-af-s; "a sin"; without the d.a. looks at sin qualitatively and is technical for the characteristic of the "sin nature/STA" that solicits all sin. Cp. Rom.6:6ff; 7:14-24; etc.)* **we are deceiving ourselves, and the truth is not in us.** *planwmen planaw (vipa--1p; we keep on deceiving/leading astray/mislead/cause to be mistaken/deluded/abandoning what is true and embracing error"; used 39x; saw it in Joh.7:12,47) eautouj eautou/ (reflexive pro./am1p; "ourselves"; the subject receives back the action of the verb) kai, (cc) h' alhqeia (d.a. n-nf-s; with the definite article = "the truth of BD") ouk ouw (neg. +) estin eimi, (vipa--3s; "keeps on not being") en (pL) hmiñ egw, (npd-1p)*

ANALYSIS VERSE 8:

1. John now addresses the 2nd criticism against the false teachers.
2. That indeed they promote a pursuit of sinlessness as being the critical issue in the believer's life is now made clear.
3. John addresses two claims they are espousing regarding **sin** in vs.8 and vs.10.
4. Their first claim is seen in vs.8a, **'if we say we have no sin'**.
5. Again, the oratorical **"we"** universally includes anyone that would make such a statement.
6. In our verse the noun **"sin"** is without the definite article and is singular in person.
7. It emphasizes the qualitative or behavioral nature of **sin** rather than the individual or definite acts of sins.
8. It is therefore technical for the STA(sinful trend of Adam)/OSN(old sin nature).
9. In vs.9, John will use the definite article with the noun "sins" in the plural to point to the acts of **sin**.
10. What the Gnostics are advocating is that somehow they have eradicated/extricated or dispossessed the STA.
11. They claim that they **have** experientially dispossessed the nature of man that is responsible for solicitation to **sin**. (*The p.a.i. of ecw; "do not keep on having".*)
12. They claim some piece of knowledge that has shown them the way to jettison the STA totally in every facet of its being.
13. Its expressions and solicitations therefore are no longer a part of reality in their lives.
14. No matter the theology/philosophy behind their reasoning, the force of their claim is they have been given a power not to permit the intrusion of STA salvation's across the board, squelching its desires/lusts, and in that sense have eradicated it.
15. It implies, if not explicitly states that they are believers that are immune to STA temptations.

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16. The 2nd **big lie** of Gnosticism is that believers can experientially gain perfect/complete control over the **sin** nature inhibiting it in expression.
17. That the present tense is used in this context denotes that this is possible at any point in time in their life.
18. That the **sin** nature is looked on as a whole (singular), it further suggests any aspect or area of STA trends.
19. John slam-dunks this notion too in vs.8b and counters, “**we are deceiving ourselves, and the truth is not in us**”.
20. The term “**deceiving**” goes hand in hand with the “*lie*” of the false doctrine these are operating under back in vs.6.
21. It denotes the fact that believers are only lying to themselves if they accept this false doctrine.
22. It points directly to their intellectual dishonesty towards the POG.
23. **The truth** (with the d.a.) again refers to the content of Scripture, BD.
24. The Bible as a whole, through examples as well as through specific teaching, proclaims emphatically that the nature of man is inherently evil through out their lives and it is impossible to totally subdue STA cravings in time.
25. Examples of OT saints that reflect this fact include, Abraham, David, Jacob, Joseph, Isaac, Moses, Jonah, blah, blah, blah.
26. Paul teaches that the STA essentially has a “mind of its own”, is openly hostile to BD and causes even the best of believers to do things they don’t want to do. Rom.7:7-8,11,14-15,18-21
27. John in his apodosis openly declares that any believer that thinks that for even one second they have total physical control over any trend of their STA, these people are deluded and are void of **the truth** of God’s word in this regard.
28. While these believers advocate a complete “smothering” of the STA, believers are notorious today of making the same claim at different levels.
29. These are believers that spurn other believer’s moral weaknesses because they are not succumbing to the same weaknesses in their own lives.
30. They are deluded and think that because their STA doesn’t necessarily salivate and express itself in the “disgustingly” same area as another believer, they are better believers because they think they have control in that area. (*Moral elitism again.*)
31. **The truth** of the matter is that though their STA may be lying dormant in any specific area, under the right circumstances and situations, it can start salivating in that area at the drop of a dime.
32. Those that adhere to this false doctrine are believers that either disregard all that constitutes **sin** or are blind as to their own **sin** activities. (*Establish their own moral standards.*)
33. The principle is that the STA constantly seeks areas to “vent” its nature and though one may place a stopgap in one area(s), it is venting in other area(s).
34. An example are self-righteous types that while not committing any of the “big” sins, are operating under arrogance that somehow they are above certain temptations, but in reality are venting their STA through their arrogance.
35. The false teachers in view are venting their STA’s through lying about **the truth**.
36. The STA is a genius and will use itself to promote itself.

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37. If a believer has ever considered doing a **sin**, then inward temptation has been introduced and is concrete evidence that the STA exists.
38. The reality is that the STA constantly vents and remains a part of the believer's life until this flesh is ultimately shucked.
39. Paul in total agreement with John's teaching states unequivocally that there is only one way to truly master the STA and that is after it generates the act of **sin**, and then through "*grace*". Rom.6:14
40. The best any believer can do is not let the STA reign unbridled/unchecked through R_B, constantly battle it and seek to apply BD through out. Rom.6:12-13

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EXEGESIS VERSE 9:

GNT 1 John 1:9 ean omologwhen taj amartiaj hmwh(pistoj estin kai. dikaioj(iha afh| hmih taj amartiaj kai. kaqarish| hmaj apo. pashj adikiaj

NAS 1 John 1:9 **If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.** ean (cs; intro. 3rd class cond.)

omologwhen omologew (vspa--1p; "might confess/ name/ cite/ acknowledge/admit"; it is from the basic meaning of saying the same thing, hence to be in agreement; used 26x) hmwh(egw, (npg-1p) taj h` amartiaj amartia (d.a. + n-af-p; "the sins") estin eimi, (vipa--3s; "He keeps on being"; subject is God) pistoj (a--nm-s; "faithful/trustworthy/dependable/reliable"; used 67x) kai, (cc) dikaioj((a--Pred.nm-s; "righteous/upright/just/fair"; used 85x) iha (ch; intro. non-final appositional clause; as non-final, the following verbs are translated as infinitives; the verbs to forgive and to cleanse are in apposition to or equal to "faithful" and "righteous") afh| afhmi (vsaa--3s; "to forgive/pardon/cancel") hmih egw, (npd-1p) taj h` amartiaj amartia (d.a. + n-af-p) kai, (cc) kaqarish| kaqarizw (vsaa--3s; "to cleanse/wash/purify/declare clean/make acceptable to God"; same as 1:7) hmaj egw, (npa-1p) apo, (pAbl) pashj paj (a--gf-s) adikiaj adikia (n-gf-s; "unrighteousness/wrongdoing/violations of justice/evil"; used 25x)

ANALYSIS VERSE 9:

1. As in vs.7, John now presents the correct position in contrast to the false doctrine espoused.
2. In this case, it is applied concerning the consequences of the STA.
3. Its inclusion apologetically harks back to the blood of Christ in His work on the cross in vs.7b.
4. Therefore, this verse is for believers, not unbelievers such as Joh.3:16.
5. He again begins with a 3rd class condition, **"If we confess our sins"**.
6. The statement in and of itself assumes that believers continue to sin. Cp. Ecc.7:20; 1Joh.1:10; Jam.3:2
7. That rebound is stated as a conditional clause recognizes human volition in the issue of sinning as well in confession.
8. In addition, the statement has the force of an obligation or command.

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9. It denotes that believers not only retain the STA after salvation, but that it consummates it desires with the actual acts of sin (MA, verbal, overt).
10. The verb “**confess**” means to name, cite or acknowledge and denotes that the believer is in agreement with God that he/she has indeed sinned.
11. The verb does not carry with it any nuance of emotionalism, feeling sorry or penitence and is simply an intellectual acknowledgment.
12. Furthermore, the confession is between the believer and God, since only God has the power **to forgive sins**. Cp. Josh.24:19; Psa.79:9; Mar.2:7
13. It denotes that rather than making claims of avoiding temptation and sinlessness as believers, **we** should be focusing on confessing our own **sins** as **we** commit them.
14. This means **we** are to name our known **sins** to God, since we cannot name what **we** do not know is a sin.
15. **If we** do so, God’s response is that **He is faithful and righteous/just to forgive us our sins and to cleanse us from all unrighteousness**.
16. **Faithful** means that God is consistent with His character, doing the same thing each time we R_B. (*By inference it looks at God’s moral immutability in His application of moral love.*)
17. In other words, **He** will not fail **to forgive and cleanse** on any occasion.
18. The term **righteous** or just indicates that neither is **He** permissive by extending His mercy each time we sin.
19. Since the sin was judged at the cross, **He** is perfectly free to righteously **forgive and cleanse**.
20. This is grace in that we do not have to do penance, engage in physical forms of work, etc.
21. When we use R_B, then the light of veracity in which we walk is completed with the light of +R under perfect justice and make experiential fellowship possible.
22. When the believer acknowledges his/her known **sins**, he/she is immediately forgiven and cleansed from **all unrighteousness**.
23. Jesus Himself acknowledged this doctrine in the model prayer. Mat.6:12
24. Whatever sin got you out of fellowship (= an unforgiven or carnal state), may be followed by other acts of **unrighteousness/STA** activity.
25. All this renders the believer unclean.
26. At the point of R_B, **all sins**, known and unknown are forgiven, forgotten and you are cleansed.
27. Again, the cleansing is made possible through the work of Christ on the cross, cp. vs.7b.
28. You might get out of fellowship via an unknown sin, but soon you will commit a known sin and when you R_B both known and unknown **sins** are forgiven.
29. You may even have failed to R_B for a long extended period of time and though you may not recall any specific sin, as Christ’s model prayer implies, you can simply **confess** that you have sinned and that will also take.
30. However, that is not the preferred method and approach as this verse makes clear.
31. This is why being hooked into the light of BD is so extremely important as only with the light of truth can a believer maximize in keeping tabs on their **sins** and clock time in fellowship.
32. Some expressions that refer to the R_B technique and rapid recovery system include:

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- A. Lay aside every weight. Heb.12:1
 - B. Laying aside all filthiness and the abundance of malice. Jam.1:21
 - C. Putting aside all malice and deceit. 1Pet.2:1
 - D. Lay aside the old self. Eph.4:22 cp. vss.25,31
33. And as all of these verses imply of “laying or putting aside”, sin is seen as a given in the believer’s life as one cannot lay or put aside something that they do not have.
34. Sin in the life is a reality that we all must and will face throughout our lives, no matter what level one may be at in their spiritual growth.
35. *Review the Doctrine of R_B.*

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ANALYSIS VERSE 10:

GNT 1 John 1:10 ean eipwmen oti ouc hmarthkamen(yeusthn poioumen auton kai. o` logoj autou/ouk estin en himihA

NAS 1 John 1:10 **If we say that we have not sinned, we make Him a liar, and His word is not in us.** eean (cs; intro. 3rd class cond.) eipwmen legw (vsaa--1p) oti (cc; intro. indir. disc.) ouc ouw (neg. +) hmarthkamen(amartaw (viPFa--1p; "have not sinned/ceased sinning") poioumen poiew (vipa--1p; "we keep on making") auton autoj (npam3s; ref. God) yeusthn yeusthj (n-am-s; "a liar/one that speaks what is not true"; used of Satan, cp. Joh.8:44; there is a double accusative, "Liar" and "Him"; the noun liar is placed before the verb for emphasis; together they are in apposition to one another and the levy of the charge is equating God as a liar.) kai, (cc) autou/ autoj (npgm3s; ref. God) o` logoj (d.a. + n-nm-s) ouk ouw (neg. +) estin eimi, (vipa--3s; "keeps on not being") en (pL) himihA egw, (npL-1p)

1. John now asserts his 3rd criticism against the false teachers in vs.10, **'If we say that we have not sinned, we make Him a liar, and His word is not in us'**.
2. That the Gnostics advocate denial of the indwelling STA (vs.8), then the next logical step they would promote is that they have quit committing personal sins.
3. John now engages the verb with the negative **'have not sinned'** ou, amartaw-miss the mark" to put total emphasis on the act of sinning.
4. That it is in the perfect tense denotes that they have claimed to cease from sinning at some time in the past with the state of ceasing existing to the present.
5. Certain believers were advocating that not only have they mastered total control of inner temptation through some means of eradication, but that they have also mastered being totally abstinent from all overt temptation and have become sinless.
6. This is the 3rd **big lie** of Gnosticism; one can reach a state of sinlessness in time.
7. This in turn reflects the number 1 goal of Gnosticism; moral elitism.
8. This putrid doctrine is advocated by some denominations today claiming a second working of the H.S., through which they have reached a sinless state.
9. John in so many words informs them this is impossible since those that hold to such nonsense are presently engaged in blaspheme.
10. He notes three things about **us** that hold to this view of the post-salvation believer:
 - A. **We make** God out to be something He is not.
 - B. And that is, to **make Him a liar.** (*This is the force of the double accusative.*)
 - C. Sound **BD is not in us.**
11. Some specific Scriptures on the universality of human sinfulness are, 1Kgs.8:46; Psa.14:3; Job 4:17; 15:14-16; Pro.20:9; Eccl.7:20; Rom.3:23

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12. Again, Paul totally concurs as he declares his own post-salvation sinfulness in Rom.7.
13. We are to beware of anyone that denies the presence of the lust pattern or the existence of personal sinning.
14. While the extreme of total sinlessness is in view, we should be wary of any believer that asserts any type of moral elitism, as more important that one's pursuit of the entire counsel of truth.
15. Those that adhere to such arrogance are no more than self-righteous.
16. It is these types of believers that will try to play moral roughshod over other believers.
17. While we each are to do our best not to sin, it is best to leave other believer's sinning between them and God, unless there is doctrinal dictate to address another's personal sins.
18. And then you had better make sure the approach is totally in line with the truth.
19. *Review the Doctrine of the STA/OSN.*