

1st JOHN
GODS LOVE AND OUR LOVE
(Continued)

EXEGESIS VERSES 1 – 3:

GNT 1 John 5:1 Paj o` pisteuwn o`ti Vhsouj estin o` Cristoj(ek tou/ qeou/ gegennhtai(kai. paj o` agapwh ton gennhsanta agapa/ ton gegennhmenon ek autouA

NAS 1 John 5:1 **Whoever believes that Jesus is the Christ is born of God;** *Paj* (*a--nm-s*; "Everyone" +) *o` pisteuwn pisteuw* (*d.a. + adj. ptc./p/a/nm-s*; "who are believing" hence, "whoever believes") *o`ti* (*cc; intro. indir. disc. and content of faith; "that"*) *Vhsouj* (*n-nm-s*) *estin eimi*, (*vipa--3s*) *o` Cristoj*(*d.a. + n-nm-s*; "the Christ/Messiah") *gegennhtai*(*gennaW* (*viPFp--3s*; "has been born") *ek* (*pAbl*; "from the source of") *tou/ o` qeou/ qeoj* (*d.a. + n-Ablm-s*) **and whoever loves the Father loves the child born of Him.** *kai*, (*cc*) *paj* (*a--nm-s +*) *o` agapwh agapaw* (*d.a. + adj. ptc./p/a/nm-s*; "whoever loves") *ton o` gennhsanta gennaW* (*subs. ptc./a/a/am-s*; active voice denotes the one giving birth; "the one causing birth/the Father") *agapa/ agapaw* (*vipa--3s*; "keeps on loving") *ton o` gegennhmenon gennaW* (*subs. ptc./PF/p/am-s*; "the one having been born/the child") *ek ek* (*pAbl*) *autouA autoj* (*npAblm3s*)

GNT 1 John 5:2 en toutw| ginwskomen o`ti agapwmen ta tekna tou/ qeou(o`tan ton qeon agapwmen kai. taj entolaj autou/ poiwmenA

NAS 1 John 5:2 **By this we know that we love the children of God,** *en* (*pI*; "By"; denotes means of) *toutw| outoj* (*near dem. pro./In-s*; "this thing"; looks at what follows) *ginwskomen ginwskw* (*vipa--1p*; "we keep on knowing/discerning/figuring out") *o`ti* (*cc; intro. indir. disc. and content of knowledge; "that"*) *agapwmen agapaw* (*vipa--1p*; "we keep on loving") *ta. to, tekna teknon* (*d.a. + n-an-p*; "the children"; simply looks at the relationship of child to parent) *tou/ o` qeou(qeoj* (*d.a. + n-gm-s*; *gen. of relationship*) **when we love God and observe His commandments.** *o`tan* (*temp. conj. indicating action contemporaneous with the main clause; "whenever"*) *agapwmen agapaw* (*vspa--1p*; "we might love") *ton o` qeon qeoj* (*d.a. + n-am-s*) *kai*, (*cc*) *poiwmenA poiw* (*vspa--1p*; "might do/observe") *autou/ autoj* (*npgm3s*) *taj h` entolaj entolh*, (*d.a. + n-af-p*; "the commandments/decrees/royal imperatives")

1st JOHN

GNT 1 John 5:3 αυτη gar estin h' agaph tou/ qeou(iha taj entolaj autou/ thrwmen(kai. ai' entolai. autou/ bareiai ouk eisinā

NAS 1 John 5:3 **For this is the love of God, that we keep His commandments;** *gar* (cs; exclamatory!; points to a self-evident conclusion regarding love; "For/Indeed") αυτη outoj (near dem. pro./nf-s; "this"; looks at what follows; feminine gender emphasizes the love in view) estin eimi, (vipa--3s; "keeps on being") h' agaph (Pred.n-nf-s) tou/ o' qeou(qeoj (d.a. + n-gm-s) iha (conj. intro. subfinal clause; "that") thrwmen(threw (vspa--1p; "we keep/guard/treasure") autou/ autoj (npgm3s) taj h' entolaj entolh, (d.a. + n-af-p; "the commandments") **and His commandments are not burdensome.** kai, (cc) autou/ autoj (npgm3s) ai' h' entolai. entolh, (d.a. + n-nf-p) ouk ouw (neg. +) eisinā eimi, (vipa--3p) bareiai baruuj (adj. used pronom.--nf-p; lit. "heavy/weighty"; hence, fig. "burdensome/oppressive/difficult to obey"; used 6x)

ANALYSIS VERSES 1 – 3:

1. John continues with the theme of **love** from chapter 4.
2. He concludes this subject in summary by denoting that the evidence of our application of **love** must be preceded by faith.
3. He reiterates Ph₁ doctrine to illustrate this as he begins in vs.5a, **“Whoever believes that Jesus is the Christ is born of God”**.
4. The Christian (*child* of **God**) is defined as one that **is born of God**.
5. This looks at the principle of regeneration via the I/H.S.
6. At the SAJG, the believer becomes the recipient of God’s **love**.
7. Faith is the sole condition for this new birth of **love** to become reality. Joh.1:12
8. The object of faith is the Person of **Jesus** as the Messiah. Cp. 4:2; 2:22-23
9. For the first time, the believer has isolated the STA overruling the power of sin and death.
10. The perfect tense of “has been **born**” concludes that the birth is permanent and eternally secure via the indwelling/sealing ministry of the H.S. Eph.4:30
11. All of the spiritual apparatus necessary to isolate the STA is given at the new birth and there is no time in the Ph₂ history of the believer that this apparatus is not available for experiential operation.
12. Now the believer is fully equipped to deal with the STA in time in order to GAP and execute the POG in fellowship walking in light. Cp.1:7
13. For the believer that remains +V Ph₂, they will continue to exercise faith in the truth of BD and in application of it.
14. This is the force of the remainder of vs.5, **“and whoever loves the Father loves the child born of Him”**.
15. To **love the One** causing birth i.e., **God the Father**, is to embrace the POG by continuing to exercise faith in the truth of BD and application of it.
16. This means the application of the R_B technique in pursuit of the MAJG.

1st JOHN

17. And the evidence that this is our standard of life is seen in our **love** for fellow believers.
18. The believer that does not do these things (exercise +V to BD in application to others) may be **born** again, but there is no evidence and such a believer lacks assurance.
19. At salvation, for the first time, the believer **loves God and the children of God** by exercising faith in the Person of **Christ**.
20. A normal Spirit-filled believer continues to **love God** and fellow believers by perpetuating their faith in BD and application of it.
21. It is application of BD to our spiritual siblings that manifests the believer's +V in Ph₂. Cp. Gal.6:10
22. Perfect **love** consists of specified actions and mental attitudes outlined in the WOG under the filling of the H.S.
23. Only the **born** again believer can **love** as **God loves** towards other believers both Ph₁ and Ph₂.
24. Apart from application of BD, there is no true **love**. Cp.3:23
25. John draws this conclusion in vs.2, **'By this we know that we love the children of God, when we love God and observe His commandments'**.
26. He now reiterates the means behind our assurance that we are indeed expressing true **love** towards His **children**.
27. His wording is flip flopped and he now states that we show our **love** for His **Children** by how we **love God**, rather than the usual of showing our **love** for **God** by how we **love** one another.
28. John's point for so doing is to show that the content for loving God's **children** is found in **love** for **God** and doing **His commandments**.
29. The object of our faith in Ph₂ is directed towards **God** and His message of truth.
30. As **Jesus** taught His disciples, *"if anyone loves Me, he will keep My word"*. Joh.14:23 cp. vs.24; cp. vs.15
31. It is the truth of BD that is the content behind Divine **love** and its application is the means that promotes assurance.
32. God's **commandments** specify how we are to carry out the general commandment to **love** one another. Cp. Joh.13:34-35
33. Our **love** for **God** depends on knowing and applying all **His commandments**.
34. This includes isolation of the STA. 1Joh.1:9 cp. Eph.5:18
35. **Love** for believers constitutes a large percentage of the **commandments**.
36. If we are regularly executing the royal imperatives, we **know** we are regularly loving believers.
37. So, if you **love** your heavenly **Father**, it follows that you **love** believers and vice versa, the two cannot be separated.
38. That Divine **love** and application of BD are inseparable, John draws a self-evident conclusion in vs.3a, **"For this is the love of God, that we keep His commandments"**.
39. John now uses the term to **'keep/guard** (threw) versus **"to do/observe** (poiew) of vs.2 to encompass all that constitutes application worthy of Divine **love**.
40. It denotes the +V believer's attitude to hoard and protect at all costs the treasure of BD.
41. This includes the commands to be FHS, GAP and Divine good production that BD produces in application as the MPR of the Christian life.

1st JOHN

42. To the degree that the believer “keeps **His commandments**”, to that degree the believer “**loves God**”. Cp.2:4; 2Joh6
43. It is our embracing of the truth of BD that determines the content of Divine **love** and produces our assurance as **children of God**.
44. **God** provided our so great salvation in order that we can isolate the STA and have maximum appreciation and application of the POG.
45. Though there are some 1600 royal imperatives for the believer to apply, John closes his comments to denote “**and His commandments are not burdensome**”.
46. To utilize grace in **R_B**, Gaping the information and applying it in our lives is not anything that is beyond our ability to **keep** or an excessive burden.
47. The duties imposed upon us are light where there is +V and a willingness to do that, which pleases Him.
48. His plan is all-inclusive including even a rapid recovery for forgiveness of sins whenever necessary. 1Joh.1:9
49. How hard can this be? *Rhetorical sarcasm!*
50. Believers that find the Christian way of life a burden are unwilling to prioritize their life around BD and stop pursuing the details of life under their own STA agendas (energy of the flesh).
51. This includes believers that are lazy and cavalier in their attendance in Bible class and utilizing **R_B**.
52. Furthermore it encompasses religious arrogance that demands “hoop jumping” making the Christian life a true “pain on the ass” with their excessive burdens.
53. It points out that true **love** produces actions on behalf of others that comes from an attitude of privilege and thanksgiving for the grace to be able to apply.
54. Adjusted believers do not consider their applications as drudgery and an impossible weight of burden, but see it as opportunity to embrace **God** and exploit His grace.
55. Believers that are oriented to this principle are believers that have maximum capacity for life.
56. The Lord’s way is not hard, but the way of reversionism is. Mat.11:30; Pro.1:19; 3:31; 10:9; 13:15; 14:2,12,14; 15:9,10,19; 16:7,9,25; 19:16; 22:24-25; 28:6 cp. Pro.3:6,17; 4:26; 8:32; 9:15; 31:27; 23:26

1st JOHN

VICTORY BEGINS AT THE SAJG

EXEGESIS VERSES 4 – 5:

GNT 1 John 5:4 ołti pah to gegennhmenon ek tou/ qeou/ nikał ton kosmon\ kai. aułth estin h nikh h nikhsasa ton kosmon(h pistij himwhł

NAS 1 John 5:4 **For whatever is born of God overcomes the world;** ołti (*causal conj.; "For/Because"; extends the thought of vs.3*) pah paj (*a--nn-s +*) to, gegennhmenon gennaw (*d.a. + adj. ptc./PF/p/nn-s; "everything having been born/whatever is born"; neuter gender harks back to the "seed/sperma" [nom. neut. sing.] of 3:9*) ek (*pAbl*) tou/ o` qeou/ qeoj (*d.a. + n-Ablm-s*) nikał/ nikałw (*vipa--3s; "keeps on overcoming/conquering/defeating/prevailing"; same as 2:13,14; 4:4*) ton o` kosmon\ kosmoj (*d.a. + n-am-s*) **and this is the victory that has overcome the world-- our faith.** kai, (*cc*) aułth outoj (*near dem. pro./nf-s; "this"; looks at what follows; the feminine gender ties in "victory" to our "faith"*) estin eimi, (*vipa--3s; "keeps on being"*) h nikh (*d.a. + n-Pred.nf-s; "the victory/success"; hapax*) h nikhsasa nikałw (*d.a. + adj. ptc./a/a/nf-s; "that overcame"*) ton o` kosmon(kosmoj (*d.a. + n-am-s*) himwhł egw, (*npg-1p*) h pistij (*d.a. + n-nf-s; "the faith/belief"; used 243x; only used here and 4x in Revelation in all of John's writings*)

GNT 1 John 5:5 tij de, estin o` nikwh ton kosmon eiv mh. o` pisteuwn ołti Vłhsouj estin o` uiōj tou/ qeouł

NAS 1 John 5:5 **And who is the one who overcomes the world,** de, (*cc; "And/Now"*) tij (*interr. pro./nm-s; "who?"*) estin eimi, (*vipa--3s*) o` nikwh nikałw (*d.a. + adj. ptc./p/a/nm-s; "the one who overcomes"*) ton o` kosmon kosmoj (*d.a. + n-am-s*) **but he who believes that Jesus is the Son of God?** eiv (*part. +*) mh, (*neg.; "if not/but"; concludes there is no other that overcomes*) o` pisteuwn pisteuw (*d.a. + adj. ptc./p/a/nm-s; "he who believes/the one believing"*) ołti (*cc; intro. indir. disc. and content of faith*) Vłhsouj (*n-nm-s*) estin eimi, (*vipa--3s*) o` uiōj (*d.a. + n-nm-s*) tou/ o` qeouł qeoj (*d.a. + n-gm-s*)

1st JOHN

ANALYSIS VERSES 4 – 5:

1. In vs.4, John now advances the issue of our assurance by re-addressing the ultimate cause behind why keeping His commandments as a result of faith are not burdensome.
2. Vs.5 then concludes that it is our faith (+V), beginning at the SAJG, that is the initial act of obedience that secures our **victory** in the A/C.
3. In so doing, John again uses Ph₁ doctrine to illustrate and support his Ph₂ approach to experiential fellowship.
4. The reason it is not overly difficult to fulfill God's plan for our lives under Divine love is "**For/Because whatever is born of God overcomes the world**".
5. As John previously brought out, the first commandment, in sequence and importance, which we are to obey, is the command to believe in Christ for salvation. Cp. 3:23
6. The neuter gender of "**whatever**" harks back to the spiritual "seed" that is the result of our Ph₁ faith. Cp.3:9
7. This looks to the regeneration of our human spirit as the vessel of BD.
8. The act of regeneration is not man's creation, but a result of the H.S. Joh.3:6
9. It is the human spirit that operates in tandem with the filling of the H.S. that is our spiritual "new man" that is our inward evidence of the STA isolated. Eph.4:24; Col.3:10
10. As John stated in 3:9, it is this new self that cannot ever sin.
11. It is our personal spiritual apparatus that interfaces with the H.S. (Rom.8:16), is eternal (1The.5:23) and the invisible evidence imputed to us that the STA has been ultimately overruled. Eph.4:24 "*..has been created in righteousness...*"
12. That it is an eternal and permanent part of the believer, it is part of the guarantee (in correlation with the H.S.) for our positional **victory** in the Angelic conflict.
13. Furthermore, that it operates experientially in conjunction with the FHS, it is our guarantee for experiential **victory**.
14. Via the R₃ technique, the human spirit is made experientially operational and in so doing **overcomes** the power and rulership of the STA.
15. It is the STA that is hostile to BD and the inward interference in seeking to keep the commandments.
16. "**The world**" refers to all that comprises Satan's agenda as an appeal to -V under the STA.
17. This includes all the deaths that are a result of the STA including spiritual, temporal, operational and eternal death.
18. Every "seed" of **God** permanently **overcomes the world** via isolation of the STA both positionally and when operative under the FHS, experientially, both guaranteeing Ph₃ **victory** respectively.
19. In vs.4b, John gives the only resource that the believer possessed in securing all that is necessary for isolation of the STA as he states, "**and this is the victory that has overcome the world – our faith**".
20. John now directly ties in our volition with the **victory** that we can claim.
21. Being **born** again was not the result of any works on our part, but solely an act of **faith** apart from any works. Eph.2:8-9 cp. Rom.4:5
22. All that the individual has to do initially to secure isolation of the STA is to express +V.

1st JOHN

23. Through one act of **faith**, the believer is given all of the spiritual apparatus necessary to guarantee success in overcoming **the world** both positionally and experientially.
24. The principle John is now expressing is, if **victory** to **overcome the world** via isolation of the STA initially begins with **faith** (Ph₁), then it follows that experiential **victory** for isolation of the STA is perfected by faith (Ph₂).
25. That +V (**faith**) is key is made clear in vs.5, “**And who is the one who overcomes that world, but/if not he who believes that Jesus is the Son of God?**”
26. It is Christ that gets all the merit for isolation of the STA.
27. Our **faith** in His Person both as the object of **faith** and in message, secures isolation of the STA positionally and experientially.
28. One simple act of **faith** in One Person, **Jesus** Christ, beginning at the SAJG, is all it takes for anyone to be victorious over the impending demise of cosmos diabolicus.
29. And therefore, continued **faith** in the message of His Person (BD) is all it takes to have experiential **victory**.
30. John’s question is rhetorical and demands a conclusion that no other than the believer **overcomes the world**.
31. It is only the believer that has the “seed” of **God** in him and that which is necessary to claim defeat over the STA.
32. The given name of **Jesus** emphasizes His humanity and the title **Son of God** emphasizes His Divine nature as **God the Son**.
33. It was His humanity in hypostatic union as **God** that revealed the perfect plan of **God** for salvation. Joh.1:18
34. Therefore, it is only through the agency of Christ that the believer can find the means to isolate the STA. and that through His work on the cross and by keeping His commandments, beginning with believing in Him.
35. “**Who**” is the subject, since Christ died for all; the object is **Jesus** Christ; the mechanics is **faith**.
36. If our salvation from the power of sin is totally dependent upon Christ in Person and message to begin with, then it remains dependent upon Him in Person and message for the remainder of our course.
37. Salvation Ph₁ is **faith** apart from works, while salvation Ph₂ is **faith** plus works since application of BD is necessary to maintain experiential fellowship/avoiding sin. 2:1
38. All believers are overcomers, since all have isolated the STA at least once.

1st JOHN

EXEGESIS VERSES 6 – 7:

GNT 1 John 5:6 Outoj estin o` elqwn diV uḗdatoj kai. aifmatoj(Vhsouj Cristoj(ouk en twḗ uḗdati monon al lV en twḗ uḗdati kai. en twḗ aifmati\

NAS 1 John 5:6 **This is the one who came by water and blood, Jesus Christ;** *Outoj outoj (near dem. pro./nm-s) estin eimi, (vipa--3s) o` elqwn ercomai (d.a. + adj. ptc./a/a/Pred.nm-s; "the one who came") diV dia, (pg; "through"; denotes agency) uḗdatoj uḗdwr (n-gn-s; "water"; used 78x) kai, (cc) aifmatoj(aima (n-gn-s; "blood"; used literally and metaphorically as representing death; same as 1:7) Vhsouj (n-nm-s) Cristoj((n-nm-s) not with the water only, but with the water and with the blood. ouk ouw (neg. +) en (pI; "with/by") twḗ to, uḗdati uḗdwr (d.a. + n-In-s; "the water") monoj (adv.; "only/alone") al lV al la, (strong advers.; "in stark contrast") en (pI) twḗ to, uḗdati uḗdwr (d.a. + n-In-s) kai, (cc) en (pI) twḗ to, aifmati\ aima (d.a. + n-In-s)*

GNT 1 John 5:7 kai. to. pneuma, estin to. marturouh(oḗti to. pneuma, estin h` al hgeia\

NAS 1 John 5:7 **And it is the Spirit who bears witness, because the Spirit is the truth.** *kai, (cc) estin eimi, (vipa--3s; "it keeps on being") to, pneuma (d.a. + n-nn-s; "the Spirit"; ref. H.S.) to, marturouh(marturew (d.a. + adj. ptc./p/a/nn-s; "who bears witness/the one bearing witness") oḗti (causal conj.) to, pneuma (d.a. + n-nn-s) estin eimi, (vipa--3s) h` al hgeia\ (d.a. + n-Pred.nf-s; "the truth")*

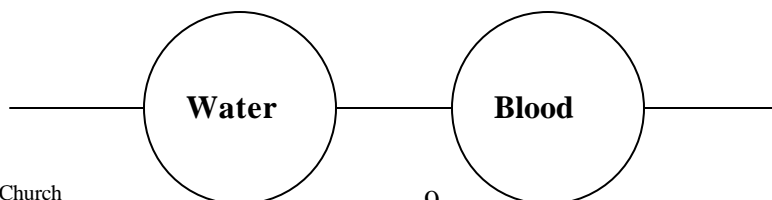
ANALYSIS VERSES 6 – 7:

1. John now more closely defines Who this one is that we are to exercise our faith in for salvation.
2. That salvation Ph₁ and Ph₂ is totally dependent upon **Christ**, it is obviously important that we think of the Son of God in proper terms.
3. If indeed He is the remedy for the STA and forgiveness of sins positionally and experientially, and He is, then our faith in Him theologically is dependent upon a correct understanding of the 1st advent.
4. John harks back to Christ's commission of 4:9,10,14 for the 1st advent as he continues, "**This is the one who came by water and blood, Jesus Christ**".
5. The title **Jesus Christ** looks to His role of passion and humility as the complete Person of Messiah.
6. It looks to the witness of what qualified the Son of God to be the Savior of the world overruling the power of sin and death. 5:4-5

1st JOHN

7. To more fully appreciate John's reference to **water and blood**, one again must look at the apologetics of this epistle and know what the heretics were saying about **Jesus**.
8. Gnosticism is a system of philosophy that as made clear in Chptr.1, rejects the necessity of looking to another agent for dealing with the STA and personal sin in the life and depends upon one's own moral standards as sufficient to become "**Christ-like**"
9. They believed that it is through a system of "higher esoteric understanding" that one becomes sinless in time.
10. One of the leaders and promoters of Gnosticism, Cerinthus, a contemporary of John's, denied that **Jesus** was the Son of God (**Christ**), while on the cross.
11. Tradition says that he lived in Ephesus and he and John were opponents.
12. Cerinthus and his followers taught that the heavenly **Christ** (Son of God) descended on **Jesus** at His baptism, but withdrew from Him before the cross.
13. Cerinthus also taught that the world was created by an angel that held it in bondage, not by God.
14. According to him, **Jesus** was an ordinary man, the son of Joseph and Mary, who only differed from other normal men in wisdom and righteousness.
15. In other words, **Jesus** became **Christ-like** through receipt of higher wisdom that made Him righteous before God.
16. To him, **Jesus** was chosen by God to proclaim Him and to release the world from bondage.
17. For this task, the **Christ** descended on Him at his baptism (dualism to impart esoteric wisdom) and left before the cross.
18. Jesus' suffering on the cross was only as a man, did nothing to effectuate forgiveness of sins, but because He had attained a higher plane of understanding, He became resurrected, while the **Christ** remained impassable (blocked) as a spiritual being.
19. Cerinthus' view was Docetic in nature in that it denied the necessity of the humanity of **Christ** in union with God the Son Who condescended to permanently be in union with Jesus' humanity as a complete Person to impart eternal life. Phi.5-8
20. To Cerinthus, **Jesus** was only an ordinary man that God empowered to receive a higher plane of understanding sufficient for resurrection to occur.
21. He became the dualistic example for the rest of humanity.
22. Therefore, His ministry centered on simply knowledge and to pass on this principle to others that they too might be able to lock in with a higher spiritual power in order for them to become **Christ-like**.
23. With this heresy in mind, John's somewhat obscure statement in vs.6 becomes more meaningful in light of the then current theological debate.
24. What John is saying in the 1st clause of vs.6 is that **Jesus** was the **Christ**, the Son of God, before, during and after His baptism and the cross.
25. This is seen in the use of the preposition "dia/dia" with the genitive that literally means "through".
26. A literal translation is that **Jesus came "through" water and blood**

HE WAS JESUS CHRIST ALL THE WAY "THROUGH"



1st JOHN

27. It denotes that the commission of Jesus' public ministry at the 1st advent was ordained through these two agencies.
28. "**Water**" refers to Jesus' public baptism that is recorded in all four gospels. Mat.3:13-17; Mar.1:9-11; Luk.3:21-23a cp. Joh.1:31-34
29. His public baptism officially began His public ministry "through" which He proclaimed His message of the good confession that He was the **Christ**. Cp. Mat.26:63-65
30. The fact that He came to John the Baptist demonstrated that He was genuine as John too was commissioned by God. Cp. Joh.1:6-8
31. The ritual symbolized Jesus' identification with the Messianic program for the 1st advent that was inaugurated by the forerunner, John the Baptist.
32. "**Blood**" refers to Christ's sacrificial death on the cross for sins, a doctrine cleverly denied by Cerinthus.
33. It was during this time of sin bearing that the Deity of **Christ** broke fellowship with His humanity as **Jesus** died spiritually for the judgment of sins. Mat.27:46
34. Yet, the hypostatic union remained intact, even during the sin bearing.
35. At no time was **Jesus Christ** any less God or humanity during the 1st advent, including "through" His work on the cross.
36. And apart from His work on the cross, His commission would not have been fulfilled.
37. This is why John remarks in vs.6b, "**not with the water only, but with the water and with the blood**".
38. **Christ** not only had to be sinless throughout His life to be qualified as the Son of God, but He also had to submit Himself to the rigors of the cross in order to be the sacrificial lamb conquering the power of sin and death. 2Cor.5:21
39. John is clearly stating that in order for **Jesus** to be the **Christ**, He of necessity had to fulfill His role of ministry **and** work on the cross, or there would be no avenue given to men for salvation.
40. It was His work on the cross that signaled the end of His public ministry. Joh.19:30
41. It was His work on the cross that provided the law of life necessary to overrule the STA. Rom.8:2
42. This is the true theology regarding **Jesus Christ**.
43. To associate **water and blood** with His birth or physical death (Joh.19:34) is unsatisfactory, since singling out **blood** makes no sense.
44. Only in the distortion presented by the Cerinthian heresy would either of these views be embraced.
45. Neither does it make sense to say that this refers to the Christian rituals of the Eucharist and **water** baptism, since these are post 1st advent rituals and therefore He couldn't have "come" by these.
46. In vs.7, John calls upon the highest **witness** to this fact and declares, "**And it is the Spirit who bears witness, because the Spirit is the truth**".
47. He looks to God the Holy **Spirit** as the premier testimony for validation that **Jesus** was indeed God incarnate.
48. After the inaugural baptism of Jesus' ministry by John (cp. Act.1:21-22; 10:37-38), there was the descent of the dove followed by a voice from heaven confirming that **Jesus** was God's Son and qualified to execute the agencies of ministry and work on the cross as Messiah. Mat.3:16-17

1st JOHN

49. John the Baptist baptized **Jesus** simply based upon His word that He was the **Christ**.
Mat.3:13-15
50. The clenching sign previously revealed to John the B. was the descent of the H.S. in theophany as a dove. Joh.1:32-33
51. It is the H.S. that continues, via the Word of God and His convicting and filling ministry, to bear **witness** to who and what the Person of **Christ** is and hence His message.
52. It is the responsibility of the H.S. to reveal who and what **Christ** is (Joh.16:8-11) and lead believers into all **truth** regarding His Person (Joh.16:13-15 cp. 14:26)
53. God the Holy **Spirit** cannot lie, as He is absolute veracity.
54. One of His titles is **Spirit of Truth**. Joh.16:13
55. *Review the Doctrine of the Hypostatic Union.*
56. *Review the Doctrine of the Blood.*

1st JOHN

EXEGESIS VERSES 8 – 9:

GNT 1 John 5:8 ołti treiĵ eiſin oi` marturouhteĵ(to. pneuma kai. to. uđwr kai. to. aima(kai. oi` treiĵ eij to. eĥ eiſinA

NAS 1 John 5:8 **For there are three that bear witness,** ołti (cs; intro. indir. disc.; "For") eiſin eimi, (vipa--3p; "there are/keeps on being") treiĵ (card. adj. used pronom./nm-p; "three") oi` o` marturouhteĵ(marturew (adj. ptc./p/a/nm-p; "bearing witness") **the Spirit and the water and the blood;** to, pneuma (d.a. + n-nn-s; "the Spirit") kai, (cc) to, uđwr (d.a. + n-nn-s; "the water") kai, (cc) to, aima (d.a. + n-nn-s; "the blood") **and the three are in agreement.** kai, (cc) oi` o` treiĵ (d.a. + card. adj./nm-p; "the three"; looks at the 3 collectively) eiſinA eimi, (vipa--3p; "keeps on being") eij (pa; "into" +) to, eĥ eij (d.a. + card. adj./an-s; "the one thing" hence, "in agreement")

GNT 1 John 5:9 eiv thn marturian twĥ anqrwpwn lambanomen(h` marturia tou/ qeou/ meizwn eſtin\ ołti aułth eſtin h` marturia tou/ qeou/ ołti memarturĥken peri. tou/ uiou/ autouA

NAS 1 John 5:9 **If we receive the witness of men, the witness of God is greater;** eiv (part. intro. 1st class cond.; "If"... "and we do") lambanomen(lambanw (vipa--1p; "we receive/accept") thn h` marturian marturia (d.a. + n-af-s; "the witness/testimony") twĥ o` anqrwpwn anqrwpoj (d.a. + n-subjective gen./m-p; "of men") h` marturia (d.a. + n-nf-s; "the witness") tou/ o` qeou/ qeoj (d.a. + n-subject. gen./m-s) eſtin\ eimi, (vipa--3s; "keeps on being") meizwn megaj (compar. adj./nf-s; "greater") **for the witness of God is this, that He has borne witness concerning His Son.** ołti (causal conj.; "for/because") h` marturia (d.a. + n-nf-s; "the witness") tou/ o` qeou/ qeoj (d.a. + n-subject. gen./m-s) eſtin eimi, (vipa--3s) aułth outoj (near dem. pro./nf-s; "this"; looks at what follows) ołti (conj. intro. ind. disc.) memarturĥken marturew (viPFa--3s; "He has borne witness") peri, (pg; "concerning") autouA autoj (npgm3s; ref. God) tou/ o` uiou/ uiòj (d.a. + n-gm-s; "the Son")

1st JOHN

ANALYSIS VERSES 8 – 9:

1. John now combines together the two events with the H.S. of vss.6-7 as witnesses to the hypostatic union and declares, “**For there are three that bear witness, the Spirit and the water and the blood**”.
2. He then insists that they all stand united in their testimony in the remainder of the verse, “**and the three are in agreement**”.
3. Their **witness** combined stands or falls together.
4. **The water and blood** are personified (spoken as if having personality), placing them alongside the Holy **Spirit**.
5. The participle “**bear witness**” is a masculine gender though all **three** references to **the Spirit, water and blood** are neuter in gender.
6. The neuter genders look at the natural genders of **the Spirit** as **spirit** and **the water and blood** as events.
7. The masculine gender of “**bear witness**” denotes that there are distinct personalities involved with the Holy **Spirit** and **the water and blood** personified.
8. The Holy **Spirit** contextually rightly stands first in the list, since He also witnesses through the two events signified by **water and blood**.
9. Furthermore, it was the H.S. that supernaturally impregnated Mary as a **witness** to the conception of the hypostatic union. Mat.1:18,20
10. And the H.S. continues to **bear witness** in His convicting and filling ministries.
11. **The water** again looks to Jesus’ baptism (recorded in all 4 gospels) that as an event bears **witness** to Jesus’ Person.
12. **The Holy Spirit** was manifested in theophany as a dove at that event.
13. However, there was a verbal **witness** of His baptism that came from **God** the Father as He declared “*This is My beloved Son, in whom I am well-pleased*”. Mat.3:17
14. The event of **the water** then is personified to emphasize **God** the Father placing validation upon Christ as the qualified Messiah.
15. He provided testimony that Jesus was the commissioned Christ sent to proclaim the message of the truth of BD concerning His own Person and the POG. Joh.1:18
16. The second event bearing **witness** to His Person, is the cross.
17. His spiritual death during the three hours speaks of His special qualifications as the unique **God**-man to do what only the Chosen One of **God** could do.
18. It was the **Son** that provided the verbal witness in this event in that He proclaimed that the act of sin bearing had been completed as He cried out “*It is finished!*” Joh.19:30
19. **The blood** therefore, is personified as the **Son** that was the direct **witness** to the act of sin bearing, since it occurred in His human body. 1Pet.2:24
20. Both the Father and the H.S. were silent witnesses to this event.
21. Their presence is assumed, but silent, since fellowship was broken during the period of sin bearing. Mat.27:46
22. It was these two events in correlation with the H.S. that not only bore **witness** to those present, but to us that have the Word of **God**.
23. Events, even past events, continue to **bear witness**.
24. Abel speaks via the Old Testament Canon, even though dead.
25. History is full of lessons to be studied and profited by. Cp.2Pet.2:6ff
26. In personality (the H.S. and the two events personified), it is the entire Godhead that bears **witness** of who and what Jesus Christ is.

1st JOHN

27. Knowing this, vs.9 has deeper impact as John states, **“If we receive the witness of men, the witness of God is greater”**.
28. John combines all 3 witnesses of vs.8 in this verse declaring them to be **the witness of God**.
29. Literally **“the God”** (with the d.a.) looks at the attribute of **God** in essence being **three** in personality.
30. While the two events in and of themselves provide a **witness** to Christ, personified and in correlation with the H.S., all **three** members of the Godhead bore **witness** confirming the validity of these events.
31. That the two events personified emphasize the Father and the **Son** bearing **witness** and combined together with the H.S. reflect **the witness of the Godhead**, demands that the hypostatic union remained intact even **“through”** Christ’s work on the cross.
32. In other words, when Christ declared His work on the cross was finished, it was His complete Person as the **God-man** that gave this **witness**, since according to the event personified, it was **the witness of God, which is greater**
33. This is a slam-dunk apologetic against the Gnostic and Docetic heresies.
34. It denotes that it is the 2nd member of the **Godhead, God the Son** that was commissioned by the Father to execute the POG for salvation.
35. That it is His commission to execute the POG is seen in His role as the creator of the universe and that nothing has come into being apart from Him. Joh.1:1-3 cp. vs.14
36. To deny the complete Person of Christ as it pertains to the cross is to deny that it is only **God** that can provide salvation/forgiveness of sins, the very reality that John’s enemies deny.
37. John makes the observation that we regularly **receive the witness of men** (on a variety of subjects).
38. Just as his **witness** in this epistle is case and point.
39. However, though **men** testify as to the truth, there is always ultimately **God** bearing **witness** to their **witness**, just as He did through the two events.
40. And in this epistle the H.S. bears **witness** through John’s **witness**.
41. John’s point is that if we are accustomed to receiving mankind’s **witness** as to proclaiming the truth, **if** indeed it is the truth then of necessity **the witness of God** substantiates their **witness** and we ought not to refuse to **receive** God’s **witness**.
42. **God** Himself commends or condemns **the witness of men**.
43. And that is because **God** Himself is a perfect reliable **witness** and what **He** always bears **witness** to is of far **greater** value.
44. And the foremost among things **He** has testified to is **His Son**, as John completes the verse, **“for the witness of God is this, that He has borne witness concerning His Son”**.
45. The perfect tense of **“has borne witness”** looks at the events as recorded in the Bible concerning the Person and work of Jesus Christ with emphasis on **the water and blood**.
46. Those living at the first advent were eyewitnesses and saw the Divine attestation to the **Son**. 1Joh.1:1 cp. Joh.19:35; 21:24; 2Pet.1:16
47. They in turn were witnesses to the second generation of Christians. Joh.15:26-27; 1Joh.1:2-3
48. Further, they were commissioned to write down four separate accounts of what they witnessed for posterity. Luk.1:1-4; Joh.21:24
49. John’s gospel contains seven selected signs to convince men of the truth pertaining to Christ. Joh.20:30-31

1st JOHN

50. Though they are eyewitnesses, what they witnessed in reality was the POG manifested, which is **greater** than their own words. Joh.1:18
51. If **the witness of men** is the truth of BD, then in reality it is **the witness of God**, which is **greater**.
52. Men that ignore (and therefore, reject) this **witness** are culpable before **God**.
53. The H.S. continues to **bear witness** with our human spirit that we are His and have the truth. Rom.8:16
54. This unseen but real **witness** of the Father via the H.S. is the greatest of all witnesses. Joh.5:32,37 cp. 38-40
55. It is **God** that ultimately is behind any **witness** to the truth of the Person and message of Jesus Christ/BD.
56. And it is the H.S. that is always there as the ultimate communicator of the truth. 2:27
57. If **God** is not in the equation of the **witness** (FHS + veracity of BD not violating the truth of the message and Person of Christ as per the POG), then we are to reject the **witness**. 2Joh.7-11

1st JOHN

EXEGESIS VERSES 10 – 12:

GNT 1 John 5:10 ὁ πιστευων εἰς τὸν υἱὸν τοῦ θεοῦ ἐκεῖ τὴν μαρτυρίαν ἐν ἑαυτῷ ὁ μὴ πιστευων τῷ θεῷ ἔγινε πεποιηκεν αὐτὸν(ὅτι οὐκ ἐπίστευκεν εἰς τὴν μαρτυρίαν ἧς μαρτυρήκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ)

NAS 1 John 5:10 **The one who believes in the Son of God has the witness in himself;** ὁ πιστευων πιστευω (d.a. + subs. ptc./p/a/nm-s; "The one who believes/The one believing") εἰς (pa; literally "into") τὸν ὁ υἱὸν υἱοῦ (d.a. + n-am-s) τοῦ/ὁ θεοῦ/θεοῦ (d.a. + n-gm-s) ἐκεῖ ἐκω (vipa--3s; "keeps on having/possesses") τὴν ἡ μαρτυρίαν μαρτυρία (d.a. + n-af-s; "the witness/testimony") ἐν (pL) ἑαυτῷ/ἑαυτοῦ (reflex. pro./Lm3s; "himself"; denotes action back to its own subject) **the one who does not believe God has made Him a liar,** ὁ (d.a./nms +) μὴ, (neg. +) πιστευων πιστευω (subs. ptc./p/a/nm-s; "the one who does not believe") τῷ/ὁ θεῷ/θεοῦ (d.a. + n-dm-s) πεποιηκεν ποιῶ (viPFa--3s; "has made") αὐτὸν(αυτοῦ (npam3s; ref. God) ἔγινε ἔγινε (n-am-s; "a liar/speaker of falsehood") **because he has not believed in the witness that God has borne concerning His Son.** ὅτι (causal conj.) οὐκ (neg. +) ἐπίστευκεν πιστευω (viPFa--3s) εἰς (pa; "into") τὴν ἡ μαρτυρίαν μαρτυρία (d.a. + n-af-s; "the witness") ἧς οἵ (rel. pro./af-s; "that/which"; ref. to the witness) ὁ θεὸς (d.a. + n-nm-s) μαρτυρήκεν μαρτυρῶ (viPFa--3s; "has borne witness") περὶ, (pg; "concerning") αὐτοῦ/αὐτοῦ (npgm3s) τοῦ/ὁ υἱοῦ/υἱοῦ (d.a. + n-gm-s; "the Son")

GNT 1 John 5:11 καὶ αὐτὴ ἐστὶν ἡ μαρτυρία(ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεὸς(καὶ αὐτὴ ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστὶν)

NAS 1 John 5:11 **And the witness is this, that God has given us eternal life,** καὶ, (cc) ἡ μαρτυρία((d.a. + n-Pred.nf-s; "the witness"; pred. nom. because it follows the to be verb in the Greek) ἐστὶν εἰμι, (vipa--3s; "keeps on being") αὐτὴ οὗτοῦ (near dem. pro./nf-s; "this"; looks at what follows) ὅτι (conj. intro. indir. disc.) ὁ θεὸς((d.a. + n-nm-s) ἔδωκεν δίδωμι (viaa--3s; "has given/appointed/assigned/bestowed") ἡμῖν ἡμῖν (npd-1p; "to us") αἰώνιον αἰώνιοῦ (a--af-s; "eternal/everlasting/without beginning or end") ζωὴν ζωὴ, (n-af-s; "life") **and this life is in His Son.** καὶ, (cc) αὐτὴ οὗτοῦ (near dem. pro./nf-s) ἡ ζωὴ, (d.a. + n-nf-s; "the life") ἐστὶν εἰμι, (vipa--3s; "keeps on being") ἐν (pL) αὐτοῦ/αὐτοῦ (npgm3s) τῷ/ὁ υἱῷ/υἱοῦ (d.a. + n-dm-s; "the Son")

1st JOHN

GNT 1 John 5:12 ο̄ ε̄cwn ton uion ecei thn zwhn\ ο̄ mh. ε̄cwn ton uion tou/ qeou/ thn zwhn ouk ecei

NAS 1 John 5:12 **He who has the Son has the life;** ο̄ ε̄cwn ε̄cw (d.a. + subs. ptc./p/a/nm-s; "He who has/The one possessing") ton ο̄ uion uiōj (d.a. + n-am-s; "the Son") ecei ε̄cw (vipa--3s; "keeps on having") thn h̄ zwhn\ zwh, (d.a. + n-af-s; "the life"; the attribute of eternal life) **he who does not have the Son of God does not have the life.** ο̄ (d.a./nms +) mh, (neg. +) ε̄cwn ε̄cw (subs. ptc./p/a/nm-s; "he who does not have") ton ο̄ uion uiōj (d.a. + n-am-s) tou/ ο̄ qeou/ qeoj (d.a. + n-gm-s) ouk ouv (neg. +) ecei ε̄cw (vipa--3s; "does not have") thn h̄ zwhn zwh, (d.a. + n-af-s; "the life")

ANALYSIS VERSES 10 – 12:

1. That the **witness** of the **Godhead** and the two events of the water and the blood testify to Who and What Christ is, there is only one logical conclusion of reason to come to and that is **"The one who believes in the Son of God has the witness in himself"**.
2. The title **Son of God** looks at the complete Person of Christ in hypostatic union.
3. Keeping true to form to his language in the Gospel of John, he proclaims that the exercise of faith is literally "into/eis – eis" **the Son of God**.
4. **The witness** in view looks to the indwelling Holy Spirit and act of regeneration.
5. When a person receives by faith, the Divine **witness**, he or she automatically **has** this **witness in him** or herself.
6. Upon the salvation adjustment, the individual receives the **witness of God** encapsulated in the human spirit. Cp.3:9
7. It is the +V individual that accepts **the witness** of the gospel, supported by **God** and ultimately communicated by the H.S. under His convicting ministry.
8. On the other hand, it is –V that rejects this **witness** and blasphemes, as John continues in vs.10b, **"the one who does not believe God has made Him a liar"**.
9. When a person refuses to accept a doctrine, that person is saying that **God** didn't say this, when in fact He did.
10. When you call someone **a liar** that isn't **a liar**, then you are the **liar**.
11. Just as when someone says they don't sin and reject the doctrine of the STA, they are liars. Cp.1:10
12. In this instance it amounts to blasphemy of the H.S., the unpardonable sin. Mat.12:31 cp. Joh.16:7-10
13. When one rejects **the Son of God** in part or in whole, they reject God's testimony to His plan, which is the force of the remainder of vs.10, **"because he has not believed in the witness that God has borne concerning His Son"**.
14. **The witness that God has borne** is that it is the historical Person of Jesus Christ that is the unique **God-man** first in Person and then in message that was sent to remedy the consequences of the STA and sin i.e., death, which He did via His work on the cross.

1st JOHN

15. John then carries this sense of His message into vs.11 as he states, “**And the witness is this, that God has given us eternal life**”.
16. That John has taught that the “seed” of **God** equals +R (3:9), is the product of Divine love (4:7) and the spiritual apparatus necessary to apply love experientially producing experiential fellowship (4:16), he now turns to another attribute it possesses necessary for fellowship, **eternal life**.
17. To have an **eternal** relationship with an **eternal** Being, one also must be **eternal**.
18. It is **life** that is the superior law over death. Rom.8:2
19. John’s argument here is that it is **eternal life** that is what both he and his opponents are claiming to be pursuing via resurrection.
20. They through some esoteric wisdom handed down to them from some higher being.
21. John is in essence now asking them, where is **eternal life** in their message?
22. The principle he is shoving in their face is that one cannot receive or possess the quality of **eternal life** from something that does not possess its very nature.
23. Words, wisdom, knowledge, etc., are only possible if sustained by **life**.
24. The only reason there is consciousness of thought after death is because part of all of man’s makeup includes an **eternal** living soul.
25. **Eternal life** is an individual attribute/power by itself through which all aspects of its manifestation are totally dependent, or else all other things cease.
26. Case and point: The angels were created as **eternal** beings, otherwise, why haven’t the fallen angels ceased from being?
27. And only **God** Himself possesses this nature and attribute able to impart it to others.
28. Therefore, whatever message **God** does sponsor to impart **eternal life**, must of necessity be **God**.
29. This is the force of the final clause, “**and this life is in His Son**”.
30. That John’s opponents look to Christ as the answer (though in error) to receive resurrection (have **eternal life**), then of necessity they must believe He is **God**, always has been and always will be, or what they believe in is void and remiss.
31. Otherwise, they don’t themselves believe in something or someone that possesses this quality of **life** and able to impart it to others as a necessary attribute to having a relationship with “the **eternal God**”.
32. Therefore, how can they say they have the necessary attributes for “fellowship” with **God**?
33. John’s opponents look only to the attribute of wisdom for resurrection; John declares one must look to the Person for this attribute of **eternal life**.
34. John’s proclamation is that the nature of **eternal life** is found **in** the message of **His Son** as being **God** in the flesh. Joh.1:14
35. In vs.12, John draws his final conclusion of argument in this regard, and states “**He who has the Son has the life; he who does not have the Son of God does not have the life**”.
36. The simpler title, “**the Son**” emphasizes His message of Person.
37. The title “**the Son of God**” emphasizes His complete Person in hypostatic union.
38. John attaches the definite article to the noun **life** in both uses to emphasize its very attribute.
39. It is the one that has believed the Divine **witness concerning** who and what Jesus is in Person that possesses the very attribute of **eternal life**.
40. However, those that reject either His humanity or Deity (or both) as essential to gaining **eternal life**, remain under eternal condemnation.
41. One must believe in the totality of His Person in order to have **eternal life**.

1st JOHN

42. The **witness** is very simply that **God has given to us eternal life and** that **this life is tied to His Son**. Cp.2:25
43. Apart from having **the Son, eternal life** is not possible. Cp. Joh.14:6
44. John once again uses Ph₁ truth to nail down his apologetics for fellowship with **God**.
45. Fellowship does not come by some esoteric, complicated, sophisticated mystical elevation of knowledge, but is simply found in the Person of Jesus Christ.
46. It is Christ as the unique **God**-man that possesses the dual natures and all attributes necessary in both Person and message to impart to men all that is necessary for a relationship/fellowship with **God** to exist both in time and eternity.
47. We must establish an **eternal** fellowship first, or there is no temporal/experiential fellowship possible.
48. It all begins at +V to the SAJG (Person) and is experientially maintained via +V to BD (Message – R_BAJG & MAJG).
49. To embrace Christ as anything less than **God** is to embrace an entity void of all attributes necessary for fellowship with **God**.
50. To embrace Him as anything less than true humanity is to embrace an entity incapable of transferring those attributes to mankind and thus rejects His message.
51. To embrace any knowledge proposing a “half” Christ is to embrace a “damaged” message not sponsored by **God**.
52. This is most importantly true regarding the SAJG, but retains its full force and affect in our attitude of Him as believers.
53. Those believers that disregard the totality of His Person in message for living the CWL, in principle take on the Gnostic and Docetic philosophies.

1st JOHN

DOCTRINAL CERTAINTIES VSS. 13 – 21

EXEGESIS VERSE 13:

GNT 1 John 5:13 Tauta egraya umih iha eidhte oti zwhn ecete aiwnion(toij pisteupusin eij to. onoma tou/ uiou/ tou/ qeou

NAS 1 John 5:13 **These things I have written to you who believe in the name of the Son of God,** *Tauta outoj (near dem. pro./an-p; "These things"; looks at the entire content of the epistle with emphasis on its instructive/teaching intent) egraya grafw (viaa--Is; "I have written/penned") umih su, (npd-2p; ref. the Saints of Asia Minor) toij o' pisteupusin pisteuw (adj.. ptc./p/a/dm2p; "who believe/the ones believing"; its antecedant is "you" ref. the Saints) eij (pa; "into") to, onoma (d.a. + n-an-s; "the name"; looks at one's reputation) tou/ o' uiou/ uioj (d.a. + n-gm-s; "of the Son") tou/ o' qeou qeoj (d.a. + n-gm-s; "of the God") **in order that you may know that you have eternal life.** *iha (conj. purpose; "in order that") eidhte oida (vsPFa--2p; "you may know without doubt or certainly (PF tense)"; emphasizes the doctrine imparted; its force is that they may have the correct doctrine once and for all that produces existing results) oti (conj. intro indir. disc. and content of doctrine) ecete ecw (vipa--2p; "you keep on having/possessing") aiwnion(aiwnioj (a--af-s; "eternal/everlasting") zwhn zwh, (n-af-s; "life"; without the d.a. it looks at the quality or nature of eternal life)**

ANALYSIS VERSE 13:

1. As with the gospel, John now gives an overall purpose for writing this epistle and states, **“These things I have written to you”**. Cp. Joh.20:31
2. The aorist tense of **“I have written”** looks at the entirety of the epistle with emphasis on its instructive nature.
3. Other preceding references that John has emphasized the teaching aspect of the epistle include (all aorist tenses):
 - A. To promote the MAJG. 2:13c-14
 - B. To remind these believers that they have heard the truth previously. 2:21
 - C. To provide ammunition to counter the attacks of John’s opponents. 2:26
4. The more urgent reason for writing this epistle emphasizing it apologetic format is seen in the term “write” used with a present tense and includes:
 - A. To confirm the +V of the saints with hope that pastoral joy may be realized to the fullest. 1:4
 - B. To guard the saints from reversionism keeping sin minimal and incidental. 2:1
 - C. To remind the saints of the imperative of keeping the commandment as it relates to believers in the Church Age. 2:7-8

1st JOHN

- D. As a “wake up call” and exhortation to the saints as to the correct doctrine they should have been adhering to that they already knew. 2:12-13a,b
5. John now reaffirms without a doubt that the overall purpose of the epistle was **written** to believers and predominately for believers as he addresses the recipients as those “**who believe in the name of the Son of God**”.
 6. The title “**Son of God**” looks again at Christ complete in hypostatic union.
 7. His “**name**” looks at His reputation of existence as that Person.
 8. And that reputation is that He was the unique **God**-man sent by **God** to go to the cross to bear the sins of mankind, proclaim salvation through faith in His Person and was resurrected as evidence of His claim and Person.
 9. What designates these recipients (and all others) as Christians is the fact that they have believed “into” Christ embracing His Person and work as that necessary for salvation from sins.
 10. John then states that the overall purpose for writing the epistle is “**in order that you may know that you have eternal life**”.
 11. As the epistle has made clear, he is writing to believers that were knowledgeable concerning BD (2:21) and that were being subjected to heretical viewpoint (2:26).
 12. The overall purpose for the teaching he has communicated to them is to bolster their confidence with respect to their standing in the POG.
 13. The verb “**you may know**/οἶδα – οἶδα” looks at the knowledge acquired and emphasizes the very doctrine saturating this epistle.
 14. This verb’s perfect tense indicates that the doctrine he has imparted to them is designed as all inclusive teaching necessary to give them the assurance they need that there standing before **God** is correct doctrinally for all times.
 15. His reference to their possession of **eternal life** looks at everything he has said regarding that which construes fellowship with **God** as evidence of their status as believers.
 16. That these believers have been accosted by heretics taking issue with their standing before **God**, such a situation could be quite destabilizing.
 17. It points to the fact that the teaching of BD is designed to help counter any doctrinal doubts and attacks we may face as believers and in turn provide us with a frame of reference and understanding necessary to overcome any human viewpoint darkness.
 18. He assures these that they have believed in the correct gospel message of Christ and are definitely believers.
 19. Therefore, they possess the very nature of **eternal life** imparted through their faith and thus have that which is necessary to have fellowship with **God**.
 20. The more BD we understand in its harmonious revelation, the more confidence we acquire in our status as believers.
 21. And all that John has **written** has been designed to strengthen and build their confidence:
 - A. His warning about antichrists. 2:18-26; 4:1-6
 - B. His exhortations to love believers. 2:7-11; 3:10-24; 4:7-21; 5:1-3
 - C. The necessity of keeping God’s commandments. 2:3-6; 3:22,23; 4:21; 5:3
 - D. To practice righteousness in application and maximize avoiding sin and lust. 1Joh.2:1,15,16; 3:4-12; 5:21
 - E. Isolation of the STA/self-purification. 1Joh.1:9; 3:3
 - F. Confidence. 2:28; 3:19,21
 - G. Reassurance in the doctrine and pursuing the MAJG. 2:12-14

1st JOHN

EXEGESIS VERSES 14 – 15:

GNT 1 John 5:14 kai. aut̄h estin h̄ parrhsia h̄h ecomen proj auton ōti ean ti aitwmeqa kata. to. qe,lhma autou/ akouei himwh̄

NAS 1 John 5:14 **And this is the confidence which we have before Him,** *kai, (cc) aut̄h outoj (near dem. pro./nf-s; looks to what follows) estin eimi, (vipa--3s; "keeps on being") h̄ parrhsia (d.a. + n-Pred.nf-s; "the confidence/boldness") h̄h oj (rel. pro./af-s) ecomen ecw (vipa--1p; "we keep on having") proj (pa; "before/towards") auton autoj (npam3s; ref. God) that, if we ask anything according to His will, He hears us. ōti (conj. intro. indir. disc.) ean (cs; intro. 3rd class cond.; has temporal force; "if/whenever") aitwmeqa aitew (vspm--1p; "we ourselves ask/request"; indir. middle with subject emphasized as producing the action) ti tij (indef. pro./an-s; "anything/something") kata, (pa; "according to") autou/ autoj (npgm3s) to, qe,lhma (d.a. + n-an-s; "the will/design/purpose"; same as 2:17) akouei akouw (vipa--3s; "He keeps on hearing") himwh̄ egw, (npg-1p)*

GNT 1 John 5:15 kai. ean oidamen ōti akouei himwh ō ean aitwmeqa(oidamen ōti ecomen ta. aithmata a] h̄thkamen apl̄ autoū

NAS 1 John 5:15 **And if we know that He hears us in whatever we ask,** *kai, (cc) ean (cs; intro. 3rd class cond.) oidamen oīda (viPFa--1p; "know"; looks at knowledge acquired) ōti (cc; intro. content of knowledge) akouei akouw (vipa--3s) himwh egw, (npg-1p) ō oj (rel. pro./an-s; "that which"; "in" supplied NAS) ean (part.; "if/whatever/whenever") aitwmeqa(aitew (vspm--1p) we know that we have the requests which we have asked from Him. oidamen oīda (viPFa--1p) ōti (ch; intro. content of knowledge) ecomen ecw (vipa--1p) ta. to, aithmata aithma (d.a. + n-an-p; "the request/petition/demand"; "used 3x) a] oj (rel. pro./an-p; "which") h̄thkamen aitew (viPFa--1p) apl̄ apo, (pAbl; "from") autoū autoj (npgm3s)*

ANALYSIS VERSES 14 – 15:

1. An important result of the believer's confidence in their eternal life status is that he can have boldness and **confidence** in their personal and experiential relationship with God.
2. In particular this applies to prayer requests.

1st JOHN

3. John reemphasizes the prayer promise of 3:21-22 and states, “**And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us**”.
4. It is the believer’s prayer life that promotes a personal one on one relationship in communicating with God.
5. It is at this time that the believer talks to God based on their own level of understanding of Who and What God is.
6. “To hear” means that God honors our prayers.
7. BD tells us that God will answer anything **we ask** of **Him** provided the prerequisite is in place, “**according to His will**”.
8. The equivalent expression “in His name” is used in John’s gospel. Joh.14:13-14; 15:16; 16:23-27
9. Joh.15:17 denotes that the condition is attached to the FHS and resident BD.
10. In 1Joh.3:21-22, it ties into the condition of the believer operating under the “good conscience”.
11. Therefore, the phrase ‘**according to His will**’ demands that all prayer requests are submitted in fellowship, in line with sound BD and does nothing to violate God’s directive **will** for the object or person of prayer.
12. It is via this doctrine regarding prayer that the believer has the **confidence** in view, which is the force of vs.15, “**And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him**”.
13. The prayers of the confident believer knows two things:
 - A. God **hears** him.
 - B. God answers him.
14. The verbs “to **know**”, looks towards the BD resident in the believer as that which gives them this **confidence**.
15. The +V adjusted believer that effectively deals with their STA and maintains their MPR can have a boldness in their assertions before God in prayer beyond that of the normal individual.
16. And that is because of their faith in the truth of BD as to that which qualifies true fellowship with God in time.
17. On the opposite side of the coin, unbelievers and –V believers lack in the doctrine necessary for this **confidence** to that degree and in reality, their prayers are bounced off of “deaf” ears. Pro.1:23-29
18. Things we must keep in mind when we make **requests from** God:
 - A. We don’t always know what is God’s **will** for us or those we pray for.
 - B. We must learn to wait upon the Lord to bring it to pass (right time).
 - C. We must recognize that His ways are many (waiting on the right way = faith rest).
 - D. We must isolate our STA (leading with unbelief or lusts disqualifies this promise).
 - E. We must pray according to the sound BD in us.
 - F. We must obviously first **ask** and be persistent.
 - G. We must accept no for an answer (the desire if legitimate may be satisfied in another way).
19. Always keep in mind the dictum “Your **will** be done”. Mat.6:10

1st JOHN THE SIN UNTO DEATH

EXEGESIS VERSES 16 – 17:

GNT 1 John 5:16 ¶Ean tij idh| ton adel fon autou/ amartanonta amartian mh. proj qanaton(aithsei kai. dwsei autw| zwhn(toij amartanousin mh. proj qanaton¶ estin amartia proj qanaton\ ouw peri. ekeinjh legw iha erwthsh¶

NAS 1 John 5:16 **If anyone sees his brother committing a sin not leading to death,** ¶Ean (cs; intro. 3rd class cond.) tij (indef. pro./nm-s) idh| o`raw (vsaa--3s; "might see"; to see physically with spiritual insight) autou/ autoj (npgm3s) ton o` adel fon adel foj (d.a. + n-am-s) amartanonta amartanw (supplem.. ptc./p/a/am-s; "sinning/committing") amartian amartia (n-af-s; "a sin/miss the mark"; without the d.a. emphasizes the STA) mh, (neg.) "leading" supplied proj (pa) qanaton(qanatoj (n-am-s; "death"; here, physical death) **he shall ask and God will for him give life to those who commit sin not leading to death.** aithsei aitew (vifa--3s; "he will ask"; has the force of an imperative) kai, (cs) "God" supplied dwsei didwmi (vifa--3s; "will give/grant/bestow") autw| autoj (npgm3s; "for him") zwhn(zwh, (n-af-s; "life") toij o` amartanousin amartanw (d.a. + adj. ptc./p/a/dm-p; "to those sinning") mh, (neg. +) "leading" supplied proj (pa) qanaton¶ qanatoj (n-am-s; "death") estin eimi, (vifa--3s; "there keeps on being") amartia (Pred.n-nf-s; "a sin") "leading" supplied proj (pa) qanaton\ qanatoj (n-am-s) **There is a sin leading to death; I do not say that he should make request for this.** ouw (neg. +) legw (vifa--1s; "I am not saying") iha (cc; purpose; "that") erwthsh¶ erwtaw (vsaa--3s; "he should make request/ask") peri, (pg; "concerning/for") ekeinjh ekeihoj (remote dem. pro./gf-s; "this"; the feminine gender has "sin" as its antecedent; looks at one in a particular "sinful condition")

GNT 1 John 5:17 paša adikia amartia estin(kai. estin amartia ouw proj qanaton¶

NAS 1 John 5:17 **All unrighteousness is sin, and there is a sin not leading to death.** paša paj (a--nf-s; "All") adikia (n-nf-s; "unrighteousness/a disregard for what is right"; same as 1:9) estin(eimi, (vifa--3s) amartia (n-nf-s; "a sin"; emphasizes the sin nature/STA) kai, (cc) estin eimi, (vifa--3s) amartia (n-nf-s; "a sin") ouw (neg. +) "leading" supplied proj (pa) qanaton¶ qanatoj (n-am-s)

1st JOHN

ANALYSIS VERSES 16 – 17:

1. In vss.14-15, John has presented doctrine that the believer can have confidence that God hears and answers all prayer that fits the mandate as according to His will.
2. In vs.16, he now gives us an example of what His will is regarding intercessory prayer for certain individuals under the death test.
3. It stipulates whom we can have on our prayer list and whom we are not to include.
4. That which qualifies or disqualifies individuals centers upon the issue of **sin**.
5. This example is in keeping with the doctrine of the STA and personal sinning throughout 1 John.
6. Thus far, John has said the following about **sin**:
 - A. Those that advocate not possessing a **sin** nature (**sin** without the d.a.) are self-deceived and void of the truth. 1:8
 - B. Those that advocate sinless perfection are liars and void of the truth. 1:10
 - C. When we sin, we are to name it to God Who restores us to fellowship experientially. 1:9
 - D. BD is designed for the purpose of maximizing avoidance of personal sinning. 2:1a
 - E. When we do fail, Christ is our Advocate with the Father. 2:1b
 - F. He is our propitiation as well as the propitiation for sins of the whole world. 2:2 cp. 4:10
 - G. All personal **sin** is an act of lawlessness and rebellion against God. 3:4
 - H. The primary purpose for the 1st advent was in order for Christ to take away the condemnation of sins and was qualified because He never had a sin nature and thus sinless. 3:5
 - I. One can't **sin** and be simultaneously filled with the H.S. 3:6a
 - J. When one operates under **sin**, there are no eternal existing results of SG₃ attached to their state of being out of fellowship. 3:6b
 - K. No one that has a history of unbroken STA rule is born again. 3:8a,9,15
 - L. Hate is a mental attitude **sin** that is characterized by unbelievers like Cain. 3:12-13, 15, et al
 - M. Fear is a mental attitude **sin** that cannot coexist with the FHS called "perfect love". 4:18
7. John now takes the issue of **sin** and divides it into two categories:
 - A. **A sin not to death.**
 - B. **A sin to death.**
8. The preposition "proj-pros/to/towards" has the nuance of being "face to face" and looks at the individual literally on the doorsteps of **death**.
9. Hence the descriptive phrase "**sin unto death**".
10. For those that fall under the category of **sin unto death**, it denotes one that experiences "capital punishment" and the taking of their **life** by God as the maximum punitive judgment upon them.
11. These do not glorify God in their dying.
12. John encourages prayer for the former in vs.16a,b, "**If any sees his brother committing a sin not leading to death, he shall ask and God will for him give life to those who commit sin not leading to death**".
13. However, he denotes it is God's will to exclude the latter in vs.16c, "**There is a sin leading to death; I do not say that he should make request for this**".

1st JOHN

14. Commentaries speculate as to what particular **sin** or sins John has in view. (*Ex. Sins in the law that demand capital punishment; only sins of unbelievers.*)
15. However, by sticking with John's grammar in use with his theology throughout the epistle, we can clearly define what John is talking about.
16. In all 4 uses of the noun for "**sin**" in these two verses, there is no definite article.
17. As John has noted previously, when used without the d.a., he is emphasizing the **sin** nature/STA. 1:8 cp. 3:5
18. Otherwise, he employs the d.a. or uses the term **sin** in a verbal form when he wants to emphasize the personal act of **sin** that is the result of the STA. Cp. 1:9,10
19. The phrase, "**committing a sin**" is literally "**sinning** (participle) **a sin** (noun w/out the d.a.)".
20. John ties together a continuous personal act of **sin** with an unbridled STA.
21. It looks to certain STA types in conjunction with their sin(s) that has brought them to the brink of exiting this world.
22. It looks at an individual that is sinning in **life** and not rebounding.
23. Furthermore, it is a recalcitrant state that the believer has or is obviously perpetuating to their **deathbed**.
24. It denotes any individual, believer or unbeliever, that is negative to BD and will not repent (change of mind) with either the SAJG or R_BAJG for forgiveness for their sins and God has made it clear that this is the condition in which they will exit this world.
25. For the believer, it denotes **sin** in the **life** in disobedience to BD that has not been kept tabs with utilizing the R_B technique manifesting -V to BD.
26. It equals unrepentant reversionism perpetuated to obvious **death**.
27. The writer of Hebrews addresses the issue of "sinning willfully" regarding the believer that knows the truth, but continues to perpetuate **sin** as a believer, will eventually find themselves without forgiveness regarding their **sin**, voiding fellowship and setting up the situation for **sin** unto **death**. Heb.10:26-27
28. Hebrews looks to the culpable believer that allows an unbridled STA in rejection to applying Church age doctrine, not willing to repent and R_B their sins denoting a recalcitrant state of -V and reversionism. Cp. Heb.10:23-25
29. It reflects a believer that knows the truth but has manifested over time nonrepentable -V to it.
30. While all unbelievers and -V believers will eventually face the **sin** unto **death**, the case in the book of Hebrews deals with the more obstinate types of -V believers that though they have hooked into the truth for some time, they repudiate it and leave.
31. While the **death** DD may come through gross violation of more severe sins as a reversionist, as Hebrews makes clear, the one that continues to reject the most basic doctrine of assembly is the one that will not find forgiveness.
32. They make clear their repudiation of the truth and continue to perpetuate sinning in disobedience to BD.
33. This is one answer as to why believers that leave class may be R_B'ing certain sins in their **life**, but God does not hear their prayers of confession.
34. When one is a reversionist, they are -V to MPR and BD and unless they make the proper adjustments will find themselves **sin** unto **death**. Pro.1:32 cp. 4:13; 8:36 cp. 9:6; 10:27; Num.15:30-31 cp.32-36
35. It denotes a reversionist that is defiant to God to the end.
36. **Sin not leading to death** can lead to severe Divine discipline, but the **sin** is isolated or incidental as the believer recognizes their **sin** with R_B.

1st JOHN

37. **If** a believer commits a **sin** incurring DD producing sickness that will eventually kill, but is not a hard core –V type, then we can pray for such a one.
38. James deals with this same situation in Jam.5:14-16.
39. Such a person is one that acknowledges his **sin** and wayward STA.
40. While James' prayer could include someone that is under the death test not due to carnality, but haven't finished their course, John emphasizes the alternate individual also included in James, that has come under DD due to carnality or under reversion recovery. Cp. Jam.5:19-20
41. Their DD would eventually kill them cutting them short of finishing their course and getting the prize.
42. Obviously all sickness of common human problems is not DD.
43. And the issue for those that find themselves in this state is not necessarily prolonged **life** just to live to a ripe old age, but to complete their course in the CWL, all according to God's will for them.
44. God remains free to check us out, even with the kind of illness that got us into the mess to begin with, albeit for the believer that has repented it will be with dying grace.
45. DD that is not of the **sin** unto **death** kind, we can pray for those.
46. When interceding for others you must have the facts (BD + circumstances of the particular case).
47. John discourages prayer for those that have openly broken with the faith showing no signs of recovery. Cp. Jer.7:1,16 in the case of Israel in reversionism.
48. God restores the sick believer that has sinned where:
 - A. The individual acknowledges his **sin**.
 - B. Another +V believer prays in faith for him.
49. Should you commit sins that lead to severe DD, you should solicit the prayers of +V believers for restoration.
50. When others have to pray for your recovery, it is God's way of emphasizing the fact that you should not go on putting yourself above the rest of us.
51. Reversionism is to arrogantly place self in the category of immunity (immune to the retribution of –V) and now the one in recovery needs our prayers.
52. In vs.17, John makes it clear that there is incidental sinning vs. reversionism as he states, "**All unrighteousness is sin, and there is a sin not leading to death**".
53. He denotes that **all unrighteousness is** characteristic of the STA.
54. However, all sins that are dealt with using R_B become incidental or isolated.
55. **Unrighteousness** refers to any disobedient act towards BD and the royal imperatives.
56. John makes it clear that anything that violates God's +R **is** a manifestation of the STA and to fail to obey any commandment falls short. Cp.2:4-7
57. And this done whether consciously or in ignorance.
58. Just as in a society where certain criminal types demand greater punishment, so do certain STA types spiritually before God.
59. And it is the one that rebels against God, refusing to repent even to **death** that experiences SUD.
60. But all STA's with their sins are **not** unto **death** in that +V recognizes the wrong and rebounds.
61. Bottom line: Prayers for those exiting **life** in reversionism is prohibited and not according to God's will.
62. *Review doctrine of Reversionism.*

1st JOHN
THREE FINAL AFFIRMATIONS
AND EXHORTATION vss.18-21

EXEGESIS VERSES 18 – 19:

GNT 1 John 5:18 Oidamen ołti paj o gegennhmenoj ek tou/ qeou/ ouc amartanei(al IV o gennhqeij ek tou/ qeou/ threi/ auton kai. o ponhroj ouc aptetai autouA

NAS 1 John 5:18 **We know that (corrected) everyone who has been born of God is not sinning;** *Oidamen oiAa (viPFa--1p; "We know"; emphasizes the doctrine assimilated) ołti (ch; intro. indir. disc. or content of doctrine) paj (a--nm-s; "everyone/all") o gegennhmenoj gennaW (d.a. + adj. ptc./PF/p/nm-s; "who has been born") ek (pAbl; "from the source of") tou/ o qeou/ qeoj (d.a. + n-Ablm-s) ouc ou (neg. +) amartanei(amartanW (vipa--3s; "is not sinning"; progressive present = "is not absolutely sinning") **but He who was born of God keeps him and the evil one does not touch him.** *al IV al la, (strong advers.) o gennhqeij gennaW (d.a. + subs. ptc./a/p/nm-s; "He who was born"; Jesus Christ is the antecedent) ek (pAbl) tou/ o qeou/ qeoj (d.a. + n-gm-s) threi/ threW (vipa--3s; "keeps on keeping/guarding/watching over") auton autoj (npam3s; ref. everyone born of God = believers) kai, (cc) o ponhroj (d.a. + ap-nm-s; "the evil one"; ref. Satan) ouc ou (neg. +) aptetai aptw (vipm--3s; "himself touch/take hold of"; here used figuratively to harm/take control of/sieze) autouA autoj (npgm3s)**

GNT 1 John 5:19 oidamen ołti ek tou/ qeou/ esmen kai. o kosmoj ołoj en twł ponhrwł keitaiA

NAS 1 John 5:19 **We know that we are of God, and the whole world lies in the power of the evil one.** *oidamen oiAa (viPFa--1p; "We know"; emphasizes BD assimilated) ołti (ch; intro. indir. disc. and content of BD) esmen eimi, (vipa--1p; "we keep on being") ek (pAbl) tou/ o qeou/ qeoj (d.a. + n-Ablm-s) kai, (cc) ołoj (a--nm-s; "whole/entire/total") o kosmoj (d.a. + n-nm-s) keitaiA keimai (vipd--3s; "lies/is set"; used 24x) en (pL) "the power of" supplied twł o ponhrwł ponhroj (d.a. + ap-dm-s; "the evil one")*

1st JOHN

ANALYSIS VERSES 18 – 19:

1. That John has dealt with the unrepentant and unbridled STA as a condition to warrant the SUD, it is apropos that he follows with teaching once again dealing with the STA.
2. He again reflects upon a Ph₁ reality to drive his point home and states, **“We know that everyone who has been born of God is not sinning”**.
3. **“We know”** is the first of three final doctrinal affirmations these believers understood.
4. Few really understand John’s intent when he speaks of the **born** again believer **not sinning**.
5. As in 3:9,15, he refers to a state of perpetual unremitting STA enslavement.
6. The believer at the point of salvation experiences the setting aside of the STA for the first time.
7. This is due to the process of regeneration in which **God** the H.S. indwells and fills the believer and the human spirit that possesses the nature of **God** is given to him. Cp.Eph.4:24
8. It is the human spirit in tandem with the H.S. that confirms our status as Christians. Rom.8:16
9. It becomes an eternal part of our human makeup (1The.5:23) and cannot produce anything unrighteous operating only in compliance with the H.S.
10. The believer in Christ via these spiritual realities becomes a new creature. 2Cor.5:17
11. Every believer has been given this “seed of **God**” to isolate the STA at least once and is the human spiritual apparatus necessary to continue to isolate the STA experientially using R_B and the doctrine encapsulated in the human spirit.
12. The unbeliever void of the human spirit therefore sins in an absolute durative or linear sense never overruling the STA.
13. John denies that the **born** again believer has a history of total STA rule.
14. Paul teaches the same doctrine in Rom.6:17-23.
15. John’s doctrinal assertion follows on the verses of prayer to denote that any individual exiting life under the SUD does so only because they are negative.
16. The SUD is not an arbitrary judgment by **God** on others, but simply reflects the failure of the individual to exercise faith in His plan starting with the SAJG and continuing experientially to R_B and utilize this grace righteous nature given to man.
17. The STA is not an excuse acceptable by **God** as a reason for coming under the SUD.
18. And that is because we as believers have all that is necessary to overrule the STA and only have to be +V to do so.
19. Furthermore, doctrine teaches us that we as believers are never in danger of loosing the capacity to overrule our STA, which is the force of vs.18b, **“but He who was born of God keeps him and the evil one does not touch him”**.
20. John reminds us that we can’t ever loose our salvation, of which the human spirit/IHS is part of the gift package, to even the most strongest and antagonistic foe, Satan.
21. Here, John refers to Jesus as the one **“born of God”**.
22. It is the unique birth of Jesus Christ born without an STA and sinless that the believer looks to as providing everything necessary for salvation.
23. The believer is qualified to possess a sinless nature via the human spirit because of Who and What Christ is and our faith in His Person places us into union with Him.
24. And part of our union perks is that we receive a human spirit of the same mold and nature as Christ’s. 1Cor.6:17
25. And it is the Lord Himself that guards our eternal salvation. Cp. Joh.17:12; 10:28-30

1st JOHN

26. The One that was sinless has greater power than Satan.
27. There is no principality or other power known or unknown among men that can rob the believer from the capability to overrule their STA at any time, apart from their own – V.
28. John uses strong terms to denote that Satan cannot even **touch** the believer with regard to their new human spirit.
29. This leads further credence to the fact that Satan is unable to possess believers controlling their thinking, speech and actions effectively inhibiting the function of the new man. Cp.4:4
30. This demands that any demon activity that believers may face be restrained from actual possession that would interfere with their volition to choose to experientially engage their human spirits via isolation of the STA.
31. The worst case scenario for demon activity with the believer is demonic influence only controlling the believer by choosing to run with their STA in compliance. Cp.Jam.4:7
32. This verse in essence dogmatically states that Satan cannot **touch** the salvation package given to us and therefore he is not able to control the spiritual apparatus and its function as a part of salvation.
33. And what determines its function experientially is based on volition.
34. John then applies this principle to believers in vs.19, “**We know that we are of God, and the whole world lies in the power of the evil one**”.
35. John’s second doctrinal affirmation is that mankind is divided into two camps, those that are +V and those that are –V.
36. Those that are +V **know** who **we are** through Ph₁ doctrine and continue to have assurance in our status through Ph₂ doctrine.
37. The **whole world** looks to the unbridled STA through which Satan controls men. Cp.2:16
38. It looks to those that are –V both Ph₁ and Ph₂ that remain in operation under the **power** of Satan.
39. Satan cannot keep men that are +V under his rule (Col.1:13) nor can he abduct the believer from participating in God’s kingdom at either the Ph₁ or Ph₂ level.
40. Vs.19 paraphrased in context states doctrinally that man, apart from +V and Divine intervention, remain Satan’s prisoners.
41. It is only the +V adjusted believer fastidious in their R_B, assimilating the proper doctrine with application that will have maximum understanding of this knowledge.
42. Those that remain or go –V continue to allow Satan to guide their lives via the STA and destine themselves to the ramifications of an unbridled STA i.e., the SUD.
43. In these two verses, John in essence states that doctrine teaches us that all believers have the capacity to isolate the STA through the SAJG.
44. Not even Satan can thwart our desire to do so.
45. It is by understanding the doctrine of the STA that in turn gives us a clear read on –V and +V.
46. +V effectively isolates the STA starting with the SAJG and continues to isolate it experientially via R_B sufficient for GAP and the MAJG.
47. This believer acquires the doctrine necessary via the 3 adjustments having the doctrine to **know that** which constitutes a true relationship with **God** and thus to correctly evaluate others that are +V.
48. And it is doctrine that teaches us that allowing the STA to rule unbridled inhibiting any of the adjustments that constitutes –V.

1st JOHN

EXEGESIS VERSE 20:

GNT 1 John 5:20 oidamen de. ołti o` uiøj tou/ qeou/ hkei kai. dedwken hmi/h diaoian iħa ginwskwmen ton alħqinon(kai. esmen en tw/ alħqinwł en tw/ uiwł autou/ Włhsou/ Cristwł outoj estin o` alħqinoj qeoj kai. zwh. aiwniojł

NAS 1 John 5:20 **And we know that the Son of God has come,** *de, (cc) oidamen oida (viPFa--1p) ołti (ch; intro. indir. disc. and content of doctrinal knowledge) o` uiøj (d.a. + n-nm-s) tou/ o` qeou/ qeoj (d.a. + n-gm-s) hkei hkw (vipa--3s; historical present; "has come/arrived/happened"; used 26s)* **and has given us understanding, in order that we might know Him who is true,** *kai, (cc) dedwken didwmi (viPFa--3s; "has given") hmi/h egw, (npd-1p; ref. John and recipients) diaoian diaoia (n-af-s; "understanding/perception/intellectual discernment/mindful thinking"; used 12x) iħa (cs; purpose) ginwskwmen ginwskw (vspa--1p; "understand/figure out/intellectually put together cohesively) ton o` alħqinon(alħqinoj (d.a. + adj. used pro.-am-s; "the True One/Him who is true")* **and we are in Him who is true, in His Son Jesus Christ.** *kai, (cc) esmen eimi, (vipa--1p; "we keep on being") en (pL) tw/ o` alħqinwł(alħqinoj (d.a. + ap-Lm-s; "the True One") en (pL) autou/ autoj (npgm3s; ref. the Father) tw/ o` uiwł/ uiøj (d.a. + n-Lm-s) Włhsou/ Włsouł (n-Lm-s) Cristwł(Cristoj (n-Lm-s)* **This is the true God and eternal life.** *outoj (near dem. pro./nm-s; "this One"; ref. Christ) estin eimi, (vipa--3s; "keeps on being") o` alħqinoj (d.a. + a--nm-s; "the true") qeoj (n-nm-s) kai, (cc) aiwniojł (a--nf-s; "eternal/everlasting") zwh, (n-nf-s; "life")*

ANALYSIS VERSE 20:

1. John's third doctrinal affirmation gives the alternative for mankind under Satan's power.
2. And that is through the assimilation and acceptance of the gospel Ph₁ as he states, "**And we know that the Son of God has come**".
3. God's **Son has come** into the world to set the captives free from Satan and the muzzle of the STA/sin.
4. All one has to do is to express +V in His Person and accept this doctrine and he will acquire a knowledge with **eternal** results.
5. It is the Father that revealed to us this way of freedom, which is the force of the next clause, "**and the Father has given us understanding, in order that we might know Him who is true**".
6. For man to find the way to **God**, he needs revelation from **God**.
7. And this revelation is in the Person of **Christ**, whom **God** sent **in order that** we might figure out the plan of salvation.

1st JOHN

8. Under the convicting ministry of the H.S. at gospel presentation, **God** intervenes on behalf of men so that they can clearly see they are creatures of a sinful nature in need of salvation. Joh.16:8-9
9. And the individual clearly comprehends that it is the Person of **Christ** that is the prescription for their sins.
10. The result for those that believe is they come to figure out the One **who is true**.
11. John makes note that it was the task of **Jesus** to bring the **true** knowledge of salvation.
12. This is in contrast with the pseudo-knowledge of the Gnostics.
13. This background explains the use of the adjective "**true**" (2x) to describe **Jesus** in this verse.
14. The Gnostics taught that ignorance was what **Jesus** came to save men from, not sins as John has insisted. Cp. 2:2; 3:5; 4:10
15. The Gnostic knowledge was not **true**, as He is **true**.
16. John then states that all believers are **in** union with **Christ** in the third clause, "**and we are in Him who is true, in His Son Jesus Christ**".
17. Positional truth was also alluded to in 2:5 and 4:15.
18. The purpose for John to bring in this Ph₁ doctrine is to emphasize the fact that unless one believes in the Person of **Christ** for forgiveness of sins, establishing an **eternal** union with **God**, there is no way an experiential union or fellowship with **God** can be effected.
19. The principle format of argument by John in this epistle remains the same.
20. In order to have fellowship with **God**, who is absolute light, one must have the same nature as **God**. Cp.1:5
21. And His nature is **eternal** and +R. *Absolute light demands perpetual self-existence.*
22. Therefore, one must acquire a like nature that is +R and **eternal** in order to have any fellowship with **God** in time.
23. And it is only through the Promised One, **His Son Jesus Christ**, that man can find the truth regarding **God** possessing the necessary attributes of absolute light as the uniquely begotten **God/man**.
24. This irreconcilable fact points to only one conclusion regarding this resurrected Person **Jesus**, and that is "**This is the true God and eternal life**".
25. Here, as in the gospel of John, Jesus' Deity is declared. Joh.1:1 cp. 20:28
26. The statement, "**This is the true God**" refers to what has just been said.
27. And that is **Jesus** could not have been resurrected for all eternity apart from possessing the nature of **God** both morally and in essence.
28. The way to **God** and **eternal life** is to **know** the truth about **God** and **His Son**.
29. **Jesus** Himself taught this principle in Joh.14:6,7,9

1st JOHN FINAL EXHORTATIVE WARNING

EXEGESIS VERSE 21:

GNT 1 John 5:21 Teknia(ful axate eauta. apo. twh eidw|wnA

NAS 1 John 5:21 **Little children, guard yourselves from idols.** *Teknia(tekniōn (n-vn-p; "Little children"; addressing the saints corporately) fulaxate fulassw (vImp.aa--2p; "be on guard against/watch over/ protect from"; used 31x) eauta. eautou/ (reflex. pro./an2p; "yourselves") apo, (pAbl) twh o' eidw|wnA eidwlon (d.a. + n-Abln-p; "idols/copies/false gods/imitations of the which is real"; used 11x)*

ANALYSIS VERSE 21:

1. John re-addresses the saints corporately one final time exhorting them, “**Little children, guard yourselves from idols**”.
2. His address of endearment once again brings to light the necessity for the shepherd in providing protection for his sheep against the onslaught of the cosmos.
3. Some interpreters have actually suggested this verse is not textual and argue that it is out of place with no other reference to **idols**.
4. Nowhere has John referred to material icons and false deities whose cults flourished then. Cp. 1The.1:9; 1Cor.10:7,14
5. There is no evidence that this verse is not part of the original manuscripts as textual commentary’s give ample and of strongest evidence to its inclusion. *See Metzger’s “A Textual Commentary of the Greek New Testament”.*
6. When one maintains context and the flow of John’s thinking throughout and with the closing of this epistle, we see that his final warning makes total sense.
7. First, it follows on the heels of his doctrinal proclamation that Jesus Christ is the true God. Vs.20
8. An idol first and foremost is any worldly representation that is worshiped in place of or as the God, but in reality is not.
9. Men may make graven images to represent their **idols**, but as Paul makes clear, **idols** are non-entities and what is being worshiped are demons. 1Cor:10:19-20
10. Therefore, what is truly worshiped is the perception or viewpoint promoted through demon activity.
11. John has commanded the believer to test the spirits. 4:1-6
12. It is obvious that John’s purpose for writing apologetically and in teaching is to counter the human viewpoint of Gnosticism that John’s enemies are spreading through the church.
13. The **idols** then, John makes reference to, comes on the heels of this letter contextually and looks at this more sophisticated definition of idolatry to include false conceptions about God.
14. Anything that a man is devoted to that takes him away from the true God is idolatry.
15. This includes any human viewpoint philosophy or religion that is contrary to the truth and to which men are devoted.

1st JOHN

16. And this in lieu of any external genuflecting or material icons.
17. For the Gnostics, their idol was their Gnostic philosophy via intellectualism.
18. So while John's exhortation would include commonly understood devotion to cultic objects, its emphasizes includes a much broader statement, including systems of thought that men are bound to.
19. If the particular system one promotes takes the individual away from sound doctrine and the MAJG, then it is an idol.
20. In our country we have many idols including the STA lust for material things.
21. Any STA lust one devotes his life to is an idol that is sponsored by Satan and worshiped via the STA. Cp.2:16
22. Because believers, just as the recipients of this epistle shows, get under their STA and do not overrule it with R_B and keep BD as their center of attention, they can find themselves quickly mired into human viewpoint philosophy that promotes idolatry.
23. We must be ever vigilant to see that we do not become enslaved to **idols** such as:
 - A. Those that arise from the STA lust grid.
 - B. False systems of belief.
 - C. Superstitious-occult devotion.
24. Isolation of the STA and the Bible doctrine you have heard from your right P-T is the defense given to you to protect you. 1Joh.2:24
25. *Review Doctrine of Idolatry.*