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EXEGESIS VERSE 1:

GNT 1 John 2:1 Tekni,a mou(tau/ta gra,fw u`mi/n i[na mh. a`ma,rthteÅ kai. eva,n tij a`ma,rth|(para,klhton e;comen pro.j to.n pate,ra VIhsou/n Cristo.n di,kaion\

NAS 1 John 2:1 **My little children, I am writing these things to you that you may not sin.** mou(evgw, (npg-1s; "My"; ref. the author John) Tekni,a tekni,on (n-vn-p; "little children"; diminutive of te,knonv - child"; used 8x, 1x in the Gospel in Jesus addressing His disciples, the remainder in 1John) gra,fw (vipa--1s; "I am writing"; note the shift from the plural to the singular cp. 1:4) tau/ta ou-toj (near dem. pro./an-p; "these things"; contextually it envelopes the preceding context regarding sin in conjunction with the following purpose clause to "not sin") u`mi/n su, (npd-2p; "to you all"; ref. to the "little children") i[na (cs; purpose) mh, (neg. +) a`ma,rthteÅ a`marta,nw (vsaa--2p; "may not sin"; the aorist looks at the potential of sin at any given point of time) **And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;** kai, (ch; the connective serves to join this final conditional clause with the first 5, yet there is a distinct difference in its force and intent; it could be rendered "yet") eva,n (cs; intro. 3rd class cond.) ti.j (indef. pro./nm-s; "anyone") a`ma,rth|(a`marta,nw (vsaa--3s; "might sin") e;comen e;cw (vipa--1p; "we keep on having") para,klhton para,klhtoj (n-am-s; "an Advocate/Defender/Intercessor"; used 5x; 4 times in John's Gospel with ref. to the H.S. [14:16,26; 15:26; 16:7]; only here is it used as a title for Christ) pro,j (pa; "with") to.n o` pate,ra path,r (d.a. + n-am-s) VIhsou/n VIhsou/j (n-am-s) Cristo.n Cristo,j (n-am-s) di,kaion\ di,kaioj (adj. used pronominally--am-s; "the Righteous One")

ANALYSIS VERSE 1:

1. The author now inserts a definite break in the momentum and pattern of his apologetics presented in chapter one.
2. He now shifts his focus of attention from being universal in nature to a more narrow audience.
3. He borrows a term from Jesus' Himself (Joh.13:33), to address those believers under his charge and designates them as **"My little children"**.
4. His address points to:
 - A. A parental analogy of relationship between right shepherd and right sheep.
 - B. Dependency of right congregation on right shepherd.
 - C. Right of pastoral possession as seen in the term **"My"**.
 - D. Pastoral affection, concerns and love.
5. The relationship in view is not chronological, but spiritual.
6. Commentaries love to view John as referring to his advanced age here chronologically comparative to a more youthful audience.

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7. While this may be true (though not documentable), that is not the sense and force of this title.
8. Jesus refers to His disciples with the same form of address (Joh.13:33) and He was not significantly advanced in years over those men.
9. It emphasizes the necessary level of spiritual maturity of the shepherd as sufficiently advanced to equip the saints for Divine good production leading them to maturity. Eph.4:11-13 cp. 1Tim.4:12
10. It reflects the dependent nature of right congregation upon the teaching, understanding and applications of BD by the shepherd himself as their example.
11. Further, it reflects their own trust in and depending upon him to do all that is necessary to protect their spiritual well being through his teaching and applications.
12. That they are considered “his” **little children** recognizes John’s God ordained right to exercise his Apostolic/pastoral authority on their behalf as those allotted to his charge. 1Pet.5:3
13. Though the churches in view are those in Asia Minor previously under Pauline authority, that John is the lone Apostle remaining, he accepts the additional responsibility to absorb and enter the labors of another, so that they may rejoice together. Joh.4:36-38
14. The evidence of his true affection for them in this regard is seen now in his own labors of providing the doctrine necessary in this epistle to provide continued arms for them to maintain the good fight of faith. 1Tim.6:12
15. John now circumvents those that adhere to false teaching and zeroes specifically in on those for whom the epistle was truly written on behalf of, +V.
16. The designation itself represents the +V that he knows will make his joy complete by continued orientation to his teaching. Cp. 1:4b
17. As their right Apostle, John considers it his responsibility to provide “parental” protection on behalf of his “**little children**” that are +V and in continued need of spiritual insight to combat the heresy of the human viewpoint onslaught surrounding them.
18. That John so regards his office to be of such a personal nature is seen in the following clause, “**I am writing these things to you**”.
19. John now changes from the plural of 1:4 to the singular of “**I am writing**” in our verse to mark a change in his preceding grammatical use of the oratorical “**we**”.
20. Further, it denotes that it is indeed John that is the sole author of the epistle.
21. It begins that aspect of the letter that is now intended to be mono between right shepherd and right congregation.
22. From now on contextually, the “**we**” in view is restricted to “**I**” (John) and his “**little children**” that are facing the attack of the Gnostics.
23. His teaching now shifts to become personally directed at these believers.
24. The “**these things**” in view refers to his apologetics against the Gnostic heresy regarding their approach to fellowship, the STA and **sin**, as addressed in chptr.1.
25. It looks at the Divine viewpoint of the light of BD he has shed upon their false teaching.
26. This is further brought out by the following purpose clause, “**that you may not sin**”.
27. The entirety of vs.1a has a force and intent that is two-fold:
 - A. It continues to be polemic in nature.
 - B. It is exhortative in nature.
28. Its apologetic force is seen in that John is now addressing his sheep personally to

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- provide them with defense in the event of a counter attack by the Gnostics.
29. That John has totally squelched their heresy of moral perfection and inserted the doctrine of R_B in its place (1Joh.1:9), he is now warding off any claims that he is advocating sinning or using R_B as a license to **sin**.
 30. Its personal exhortative nature is seen in that their may be even some of his sheep that might interpret his words before as a license to **sin**.
 31. John has obviously made it already clear that it is impossible to reach moral perfection in time and therefore he is not now contradicting himself and saying it is possible to be sinless.
 32. If **sin** is a part of Ph_2 (and it is) and forgiveness is freely available (and it is), some might react like those of Rom.6:1. *“What shall we say then? Are we to continue in sin that grace might increase?”*
 33. The subjunctive mood of “**may not sin**” looks at the potential of avoiding **sin**.
 34. The aorist tense looks at this potential over the believer’s course of experiential walk.
 35. While it is true that unconfessed **sin** is incompatible with fellowship with God and that confession restores fellowship, it does not follow that we should at every turn capitulate to the STA.
 36. John’s desire is that they take the doctrine he writes and employ it against the STA with its lusts.
 37. This is in contrast to the Gnostics that live a lie of false doctrine and disregard the true nature of the STA and all that constitutes **sin**.
 38. The principle is that the more BD that we have for recall, the greater our advantage to head off the potential for sinning.
 39. With the light of BD, the believer can see all that constitutes **sin** (MA, verbal and overt) and has the greatest potential to avoid the pitfalls of the STA, its lusts and human viewpoint.
 40. And by orienting to the truth, the believer can obviously avoid a major pitfall, lying concerning BD.
 41. Ideally, we should **not sin** at all, but the reality and fact is that we will continue to do so until we enter Ph_3 .
 42. That that principle remains intact is again reinforced by John in the remainder of vs.2, “**And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous**”.
 43. John concludes His formal apologetics set forth in chptr.1 with the sixth and final conditional clause.
 44. He retains the 3rd class condition to denote the issue of volition in the act of **sins** and that sinning is not a “have to” situation, though a constant reality.
 45. This goes against the philosophy of Gnosticism that declares all evil is predestined to occur and inevitable under the concept of fatalism, introducing the need for dualism.
 46. This final clause again is set forth for the edification of the saints, but also retains its polemic force against the heresy that believers claim they have ceased from personal sinning in 1:10.
 47. In contrast to those that make God a liar claiming sinless perfection, those that are oriented to the truth using R_B have a **righteous Advocate** that communicates the truth to God in this matter.
 48. John now discusses how believer’s **sins** are dealt with in heaven.
 49. He has already told us there is forgiveness and cleansing via the blood of **Christ**.
 50. With regard to the royal family, we have One that speaks **with the Father** in our

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defense.

51. The Greek word rendered “**Advocate**/para,klhtoj” literally means one called alongside to help.
52. This word is used 5x, the other 4x in John’s Gospel with reference to the Holy Spirit. Joh.14:16,26; 15:26; 16:7.
53. That John uses the same term as applied to **Christ** should come as no surprise to anyone familiar with his Gospel as **Christ** referred to the H.S. as “another/a[lloj- another of the same kind” **Advocate**/Helper, implying that He Himself also had claim to this title. Joh.14:16
54. In its present context the word signifies “a counsel for the defense in a legal sense”.
55. It denotes a person that intercedes on behalf of someone else.
56. That Jesus’ work on the cross constitutes a legal victory in the A/C, His intercession therefore takes on a legal connotation. Cp. Joh.12:31 *where His work on the cross is in view of exacting judgment legally breaking the rule of Satan.*
57. Paul also speaks of Jesus’ intercessory work at the right hand (Rom.8:34), as well as that of the H.S. interceding in prayer (Rom.8:26).
58. In the matter of our personal **sins** and their forgiveness, **Jesus Christ** our High Priest, acts as our **Advocate with the Father** and enters our plea. Heb.2:17 cp. 4:14-16
59. The **Father** then accepts His case under perfect judgment for our forgiveness.
60. That He is called the **Righteous** denotes that He as true humanity (**Jesus**) and the Anointed One (**Christ**/Messiah) had to have absolutely no sins of His own to be qualified to intercede for us. 1Pet.3:18; Heb.7:26,27 cp. 4:15; 2Cor.5:21
61. As the sacrifice for **sins**, He Himself had to be perfect (+R) to remove **sins** and to plead His own work on behalf of those that come to God for forgiveness.
62. John encourages the saints to hang in there with the truth of BD regarding this matter as believers have someone in heaven that actively and continually secures our forgiveness before God.
63. John is not implying that somehow **the Father** is hard to convince in this area, only that there is only one mediator through which He will declare innocence on behalf of believers, “**Jesus Christ the Righteous**”.

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EXEGESIS VERSE 2:

GNT 1 John 2:2 kai. auvto,j i`lasmo,j evstin peri. tw/n a`martiw/n h`mw/n(ouv peri. tw/n h`mete,rwn de. mo,non avlla. kai. peri. o[lou tou/ ko,smouÅ

NAS 1 John 2:2 and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world. kai, (cc) auvto,j (intensive per. pro./nm3s; "He Himself") evstin eivmi,(vipa--3s) i`lasmo,j (n-Pred.nm-s; "propitiation/appeasement/ satisfaction/expiation/atonement sacrifice"; used 2x cp. 1Joh.4:10; translated "forgiveness" in the LXX, Psa.130:4; emphasizes Jesus' atoning sacrifice as a means of forgiveness; it is a derivative of the verb ìla,skomai – to expiate/appease; the Hebrew equivalent is *rP,K.* meaning "a covering" translated "Mercy-seat" and used in connection with the sacrifices and the Ark of the Covenant cp. Exo.25:17-22; et al;) peri, (pg; "for/concerning") h`mw/n(evgw, (npg-1p) tw/n h` a`martiw/n a`marti,a (d.a. + n-gf-p; "the sins"; personal sins) de, (cc) ouv (neg.) peri, (pg) tw/n o` h`mete,rwn h`me,teroj (d.a. + possess. pro./gflp; "ours"; emphasis on believers) mo,non mo,noj (adv.; "only/alone") avlla, (strong adversative) kai, (adjunct.) peri, (pg) o[lou o[loj (a--gm-s; "whole/entire"; used with the noun to denote totality) tou/ o` ko,smouÅ ko,smoj (d.a. + n-gm-s)

ANALYSIS VERSE 2:

1. John completes this sentence by denoting that we have a two-fold provision in Jesus Christ.
2. He now gives us the basis for which He can claim to be our Advocate before the Father.
3. Jesus is not only our Intercessor and High Priest in our defense, but the very Propitiator of our sins.
4. John puts total emphasis on His Person as the Propitiator as seen in the intensive use of the personal pronoun auvto,j/autos, in the opening phrase, "**and He Himself**".
5. He makes clear that there is no other person or thing that we can look to regarding payment due God with respect to **sins** as he completes the first clause that Christ "**is the propitiation for our sins**".
6. The term "**propitiation/~ilasmo,j**", found also in 4:10, appears outside the Bible and conveys the idea of an offering made by a man in order to placate the wrath of a god whom he has offended.
7. In our context, the emphasis of this word is "atoning sacrifice" and carries with it the nuances of satisfaction and forgiveness.
8. The propitiatory sacrifice of Jesus is His death and work on the cross as seen in the parallel statement in 1:7 concerning His blood.
9. It is represented in the OT where the concept of placating the wrath of God is taught by sprinkling blood on the Mercy seat of the Ark of the Covenant by the High Priest

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on the day of Atonement. Lev.16

10. There the emphasis is on mercy or grace.
11. Jesus Christ became the reality behind the ritual as He sacrificed His +R. 2Cor.5:21
12. Under the principle of absolute light, Jesus became the qualified candidate for the payment due God for the **sins** of mankind as He maintained absolute fidelity to the veracity of the POG (Mat.5:17; Joh.5:19,30) maintaining a perfect sinless state.
13. As our Propitiator, His work on the cross is directed towards the Father providing Him full satisfaction regarding the issue of sin.
14. That God is satisfied with perfect judgment against the penalty of sin, He is free to forgive men based on the value of Jesus' Person and work.
15. Paradoxically, God, who is offended by man's **sins**, pardons our **sins** by providing His own Son as our Savior.
16. Jesus is both the Advocate and sacrifice given by God to resolve the sin problem of mankind.
17. Jesus functions as our defense attorney in His office because He fully satisfied the Father with respect to **sins**.
18. This qualifies Him to officiate in the office of Defense Attorney as He offers **Himself** as the basis of satisfaction in compliance to +J.
19. This points to the fact that we cannot by our merit bring God into favor with ourselves via energy of the flesh or other systems of ideology.
20. God is only propitiated by the atoning sacrifice of Jesus work on the cross. Rom.3:25
21. Jesus did not just make satisfaction **for our sins**, but who He is and what He did is satisfaction itself.
22. Jesus' death on the cross satisfied the absolute demands of God's holy character as absolute light.
23. Application: We note that the statement of John in these verses is not conditional upon repenting or rebounding, but that Jesus is our Advocate and **propitiation** implying whether we do or not.
24. This implication highlights the positional truth in our relationship to the Father apprehended through our Ph₁ faith in Christ.
25. It denotes that Jesus takes up our case every time we sin, confessed or unconfessed, securing our eternal salvation.
26. The only remaining issue then is experiential fellowship or communion with God.
27. And that is the main thrust of John's statement in our verse, Christ's work on the cross as applied to believers via R_B.
28. John then declares the full extent of Jesus' work on the cross in the remainder of vs.2, "**and not for ours only, but also for those of the whole world**".
29. That the primary emphasis of this verse definitely is directed toward believers is reemphasized in the phrase, "**and not for ours only**".
30. John makes it clear that the magnitude of His work was of such degree that every sin of every individual that has, is or will ever exist in this **world** has been judged to the complete satisfaction of the Father.
31. This is known theologically as unlimited atonement.
32. That Christ died **not only for** the **sins** of the elect, but for the **sins** of all mankind is affirmed. Cp. Joh.1:29; Rom.6:10; 1Tim.4:10; Heb.2:9; 1Pet.3:18
33. The possibility then of salvation is unlimited, cosmic and universal.
34. This principle is in total contrast to Calvinism that claims He only died for the elect.
35. That Christ is the Propitiator of **sins** for even unbelievers, then only one issue for

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- them remains and that is faith in Christ for salvation. Joh.3:16 cp.1:12-13
36. The sin of unbelief is the only sin that Jesus could not die for, since to believe or not to believe lies solely upon the volition of the individual.
 37. The sin of unbelief is referred to as blaspheming the Holy Spirit (Mar.3:29), who convicts **the world** regarding their sin (Joh.16:8).
 38. Men do not die and go to hell because of their personal **sins**, but because they perpetuate the eternal sin of unbelief unto death.
 39. The purpose of John's final statement is to further arm his sheep with regard to the Gnostic approach to the Christian life.
 40. It in essence takes on the form of another a fortiori argument.
 41. And that is, if the **sins of the whole world** is propitiated in Christ and forgiveness is apprehended by faith Ph_1 , then even more so must the believer be dependent upon Christ regarding their **sins** experientially through a system of faith.
 42. By believing the truth of 1Joh.1:9 and acknowledging our **sins**, the believer places their faith totally upon Jesus' work on the cross for forgiveness and thus is able to secure fellowship with God.
 43. This is in stark contrast to the Gnostics that promote knowledge and energy of the flesh as the ingredients necessary for fellowship.
 44. Principle: We believe in His Person for Ph_1 forgiveness and then in His message for Ph_2 forgiveness.
 45. That God is in agreement with Christ and we are in agreement with Christ regarding our **sins**, then the union of communion is established.
 46. John's argument here indicates that the works of believers have no bearing on the issue of God forgiving sin in the life, but said works are designed as applications of the truth of BD, under the umbrella of forgiveness apprehended by faith in 1Joh.1:9.
 47. This resets the tone for the premier importance that John previously established as to the necessity for the believer to walk in the truth of BD as their *modus operandi* and *vivendi* in life for true fellowship.

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KEEPING HIS COMMANDMENTS
Or
EVIDENCE OF TRUE FELLOWSHIP

EXEGESIS VERSES 3 – 4:

GNT 1 John 2:3 Kai. evn tou,tw| ginw,skomen o[ti evgnw,kamen auvto,n(eva.n ta.j evtola.j auvtou/ thrw/menÅ

NAS 1 John 2:3 **And by this we know that we have come to know Him, if we keep His commandments.** *Kai. kai, (cc; here it has a resumptive force, such as with 1:5; "And/Now continuing on/Pushing forward") evn (pI; "by means of") tou,tw| ou-toj (near dem. pro./In-s; "this thing"; looks at what follows in statement) ginw,skomen ginw,skw (vipa--1p; "we keep on knowing") o[ti (cc; intro. content of knowledge via indir. disc.; "that") evgnw,kamen ginw,skw (viPFa--1p; "we have come to know") auvto,n(auvto,j (npam3s; antecedent = Christ or God the Father?; Jesus is the closest antecedent contextually [vs.1]) eva,n (cs; intro. 3rd class cond.) thrw/menÅ thre,w (vspa--1p; "we keep/guard/watch over/preserve/protect/obey") auvtou/ auvto,j (npgm3s;) ta.j h` evtola.j evtolh, (d.a.+ n-af-p; "the commandments/precepts/marching orders/royal imperatives")*

GNT 1 John 2:4 o` le,gwn o[ti :Egnwka auvto,n kai. ta.j evtola.j auvtou/ mh. thrw/n(yeu,sthj evsti,n kai. evn tou,tw| h` avlh,qeia ouvk e;stin\

NAS 1 John 2:4 **The one who says, "I have come to know Him," and does not keep His commandments,** *o` le,gwn le,gw (d.a. + subs. ptc./p/a/nm-s; "the one who says") o[ti (ch; intro. indir. disc.; not translated) :Egnwka ginw,skw (viPFa--1s) auvto,n auvto,j (npam3s;) kai, (cc) mh, (neg. +) thrw/n(thre,w (circ. ptc./p/a/nm-s; "does not keep/guard"; the ptc. has the force of a continuous or habitual action and directly correlates with the habitual espousing of one's claim of knowing Him presented in the 1st ptc.) auvtou/ auvto,j (npgm3s;) ta.j h` evtola.j evtolh, (d.a. + n-af-p; "the commandments/royal imperatives") **is a liar, and the truth is not in him;** *evsti,n eivmi, (vipa--3s; "keeps on being") yeu,sthj (n-nm-s; "a liar"; same as 1:10) kai, (cc) h` avlh,qeia (d.a. + n-nf-s; "the truth"; ref. BD) ouvk ouv (neg. +) e;stin\ eivmi, (vipa--3s) evn (pL) tou,tw| ou-toj (near dem. pro./Lm-s; "this one/him")**

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ANALYSIS VERSES 3 – 4:

1. The theme of the previous section (1:5-2:2) is continued in this section (2:3-11).
2. While it continues to be exhortative and instructive directed at his sheep, he continues to take up the claims of his opponents.
3. This is seen in the uses of the substantival participle “ḃ` le,gwn/ho legon” used 3x in vss.4,6 and 9 translated “**The one who says**”.
4. His switch to the participle replaces the oratorical use of the pronoun “**we**” as a reference to the false teachers.
5. Vss.4 and 6 indicates that John draws off the thinking of these false teachers as it applies to:
 - A. Knowledge, vs.4
 - B. Abiding, vs.6
6. He takes their claim of knowledge they say is necessary for fellowship and places it in the correct and Biblical perspective.
7. He then uses the final participle in vs.9 to point out the contradictory nature of their human viewpoint philosophy when examined by the Scriptures itself.
8. In so doing he continues to enforce the importance of the evidence necessary to substantiate one’s claim of fellowship with God.
9. Vss.8-11 end with a reference to light and darkness just as the preceding in 1:5-7 began with light and darkness.
10. John resumes by proclaiming the true knowledge for discerning God’s plan in this regard in vs.3, “**And by this we know that we have come to know Him, if we keep His commandments**”.
11. The “**by this**” refers to what follows as brought out by the subordinate clause introduced by “**that/o[ti]**” that points to the content of knowledge of “**this we know**”.
12. These verses dealing with “knowing” hark back to 1:6-7 where the claim of fellowship is rendered bogus if one walks in darkness or real if one walks in light.
13. This is further substantiated in the correlation between the negative apodosis of vs.6 that renders those that walk in darkness as not practicing **the truth** and the reference to “keeping **His commandments**” in vss.3-4.
14. John in our vss. chooses to use the term “to **know**/ginw,skw” as applied to fellowship to emphasize that there is false knowledge/theology/human viewpoint compared to the true knowledge/BD.
15. It further denotes that human viewpoint resides as the greatest outward enemy designed by Satan to render the believer claiming to run his course a casualty in the A/C.
16. That John hailed **the truth** of BD as premier to establishing fellowship in 1:6-7, he now reinforces that principle by beginning this section focused on true knowledge.
17. He does so by providing the evidence that the believer is truly hooked into true knowledge versus **not**.
18. As the **liar** is one that does not practice **the truth**, the +V adjusted believer is the one that applies **the truth**.
19. Just as John has hammered home the physical evidence to substantiate the true Christ, he now notes that there is obvious evidence that one can evaluate those that are truly

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serving God.

20. Just as God provided hardcore evidence of Jesus' claim as Messiah (miracles, eyewitnesses, etc.), he also provides hardcore evidence of those that claim experiential fellowship with **Him**.
21. He declares that there is one way that believers can **know** that they have figured out the POG in this regard and that is **if they keep His commandments**.
22. As John's opponents claimed to **know** God, he claims that the proof is in adhering or not to His directive will.
23. The acid test for all believers as to knowing that they have truly assimilated **the truth** of BD at any given point of time and have truly embraced it as **truth** is seen in the willingness to **keep His commandments**.
24. There is debate over the antecedents of the personal pronoun "auvto,j/**Him/His**" throughout these verses as referring to God the Father or Jesus Christ.
25. Grammatically, Jesus Christ is the closest antecedent referenced in 2:1.
26. Contextually, that John is refocusing on the principles of fellowship mentioned in 1:6-7, would make God in 1:5 the antecedent.
27. I propose that John is intentionally being ambiguous in this regard in that either the Father or the Son makes proper sense.
28. There can be no doubt that John has Jesus' own teaching in mind as His Gospel reveals that Christ taught this very principle. Joh.14:15,21,23-24; 15:10
29. As Christ made clear, His words/**commandments** were the same as the Father's.
30. The principle is, to **know** Christ is to **know** God and the POG and vice versa. Joh.13:7 cp. 1:18
31. When John wants to make a clear distinction that Christ is solely in view in this passage, he will utilize the remote demonstrative adjective "evkei/noj/He/that one" per vs.6.
32. John uses the present tense in the first "**we know**" indicating a linear action "keep on knowing" and then a perfect tense in knowing God in the translation "**have come to know Him**", indicating thinking in the past that has existing results.
33. The first "**we know**" points to the confidence or assurance of the believer, while the second "**we have come to know**" points to the following condition of application of that knowledge providing the existing results.
34. So the degree of each believers confidence in his relationship to God is the extent to which he applies BD.
35. The question many people ask is , "How can I have confidence as a Christian and **know** that I'm doing it right?"
36. The answer is via the evidence of your willingness to accurately apply BD.
37. John makes clear here that knowledge carries with it responsibility in application.
38. In light of the fact that we do sin, and do not perfectly **keep His commandments**, it is not necessary for us to be perfect before we have assurance **we know Him**.
39. The more that we apply, the more **we know** or take assurance in His plan.
40. Application: Believers that miss Bible class regularly and that fail to apply or who misapply are believers that will manifest an unstable Christian life.
41. The question we are to ask ourselves is, "Am I making spiritual progress with respect to the **commandments**?"
42. "Do I put the doctrine into play as I hear it?" Not, "Am I perfect?"
43. The **commandments** refer to all of the royal imperatives outlined in the New Testament as incumbent upon believers in the Church.

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44. There are over 1600 royal imperatives believers are to align themselves with and obviously anyone that thinks they apply all of them perfectly is deluded.
45. However, we can embrace them all and make them the standard for our *modus operandi* and *vivendi*.
46. Implicitly if not explicitly John is again placing a premium on the importance of Bible doctrine, since in order for one to correctly **keep His commandments**, one must first align themselves with a correct doctrinal ministry.
47. John in vs.4 then issues a warning to those that fail in this regard and states, **“The one who says, ‘I have come to know Him,’ and does not keep His commandments, is a liar, and the truth is not in him”**.
48. There are those, such as John’s opponents that make a boast of fellowship with God, but yet are conspicuous in their failure to apply.
49. The slogan is, **“I know Him”**, and they are the same ones that claim fellowship with **Him** in vs.6. (*In our circles we hear them say, “I am positive.”*)
50. The participles **“who says”** and **“does not keep”** emphasize that one cannot claim to **know God** and thus have fellowship with **Him** and simultaneously be out of step with **the truth**.
51. John does not hesitate to say that those who by their words (“I don’t accept so and so doctrine/principle”) and actions are conspicuous in their contempt for God’s **commandments** are liars.
52. And **the truth** of BD is not really a part of their conscience and standard for life.
53. This includes those that don’t apply, but remain quiet. (*Eventually, God will blow your cover.*)
54. Their sins of commission (1:6, “walk in the darkness”) and omission (“do **not keep His commandments**”) belie their claims.
55. John makes it crystal clear that it is the believers (churches) that are seeking to understand and apply all of the **commandments** and making this their MPR that are +V and those that do not that are –V and void of **the truth**.
56. It is the first category that John and company desire for personal fellowship and the second that he declares unqualified.
57. *Review the Doctrine of Royal Imperatives.*

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EXEGESIS VERSE 5:

GNT 1 John 2:5 o|j dV a'n thrh/| aurtou/ to.n lo,gon(avlhqw/j evn tou,tw| h` avga,ph tou/ qeou/ tetelei,wtai(evn tou,tw| ginw,skomen o[ti evn aurtw/| evsmenÅ

NAS 1 John 2:5 **but whoever keeps His word, in him the love of God has truly been perfected.** *dV de, (ch; "but/now?)" o[j (rel. pro./nm-s +) a;n (part. of uncertainty; "whoever") thrh/| thre,w (vspa--3s; "may keep/keeps/guards") aurtou/ aurtou,j (npgm3s) to.n o` lo,gon(lo,goj (d.a. + n-am-s; "the word") evn (pL) tou,tw| ou-toj (near dem. pro./Lm-s; "this one/him") h` avga,ph (d.a. + n-nf-s; "the love"; love based on the attributes of one expressing it; ref. Divine love) tou/ o` qeou/ qeo,j (d.a. + n-gm-s; "for God"; objective genitive; God received the action of love via keeping His word) avlhqw/j (adv.; "truly/genuinely/really/actually") tetelei,wtai(teleio,w (viPFp--3s; "has been perfected/completed/accomplished/made perfect") **By this we know that we are in Him:** *evn (pI; "by") tou,tw| ou-toj (near dem. pro./In-s; "this thing"; looks back at keeping the word) ginw,skomen ginw,skw (vipa--1p; "we keep on knowing") o[ti (cc; intro. indir. disc.) evsmenÅ eivmi, (vipa--1p) evn (pL) aurtw/| aurtou,j (npdm3s)**

ANALYSIS VERSE 5:

1. In vs.5, John expands upon his thought of vs.3, ‘**Now whoever keeps His word, in him the love of God has truly been perfected**’.
2. He now directly informs us that keeping the commandments is equal to and the same as keeping **His word**.
3. It denotes that the commandments in view is the content of Scripture itself.
4. He reassures them that they really did **know God** and the evidence is seen in their applications.
5. He then equates their application of BD to the principles of **love** and being **perfected**.
6. That these principles fall under the concept of “knowing” **God**, John is now explaining the true relative nature of knowledge as applied in the Christian life.
7. What John is thinking of primarily is our **love for God** (as in 2:15; 5:3) as opposed to God’s **love** for men (as in 4:9).
8. The term used for ‘**love/avga,ph (agape)**’ is **love** that is based on the merits of the individual expressing their **love** to another.
9. Here, the recipient of the **love** is **for God Himself**.
10. It is an expression that denotes the believer’s own volitional motivation to extend his/her own affection to **God**.
11. In contrast to file,w (phileo) **love**, agape does not demand emotionalism in one’s affection and is rendered simply based on one’s choice to embrace the darkness of

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evil or the light of **God**. Cp. Joh.3:19 *where the verb agapao is used of –V rejecting the light.*

12. That the agape **love** now is dependent upon the believer applying the truth of BD renders the **love** in view as the right and true **love** that +V renders to **God**.
13. That it indeed demands the veracity of God's **word** for fulfillment makes the **love** in view Divine in nature, since **His word** originates from Himself.
14. It is the +V believer that adheres to and applies accurately the truth of BD that operates in the realm of Divine **love for God**.
15. This is in contrast to the liars that claim they **love God** but yet do not keep **His word**.
16. Principle: There is a true **love for God** and a pseudo (counterfeit) **love for God**.
17. As Jesus made it clear in His shepherding exhortation to Peter in Joh.21:15-17, whether the believer claims phileo or agapao **love** for Him, it is only acceptable if the believer is obedient to His commands.
18. John then denotes the condition or blessing that awaits +V that operates under the realm of Divine **love**.
19. It is this believer's **love for God** that **has truly been perfected**.
20. The verb "**has been perfected/teleio,w**" has the force of being made complete or fully accomplished.
21. It is technical to denote that one's **love for God** **has been** matured. Cp. 4:12,17,18
22. The adverb **truly** suggests again the true situation versus the empty claims of the Gnostics that would claim moral eliteness as the grounds for perfection.
23. John claims that our **love** is made complete when we apply the spectrum of Bible teaching.
24. It is the believer that consistently applies the truth of BD, while not being sinless, that attains to a state of spiritual maturity.
25. The more doctrine the believer hears and applies, the more they grow up spiritually.
26. When one applies BD accurately, their application is found perfected in the realm of light and as they learn more and more **His word** applying to a greater degree with consistency and broadness, their very lives become **perfected** i.e., mature.
27. The end result is the believer fulfilling God's directive will for their lives.
28. It is in this way, through the maturity process, that knowledge of truth is relative in the believer's life, not in the sense of being in a state of spirituality.
29. Spiritual maturity is distinct from a state of spirituality though both go hand in hand.
30. Once the believer moves into this bracket of spiritual growth, two things must be kept in mind:
 - A. There is still always room for improvement.
 - B. We will still crank out sins.
31. That maturity equates back to knowledge is reaffirmed in the final statement of vs.5, "**By this we know that we are in Him**".
32. "**By this**" refers to our acclimation to BD in the WOG.
33. John denotes that it is through the maturity process that the believer gains full assurance of their so great salvation.
34. The phrase "**in Him**" looks at the believer's positional union through their initial faith in the Person of Christ.
35. The more the believer learns about the Bible, applies it and grows up spiritually, the greater confidence they have of the eternal security given to them through Christ.
36. This is in stark contrast to those that advocate being sinless as knowing that you are indeed saved.

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37. Our confidence comes through the truth of BD, while theirs come through arrogance.

38. *Review Doctrine of Love.*

EXEGESIS VERSE 6:

GNT 1 John 2:6 ο` le,gwn evn auvtw/| me,nein ovfei,lei kaqw,j evkei/noj periepa,thsen kai. auvto,j ou[twj peripatei/nΑ

NAS 1 John 2:6 **the one who says he abides in Him ought himself to walk in the same manner as He walked.** ο` le,gwn le,gw (*d.a. + subs. ptc./p/a/nm-s; "the one who says"*) me,nein me,nw (*misc. inf./pa; "he abides/resides/dwells/lives/remains"; used 120x; lit. to establish residence either temporal or permanence; fig. in John's writings it is always used of the reality behind one's taking up residence in the sphere of its contextual use; here it points to the experiential reality of "living" in the sphere of communion with God*) evn (pL) auvtw/| auvto,j (npLm3s) ovfei,lei ovfei,lw (*vipa--3s; "he ought/is under obligation/is indebted"*) kai, (*adjunct; "also"; not translated*) auvto,j (nprnm3s; *"himself"; intensive*) peripatei/nΑ peripate,w (*compl. inf./pa; "to walk"*) ou[tw (*ab; "in the same manner/in like manner"*) kaqw,j (*compar. conj.; "as/just as"; the comparative emphasizes that a perfect exact likeness is not demanded*) evkei/noj (*remote dem. pro./nm-s; "He/That One"; ref. Jesus with emphasis on His revealed Person/humanity; cp. 1Joh.3:3,5,7,16; 4:17*) periepa,thsen peripate,w (*viala--3s; "walked"; aorist looks at the incarnation*)

ANALYSIS VERSE 6:

1. John now picks up on the second claim of his opponents with the opening participle, **“the one who says”**.
2. He now equates their claim of fellowship with God under the terms abide and **walk**.
3. He takes issue with their claim as the evidence of their lives show contrary to the spiritual realities, since the one that claims **“he abides in Him ought himself to walk in the same manner as He walked”**, a fact obviously not a reality in their lives.
4. It continues to be clear that John is reflecting upon the very teaching he heard as an eyewitness to Jesus’ teaching.
5. John is still in application relaying the message that he *heard from Him* of vs.5.
6. Just as Jesus taught the principles of “keeping His commandments” as commensurate with Divine love acceptable to God (Joh.14:15,23,24 cp.21:15-17), he now introduces another principle expounded upon by Jesus, abiding **in Him**.
7. While Divine love emphasizes the external evidence of applying BD reflecting the merit of +V when in fellowship, **abide** takes on an additional nuance.
8. The term **“abide/me,nw(meno)”** indicates one that experientially takes up residence

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within a sphere of a structure or figuratively of a Person or God.

9. Some commentators insist that the residence demands permanence and the “**in Him**” in our verse denotes a positional truth.
10. However, meno can reflect either a permanent residence (1Joh.2:17) or temporary based on one’s choice in life (1Joh.4:12; 3rd class condition “*if we love one another..*” [maybe yes or no at any given time] makes the following abiding of God in us conditional and therefore can be a temporal situation).
11. Therefore the interpretation of the abiding in view must be based on context.
12. The immediate context in view is experiential fellowship with God.
13. The abiding denotes the reality of that fellowship as it pertains to one’s spiritual state of residence **in Him**
14. That just applying truth alone is insufficient for fellowship, and one must also operate in a state of forgiveness by God, was made clear by John in 1:6-7,9.
15. To take up residence **in** God, the universal argument of God being absolute light (1:5) demands that the believer not only **walk** in truth (veracity), but also **walk** in a state of spirituality/forgiveness (+R/J).
16. To live or dwell **in** God emphasizes our state of forgiveness via the R_B technique in addition to our application of BD.
17. To **abide in Him** is establishing fellowship with God by cleaning your own house with R_B.
18. The believer must not only love God through choosing to apply BD, but must also **abide in Him** in a state of forgiveness for fellowship to be complete.
19. While both Divine love and **abide** represent fellowship with God, the emphasis of the two primary requirements, application of BD and FHS are distinct.
20. Jesus established this differentiation and emphasis in His teaching in the allegory of the vine and branches of Joh.15 that pictures fellowship.
21. The imperative of Joh.15:4 cannot refer to salvation (positional truth) as vs.3 already makes it clear He is dealing with believers.
22. “**Abide in Me**” is also differentiated from the phrase “*I in you*”, which refers to resident doctrine (cp.Joh.15:7).
23. That “*I in you*” refers to the mind of Christ in us see Rom.13:14; Eph.4:20,21.
24. John will further use the term **abide** to indicate the FHS or not. 1Joh.2:28 cp.vs.27; 3:14,17,24
25. That the believer’s “abiding” demands a state of forgiveness beyond just application of BD is clearly seen in John’s injunction that one is **to walk in the same manner as Jesus walked**.
26. John now employs the remote demonstrative pronoun “that One/**He**” to emphasize Jesus’ humanity.
27. That experiential abiding is indeed in view is seen in the term “**walk**”.
28. How Jesus “**walked**” during the incarnation was in total perfect obedience to the POG/BD as Messiah (Joh.5:19-20,30 cp. Mat.5:17) while in a sinless state (Joh.8:46 cp. 2Cor.5:21).
29. Though He did it perfectly without error, this is not what is required of the believer.
30. This is seen in the comparative conjunction “kaqw,j (kathos)/**as**” that denotes a likeness but does not demand a perfect and exact replication in toto.
31. What has to be exact is our state of sinlessness (forgiveness via R_B) in correlation to our application and obedience to BD at any given point of time in our life, not that our whole life has to be perfect in this regard.

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32. When the believer is operating under Divine love while abiding **in Him**, the believer is in fellowship with God.
33. John has now established key sub-themes to the epistle under the terms:
 - A. “Know/knowledge”. Vss.3-5
 - B. “Keeping the commandments”. Vss.3-5
 - C. “Love”. Vs.5
 - D. “Abide”. Vs.6
34. While all of these terms pertain to fellowship or not at some level, a distinction is made in the emphasis behind each term:
 - A. To know emphasizes the need for evidence supporting one’s knowledge.
 - B. Keeping the commandments emphasizes application of BD as that evidence.
 - C. To love emphasizes the merit of one’s volition to choose to apply based on what they embrace as the standard to apply. *Volition is key brought out by the 3rd class condition of vs.3.*
 - D. To abide emphasizes the spiritual reality behind the life in view.

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EXEGESIS VERSES 7 – 8:

GNT 1 John 2:7 VAgaphtoi,(ouvκ evntolh.n kainh.n gra,fw u`mi/n avllV evntolh.n palaia.n h]n ei;cete avpV avrch/j\ h` evntolh. h` palaia, evstin o` lo,goj o]n hvkou,sate

NAS 1 John 2:7 **Beloved, I am not writing a new commandment to you,** VAgaphtoi,(avgaphto,j (ap-vm-p; "Beloved"; vocative case of address; used 61x in the NT) ouvκ ouv (neg. +) gra,fw (vipa--1s; "I am not writing") kainh.n kaino,j (a--af-s; "new/something not there before") evntolh.n evntolh, (n-af-s; "commandment/precept /decree") u`mi/n su, (npd-2p) **but an old commandment which you have had from the beginning;** avllV avlla, (strong advers.) palaia.n palaio,j (a--af-s; "old/in existence for a long time"; used 19x) evntolh.n evntolh, (n-af-s) h]n o[j (rel. pro./af-s; "which"; ref. to the old commandment) ei;cete e;cw (viIPFa--2p; "you have had") avpV avpo, (pAbl) avrch/j\ avrch, (n-gf-s; "a beginning"; the emphasis is the POG that has existed since eternity past and made a reality upon their acceptance) **the old commandment is the word which you have heard.** h` palaia, palaio,j (d.a. + restrict. attrib. adj./nf-s; "the old"; emphasizes the antiquity of the commandment and implies there are other commandments that this attribute is not applicable) h` evntolh, (n-nf-s; "the commandment") evstin eivmi, (vipa--3s; "keeps on being") o` lo,goj (d.a. + n-nm-s) o]n o[j (rel. pro./am-s; ref. the word) hvkou,sate avkou,w (viaa--2p "you have heard"; aorist looks at the span of time of their existence as believers)

GNT 1 John 2:8 pa,lin evntolh.n kainh.n gra,fw u`mi/n(o[evstin avlhqe.j evn auvtw/| kai. evn u`mi/n(o[ti h` skoti,a para,getai kai. to. fw/j to. avlhqino.n h;dh fai,nei

NAS 1 John 2:8 **On the other hand, I am writing a new commandment to you,** pa,lin (adv.; "Again/In turn/On the other hand"; denotes a turn of thought) gra,fw (vipa--1s) kainh.n kaino,j (a--af-s; "a new") evntolh.n evntolh, (n-af-s; "commandment") u`mi/n(su, (npd-2p) **which is true in Him and in you,** o[o[j (rel. pro./nn-s; "which thing"; the neuter looks at the natural gender of the commandment as a message) evstin eivmi, (vipa--3s) avlhqe.j avlhqh,j (a--nn-s; "true/real/genuine") evn (pL) auvtw/| auvto,j (npLm3s or npLn3s; "in Him" or "in itself") kai, (cc) evn (pL)

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u`mi/n(su, (npL-2p) because the darkness is passing away, and the true light is already shining. o[ti (cs; causal) h` skoti,a (d.a. + n-nf-s; "the darkness") para,getai para,gw (vipp--3s; "is passing away or by") kai, (cc) to. avlhqino.n avlhqino,j (d.a. + restric. attrib. adj./nn-s; "the true/genuine"; the restrict. attrib. again emphasizes the attribute of truth implying there is pseudo light) to. fw/j (d.a. + n-nn-s; "the light") h;dh (adv.; "already/now") fai,neiÅ fai,nw (vipa--3s; "is shining/giving light/illuminates")

ANALYSIS VERSES 7 – 8:

1. John continues to exhort his sheep on a personal level.
2. Though his teaching is drawn from a need to defend the faith, its primary purpose is for the edification of the saints.
3. He uses a frequent form of Christian address, “**Beloved**” to indicate the personal pastoral nature of his teaching and will refer to them 5 more times in this manner in the epistle. 1Joh.3:2,21; 4:1,7,11
4. Paul, Peter, James, Jude and the author of Hebrews all employ this term to reference those to whom they are writing. Rom.1:7; 1Cor.4:14; 10:14; 15:58; 2Cor.7:1; 12:19; Phi.2:12; etc.; Heb.6:9; Jam.1:16,19; 2:5; 1Pet.2:11; 4:12; 2Pet.3:1,8,14,17; Jud. Vss.3,17,20
5. That the term is from the agape family of words emphasizes that John embraces them as those dear to him based on his own +V in application to them as a responsible shepherd.
6. That he embraces them at this level further insinuates that the believers he now is addressing are those that remain teachable and manifest like +V for fellowship to exist.
7. As with all of the authors of the NT that uses this term in this way, it points to those that they consider to be true seekers of God. Heb.11:6
8. John now begins to elucidate the commandments (plural) of vss.3ff compacting them into one general **commandment** (singular).
9. He informs them that this is not **new** doctrine he is teaching and states, “**I am not writing a new commandment to you, but an old commandment which you have had from the beginning**”.
10. Both uses of the word “**commandment**” are without the definite article and looks at the **commandment** qualitatively.
11. It emphasizes the nature and value of keeping the commandments as applied in essence and as a whole.
12. The **commandment** in view in vs.7 is the whole of instruction that John has articulated in vss.3-6 as it pertains to experiential fellowship with God.
13. He iterates to these believers that the importance of knowing BD under the umbrella of application and the FHS as the means and evidence for fellowship with God is not **new** doctrinal teaching, but in fact **old**.
14. It is the believer that establishes the truth of BD as their MPR in life that has true love for God and abides in Him and shows the evidence of their fellowship with Him.

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15. These requirements for fellowship with God are stated as being the same requirements that they **have had from the beginning**.
16. Again, the phrase “*avpV avrch/j* (ap arches)/**from a beginning**” (without the d.a.) looks at the origination of the POG from eternity past as realized in time via their evangelization to the truth of this **commandment**.
17. That it is indeed a message of truth passed on to them that has not changed over time is further emphasized in the final clause, “**the old commandment is the word which you have heard**”.
18. In this clause, the adjective **old** is in the restrictive attributive position in the Greek, which emphasizes the attribute of its age.
19. The antiquity of the message of BD with respect to fellowship with God has been the same since the inception of God’s plan through the creation of man.
20. Before the fall of man, experiential fellowship with God was dependent upon obedience to God’s commands in the realm of a sinless state. Gen.2:16-17 cp. 3:8 *where the usual fellowship with God was broken due to disobedience ushering in sin.*
21. After the fall, experiential fellowship still required keeping the commandments and in addition the mechanics of confession. Lev.26:3ff *as illustrated under blessing and cursing; cp.26:12 for experiential fellowship on the blessing side; cp.26:40 for confession as necessary for restoration of fellowship; cp. Psa.32:5 in the confession of David after operation Bathsheba.*
22. At no time in the POG and in its revelation to men has the imperative for fellowship with God ever deviated.
23. The requirement for fellowship at the **beginning** of creation and when these believers first **heard** it has always been the same **word** of message as demanded by God and not subject to change in principle/standard.
24. However, there is a sense in which change has occurred as John relates in vs.8, “**On the other hand, I am writing a new commandment to you**”.
25. Again, John omits the definite article with the word **commandment** pointing to a qualitative aspect of the **commandment** in view.
26. There can be no doubt that the **new commandment** he is referring to is Jesus’ teaching that they should love one another, even as Christ loved them. Joh.13:34-35
27. Jesus spoke of it as a **new** command.
28. The love Jesus referenced is from the agape family denoting the same kind of love for God John spoke of in 2:5.
29. That the love Jesus required was to reflect the love that He had for His disciples denotes again that Divine love is in view and assumes application of BD under the FHS intact.
30. Its newness lies in the fact that it would be incorporated into the **new** dispensation (called **new** wineskins in Mat.9:17; Luk.5:36-38).
31. This age (the Church Age) has been inaugurated by the New Covenant of Christ’s blood. Mat.26:28 *as celebrated in the Eucharist.*
32. Again, the principle behind the love in view has been the same throughout all dispensations.
33. Believers in OT times were to love one another. Lev.19:18
34. In fact, Jesus said that the Law and the Prophets could be summed up in two commands. Mat.22:36-40
 - A. The first and greatest is to love God. Deu.6:5
 - B. The second is to love your neighbor. Lev.19:18

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35. Moses taught that a summation of fulfilling God's commandments was to fulfill the command to love God with all one's strength, heart, soul and might, demanding compliance with all the injunctives of the Law. Deu.6:1ff
36. That Jesus fulfilled the Law and the Prophets (Mat.5:17), the love one has for God now is realized through His Person and our love for His Person is summed up under Divine love for one another.
37. So the sense in which the command to love one another is **new** to us is the redemptive/historical/dispensational context in which we apply it.
38. No longer is experiential fellowship dependent upon anticipation of reality, but that the reality is now a given through the historical Person of Christ.
39. While the principle of absolute light with respect to one's experiential fellowship with God has and will always remain unchanged over time, the reality behind its fulfillment and realization became **new** upon the completion of the 1st advent.
40. This is the force of the 2nd clause in vs.8, "**which is true in Him and in you**".
41. The relative pronoun "**which**" assumes a neuter gender though its antecedent "**commandment**" is feminine.
42. This looks at the natural essence of a commandment being a message in nature.
43. The **new** message revealed to mankind is that the reality of Messiah has come and therefore the reality of all spiritual truth is now fulfilled through the agency of the unique God/Man.
44. The adjective "**true**" indicates the mutual expression of the **commandment in** Jesus and them.
45. It is not so much that the **commandment is true**, as it is said to be realized **in Him** and them. Cp. Act.12:9 *where avlhqh,j is translated "real"*.
46. That they are operating in the sphere of the reality of Christ through Whom fellowship is possible, as his beloved children, they are adorning the doctrine.
47. This is John's subtle way of saying they are applying it correctly.
48. The **commandment** of fellowship is **new** or fresh in the sense that it is continually being realized in the Church, with its special distinctives, with Jesus as the supreme example and only agent through which Divine love is possible for believers.
49. John is making clear that he is aware of the theological/historical newness behind experiential fellowship with God.
50. Its newness is seen in the dispensational time frame in which it is being applied as brought out by the "o[ti(hoti)/**because**" clause closing this verse, "**because the darkness is passing away, and the true light is already shining**".
51. **The darkness** in view refers to OT doctrine that taught believers to look for a coming Messiah making fellowship with God a reality. (*darkness = shadow; Col.2:16-17; 10:1; OT is shadow of the reality fulfilled in Christ*)
52. Any that continue to operate under the OT Law in this regard reflect a human viewpoint that denies the reality of our **new** dispensation. (*In that sense it is darkness.*)
53. The mystery age in which the Gentiles are given an equal inheritance with the Jews is **new** and special.
54. The **darkness** of looking for a "coming" Messiah is persona non grata (no longer acceptable) and those that continue to live in a realm of seeking in this regard do not operate under **true light**.
55. The adjective "**true**/avlhqino,j(alethinos)" again is in the restrictive attributive position in the Greek and emphasizes the attribute of truth while implying there exists

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pseudo truth.

56. The principle is that anyone (such as the Gnostics and Docetics) that rejects Jesus' humanity (looking at any other avenue for fellowship other than through His Person and work on the cross) rejects the message of **the true light** and is tantamount to operating under previous dispensations that were looking for the reality concerning fellowship to appear.
57. Why sell out for a viewpoint that is no longer acceptable in the kingdom of God on earth.
58. All churches and believers that to whatever degree look anywhere else other than via the application of BD and R_B for fellowship in union with Christ are those that in principle are operating as in a dispensation other than the Church.
59. The **true light is already shining** in the lives of +V believers that adhere to the reality of the **new commandment** as appropriately applied today.
60. See 1Joh.2:17 and 1Cor.7:31 where the verb "**passing away**/para,gw(parago)" is used of the cosmos' demise with its human viewpoint evil under the prince of **darkness**.
61. In the meantime, we are to shine as light (Phi.2:15), just as these believers then were, regarding that which constitutes fellowship via the witness of the lips and life (adorn the doctrine).

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EXEGESIS VERSES 9 – 11:

GNT 1 John 2:9 ο` le,gwn evn tw/| fwti. ei=nai kai. to.n avdelfo.n auvtou/ misw/n evn th/| skoti,a| evsti.n e[wj a;rtiÅ

NAS 1 John 2:9 **The one who says he is in the light** ο` le,gwn le,gw (d.a. + subs. ptc./p/a/nm-s; "The one who says") ei=nai eivmi, (inf. of purpose/pa; Lit. "to be" trans. "he is"; denotes the purpose of one speaking is to claim a certain state of being) evn (pL) tw/| to, fwti. fw/j (d.a. + n-Ln-s; "the light"; looks at the definitive aspect of light; BD is the emphasis; the sense of statement is one that claims to be operating in the sphere of truth and hence a claim of fellowship with God) **and yet hates his brother is in the darkness until now.** kai, (cc; adversative force) misw/n mise,w (circ. ptc./p/a/nm-s; "hates/detests/abhors/rejects"; used 42x; 21x in John's writings) auvtou/ auvto,j (npgm3s) to.n ο` avdelfo.n avdelfo,j (d.a. + n-am-s; "the brother"; used 343x; of the 15x in John's epistles, only 2x does it refer to blood relationship cp. 1Joh.3:12; the definitive brother in view are fellow believers) evsti.n eivmi, (vipa--3s; "keeps on being/is") evn (pL) th/| h` skoti,a| skoti,a (d.a. + n-Lf-s; "the darkness"; the definitive aspect is in the sphere of human viewpoint and hence, not in fellowship) e[wj (pg; "until") a;rtiÅ (adv. of time; "now/at the present")

GNT 1 John 2:10 ο` avgapw/n to.n avdelfo.n auvtou/ evn tw/| fwti. me,nei kai. ska,ndalon evn auvtw/| ouvκ e;stin\

NAS 1 John 2:10 **The one who loves his brother abides in the light** ο` avgapw/n avgapa,w (d.a. + subs. ptc./p/a/nm-s; "The one who loves") auvtou/ auvto,j (npgm3s) to.n ο` avdelfo.n avdelfo,j (d.a. + n-am-s; "the brother") me,nei me,nw (vipa--3s; "keeps on abiding/remaining/dwelling") evn (pL) tw/| to, fwti. fw/j (d.a. + n-Ln-s; "the light") **and there is no cause for stumbling in him.** kai, (cc) ouvκ ouv (neg. +) e;stin\ eivmi, (vipa--3s; "there is not") ska,ndalon (n-nn-s; Lit. "the movable bait stick or trigger in a trap/a snare"; metaph. "that which causes a person to fall, good or bad/a cause for stumbling spiritually or sin/mechanic of entrapment/offense"; used 15x) evn (pL) auvtw/| auvto,j (npLm3s)

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GNT 1 John 2:11 ο` de. misw/n to.n avdelfo.n auvtou/ evn th/| skoti,a| evsti.n kai. evn th/| skoti,a| peripatei/ kai. ouvκ oi=den pou/ u`pa,gei(o[ti h` skoti,a evtu,flwsen tou.j ovfqalmou.j auvtou/Å

NAS 1 John 2:11 **But the one who hates his brother is in the darkness and walks in the darkness,** *de, (cc; "But/Now") ο` misw/n mise,w (d.a. + subs. ptc./p/a/nm-s; "the one who hates") auvtou/ auvtο,j (npgm3s) to.n ο` avdelfo.n avdelfo,j (d.a. + n-am-s; "the brother") evsti.n eivmi, (vipa--3s; "keeps on being") evn (pL) th/| h` skoti,a (d.a. + n-df-s; "the darkness") kai, (cc) peripatei/ peripate,w (vipa--3s; "keeps on walking") evn (pL) th/| h` skoti,a (d.a. + n-df-s; "the darkness") **and does not know where he is going because the darkness has blinded his eyes.** *kai, (cc) ouvκ ouv (neg. +) oi=den oi=da (viPFa--3s; "does not know/comprehend") pou/ (adv. of place; "where") u`pa,gei(u`pa,gw (vipa--3s; "he keeps on going") o[ti (causal conj.; "because") h` skoti,a (d.a. + n-nf-s) evtu,flwsen tuflo,w (viaa--3s; "has blinded/deprived the ability to see"; metaph. "to cause someone not to be able to understand or comprehend"; used 3x; of God towards -V, Joh.12:40; Satan towards -V, 2Cor.4:2; and here of darkness) auvtou/Å auvtο,j (npgm3s) tou.j ο` ovfqalmou.j ovfqalmo,j (d.a. + n-am-p; "eyes"; ref. metaph. to spiritual eyes or soul)**

ANALYSIS VERSES 9 – 11:

1. John now addresses a third time the false claim of fellowship by his opponents.
2. He exposes the hypocrisy behind their claim of moral perfection and hence fellowship, in lieu of their disregard for the truth.
3. As he has made clear there is evidence for those in fellowship, he now makes just as clear that there is evidence of those out of fellowship.
4. Though John does not directly state that the new commandment he was referring to in vs.8 was a reference to Jesus' command to "love one another" (Joh.13:34), vss.9-11 remove any doubt he is thinking otherwise.
5. These vss. take the very essence of the new commandment and dissect it as it is to be applied in John's continued apologetics and exhortation regarding true fellowship vs. Gnosticism.
6. It is the Gnostic view that fellowship is not dependent upon alignment to and application of the truth, but through a pursuit of sinlessness..
7. In vs.9, John takes issue with his opponent's claim in this regard contrasting it with their contradictory behavior and states, "**The one who says he is in the light and yet hates his brothers is in the darkness until now**".
8. John now returns to the subject of **light and darkness**.
9. These terms are now used contextually to represent all that John has taught concerning that which construes true fellowship vs. not.
10. Both nouns "**light**" and "**darkness**" have the definite article and emphasize the

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attributes of each noun as a whole.

11. Both nouns look at the subject as being in a state of being (to be verb eivmi,) in the sphere of **light and darkness**.
12. Therefore, **the light** in view points to a state of spirituality (fellowship) and **the darkness** points to a state of carnality (out of fellowship).
13. The claim of these moral aristocrats is that they are pursuing God's will in their approach and hence have fellowship with Him.
14. **Yet**, the evidence of their claim reflects a direct disobedience to the commandment to love **his brother** as they operate under the realm of hate.
15. The term **'hates/mise,w'** is a general term for hate and runs the gambit of holding one in contempt to simple ignoring or rejecting.
16. It can reflect MA hatred (Mat.15:19) and be expressed verbally via slandering, gossiping, maligning and go overt to disregarding one in need, physical persecution and even murder.
17. There is a righteous or Divine hating towards evil in general and –V. Mal.1:3; Rom.9:13
18. The emphasis of righteous hatred is detestation in the form of rejection.
19. Sin hate is a manifestation of the STA (Tit.3:3) and can be expressed in many forms.
20. The object of the hatred is towards **his brother** that denotes fellow believers.
21. Just as Jesus taught that our love is towards another of the same kind, so John iterates this principle.
22. While we are to apply Divine love to all men (Mat.5:43-44), contextually and in priority, we are to first love one another.
23. That the Gnostics have infiltrated these churches, their hatred is seen as being expressed towards believers.
24. Since hate is in the present tense, it is to be regarded as an ongoing process.
25. John is not so much dealing with isolated sins, but a condition that continues to treat (hold) a fellow-believer in contempt, and will not acknowledge his sin.
26. The one claiming to be positive, etc. is not isolating the sin.
27. That the Gnostics hold to moral perfection as their standard for the Christian walk, they hold in contempt other believers that fail to meet their standards (one aspect of hate).
28. That complete moral perfection is impossible, John reveals that they are liars and do not practice the truth. 1Joh.1:6
29. They claim fellowship with God, while teaching moral perfection is the goal in the Christian life **and yet** at the same time they claim moral perfection, they are not being obedient to the commandment.
30. And as long as they continue to hold to their views, rejecting sound doctrine in this regard, they remain **in the darkness** (out of fellowship) even **until now**.
31. The Divine directive is to "love your **brother**".
32. Failure to keep the commandment is to "hate your **brother**", which is a sin.
33. The principle that John is now driving home to his readers is loud and clear: Failure to apply BD (royal imperatives) is always accompanied by an act of sin.
34. In using this example, John again reiterates why purity of BD and its application is to take preeminence as one's focus of life.
35. Those that follow a human viewpoint distortion of the truth in application ipso facto reject the truth, fail to apply correctly according to God's **light** and are operating under their STA's.

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36. The evidence of these types is their steadfast perpetuation of failing to keep the commandments across the board.
37. That John has used the example of loving one another is to umbrella all other commandments of application that the believer is responsible for towards another.
38. To correctly love another is to correctly apply BD towards them in any given situation to include isolation of the STA.
39. John makes this clear in vs.10, as he states the correct position, **“The one who loves his brother abides in the light and there is no cause for stumbling in him”**.
40. John now equates true Divine love to abiding **in the light**.
41. The emphasis of **“abides”** is the FHS or isolation of the STA in the sphere of fellowship.
42. The believer that applies BD correctly is the believer that is fastidious in their house keeping making sure that all “dirt/sin” is removed when it appears.
43. The abiding assumes the believer’s application of the truth/love in the matter.
44. It is the believer that takes up residence via isolation of the STA that is truly in fellowship with God.
45. Such a one puts into play the royal honor code with respect to the royal family to include: Contributing to the needs of the saints; practicing hospitality, associating with the lowly, giving preference to one another in sacrifice; rejoicing with those that rejoice; not taking revenge; forgiving one another, being patient; not causing another to stumble; obeying those over you in the Lord; not showing partiality, etc.
46. That John uses a participle for **“The one who loves”** and the present active indicative of “keeps on abiding” denotes that it is the one that maintains a continuous focus on application of sound doctrine that is the one that is perpetually fastidious in their R₃ maintaining their life in the sphere of **the light** (in FHS).
47. **And** when a believer effectively combines the two, **there is no cause for stumbling in him**
48. To hate (or any other STA activity) is to have within you a **stumbling**-block that can potentially ruin you spiritually.
49. The believer that effectively isolates their STA and concentrates on application of doctrine under MPR, keeps himself from **stumbling** and thus avoids the potential for sin at the highest level. 1Joh.2:1
50. The stumbling in view is to fall into reversionism. Jud.24,25
51. It is the alignment with the truth of BD, embracing of it and its application in FHS as one’s life endeavor that is their security for not becoming a spiritual casualty.
52. It is this believer that sees clearly the pitfalls of the STA and human viewpoint and stays clear of potential catastrophes robbing them of the prize.
53. In contrast, those that don’t do so are destined for failure as John returns to the one that **hates** in vs.11, **“But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes”**.
54. 3x in this verse, John uses the term **“darkness”**, all with the definite article.
55. His purpose for so doing is to define the two definitive aspects of **darkness** that compiled constitutes the whole of **darkness** (being out of fellowship).
56. The phrase **“is/eivmi,-keeps on being in the darkness”** again denotes a state of being.
57. This points to their state of carnality and emphasizes the STA **darkness** behind the sin of hate.
58. The phrase **“walks in the darkness”** is an obvious reference to the modus operandi

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and vivendi of ones life.

59. **The darkness** in view in this phrase is to the individuals standard (guidelines) they have established for their code of conduct in life and therefore emphasizes human viewpoint/distortion/rejection of the truth **darkness** that is the result of the STA.
60. The two spheres of **darkness** (the STA and operation distortion of BD) combined in vs.11a make up the whole of the singular **darkness** in view in vs.11b.
61. The essence of vs.11a is that in contrast to the one that isolates the STA in application of BD under Divine love, the one that perpetuates hate operates under the STA and has ordered his life around that which contradicts the true application of love.
62. The reason John emphasizes the STA first is to show the reality that it is via the influence of the STA that the rejection of the truth is being perpetuated.
63. The paradox of true fellowship is that even though the truth must take precedence as one's MPR, it will not ever reach that status until the believer first begins to effectively isolate the STA. 1Cor.2:14
64. Not until the believer comes to grips with the fact that they will continue to sin (they continue to be sinners) and are taught how to effectively deal with sin, will they have the potential to embrace the truth making it their MPR.
65. This is why it is important that new believers especially are introduced to the doctrines of the STA and R_B ASAP.
66. Only those that have sufficient +V coupled with intellectual honesty will ever fully come to grips with this principle and excel spiritually.
67. All others that do not acknowledge their STA and continually lead with it are believers that are out of step of God's directive will and walk according to the cosmic system.
68. They, as the Gnostics live a life of STA **darkness** and are deceived in their thinking concerning God's plan for their lives under human viewpoint **darkness**.
69. As he moves around under his STA, his entire spiritual existence is a series of bad decisions.
70. It is like he is walking around in a fog.
71. He becomes so spiritually disoriented that he fails to see where his life is taking him.
72. Whatever is producing his hatred (rejection of BD via some offense, jealousy, arrogance, greed, animosity or via any other lust trend), he falls into further sin under black out of the soul.
73. **He does not** have the proper spiritual direction because he opts to serve his STA, trading the truth for a lie, and his soul remains blind to spiritual realities.
74. An unrepentant hater of the brethren:
 - A. Is under the rulership of the STA (**is in the darkness**).
 - B. Lives under it and is thus disoriented to the truth in that regard (**walks in the darkness**).
 - C. Has no awareness of where such a course is taking him (**does not know where he is going**).
 - D. Is under the blackout of the soul (**has blinded his eyes**).
68. It is this type of believer that epitomizes -V as a Christian.

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EXEGESIS VERSES 12 – 13A,B

GNT 1 John 2:12 Gra,fw u`mi/n(tekni,a(o[ti avfe,wntai u`mi/n ai` a`marti,ai dia. to. o;noma auvtou/Å

NAS 1 John 2:12 **I am writing to you, little children, because your sins are forgiven you for His name's sake.** *Gra,fw (vipa--1s; "I am writing/keep on writing at the present") u`mi/n(su, (npd-2p) tekni,a(tekni,on (n-vn-p; "little children"; case of address; same as 2:1; used 8x, only by John and 7x in this epistle) o[ti (causal conj. denoting purpose of writing) u`mi/n su, (npd-2p) ai` h` a`marti,ai a`marti,a (d.a. + n-nf-p; "the sins"; looks at all personal sins) avfe,wntai avfi,hmi (viPFp--3p; "have been forgiven") dia, (pa; "for/because of") auvtou/Å auvtou,j (npgm3s; ref. Jesus back in vss.6,8) to, o;noma (d.a. + n-an-s; "the name"; one's reputation)*

GNT 1 John 2:13 gra,fw u`mi/n(pate,rej(o[ti evgnw,kate to.n avpV avrch/jÅ gra,fw u`mi/n(neani,skoi(o[ti nenikh,kate to.n ponhro,nÅ

NAS 1 John 2:13A,B **I am writing to you, fathers, because you know Him who has been from the beginning.** *gra,fw (vipa--1s; "I am writing") u`mi/n(su, (npd-2p) pate,rej(path,r (n-vm-p; "fathers"; case of address) o[ti (causal conj.) evgnw,kate ginw,skw (viPFa--2p; "have known") to.n o` (dams; "the One/Him"; d.a. standing alone points to the Person of Christ incarnate) "who has been" supplied avpV avpo, (pAbl) avrch/jÅ avrch, (n-Ablf-s; "a beginning") **I am writing to you, young men, because you have overcome the evil one.** *gra,fw (vipa--1s; "I am writing") u`mi/n(su, (npd-2p) neani,skoi(neani,skoj (n-vm-p; "young men"; used 11x; those in the prime of life, approx.20-40 age) o[ti (causal conj.) nenikh,kate nika,w (viPFa--2p; "you have overcome/prevailed over/defeated/conquered/overpowered"; used 28x) to.n o` ponhro,nÅ ponhro,j (d.a. + ap-am-s; "the evil one")**

ANALYSIS VERSES 12 – 13A,B:

1. While most commentaries zero in on the aspect of the maturity adjustment as the teaching of vss.12-14 (which principle does exist), they tend to break the continuity and flow of the polemic intent of the epistle as it is designed for the edification of the Saints.
2. They introduce this section as a new and total break in thought by John in subject

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matter and purpose.

3. In so doing, they dismember the contextual continuity and miss the true impact of interpreting the teaching as designed by John.
4. Chapter one established that the epistle is definitely polemic in purpose addressing the false teaching of John's critics.
5. Chapter two introduced the primary exhortative nature of the epistle to be directed specifically towards his sheep ("*I am writing these things to you.*"; 2:1), yet chapter two has still largely retained an apologetic force ("*The one who says.*"; vss.4,6 & 9).
6. It is John's intent that his readers take the arguments against his critics and apply that information to their own advantage so as not to fall into the pitfalls of their STA human viewpoint approach. 2:1a
7. His intent in this regard is not now lost at the beginning of vs.12, as vs.26 makes it clear that his writing at least up to that point is designed for their protection against the Gnostic heresies. 2:26; "*These things I have written to you concerning those who are trying to deceive you.*"
8. To maintain the intent of his polemic force while recognizing its exhortative tone and doctrinal teaching for the saints, the following must be recognized for a full appreciation of interpretation:
 - A. The NAS disregards the Greek text making an erroneous verse division of vs.13 and 14.
 - B. Their substitution in this regard points to the long time difficulty translators and interpreters have had trying to make sense of John's writing here, while maintaining the flow of context.
 - C. The Greek text grammatically makes a better division to be 13a,b as one verse and 13c-14 as one verse.
 - D. There are six complete sentences within vss.12-14.
 - E. One in vs.12, two in verse 13a,b and three in vs.13c-14.
 - F. All six sentences begin with the 1st singular active indicative verb "gra,fw/grapho – **I** write".
 - G. All six sentences include a "δ[ti – **because**" clause immediately following the opening clause to denote a cause or reasoning (why?) behind the writing.
 - H. The 1st three verbs have a present tense ("**I am writing**"), while the final 3 have an aorist tense ("**I have written**").
 - I. This tense change subtly denotes a change of emphasis John is seeking to express to the recipients and Bible scholars behind his reasoning of exhortation.
 - J. The present tense looks at the letter from the vantage-point in time when John is actually composing the contents.
 - K. The aorist tense (epistolary aorist) looks at the epistle as a whole (as an accomplished fact) and from the vantage-point of its reception by the churches.
 - L. It is the present tense that emphasizes the polemic nature of the epistle as to be applied to the saints.
 - M. It implies urgency by the writer in response to the news of the Gnostic infiltration.
 - N. The aorist tense emphasizes the teaching nature of the epistle setting aside the sense of urgency, looking at the whole of the epistle as it is absorbed and interpreted by its readers over time.
 - O. While the entirety of the epistle "teaches", the teaching is to be applied by the saints to themselves both as an apologetic as well as instructive form.

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- P. The sense of this two-fold approach is overall to provide reassurance, affirmation and instruction to the saints individually and corporately.
- Q. Another misrepresentation by interpreters is the interpretation of the terms one would use to teach the 3 primary stages of spiritual growth i.e., **children** (babies), **fathers** (mature adults) and **young men** (adolescents/young adults).
- R. The problem arises in the interpretation of the use of “**little children** – tekni,on/teknion” in vs.12 and “**children** – paidi,on/paidion” of vs.13c, as both referring to the earliest stage of spiritual maturity or the baby/immature believer.
- S. A study of John’s gospel indicates that contextually he uses teknon as a technical noun to indicate +V corporately adhering to the ministry (Joh.13:33) and alternatively paidion (when used metaphorically) to emphasize spiritual immaturity of believers (Joh.21:5 cp. overall context of immaturity of the disciples in that chapter). (*John uses the general term te,knon/teknon – “children” metaphorically to emphasize simply a relationship, such as a believer vs. nonbeliever, Joh.1:12; 11:52; 1Joh.3:1,2,10; 5:2; 3Joh.4.*)
- T. Furthermore, to say that John uses these terms to both mean spiritual immaturity introduces big problems in the epistle.
- U. That would mean that in its 7 uses, then the other 6 uses (1x before these verses in 2:1 and 5x after these verses in 2:28; 3:7,18; 4:4; 5:21) he is singling out and addressing immature believers, interpretatively making no sense.
- V. A possible reason interpreters tend to blend the two together in our current verses is in trying to evenly pair John’s reference to “**children, fathers and young men**” with John giving equal mention of reference to each (2x each) in vss.12-14.
- W. However, the truth is, he does refer to all 3 stages two times each, but the 2nd reference to the new/immature believer is found in vs.18 (“**children** – paidion”), after his exhortation of vss.15-17, not vs.13c as many surmise.
- X. The final misnomer assumed by interpreters is because John uses perfect tense verbs following each of the nouns of address (“**forgiven**”, 1x vs.12; “**know**”, 3x vss.13a,c,14a; “**overcome**”, 2x vss.13b,14b), then salvation Ph₁ is the emphasis.
- Y. However, contextually, it is experiential fellowship and a Ph₂ issue that is behind John’s writing and apologetics (1:3-4), not the SAJG.
9. Following on the wake of all John has here-to-forth articulated regarding fellowship, he now explains the reasoning from his perspective behind his writing to the saints in this regard.
10. It is two-fold, polemic and instructive.
11. He first explains the polemic reasoning behind his letter as brought out in the first 3 sentences introduced by the present tense of the verb “**I am writing**” in vss.12-13a,b.
12. In so doing, John reiterates that part of the pastoral function in his teaching is to defend the faith in the face of the onslaught of false teaching or other human viewpoint approaches.
13. He then will emphasize the letter as a whole as it is to be regarded from the standpoint of teacher to student designed to expand the students understanding of the teaching and theology in general.
14. His reasoning behind **writing** in this regard is stipulated in the next 3 sentences of vss.13c-14 where the tense of the verb “**writing**” is changed from present to aorist.
15. He will address the saints corporately and then categorically according to the level of spiritual growth that the individual believer may fall under, while maintaining either a polemic or teaching emphasis behind the address.

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16. He encompasses all of the saints in each address accordingly as seen in the plural use of the dative pronoun “**to you** all”, which immediately follows the verb grapho in all 6 uses.
17. He first addresses the churches corporately in vs.12, **“I am writing to you little children, because your sins are forgiven you for His name’s sake”**.
18. The present tense of **“I am writing”** carries with it a sense of urgency behind John’s composing of the epistle.
19. The urgency is seen in the Gnostic and Docetic attacks against the saints.
20. This points to his reason of argument against his critics in defense of the faith (why such a direct apologetic approach).
21. In so doing, he wants his readers to understand that his counter-attack against these heretics is not for the purpose of being malicious or mean-spirited, but rather to provide assurance with regard to their previous understanding of the truth as a means for their own protection.
22. The term **“little children”** is technical to represent +V in these churches that have adhered and continue to adhere to sound Bible teaching.
23. Its use encompasses all believers that are indeed in the process of spiritual growth, but disregards what level they may be.
24. A major ingredient in John’s apologetics regarding true fellowship was to remind each and everyone of them that their **sins are forgiven** them. 1Joh.1:7c,9; 2:1b
25. It is John’s way of reassuring and stating to them that their approach to Bible Doctrine utilizing the R_B technique must be the only and true way for fellowship with God.
26. It is a reminder to them that sin remains a part of the Christian life.
27. The perfect tense of **“forgiven”** looks to Jesus’ work on the cross as the means by which the mechanic of R_B is possible. *(If sins are forgiven forever in God’s Throne room, then to agree with God experientially transfers that forgiveness to the experiential realm.)*
28. That it is through His person that **sins are forgiven**, then the believer’s dealing with sin in the life (STA) must be accomplished through the work of His Person, not based on some human philosophy, denial of the STA or pursuit of moral perfection as the Gnostics propose.
29. John first and foremost wants his readers to be put on notice that the reason he has opened up with both barrels apologetically is to counter any tendencies they may have promoting discouragement in their approach to the Christian life.
30. His apologetics are designed corporately to counter the intimidation factor that self-righteous false teachers can place on believers deceiving them into thinking that somehow their pursuit of BD as their MPR of life coupled with R_B is now insufficient.
31. He then points to the reality regarding **sins** as evidence that confession of sin is the only true way to deal with sin since forgiveness of **sins** is **for His name’s sake**.
32. **His** name looks at Christ’s reputation.
33. Who else in history has it ever been recorded that came into this world in a perfect sinless state and exited this world with no personal sin ever accounted against Him qualifying Him with the value necessary morally for the full payment of +R that God demands for fellowship.
34. It is a reminder to these believers that God demands absolute light regarding fellowship with Him and who else can man look to as having the moral attributes of

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this light necessary for judgement of **sins** to be exacted.

35. No matter what the Gnostics may claim, all men have sinned and come short of the glory of God and anyone that looks elsewhere other than Christ for forgiveness of **sins** either positionally or experientially is walking in darkness.
36. Furthermore, John reminds these believers that **sins are not forgiven** based on one's individual merits or works, but solely on the merit and work of Christ.
37. That Christ has taken care of the sin problem through His Person, then the only remaining issue for those that embrace His Person is to embrace the message of His Person/BD as their focus and goal of life.
38. There is only one true approach to fellowship with God and that is to look to the Person and work of Christ on the cross for forgiveness of **sins** and to look at His message of the POG for one's standard and guidelines for life.
39. John then appeals to those falling in the more spiritually mature state of believers in vs.13a, "**I am writing to you, fathers**".
40. There are the following proposals as to John's use of terms in the following titles:
 - A. Literal **fathers, young men and children**.
 - B. Metaphorically for three levels of Christian growth.
 - C. All his readers are **children** and the **fathers** and **young men** are elders and deacons.
 - D. All his readers are **children** and John proceeds to address the older and younger believers.
41. Problems with:
 - A. A. above: it would exclude women, both the younger and the older that are found elsewhere. 1Tim.5:1 cp. vs.2
 - B. A. above: would also exclude older men that were not **fathers**.
 - C. C. above: assumes that there is to be a board of elders and a board of deacons in the local church, the former made up of older men and the latter of younger men; this is not correct.
 1. The term elder is used of:
 - a. Old men. 1Tim.5:1; Tit.2:2
 - b. Pastor-teachers, such as young Timothy, not merely older men. 1Pet.5:1; Act.20:17
 - c. Deacons. Jam.5:14
 - D. D. above: again leaves out women and older men not **fathers**.
42. The advantage of identifying three levels of spiritual growth.
 - A. Metaphorical use in this regard in Scripture is common. Cp.1Cor.3:1; Heb.5:12-14
 - B. Three stages of growth are seen in the parable of Mar.4:26-29.
 - C. John has already established metaphorical terminology of this type to describe believers spiritually. 1Joh.2:1,12
 - D. It would include both sexes satisfying the plural use of the pronoun "**to you all**".
 - E. The doctrinal and descriptive terms used with all 3 classes best fits with the 3 levels of spiritual growth versus 3 age groups.
43. John now turning to the more mature believers establishes a second reason behind his apologetic assault against his critics and states, "**because you know Him who has been from the beginning**".
44. It notes that his directness of apologetics is designed to cause the mature believers to ponder their resultant growth status of understanding and seeks to stimulate them to

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respond accordingly.

45. John now looks at these believers to help provide confirmation to those less mature as to the validity of John's arguments.
46. It is the mature believer that has come to correctly **know** the Lord in accordance to the POG regarding His Person (avp avrch/j – "**from a beginning**"; cp. 1Joh.1:1).
47. Their knowledge is born of years of growth and application of sound BD.
48. They are mature in their understanding of Jesus incarnate (as a whole Person and all the ins and outs of doctrine in that regard that gives a maximum picture of salvation) in accordance with God's word.
49. This points to the fact that one's understanding of BD is designed for them to have a greater appreciation and understanding of their Lord and Savior.
50. It is this level of believer that John would look too as having the frame of reference theologically and doctrinally as to be at the forefront of substantiating John's use of apologetics against the critics and the confidence needed to help John lead others in the church into seeing the truth and purpose of his arguments.
51. The perfect tense of "**know**" underscores all of the sound truth they have assimilated over the years and the existing confidence and value it has provided them in terms of continuing on in their Christian life and the eternal blessings associated with it.
52. It is the compilation of this knowledge apprehended undistorted and in total harmony in itself that is designed to have maximum impact defending the faith in the face of continued bombardment of human viewpoint and false teaching.
53. John lastly addresses those of less maturity but definitely on their way to maturity in vs.13b, "**I am writing to you, young men, because you have overcome the evil one**".
54. That John looks to the mature to help theologically substantiate his arguments overall, he now looks to others behind them in growth (adolescence) as the defenders of the truth regarding specifically the doctrine of the STA and R_B (a major polemic issue).
55. It is the believer with time and grade under sound teaching that is blossoming spiritually in their understanding of BD and can further confirm the truth behind the STA and R_B.
56. Though they may yet lack in maximum knowledge as a mature believer, they can validate the principle of the necessity to isolate their STA's for fellowship and correct assimilation of the truth via their own experience. Cp. 1Cor.2:14
57. These are believers that have been assimilating the truth over some time, isolating their STA appropriately and have proven worth in the evidence of their own applications.
58. John states that they have victory over Satan (**the evil one** – o` povhro,j; cp. 1Joh.3:12; 15:18,19).
59. The perfect tense of "**overcome**" denotes a victory with existing results.
60. This verb looks at their Ph₂ victory of isolating the STA (through which Satan has control over the believer) to date via R_B and its existing results in a continued advancing spiritual growth pattern of understanding and applying BD and the eternal blessings associated in that regard.
61. John exercises the use of the perfect in both cases of knowing and overcoming to illustrate that in both cases there are continued and eternal results that accompany maximum true knowledge and isolation of the STA.
62. It is the "**young men**" class of believers that John looks to 3rdly as a purpose of engaging in apologetics in his epistle as those that can further corroborate with the

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mature believers the validity and necessity of John's argument as they are to be applied regarding fellowship with God.

63. John has now stated 3 reasons why he has engaged in an apologetic format regarding this epistle as it pertains to the saints:
 - A. To as quickly as possible bely any fears of these churches as to any validity of his critics and that somehow they are missing the boat spiritually.
 - B. To call to arms the assistance of the mature believers in helping him debunk these fears by providing their repertoire of doctrine in validation of his arguments.
 - C. To further call to arms believers with time and grace that can help validate his arguments for fellowship via their own experience of isolation of the STA and the insight they have gained into the truth and application of BD that will bring forth eternal blessing.
64. John purposely omits reference to immature or baby believers in this section.
65. This is because under the polemic umbrella of his epistle, it is immature believers that are in the most need of guidance and reassurance and the most unable to defend him or themselves in this regard.
66. They would be the ones most vulnerable to the heresies and the one's most likely to take issue with John's strong apologetic approach as a reactor factor.
67. Out of the classes of believers, they would have the less appreciation and understanding as to a communicator lambasting false teachers.
68. This is substantiated, as John will again address the immature believers in vs.18ff exhorting them to understand that there are many false teachers and the danger they pose to believers.
69. Therefore, John simply and succinctly tells the entire group that his apologetics are designed to reassure them that their approach in the Christian life as has been taught to them by John and Company remains correct.
70. He then calls to task the more mature believers to come to his aid in support of his person and debunking the Gnostic heresy.
71. It is this approach that will help provide the quickest reorientation for all at hand corporately and individually that they remain on the right course and keep a correct focus intact.
72. Once again, the cause of John's writing in this section points to his apologetics as designed to immediately reestablish the truth that:
 - A. **Sins** exist and can only be dealt with through the agency of Christ.
 - B. Mature believers **know** this beyond doubt.
 - C. Adolescent believers can further validate their overcoming in this regard.
 - D. Together, these two levels of believers can reassure those that are immature in this regard, while validating the truth and necessity of the apologetic format of John's **writing**.

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EXEGESIS VERSES 13C – 14:

GNT 1 John 2:13c-14 e;graya u`mi/n(paidi,a(o[ti evgnw,kate to.n pate,raÅ e;graya u`mi/n(pate,rej(o[ti evgnw,kate to.n avpV avrch/jÅ e;graya u`mi/n(neani,skoi(o[ti ivscuroi, evste kai. o` lo,goj tou/ qeou/ evn u`mi/n me,nei kai. nenikh,kate to.n ponhro,nÅ

NAS 1 John 2:13c-14 **I have written to you, children, because you know the Father.**

*e;graya gra,fw (viaa--1s; "I have written"; epistolary aorist) u`mi/n(su, (npd-2p) paidi,a(paidi,on (n-vn-p; "Children/infants/not mentally fully developed child"; used 52x; metaphorically of spiritual immaturity, cp. 1Cor.14:20) o[ti (causal conj.) evgnw,kate ginw,skw (viPFa--2p; "you have known") to.n o` pate,raÅ path,r (d.a. + n-am-s; "the Father"; ref. God the Father) **I have written to you, fathers, because you know Him who has been from the beginning.** e;graya gra,fw (viaa--1s; "I have written") u`mi/n(su, (npd-2p) pate,rej(path,r (n-vm-p) o[ti (causal conj.) evgnw,kate ginw,skw (viPFa--2p) to.n o` (dams; "Him"; ref. Christ incarnate) avpV avpo, (pAbl) avrch/jÅ avrch, (n-Ablf-s; "a beginning") **I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.** e;graya gra,fw (viaa--1s; "I have written") u`mi/n(su, (npd-2p) neani,skoi(neani,skoj (n-vm-p; "young men"; same as vs.13) o[ti (causal conj.) evste eivmi, (vipa--2p; "you are/you keep on being") ivscuroi, ivscuro,j (a--nm-p; "strong/powerful/mighty"; used 31x) kai, (cc) o` lo,goj (d.a. + n-nm-s; "the word"; ref. BD) tou/ o` qeou/ qeo,j (d.a. + n-gm-s; "of God) me,nei me,nw (vipa--3s; "abides/remains/dwells/is resident") evn (pL) u`mi/n su, (npd-2p) kai, (cc) nenikh,kate nika,w (viPFa--2p; "you have overcome"; same as vs.13) to.n o` ponhro,nÅ ponhro,j (d.a. + ap-am-s; "the evil one")*

ANALYSIS VERSES 13C – 14:

1. Vs.13c – 14 is one verse in the Greek text.
2. That John has pointed out that while in general polemically his epistle is addressed to the whole church, it is directed more specifically to those of the more mature status.
3. It is these believers on the front lines that have the spiritual expertise and experience to appreciate and fully take up the cause of his smoking “spiritual guns” of apologetics.
4. They stand to gain most immediately his reasoning for apologetics as well as the

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ability to indoctrinate the less mature as to the validity and nature behind this type of pastoral exhortation and rebuke.

5. Having emphasized the polemic nature of the epistle, he now shifts focus to its instructive or teaching nature.
6. This is seen in his shift from the present tense to the epistolary aorist tense of the verb “to write”.
7. He now wants his readers to look at the epistle as a whole and after reception by the saints and thus in its completed instructive format.
8. That he has alluded to the spiritual maturity process, he now explicitly addresses this issue.
9. That he does so emphasizing the teaching format of the epistle denotes that it is the consistent teaching of BD that will have an equal spread of affect upon all of the saints, no matter their level of growth.
10. And that is continued spiritual advancement through the teaching of BD.
11. The reality is, is when a communicator has to engage in apologetics such as John has in this epistle (addressing human viewpoint designed to throw off balanced and otherwise adjusted believers), it hinders the smooth progression that teaching BD is designed for regarding spiritual growth.
12. In other words, the ideal situation is for the communicator to simply teach what is in the Bible with the saints embracing it at every corner rather than having to interrupt the teaching to address the infiltration of false teaching/human viewpoint that otherwise adjusted believers are letting affect their lives.
13. However, as long as there is –V and the STA, apologetics will generally always be included in the format of teaching.
14. To the degree that a congregation embraces false teaching, to that degree a communicator must detour from the general instructive flow of BD to counter his critics and in turn delays the natural forward momentum of spiritual growth that would occur otherwise.
15. Example: As long as believers allow fundyism to influence their thinking impacting others around them, the pastor will be obligated to point out the fundy fallacies and those that promote such leaven in defense of the faith.
16. To the degree the communicator must digress in this regard, to that degree the continual advancement of assimilating doctrine as intended via a verse by verse and categorical approach is disrupted.
17. But this reality is not to ever allow the communicator and the saints to lose their focus and sight on straightforward teaching, as it is via this avenue that believers are enabled to grow up spiritually.
18. Apologetics are necessary to reassure or confirm the normally adjusted believer in doubt, while straight Bible teaching is designed to confirm and edify the believer’s faith and advance them in the knowledge of truth under a normal teaching atmosphere.
19. It can be likened to a student learning Einstein’s theory of relativity and the time it would take to do so by accepting his teaching as truth versus the time it would take by doubting him, embracing other’s false theories, and his consistent digression to address his critics.
20. And the truth be known, John’s previous exhortations in vss.12-13a,b have a hint of rebuke/sarcasm attached to them.
21. In other words, his having to engage in apologetics regarding fellowship and the issue

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of sin points to the fact that the saints at least to some degree have let this influence them overall.

22. Otherwise, why would John have to devote so much time and effort in the epistle to debunk this nonsense?
23. In contrast, they should have known better than to buy into the Gnosticism, especially those more mature believers.
24. Hence, another reason why John zeroed in on these two categories of believers regarding his polemics.
25. With any sarcasm removed, John now deals with the primary purpose of his epistle in its teaching format as it is to be applied towards one's spiritual growth.
26. He begins by addressing the immature believers in vs.13c, **'I have written to you, children, because you know the Father'**.
27. It is this level of believer that is generally new to doctrine, though even more mature believers can act immature at any given time. Cp. Heb.5:12
28. Immaturity is not based necessarily on time clocked in to the teaching of BD, but based on the believer's level of understanding and application regarding BD.
29. The term for **"children/paidi,on"** looks at a level of spiritual growth that is not yet developed sufficiently theologically (insufficient frame of reference) to be expected to handle the more complex issues pertaining to BD.
30. It does not mean that these believers have no frame of reference at all, since John clearly states that they **'know the Father'**.
31. To **know the Father** is to understand the POG as it is designed through the agency of Christ. Joh.14:7-9
32. That the term **'know'** is a perfect tense looks at their acquisition of knowledge thus far assimilated correctly and purely that provides the existing results for further spiritual advancement and will be extended to their eternal weight of glory.
33. It denotes that they have manifested sufficient +V to GAP the elementary principles of BD. Again, Heb.5:12
34. It reflects believers that have identified their right P-T and are now a part of a sound adjusted ministry, knowing that they are now identifying truly the POG.
35. It is interesting to note that John implicitly excludes believers that have not locked into a sound ministry as even designated as immature.
36. This denotes that until a believer does come to this point in their life, they are not even in the running to make the MAJG.
37. Believers of this ilk are considered truant in the classroom of Christianity and are not in the system designed for spiritual growth and higher understanding.
38. Immature believers come to understand the essential doctrines necessary as a foundational base and frame of reference in order to engage in Divine good production and further build upon it pressing on to maturity.
39. This would include, but not necessarily be limited to, GAPing the principles of basic doctrines such as:
 - A. The Doctrine of the Importance of Bible Doctrine.
 - 1) They understand the importance of the teaching of the Scriptures correctly as it pertains to their own spiritual momentum and well being.
 - 2) They have established their MPR as evidenced in the assembly of themselves together in their right local church. Heb.10:25
 - B. The Doctrine of the Adjustments to God.
 - 1) The SAJG:

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- a. They understanding salvation Ph₁ is faith apart from works. 1Cor.3:11
- b. They understand eternal security.
- 2) The R_BAJG:
 - a. They **know** they need to isolate the STA in order to GAP sound doctrine. 1Cor.2:14
 - b. They are utilizing R_B adequately in their personal lives so as not to let their STA's hinder their continued intake of BD under MPR. 1Cor.3:1-3
- 3) The MAJG:
 - a. They understand that it is to be their goal to reach maturity spiritually and hold to the end. Eph.4:13; 2Tim.3:17
 - b. They GAP sufficient principles necessary to facilitate application of BD revolving around:
 - (1) Divine Good Production. 2Tim.3:17
 - (2) Spiritual Gifts. 1Cor.12
 - (3) Dispensations (orientation to the time in which we live). 1Joh.2:18
 - (4) The STA.
 - (5) The necessity for separation. 1Joh.2:15-17
- C. The Doctrine of Prayer.
- D. The Doctrine of SG₃.
- E. The attributes and essence of God.
- F. The Doctrine of right P-T and right Congregation. Joh.10:1-5
40. Though the baby believer may not be able to articulate the ins and outs of all of these doctrines, they embrace their basic premise and have established them as their tenets of life.
41. It is the instructive nature of the epistle that is designed for them to increase their understanding and frame of reference surrounding these elementary principles.
42. It is it's instructive nature that will allow them to build further confidence in the POG as they have to date been taught.
43. John then jumps to the most mature of the group again in vs.14a, **'I have written to you, fathers, because you know Him who has been from the beginning'**.
44. Apart from the tense change to the epistolary aorist in **'I have written'**, John states verbatim his words to the mature in vs.13a.
45. However, rather than having the force of a "wake up call", it now looks at the teaching as that which will "maintain" them in their continued advancement.
46. It is through the repetition of the teaching of BD that the believer continues to find all that is necessary to draw maximum perseverance in the faith. Jam.1:12
47. It denotes the believer with maximum doctrine and the confidence they enjoy in the POG.
48. It is this believer that the teaching will continue to feed their faith with maximum understanding in both grace and knowledge of BD as it is provided through the Person of Christ. 2Pet.3:18
49. That they have entered rest (Heb.4:9-10) denotes a believer that has maximum confidence in the truth of BD coupled with maximum confidence in the Person and work of Christ on the cross.
50. Their longevity under sound BD has produced a believer that has overall ceased from energy of the flesh in their approach to the POG, while having maximum faith-rest in His plan as it is exegeted correctly from the Bible.
51. These believers are not easily shaken or deceived by the STA and human viewpoint

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bombardment by the cosmos.

52. This does not mean that mature believers do not continue to fail in these areas, only that they readily recognize STA/human viewpoint deception when it appears and are able to counter it with sound doctrine.
53. They do not let the STA maintain an upper hand convincing them that grace is somehow now insufficient trying to shake their faith, but they put the old man aside when it rears its ugly head and move on.
54. They have found the balance of grace as applied to themselves and others with a high standard of application of BD in their own lives.
55. Their thinking in the areas of all the doctrine they have received only becomes more engrained as they see more and more logic, reasoning and depth of understanding into the doctrines that the Bible makes available.
56. Their lives have become so regimented around Bible class, thinking and application of BD, that all that they think, say and do is permeated with the truth.
57. While you may see STA failures even amongst the mature, what you will have a hard time finding is human viewpoint and false doctrine spitting out of their mouths.
58. John then returns to the “in between” spiritual believers in vs.14b, **“I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one”**.
59. John now adds the aspect of the adolescent believer’s spiritual strength that has accompanied their fastidiousness in isolating the STA that he mentioned in vs.13b.
60. Their spiritual strength is said to be in correlation to BD **in** them.
61. This denotes that their apprehension of basic doctrine earlier on has had its resultant affect in their Christian lives.
62. With time and grade and opportunity to apply BD, these believers are now showing the evidence in application that they not only accept the basic tenets of doctrine, but also have become more adept at applying beyond just the priorities.
63. The strength in view likens this believer to the vigor of youthful manhood.
64. To just be in Bible class and adhere to basic doctrines is not enough for this believer; they are now going over and beyond applying the royal imperatives with zeal and constantly seeking to make more and greater applications.
65. They are in an accelerated stage of Divine good production.
66. Attendance in Bible class, their prayer lives, function under their spiritual gifts, giving to needs, fastidiousness in R_B, able to clearly articulate doctrine, etc., all these things are flourishing in their lives.
67. They show evidence of spiritual stability, consistency and self-discipline in their Christian walk.
68. You will be hard pressed to see their seat vacant in Bible class, failure to apply to the church when needs arise (as fitting) and not easily pushed over to temptations that would distract them from what they know to be God’s directive will for their life.
69. They know they are on the right path and it is this path that makes them victors in the Angelic Conflict, as well as for all believers.
70. They have learned to put BD first in their lives and know they have God on their side.
71. And it is the continued instruction of BD that will further strengthen them increasing their endurance in running the race so that they too can have maximum perseverance in the faith.
72. *Review the Doctrine of the Adjustments to the Justice of God.*

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WARNING TO ALL BELIEVERS
REGARDLESS OF GROWTH CATEGORY

Or

THE KEY DOCTRINE TO
AVOID FALSE TEACHING

EXEGESIS VERSES 15 – 17:

GNT 1 John 2:15 Mh. avgapa/te to.n ko,smon mhde. ta. evn tw/| ko,smw|^Å eva,n tij avgapa/| to.n ko,smon(ouvk e;stin h` avga,ph tou/ patro.j evn auvtw/|

NAS 1 John 2:15 (Corrected) **Do not love Stop loving the world, nor the things in the world.** *Mh. mh, (neg. +) avgapa/te avgapa,w (vImp.pa--2p; "Stop loving/Cease from loving"; the use of agapao here denotes the attributes under which the believer loves) to.n o` ko,smon ko,smoj (d.a. + n-am-s) mhde, (neg. conj.; "nor"; looks at the 2nd thing in progression that is to be exclusive or negated) ta. to, (danp; "the things") evn (pL) tw/| o` ko,smw|^Å ko,smoj (d.a. + n-Lm-s) **If anyone loves the world, the love of the Father is not in him.** *eva,n (cs; intro. 3rd class cond.) ti.j (indef. pro./nm-s; "anyone") avgapa/| avgapa,w (vspa--3s) to.n o` ko,smon(ko,smoj (d.a. + n-am-s) h` avga,ph (d.a. + n-nf-s) tou/ o` patro.j path,r (d.a. + n-gm-s; "for the Father"; objective genitive; the Father receives the love; cp. 2:5) ouvk ouv (neg. +) e;stin eivmi, (vipa--3s) evn (pL) auvtw/| auvtu,j (npdm3s)**

GNT 1 John 2:16 o[ti pa/n to. evn tw/| ko,smw|(h` evpiqumi,a th/j sarku.j kai. h` evpiqumi,a tw/n ovfqalmw/n kai. h` avlazonei,a tou/ bi,ou(ouvk e;stin evk tou/ patro.j avllV evk tou/ ko,smou evsti,n^Å

NAS 1 John 2:16 **For all that is in the world, the lust of the flesh** *o[ti (causal conj.; "For/Because") pa/n pa/j (a--nn-s; "all") to. to, (d.a./nns; "the things/that is") evn (pL) tw/| o` ko,smw|(ko,smoj (d.a. + n-Lm-s) h` evpiqumi,a (d.a. + n-nf-s; "the lust/strong desire/impulse/craving"; used 38x; cp. Joh.8:44) th/j h` sarku.j sa,rx (d.a. + n-gf-s; "the flesh/body"; here metaphorical for the STA/old sin nature"; used 147x; subjective genitive; denotes the flesh produces the lusting) **and the lust of the eyes and the boastful pride of life,** *kai, (cc) h` evpiqumi,a (d.a. + n-nf-s; "the lust") tw/n o` ovfqalmw/n ovfqalmo,j (d.a. + n-gm-p; "the eyes"; here used metaphorically denoting**

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soulish eyes; cp. Joh.12:40; again, subjective genitive denotes the "eyes" produce the lusting) kai, (cc) h` avlazonei,a (d.a. + n-nf-s; "boastful pride/arrogance/pretension/conceit"; used 2x; Jam.4:16) tou/ o` bi,ou(bi,oj (d.a. + n-gm-s; "of life/life's accomplishments/life's preoccupations"; used 10x) is not from the Father, but is from the world. ouvkv ouv (neg. +) e;stin eivmi, (vipa--3s) evk (pAbl; from the source of") tou/ o` patro.j path,r (d.a. + n-Ablm-s) avllV avlla, (strong advers.) evsti,nA eivmi, (vipa--3s) evk (pAbl; "from the source of") tou/ o` ko,smou ko,smoj (d.a. + n-Abl.m-s)

GNT 1 John 2:17 kai. o` ko,smoj para,getai kai. h` evpiqumi,a auktou/(o` de. poiw/n to. qe,lhma tou/ qeou/ me,nei eivj to.n aivw/naA

NAS 1 John 2:17 **And the world is passing away, and also its lusts;** kai, (cc) o` ko,smoj (d.a. + n-nm-s) para,getai para,gw (vip--3s; "is passing away/moving along/disappearing"; same as 2:8) kai, (cc) auktou/(auktou,j (npgm3s) h` evpiqumi,a (d.a. + n-nf-s; "the lust") **but the one who does the will of God abides forever.** de, (ch) o` poiw/n poie,w (d.a. + subs. ptc./p/a/nm-s; "the one who does") to, qe,lhma (d.a. + n-an-s; "the will/designed purpose") tou/ o` qeou/ qeo,j (d.a. + n-gm-s; possessive genitive; "God's will") me,nei me,nw (vipa--3s; "abides/remains/dwells") eivj (pa +) to.n o` aivw/naA aivw,n (d.a. + n-am-s; Lit. "into the ages/forever")

ANALYSIS VERSES 15 – 17:

1. That John has highlighted the polemic and instructive nature of the epistle as it is to be applied to all of the saints, he now gives warning to all concerned.
2. The warning itself contains the doctrine necessary in application to both the apologetic and instructive aspects of his letter.
3. It highlights the polemics by being the doctrinal prescription to avoid the need for further digressions in this regard and remains instructive as a necessary doctrine to understand and apply in the Christian life for fellowship and further answers "why".
4. The doctrine he now brings into view is the Doctrine of Separation.
5. That this doctrine is critical in context is seen in the strong rebuke and exhortative force of the negative imperative opening vs.15, **"Stop loving the world, nor the things in the world"**.
6. Its rebuke corresponds with his polemics and is a command to cease from this action.
7. It implies that these churches have been in the process of violating this doctrine.
8. Its instructive nature is seen in that it teaches separation, a doctrine that one must apply in order to maximize and accelerate their spiritual growth.
9. It implicitly retains an exhortative sense in its instruction to warn believers not to be overconfident in their standing as any believer can succumb to violating this doctrine

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- at any time resulting in a spiritual crash and burn. 1Cor.10:12
10. That this warning is introduced immediately following addressing all levels of spiritual growth assumes this doctrine is an elementary principle to be taught and applied starting with new believers and maintained throughout the Christian life.
 11. “**The world**” in view is man’s world, emphasizing the system of philosophy, thinking and operations under which the cosmos functions. Eph.6:12
 12. It looks to the human viewpoint darkness that those that are negative gravitate towards as their *modus operandi* and *vivendi*. Joh.8:12
 13. “**The things in the world**” emphasizes the external objects, both animate and inanimate, sinful and legit, that the cosmos has to offer that have potential appeal to the STA affecting one’s choice in life and their viewpoint.
 14. The term for “**love**” that John chooses to use in this context is from the *agape* family of words (both the verb *avgapa,w* and noun *avga,ph* are used).
 15. While the majority of uses for this word family indicate Divine **love**, John has established in his gospel that it also can reflect **love** that the unbeliever has for darkness. Joh.3:19
 16. It is this word group that emphasizes the attributes of the one expressing their **love**. *See Doctrine of Love.*
 17. John is not saying that the believer is not to apply BD towards the cosmos.
 18. What he is emphasizing via his word use is that believers are not to assume the attributes of the cosmos as that which dictates their **love**.
 19. It is a warning not to embrace these attributes and thus to remain separate from them, otherwise fellowship with **the Father** is void.
 20. This principle becomes clear in vs.15b as John then states, “**If anyone loves the world, the love for the Father is not in him**”.
 21. He clearly denotes contextually that the **love** expressed towards **the world** and **the love** one has **for the Father** is not compatible.
 22. John harks back to 2:5 that reveals what real **love** is all about and that is keeping the Word of God.
 23. It is the attributes of the truth of BD that the believer adorns himself with that is Divine **love** acceptable before God.
 24. What is not acceptable before God is embracing the human viewpoint of the cosmos and things **in** the cosmos that violate His standard of truth theologically and in application.
 25. It points to the principle that any and everything that is placed above God’s will is sinful. Jam.4:17
 26. And the first step that a believer is to take to fulfill the commandment to “**stop loving the world**” is to first separate their thinking with respect to BD versus human viewpoint and then to apply separation with respect to applying BD versus leading with their STA.
 27. To assume the posture of **the world** in one’s approach to the POG is bogus and in essence befriends **the world** and the believer becomes an enemy of God. Jam.4:4
 28. To embrace –V with their human viewpoint STA sponsored philosophies of **life** is tantamount to accepting them and their standards to accompany one’s own attributes.
 29. One cannot have fellowship with both light and darkness at the same time. 2Cor.6:14
 30. That separation and fellowship is volitionally determined is seen in the 3rd class conditional phrase, “**If anyone loves the world**”.
 31. **If** one chooses to assume the attributes of –V and operate accordingly, then John

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- makes it clear that any claim they make of fellowship with God is totally remiss.
32. That volition is indeed key further defines those that are –V or +V.
 33. Those that are –V are those that embrace **the world and the things in** it, while those that are +V are those that embrace the truth of BD and isolate the STA regarding **the world and the things in** it.
 34. The believer cannot embrace and accept the attributes of –V as grounds for fellowship anymore than God will embrace fellowship with us when we adopt these attributes.
 35. The principle is that –V unbelievers and believers that adopt the human viewpoint of the cosmos lead with their STAs.
 36. They do not adopt the attitude of God, but the attitude of the cosmos and thus, there is no basis for fellowship with the m.
 37. In vs.16, John proceeds to teach why we are not to **love the world** and why separation is imperative.
 38. He encompasses all aspects of darkness existing in the world in the opening phrase, **“For all that is in the world”**.
 39. The adjective **“all”** looks at the singular concept of cosmic darkness to be inclusive of STA activity, -V and human viewpoint.
 40. This is brought out by the following phrases:
 - A. **The lust of the flesh**
 - B. **And the lust of the eyes.**
 - C. **And the boastful pride of life.**
 41. The connective **“and”** ties all of these phrases together denoting a chain reaction that occurs for those that comply with cosmic darkness.
 42. **“The lust of the flesh”** looks at the salivation of the STA located in the genetic code. Eph.2:3
 43. The cravings **of the flesh** include monetary/materialism **lust**, sex **lust**, approbation **lust** and power **lust**.
 44. God is not the author of the **lust** grid, Satan is.
 45. **“The lust of the eyes”** is metaphorical and looks at the soulish **eyes**.
 46. This emphasizes the volitional choice of the individual towards complying with the **flesh**.
 47. In the believer, the STA seeks to entice the soul to become enslaved to the indwelling STA and yield your members to unrighteousness. 1Pet.2:11
 48. We are commanded not to obey STA lusts. Rom.6:12ff cp. 13:14
 49. That –V chooses to let the STA rule their life, the soul then sponsors the lusts **of the flesh**.
 50. The real you chooses **lust** as its ruler and is thus contaminated by its evil.
 51. That –V chooses not to overrule the STA, the soul is darkened by **lust**. 1Joh.2:9,11
 52. Their spiritual vision sees nothing but **lust** as their course in **life**, blinding them to spiritual realities.
 53. This is the system under which the cosmos operates.
 54. **“The boastful pride of life”** looks at the accomplishment of coupling the STA with – V producing an arrogant and ostentatious/showy approach to **life** under this human viewpoint philosophy of the cosmos.
 55. It looks at the accomplishment of the soul allowing the STA to rule as that which one can boast in of themselves.
 56. It denotes that every STA has a strong approbation grid and is constantly saying, “pay

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- attention to me”.
57. When attention is given, it swells with pride/arrogance, the underwriter of the STA. Eze.28:17a,b
 58. Their accomplishments, acquisitions, etc., in **life** are not sponsored by God, but sponsored through the cosmos via their STA's and -V.
 59. Just as the Gnostics boast in their human accomplishment of sinlessness, providing evidence they are –V and lead with their STA's.
 60. That there is absolutely no basis for fellowship with those that operate under the cosmic system is made clear as John concludes in vs.16 that this darkness **‘is not from the Father, but is from the world’**.”
 61. Surely, God created **the world** and **all** that is **in** it. Joh.1:3
 62. In Scripture we see God blessing people with **things** (relationships, homes, businesses). Mar.10:30
 63. **The world**, via the fall, has however become alienated from God.
 64. The indwelling STA coupled with –V distorts the creation (human viewpoint); it is not that the **things in the world** are inherently evil or not to be desired.
 65. It is that the ruler of **life** in mankind distorts man's perspective with regard to the physical **world**.
 66. That is why anything that is **in the world** can become sinful when associated with the STA.
 67. It is when the STA is involved that our desires become sinful.
 68. It is the lust patter, with its salivation's, that puts things over a relationship with God.
 69. Therefore, the one that **loves the world** is the one that puts the STA in control with –V and arrogantly reject God's **will** in the matter.
 70. This is characterized by a disregard to God's **will** in order to acquire things (relationships, details, funsville, etc), pursuing them at the expense of BD and not praying with respect to them.
 71. This is in contrast to +V that effectively isolates the STA and humbly sets forth in application God's **will** in the matter.
 72. Vs.17 presents the climax to John's appeal as he concludes, **“And the world is passing away, and its lusts; but the one who does the will of God abides forever”**.
 73. **The world**, alienated from God via –V and the STA, **is passing away**. Cp. 2:8; 1Cor.7:31
 74. The cosmic system and what it has to offer is nothing less than an appeal to our STA.
 75. The only way one can avoid **its lusts** is to plug in to the truth of BD and apply it in fellowship.
 76. These **things of the world** are temporal as the physical **world** is destined for a fiery dissolution, with the casting of all unbelievers into the lake of fire. 2Pet.3:10-13 Rev.20:11-15
 77. The only way men can escape its destiny, both body and soul, is to secure eternal life by believing in Christ. Joh.6:39-40
 78. And the only way that men can exploit and maximize their eternal life is through the intake and application of BD.
 79. If we want to be one of the elite in the new creation, we must learn and apply BD in Ph₂.
 80. And one of the 1st things we must learn is not to embrace for fellowship that which is **from the world**. Rom.12:2
 81. *Review Doctrine of Separation.*

1st JOHN WARNING AGAINST ANTICHRISTS

EXEGESIS VERSES 18 – 19:

GNT 1 John 2:18 Paidi,a(evsca,th w[ra evsti,n(kai. kaqw,j hvkou,sate o[ti avnti,cristoj e;rcetai(kai. nu/n avnti,cristoi polloi. gego,nasin(o[qen ginw,skomen o[ti evsca,th w[ra evsti,n

NAS 1 John 2:18 **Children, it is the last hour; and just as you heard that antichrist is coming,** *Paidi,a(paidi,on (n-vn-p; case of address; "Children"; same as vs.14; looks at the immature believer) evsti,n(eivmi, (vipa--3s) evsca,th e;scatoj (a--nf-s; "a last/final"; used 58x; word from which we get Eschatology - Doctrine of the Last Times/Things) w[ra (n-nf-s; "hour") kai, (cc) kaqw,j (compara. conj.; "as/just as/according as") hvkou,sate avkou,w (viaa--2p; "you all heard") o[ti (ch; intro. indir. disc.) avnti,cristoj (n-nm-s; "antichrist"; used 5x; of "the antichrist" denoting Christ's primary opponent revealed during the tribulation; of types of antichrists) e;rcetai(e;rcomai (vipd--3s; "is coming") **even now many antichrists have arisen;** *kai, (ascensive use ; "even") nu/n (adv.; "now/at the present") polloi. polu,j (a--nm-p; "many/numerous") avnti,cristoi avnti,cristoj (n-nm-p; "antichrists" in the plural) gego,nasin(gi,nomai (viPFa--3p; "have come into being/have arisen") **from this we know that it is the last hour.** *o[qen (adv.; "from this/out of which fact/whereupon") ginw,skomen ginw,skw (vipa--1p; "we keep on knowing") o[ti (ch; intro. content of knowledge) evsti,n eivmi, (vipa--3s; "it is/keeps on being") evsca,th e;scatoj (a--nf-s; +) w[ra (n-nf-s; "a last hour")***

GNT 1 John 2:19 evx h`mw/n evxh/lqan avllV ouv k h=san evx h`mw/n\ eiv ga.r evx h`mw/n h=san(memenh,keisan a'n meqV h`mw/n\ avllV i[na fanerwqw/sin o[ti ouv k eivsi.n pa,ntej evx h`mw/n

NAS 1 John 2:19 **They went out from us, but they were not really of us;** *evxh/lqan evxe,rcomai (viaa--3p; "they went out"; the antichrists (plural) of vs.18 is the subject) evx evk (pAbl) h`mw/n evgw, (npAbl-1p; ref. John, company and churches in view) avllV avlla, (strong adversative) ouv k ouv (neg. +) h=san eivmi, (viIPFa--3p; "they*

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were not") *evx evk (pAbl) h`mw/n\ evgw, (npAbl-1p)* **for if they had been of us, they would have remained with us;** *ga,r (explanatory conj.; "for/since") eiv (part. intro. 2nd class condition; the apodosis (conclusion) is the logical conclusion but the hypothesis (if) is assumed false) h=san(eivmi,(viIPFa--3p; "they were/had been") evx evk (pAbl) h`mw/n\ evgw, (npAbl-1p) memenh,keisan me,nw (viPluPFa--3p; "they would have remained") a;n (part. untranslated; introduces the apodosis/ concluding observation) meqV meta, (pg; "with") h`mw/n\ evgw, (npg-1p)* **but they went out, in order that it might be shown that they all are not of us.** *avllV avlla, (strong adversa.) "they went out" supplied for proper sense i[na (cs; purpose; "in order that") fanerwqw/sin fanero,w (vsap--3p; "it might be shown/revealed/made evident/manifested"; same as 1Joh.1:2) o[ti (cc; intro. indir. disc.; "that") ouvK ouv (neg. +) eivsi.n eivmi, (vipa--3p; "they are not") pa,ntej pa/j (ap-nm-p; "all") evx evk (pAbl) h`mw/n\ evgw, (npAbl-1p)*

ANALYSIS VERSES 18 – 19:

1. John now comes back to issue of the immature believers as he opens vs.18 with the word “**Children**/paidi,on”. Cp. vs.13c
2. The entire next paragraph in the Greek text (vss.18-27) is teaching that is addressed primarily to this spiritual level of believer.
3. He will then readdress the churches corporately in vs.28 by reverting back to the use of the Greek noun “tekni,on/little children”.
4. That he zeroes in on the immature category does not mean that the teaching now presented does not benefit those of the mature categories.
5. Only that the epistle resumes a teaching nature as designed by John (emphasis vss.13c-14) and that the teaching in view is designed to increase the immature believer’s understanding revolving around elementary doctrine.
6. It teaches doctrine that those of the more mature categories should already be well acquainted with.
7. On the other side of the coin, his reference to the immature now fills in the void of not referencing them in his emphasis on the polemics of his epistle in vss.12-13a,b.
8. Therefore, the teaching aspect of this section still keeps in view the apologetic aspect of the epistle.
9. This section explains to the immature believer why John has engaged in apologetics in this epistle (ref. to the **antichrists**).
10. It would be the immature believer that would lack the frame of reference to fully appreciate and understand the nature and reasoning of John’s apologetics.
11. It therefore teaches them why and points to the spiritual realities and evidence they can relate too, to verify his explanation.
12. In omission of addressing the more mature believers, this section assumes this is

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doctrine they have already GAP'd and should themselves have applied.

13. This section then in turn serves as a silent rebuke to the “*young men and fathers*” that should have been able pass on/teach to these immature believers the necessary doctrine(s) to counter their Gnostic and Docetic critics and in lieu of John’s absence.
14. Furthermore, it heightens the failure factor of the more mature in not applying the doctrine of separation that John has just exhorted about in vss.15-17.
15. His silence therefore instructs them (mature believers) as to why he has had to engage in apologetics i.e., due to their failure to apply the appropriate doctrine and separate from these false teachers (ref. “**They went out from us**”, vs.19).
16. While this section is designed to expand the understanding of the immature with his apologetics in mind, it is designed to remind the more mature that his apologetics would have been unnecessary if they had stepped up to the plate with the appropriate doctrines and applications in its stead.
17. Following on the heels of John’s climax of exhortation that the world in passing away, he now reminds the less mature believers that “**it is the last hour**”.
18. This statement says that history has moved into a **last** or final **hour**.
19. The word **hour** is used for much more than sixty minutes, as is the case with the word “day” on occasion. Cp. 2Pet.3:8
20. We can compare the use of **hour** to describe the tribulation period (Rev.3:10 cp. 8:1), noting that the tribulation is divided into two equal halves for purposes of analysis. Cp. Dan.9:27; Rev.11:2,3; 12:6,14; 13:5
21. In our verse, **the hour** in view encompasses the entirety of the Church Age that is viewed with two halves (two 1000-year days).
22. That John is emphasizing particularly the Church Age is seen in his division of relating to “the **antichrist**” that comes on the scene at the beginning of the tribulation (Daniel’s 70th week; Dan.9:26-27) and the “**many antichrists**” that proceed him in time.
23. Furthermore, John makes a distinction of the **hour** of the Church that ends with the rapture (Rev.3:3) and the **hour** of the tribulational period (Rev.3:10).
24. The Church Age can be referred to as **last** days, times or **hour**. Heb.1:2; 1Pet.1:20; 1Tim.4:1
25. That these new believers have already been informed regarding the time in which they live (Doctrine of Dispensations) is made clear as John remarks, “**and just as you heard that antichrist is coming**”.
26. They have been taught the prophecy of the **antichrist** and that his **coming** marks the end of this final **hour** (the CA) ushering in one final **hour** (the tribulation).
27. This individual is literally waiting in the wings to be revealed at the rapture.
28. John’s reference to history points to the fact that new believers should be quickly oriented to the time in Biblical history that they live.
29. Old Testament prophets were not clear as to the nature of this Age (1Pet.1:10-12), but it has been made apparent through the Apostles (the mystery age).
30. Believers of the Church Age are to be alert and sober watching for those things that signal the end of the Church Age, especially the sign of the fig tree.
31. John’s teaching now is designed to advance the immature believer’s thinking revolving around “the” **antichrist** and his **coming** with doctrine that relates to its ramifications as applied to the Church Age.
32. His main concern is that the new believers see the evidence that they are indeed living in the **last hour** and to see clearly the reality of opposition they will face in this age.

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33. The phenomenon that marks this period of time is the rise of many opponents to the truth as John continues, **‘even now many antichrists have arisen; from this we know that it is the last hour’**.
34. As their spiritual parent, John is concerned lest they come under the influence of those that will lead them astray.
35. He is explaining to them that it is because of the reality and infiltration of false teachers that he has had to engage in such a polemic overtone regarding this epistle.
36. John does not say that there are only a few that these believers had to be concerned with, but **many**.
37. The compound noun **“antichrist(s)”** means “against” or “in place of” Christ.
38. It denotes one that is opposed to Christ and seeks to elevate their person or positions over Him.
39. Only John uses this term and all references are in his epistles. 1Joh.2:18,22; 4:3; 2Joh.1:7
40. This singular **“antichrist”** (without the d.a., “an **antichrist**”) of vs.18a looks at the epitome of fulfillment regarding any one individual in opposition to Christ.
41. It is **“the” antichrist** that will appear at the tribulation that will totally repudiate the historical Person of Jesus Christ and set himself up as the promised savior to mankind.
42. Other titles given him include:
 - A. Beast from the sea. Rev.13:1
 - B. Abomination of desolation. Mat.24:15
 - C. Little horn. Dan.7:8
 - D. Man of lawlessness. 2The.2:3
 - E. Prince. Dan.9:26
 - F. The son of destruction. 2The.2:3
 - G. The king of the West. Dan.8:5 cp. vs.8
43. It is this one individual, who will be possessed by Satan himself (Rev.13:4), that is the standard by which all other false teachers concerning the Christ is measured.
44. **“The” antichrist** will set up his own person and philosophy in opposition to the truth, through whom and which he will claim that the world can have peace. 1The.5:3
45. The plural **“antichrists”** of vs.18b therefore looks at all communicators/false-teachers that also align themselves in opposition to the Christ and the message of His Person.
46. It is false-teachers that help promote and build distortion(s) of the truth of BD in anticipation of its climax as fulfilled in the biggest false-teacher of all time, **“the” antichrist**.
47. The beginning of understanding of who falls into this category of **“antichrists”** is seen in unbelieving communicators and their rejection of Christ as the unique God/man (1Joh.2:22) and/or rejection of His appearing in the flesh and work on the cross as necessary for salvation (2Joh.7).
48. However, it goes without saying that anyone that distorts any aspect of His Person/BD assumes the character/attributes of **“the” antichrist** to that degree.
49. And as John makes clear, **even** as he was still living, **many antichrists** had already **arisen**.
50. It is by the sheer number and magnitude of false-teachers that the believer has evidence as to living in **the last hour**.
51. The trend that began in the Apostolic period has continued and compounded throughout the Church Age and will explode during the tribulation via the **antichrist**.

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52. Its reality today is seen in the very schism of the Church itself under denominationalism.
53. **Antichrists** have infiltrated to such a degree that **even** the Church is barely recognizable as to its original intent and purpose. 1Tim.2:3-4, *“This is good acceptable in the sight of God our Savior, who desires all men to be saved and to come to the full knowledge of the truth”*.
54. While the Church may overall continue to enjoy some success in Ph₁ evangelization, its Ph₂ evangelization is almost in totality a gross failure.
55. The Church in turn promotes nothing but a Gnostic (being experientially sinless is premier over purity of BD) and thus human good philosophy to life, a philosophy readily adopted and part of “the” antichrist’s venue, who as a mere man establishing his own moral ethics, magnifies himself to be equal with God. Dan.8:11
56. By this, we too can **know that it is the last hour**. Rev.3:16
57. That there is indeed a specific standard and guideline for the Church that has been grossly violated is seen in vs.19, **“They went out from us, but they were not really of us”**.
58. John identifies the **antichrists** as individuals that have left the local church of his time.
59. They then set up rival organizations and followings.
60. It is these persons that would not accept the apostolic teachings of the time and presently left to us today in the form of the New Testament, that violate God’s standard set for all believers and the Church.
61. It refers to teachers, and by implication believers and local churches that follow their teaching, that does not accept the truth of BD across the board.
62. John observes that had they been **‘of us’** (his terminology for true +V) they would have continued within these local churches as established by the Apostles.
63. He is not passing judgement on their salvation and leaves the door wide open to include believers as **antichrists**.
64. Fundy commentaries love to view these **antichrists** as those that even though a part of an adjusted ministry, individuals that were not true believers to begin with and hence, unbelievers.
65. There is absolutely and positively no documentation or indication in John’s epistle that this is the case.
66. **“Of us”** refers to +V to the end, since negative volition puts you against Christ.
67. Initially, they could have been +V to a point, but soon came to reject BD.
68. For a time they remained a part of the local church.
69. But if they had been truly +V, this fellowship would never have been broken as John continues in vs.19b, **“for if they had been of us, they would have remained with us”**.
70. However, time and circumstances precipitated their exodus.
71. This verse points out the nature of volition and that +V, even of believers, can go –V, just as their unbelieving counterparts, at any time in life. *See Doctrine of Reversionism*
72. John then observes that when a person peels off from sound doctrine, they demonstrate their –V in vs.19c, **“but they went out, in order that it might be shown that they all are not of us”**.
73. By leaving the truth, these believers demonstrate to all the shame behind their profession to be +V.

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74. While those that never become part of an adjusted local church are seen as obvious – V, it is just as obvious for those that may manifest some +V in time by adhering to an adjusted ministry, as to their going –V.
75. John is teaching that the evidence and identification of those that are +V from -V is first and foremost based on their adherence to assembly in Bible class/church. Joh.3:20-21 cp. Heb.10:25
76. Furthermore, it is a local church that does not have the attributes of **antichrists** in its teaching, following the straight and narrow of the truth of BD and functioning and operating as a local church, as designed and established by the Apostles. 1Tim.3:15
77. Any pastor/church that is not following sound BD as authorized by apostolic/NT teaching falls into the mix of **antichrists**.
78. John is teaching the immature that the reason apologetics are necessary is due to the reality of false teaching and the bombardment of human viewpoint these –V types shovel out to other believers.
79. He personally includes any false teacher as one that proclaims any teaching that would rob a believer of his/her prize. 2Joh.8-11
80. These verses further reiterate the necessity of the Doctrine of Separation as the prescription against false teaching.
81. John in these verses, looks at the principle of separation as a reality that is initiated by those that are –V.
82. It looks at separation from the perspective that God, the truth of BD and the Apostolic ministries came first and those that refuse fellowship in that regard separate/alienate themselves from God.
83. While –V initiates their separation from God and other +V by being negative, it remains the positive believer's responsibility to enforce that separation. 1Cor.5:9-13
84. The succinct teaching that is to be applied to the immature is to accept this teaching of the reality of false teachers, apply the doctrine of separation as appropriate, and they in turn can avoid the same failure that presently haunts the more mature of these churches.

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EXEGESIS VERSES 20 – 21:

GNT 1 John 2:20 kai. u`mei/j cri/sma e;cete avpo. tou/ a`gi,ou kai. oi;date pa,ntejÅ

NAS 1 John 2:20 **But you have an anointing from the Holy One, and you all know the truth.** kai, (cc with adversative force; "But"; in contrast to the evidence of events outlined in vss.18-19) u`mei/j su, (npr-2p; "you all") e;cete e;cw (vipa--2p; "keep on having") cri/sma (n-an-s; "an anointing/endowment/appointing"; used 2x cp. vs.27; from the verb cri,w - to anoint; fig. used of God's activity in appointing or assigning someone to an office, function or privilege) avpo, (pAbl) tou/ o` a`gi,ou a[gioj (d.a. + ap-Ablm-s; "the Holy One") kai, (ch) pa,ntejÅ pa/j (ap-nm-p; "you all") oi;date oi=da (viPFa--2p; "know" with existing results) "the truth" supplied

GNT 1 John 2:21 ouvkv e;graya u`mi/n o[ti ouvkv oi;date th.n avlh,qeian avllV o[ti oi;date avth.n kai. o[ti pa/n yeu/doj evk th/j avlhqei,aj ouvkv e;stinÅ

NAS 1 John 2:21 **I have not written to you because you do not know the truth, ouvkv ouv (neg. +n) e;graya gra,fw (viaa--1s; "I have not written"; looks at the entire content of the epistle) u`mi/n su, (npd-2p; "to you all") o[ti (causal conj.) ouvkv ouv (neg. +) oi;date oi=da (viPFa--2p) th.n h` avlh,qeian avlh,qeia (d.a. + n-af-s; "the truth") but because you do know it, and because no lie is of the truth. avllV avlla, (strong advers.; "but in stark contrast") o[ti (causal conj.) oi;date oi=da (viPFa--2p) avth.n avto,j (npaf3s; "it"; ref. the truth) kai, (cc) o[ti (causal conj.) pa/n pa/j (a--nn-s; "every/each" +) yeu/doj (n-nn-s; "lie/falsehood/deceit/error"; same as Joh.8:44) ouvkv ouv (neg. +) e;stinÅ eivmi, (vipa--3s; "is not") evk (pAbl; "from the source of") th/j h` avlhqei,aj avlh,qeia (d.a. + n-gf-s; "the truth")**

ANALYSIS VERSES 20 – 21:

1. Vss.18-19 have in effect given the overt evidence as to how +V believers should ultimately recognize the falsity of the heretics and their doctrine.
2. The overt evidence centers on their parting company first doctrinally and then manifesting it physically.
3. Even the immature believer should have no problem recognizing false teachers when the physical phenomenon occurs.
4. John now in vs.20 states that there is spiritual evidence that even the immature can

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recognize as to the veracity of his claims of identifying false teachers based on their false teaching alone.

5. And that is their knowledge of BD provided under the illumination of the **Holy Spirit**, as he states, “**But you have an anointing from the Holy One, and you all know *the truth***”.
6. Contrasting the overt evidence of false teachers, John now coordinates that evidence with the spiritual evidence that corroborates their heresy.
7. The **anointing** that John speaks of here is that paralleled in Joh.14:16-17; 15:26; 16:13
8. It refers to the universal indwelling of God the **Holy Spirit** at the point of salvation.
9. The primary purpose of this **anointing** experientially is to lead us into all Bible doctrine. Joh.16:13 cp. 14:17,26
10. This universal indwelling began with Pentecost. Act.2
11. Jesus too, was anointed with God the **Holy Spirit**. Luk.4:18 cp. Act.10:38
12. In the OT, **anointing** with oil symbolized receiving the Spirit. 1Sam.16:13
13. While the **anointing** highlights the H.S.’s indwelling, it assumes His filling function (as well as other ministries) as part of His indwelling role. Eph.5:18
14. It is through the mechanics of R_B (1Joh.1:9) that the believer is filled with the H.S. and is able to isolate the STA so that they understand clearly the **truth** of God’s word. 1Cor.2:14
15. This is how the H.S. leads the believer into all **truth**.
16. The gift of the H.S. comes from the Son of God, who is the giver of the Spirit. Joh.15:26; 16:7 cp. 7:38,39
17. Jesus is called **the Holy One**. Mar.1:24; Joh.6:69 cp. Act.3:14
18. The primary purpose experientially of the indwelling of the H.S. is to lead, guide, direct and thus ensure and protect the believer regarding the **truth** of BD and the POG.
19. John is now reminding the new believers on doctrine as to how they have come to recognize **the truth**, as he states that the result of the **anointing** is that “**you all know *the truth***”.
20. John’s remark here harks back to his first mention of the immature believers in vs.13c that they “*know the Father*”.
21. That verse emphasized their recognition of the elementary principles of the POG and thus their identification with ***the truth*** of God’s plan as new believers.
22. That these two principles are tied in together is why in the Greek, John omits any direct object following the verb “**know**” as it looks to the POG and ***the truth*** (supplied) as one and the same.
23. Vs.20 in essence appeals to the immature believers to look at the elementary teaching they have received concerning God the H.S., the necessity for R_B as the mechanics for His filling ministry and the results it has brought forth in their persons, as to identifying ***the truth*** of BD with a clear understanding.
24. It is through this GAP system of getting into fellowship and assimilating the teaching that they have recognized that they have hooked into sound teaching.
25. This is in total contrast to the Gnostics that claim another system of being anointed and special insights into wisdom that contradicts the POG.
26. That utilizing R_B in recognition of their sins, is the system that has produced such a clear understanding and recognition into the POG to date, it should therefore put them on notice, as protection by the H.S., regarding anyone that would contradict the

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- necessity for R_B, such as the Gnostics.
27. Vs.20 is designed to cause the new believers to evaluate the doctrine they have received under the GAP principle with it's results and contrast it with the teaching that John's critics are now proclaiming.
 28. It looks at the fact that the H.S.'s indwelling is universal with all Christians, providing each with the ability to see *the truth* and therefore anyone that lays claim to a corner on *the truth*, wisdom that is esoteric or in contradiction to the **Holy** Scriptures, must of necessity be teaching of an antichrist. Act.1:16; Rom.1:2
 29. It is through the initial apostolic teaching concerning the ministry of the H.S. that these believers have come to **know** the POG, not through some new system and approach that these false teachers are advocating.
 30. The question they are to ask themselves is "Is what I am hearing being verified via the H.S. in compliance with his word, just as doctrine that I have already assimilated as *the truth* has been verified."
 31. "Whose teaching via the **anointing** has opened their eyes to *the truth* and the POG, the Apostles or the Gnostics?"
 32. "How have I learned sound doctrine to date?" "Now all of a sudden there is doctrine that cannot be assimilated in this fashion?"
 33. That these believers have been taught and applied the GAP system is why John can positively claim that they **all know the truth** and are able spiritually to critique the errors of false teaching.
 34. Principle: Any pastor or other communicator of BD that does not present the need and opportunity to R_B before Bible class as essential to the teaching of God's word is an idiot and sets up an initial "smoke screen" to hide behind as an antichrist/adulterer of God's word/-V/leading with the STA.
 35. Just as believers have the overt evidence of false teachers, they have spiritual evidence i.e., is what is being taught in compliance with the doctrine we have already received in FHS?
 36. That *the truth* is the issue at hand as the knowledge necessary for discernment regarding the POG is made clear and reiterated in vs.21, '**I have not written to you because you do not know the truth, but because you do know**'.
 37. John now subtly shifts the emphasis away from the apologetics centering strictly on teaching in the phrase '**I have not written**' (aorist tense of the verb grapho/gra, fw being the same as vss.13c-14).
 38. He again looks at his writing of the epistle from the standpoint of receipt by these believers and therefore all that it teaches.
 39. He states his writing in a negative way to denote that the purpose for his teaching is **not** for those that have never heard *the truth* or reject *the truth*, **but** for those that recognize *the truth* when it is presented and assimilated properly.
 40. He is **not** presenting any teaching to immature believers that are **not** already well informed, **but** to those that are sound in the faith.
 41. This points to the fact that really new believers that have just stepped into Bible class, though they can recognize *the truth* being taught even in the first sitting, must of necessity remain in Bible class.
 42. Not until they establish a sufficient frame of reference regarding basic doctrine will they be able to gain and maintain a confidence that they have truly hooked into the POG let alone be able to counter the multitude of false teachers in the cosmos.
 43. BD is not a one time proposition, but demands consistency of intake and application.

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44. His teaching then is designed to validate and confirm that which they already **know**.
45. This is an earmark of sound teaching in that all teaching, from elementary principles to mature doctrine, will compliment itself by validating all other aspects of **the truth**.
46. This points to the fact that the entirety of BD is in perfect harmony with itself and all individual principles of doctrine and there is no contradiction whatsoever.
47. Consequently, even the new believer should realize that contradictory statements and doctrine are **not** from **the truth**, but are lies as he completes vs.21, **“and because no lie is of the truth”**.
48. The lies in view are the doctrines of men that have heard and said “NO!” to sound doctrine.
49. If men utter heretical teaching, it is evidence that they are maladjusted to the indwelling H.S.
50. The force of vs.21 is that the teaching contained in this epistle is designed to validate their current adherence to **the truth** and thus continue to expose any **lie** they are facing regarding John’s critics.
51. It points to the fact that it is the teaching of **the truth** of BD assimilated under the GAP system that is the defense given to each believer in order to counter all of the human viewpoint garbage espoused by the antichrists of the world. Eph.6:13-17
52. Furthermore, it puts the readers of the epistle on notice that all of John’s teaching in the epistle must of necessity conform in perfect harmony in part and as a whole.
53. Therefore, any statements that John makes that on the surface may seem contradictory to other doctrinal principles or statements presented, it is incumbent upon the student to extend their thinking beyond the elementary appearance to the proper depth theologically that John is considering.
54. This denotes in essence the maturity process of taking elementary doctrine and then exploring their theological depths of meaning.
55. That John expects his readers to figure his teaching out in this regard demands that they approach his epistle from the beginning, going verse by verse.
56. This is because he has already laid out the groundwork theologically for the basic doctrines in view in his opening apologetics, upon which the student is expected to build upon and harmonize with any further teaching.
57. Some basic doctrine that must stand firm includes:
 - A. The Person of Christ and His work on the cross.
 - B. God is absolute light.
 - C. Experiential fellowship must reflect absolute light.
 - D. It is impossible for believers to eradicate the STA and/or become sinless.
 - E. The maturity process compared to a spiritual state of being.
 - F. Divine love versus false love.
 - G. Etc.

1st JOHN THE MOST OBVIOUS AND NEFARIOUS OF ALL FALSEHOODS

EXEGESIS VERSES 22 – 23:

GNT 1 John 2:22 Ti,j evstin o` yeu,sthj eiv mh. o` avrnou,menoj o[ti VIhsou/j ouvkv e;stin o` Cristo,jĒ ou-to,j evstin o` avnti,cristoj(o` avrnou,menoj to.n pate,ra kai. to.n ui`o,nÅ

NAS 1 John 2:22 **Who is the liar but the one who denies that Jesus is the Christ?**

*Ti,j (interr. pro./nm-s; "Who?") evstin eivmi, (vipa--3s) o` yeu,sthj (d.a. + n-nm-s; "the liar"; same as 1:10; 2:4) eiv (part. +) mh, (neg. ; "if not/but/except") o` avrnou,menoj avrne,omai (d.a. + adj. ptc./p/d/nm-s; "the one who denies/renounces/repudiates/disowns/ refuses to agree"; antecedent is "Who") o[ti (cc; intro. indir. disc.) VIhsou/j (n-nm-s) ouvkv ouv (neg. +) e;stin eivmi, (vipa--3s; "is not") o` Cristo,jĒ (d.a. + n-nm-s; "the Christ/Messiah") **This is the antichrist, the one who denies the Father and the Son.** ou-toj (near dem. pro./nm-s; "this one") evstin eivmi, (vipa--3s) o` avnti,cristoj((d.a. + n-nm-s) o` avrnou,menoj avrne,omai (d.a. + adj. ptc./p/d/nm-s; "the one who denies"; antecedent is pronoun "this one") to.n o` pate,ra path,r (d.a. + n-am-s) kai, (cc) to.n o` ui`o,nÅ ui`o,j (d.a. + n-am-s)*

GNT 1 John 2:23 pa/j o` avrnou,menoj to.n ui`o,n ouvde. to.n pate,ra e;cei(o` o`mologw/n to.n ui`o,n kai. to.n pate,ra e;ceiÅ

NAS 1 John 2:23 **Whoever denies the Son does not have the Father;** *pa/j (adj. used pronominally--nm-s +) o` avrnou,menoj avrne,omai (d.a. + adj. ptc./p/d/nm-s; "Each one who denies/Whoever denies") to.n o` ui`o,n ui`o,j (d.a. + n-am-s) ouvde, (adv. +) e;cei(e;cw (vipa--3s; "does not have/not either has") to.n o` pate,ra path,r (d.a. + n-am-s) **the one who confesses the Son has the Father also.** o` o`mologw/n o`mologe,w (d.a. + subs. ptc./p/a/nm-s; "the one who confesses/acknowledges") to.n o` ui`o,n ui`o,j (d.a. + n-am-s) e;ceiÅ e;cw (vipa--3s) to.n o` pate,ra path,r (d.a. + n-am-s) kai, (adjunct.)*

ANALYSIS VERSES 22 – 23:

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1. John continues to teach the immature believers how to identify antichrists from their teaching.
2. He points out one lie that stands out above all the rest in vs.22a, **“Who is the liar but the one who denies that Jesus is the Christ?”**
3. He answers his own rhetorical question with the blatantly obvious that even a baby believer can understand i.e., anyone that renounces the Person of **Christ**.
4. It is this definitive **liar** that stands above all others characterizing –V and **the antichrist** syndrome.
5. The title **“the liar”** looks at the attack on the truth replaced with false doctrine and harks back to John’s first mention of these false teachers that operate under human viewpoint darkness in 1:6.
6. And it is the communicator that **denies Jesus is the Christ** that is the false teacher and **liar** par excellence, as brought out in the first clause of vs.22b, **“This is the antichrist”**.
7. John gives the basic foundational beginning for identifying any false teacher in time.
8. And that is anyone that teaches doctrine that **denies** that God sent His uniquely begotten Son into the world in the Person of **Jesus Christ**, being true humanity and true Deity in one Person, to die for man’s sins, to be buried and raised bodily on the 3rd day, is a **liar** and an **antichrist**.
9. John uses the definite article in the title **“the antichrist”** to denote that any false teacher that aligns their teaching with **this** most heretical falsehood of all time is a perfect reflection of the lie of **“the antichrist”** who is to come (vs.18).
10. The **Christ**/Messiah (Joh.1:41) points to His special anointing as the Holy One to come to the earth to redeem men from their sins. Joh.1:29
11. It is not enough to speak of **Jesus** as a good man or example nor simply just a Divine theophany; one must acknowledge both His Divine nature and sacrificial work.
12. To deny that **Jesus** is the Son of God is to deny Him as the **Christ** of God, since they are used interchangeably. Mat.16:16; 26:63; Joh.11:27; 20:31 cp. Tit.2:13
13. To reduce **Jesus** to a mere man or a Divine principle or emanation or reincarnation or super being is to deny the heart of Christianity.
14. It is the false teacher that distorts to such a degree the gospel Ph₁ for salvation as realized through His **Son** that reflects the epitome of denying the POG, which is the force of the remainder of vs.22, **“the one who denies the Father and the Son”**.
15. John is pointing out that the basis for all false teaching of BD stems from unbelief and distortion of the Person of **Christ** as He has been revealed by **the Father**.
16. Those that adhere to this criminal teaching have no share in the POG as applied both to Ph₁ and Ph₂.
17. To deny His humanity is to deny the necessity of His work on the cross and to deny His Deity is to deny God as Savior (Joh.1:14a) and Jesus’ anointing as being the tangible extension of God in perfect and total explanation and fulfillment of the POG (Joh.1:18).
18. In other words, to deny His Deity is to deny His message as God and to deny His humanity is to deny His work on the cross and resurrection validation as Messiah.
19. It is the attack on the message of the gospel Ph₁ in denial of the Person of **Christ** by – V unbelievers in rejection of His Person (2Pet2:1; Jud.4), that lays the foundation for resultant and further distortion of the gospel Ph₂ (cp. 1Cor.3:11).
20. It is their heretical human viewpoint in tandem with their denial of **Christ** that many believers, who also are –V, will embrace and in so doing deny the totality of **Christ**

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in Person and message.

21. Therefore any communicator that teaches doctrine not in perfect harmony with the truth of BD embodied in the message of Christ and looking to His Person as the only means for forgiveness of sins, identify **Jesus** erroneously and **deny** Him as **the Christ** to that degree.
22. Believers are to beware of subtle and refined denials of Jesus' true identity.
23. Today we have many cults that speak of **Jesus**, even some referencing Him as the **Son** of God, but deny His word and/or His Deity.
24. Clear examples of unbelieving cults include: The Moonies (claim Jesus was a false Messiah), JW's (claim Him as angelic and human), Mormonism (We all can become God like Jesus' did), New Age (Eastern mysticism), Christian Science (Mary Baker Eddy; rejects Jesus' Deity) and Armstrongism (Worldwide Church of God rejects trinity).
25. While these movements were obviously formed by unbelievers, to think even believers are not affected doctrinally and otherwise by these cults, is to deny the reality of -V and the STA.
26. Consider this article published by Internet Broadcast Info, an internet "radio" station (www.rense.com), that boasts over 7 million hits per month, and an interview with Eric Jewell, researcher on Moonyism and the NWO, Part I of IV:

The Unholy Alliance -Christianity & The NWO

Part I

EXCLUSIVE TO RENSE.COM

By Eric Jewell

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2-25-2

Eric Jewell will be Jeff's Guest, Thursday, March 14, 2002

The Bilderbergs.

The Trilateral Commission.

The Council of Foreign Relations.

The Central Intelligence Agency.

Most everyone has heard of these groups and some of the conspiracy theories surrounding them regarding the development of the 'New World Order.'

Now imagine for a moment there is something to this (and there appears to be no lack of documented material justifying these theories). That would mean that at almost every elevated level of business and government, world wide, men and women have infiltrated, become the controlling administrators and are working to effectively control every aspect of the life of the "world citizen."

One aspect of this that has not been properly searched out is the "religious" connection. Surely, given that much of the world is religious, and in the currently reigning SuperPower nation of the U.S., predominantly "Christian," then it would only make sense that these organizations have infiltrated the Church itself and are also actively leading it into the New World Order as well.

Do the worlds leading Christian evangelicals have ties to these organizations? Yes they do, and it is thoroughly documented.

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Rev. Sun Myung Moon (The Moonies), and the Unification Church:

For those few of you who are not familiar with the Rev. Moon, in the 60s both he and his Unification Church were universally regarded as a dangerous cult. The abuse his followers suffered at the hands of their mind manipulating master is indeed very well established.

His claims include stating that Christ failed His mission, and that Moon himself is the "new messiah" who is come to fulfill the mission of God. He also claims that it is his mission to 'unite the world through uniting religious forces'. But would it shock you to know that nearly all the big name Christian evangelicals have extremely strong ties to him?

One such Church leader and internationally recognized evangelical Christian, Jerry Falwell, readily admits that he accepted 2.5 million dollars from Moon in 1994 in order to bail out his Liberty University in Lynchburg, Virginia. This was funneled through a Moon organization known as the 'Womens Federation for World Peace' which has been chaired by Beverly LaHaye, Wife of Timothy LaHaye, who is the popular co-author of the "Left Behind" Christian fictional book series and a well known evangelical Christian. The Womens Federation for World Peace paid 3.5 million to the Christian Heritage Foundation, which in turn bought Falwell's \$73 million debt, and then frankly wrote it off. The Heritage Foundation then seems to have paid themselves a fee of one million dollars for their trouble.

Since that time Falwell has spoken at many of Moons functions, embracing the cult-leader with unabashed reverence and friendship. Even writings from Moons' Church confirm Falwells comradeship with 'the new messiah' and his cult. Moon has even been a guest speaker in mainline denominational Churches in the past few years. Falwell further praised Rev. Moon calling him, "An unsung hero to the cause of freedom, who is to be commended for his determination and courage and endurance in support of his beliefs." [2]

According to official court records of a lawsuit that was filed in Bedford County Circuit Court (West Virginia), it was alleged that Falwell and an associate flew to South Korea, January 9, 1994 to meet with Unification Church officials. This trip came shortly before Falwell was awarded the Moon money. Falwell stated openly, "If the American Atheists Society or Saddam Hussein himself ever sent an unrestricted gift to any of my ministries, be assured I will operate on Billy Sunday's philosophy: The Devil's had it long enough, and quickly cash the check." [1]

Falwell is not the only evangelical reported to have accepted money from Rev. Moon. Other notable speakers for Moon's organizations and affairs receiving as much as \$80,000 to \$150,000 have included Ralph Reed, Beverly LaHaye, Gary Bauer, and Robert Schuller, well known for his "Crystal Cathedral" in Southern California and "Hour of Power" 'positive-thinking' television ministry.

The Council Of National Policy (CNP):

Another Moon sponsored organization is the Council of National Policy founded in 1981 by Tim LaHaye, the aforementioned co-author of the "Left Behind" book series. It is reported that he received \$500,000 from a Mr. Bo Hi Pak, Moons #1 man, and a former

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Korean CIA officer. Though a tape exists showing that LaHaye thanked Pak for the money, LaHaye never denied the charge but verbally attacked the sources verifying the allegation with a barrage of insult.

Other members of the CNP have included: Beverly and Lee LaHaye, also associated with Moons CWA group. Gary Bauer, Bill Bright, James Dobson (Focus On The Family), Bob Dugan, Ron Godwin, Robert Grant, Rebecca Hagelin, Bob Jones the 3rd (Bob Jones University), Alan Keyes (Outspoken ultra-conservative black talk show host and author), Dr. D. James Kennedy (noted television evangelist and Pastor), Peter Marshall, Sam Moore of Thomas Nelson Publishing, Pat Robertson (founder of the Christian Broadcasting Network and former Presidential aspirant), Rev. Duane Motley, Ralph Reed, Oliver North (formerly with the National Security Council), Phyllis Schlafly (ultra-right columnist and pundit), Rev. Jim Woodall, John Ankerberg (internationally recognized Christian television personality), Rev. E.V. Hill, James Robison, Jay Sekulow (Attorney and activist for ultra-right/Christian causes), Pat Boone, Larry Burkett, Reed Larson, and many others.

Some of the political leaders involved with the Moon sponsored CNP group include Senators Jesse Helms, Don Nickles, and Trent Lott. Also Representatives Tom DeLay, Dan Burton, and Bob Dornan.

Looking into some of the CNP officers we find not only a just a strong association with Moon, but also powerful ties with the CIA and the Council on Foreign Relations, not to mention association with high level Freemasonry for which many conspiracy theorists have more than a mere elementary knowledge related to the NWO. Another past President of CNP is Rich DeVoss, co-founder of Amway (and 33rd degree Mason).

Coalition For Religious Freedom (CRF):

Another past Moon organization was the 'Coalition for Religious Freedom' where again, Tim LaHaye held a paid position as Chairman. It was formed by LaHaye after Moon was arrested for tax evasion. Jerry Falwell, Jimmy Swaggart, James Robison, James Kennedy and Rex Humbard, have all served as executive committee members. Other notables to serve in Moons CRF include Hal Lindsey (Author of "The Late Great Planet Earth"), Paul Crouch (Head of the Trinity Broadcasting Network), Dr. D. James Kennedy and Don Wildman to name a few.

CRF President Don Sills admits that CRF has received no less than \$500,000 from Moon sources. In 1984, despite forces in government opposing the move, Moon was jailed for tax evasion (sentenced to 18 Months in prison and fined \$25,000). In a CRF sponsored rally Tim Lahaye asked that people go to jail with Moon in protest.

Kingpins In The Unholy Alliance

Evangelists & Politicians

Rev. Sun Myung Moon, founder, leader & self-proclaimed 'Messiah' to the Unification

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Church & the World.

Tim LaHaye, evangelist & Christian author of best-selling series "Left Behind."

Beverly LaHaye, wife of Tim LaHaye, author and spokesperson for several Moon funded "Christian" orgs.

Paul Crouch, Founder and Chairman of Trinity Broadcasting Network, one of the largest tele-evangelical corporations.

Bill Bright, Founder and head of the international evangelical association, 'Campus Crusades for Christ'.

Robert Schuller, Pastor and Tele-evangelist from the famous 'Crystal Cathedral' in Southern California.

Rev. Billy Graham, recognized world-wide as one of the most influential evangelical preachers; author and syndicated religious columnist.

Pat Robertson, Television Evangelist, Founder of the Christian Broadcasting Network & 700 Club anchor; founder of Operation Blessing; one time presidential candidate.

Rev. James Kennedy, founder & pastor of Coral Ridge Ministries, outspoken television evangelist.

Rev. James Robison, TV evangelist; Life Outreach International Ministries; associated with many Moon organizations.

Ralph Reed, former director of the Christian Coalition and member of the conservative think-tank "Heritage Foundation".

Gary Bauer, Conservative politician and Executive Director of the Christian Coalition; unsuccessful Presidential candidate.

Dr. James Dobson, Pediatrician, author and publisher, head of Focus On The Family, a Christ-centric organization and magazine.

Phyllis Schlafly, Christian political activist who says a woman's place is in the home... even though she's not.

Jay Sekulow, Christian political activist and attorney involved in family values issues from abortion to parents rights.

American Freedom Coalition:

Led by Dr. Robert Grant and also a Moonie organization. In a period of a little over 2 years they received nearly 6 million dollars from Moon organizations and enterprises. This group includes Paul Crouch, Rex Humbard, James Robinson and many more names well known among the evangelical Christian community.

Concerned Women of America:

Headed by Beverly LaHaye. The wife of Tim LaHaye, She too has been a public speaker for Moon functions.

Womens Federation for World Peace:

Also headed by Beverly LaHaye and recipient of Moon funding. Former President George Bush Sr. (and one time former CIA Director) received an undisclosed amount for speaking engagements from this organization and his fee is lost somewhere in the 13.5 million dollar conference expense-line according to IRS records.

Family Federation for World Peace:

Another Moon organization which held a meeting in Washington in 1996. Among

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the speakers at this event were Beverly LaHaye and Ralph Reed. Over 1500 notables from around the world attended.

National Religious Broadcasters:

Members include Pat Robertson, Jerry Falwell, Jimmy Swaggart, Tim LaHaye, Billy Graham, Bill Bright and many others clearly associated with Moon.

Pat Robertson in the early 80s, as Oliver North was trading guns and ammo (and who knows what else) in Nicaragua, was coordinating efforts to use "Operation Blessing" to help supply goods to the Contras. Allegedly these goods included hard cash and gasoline for Contra vehicles. The head of Operation Blessing was Captain Robert Warren, who was also formerly associated with a CIA group called "Operation Phoenix." Allegedly this was an assassination group that operated in Vietnam. Also associated with this group was...surprise, Oliver North.

The Washington Times Foundation:

A pro-Bush Inaugural luncheon, held in Washington D.C. was sponsored by the Washington Times Foundation, another Moon founded group. Among the attendees were Paul Crouch, founder of Trinity Broadcast Network, Robert Schuller, Kenneth Copeland, Jerry Falwell, Don Argue, past president of the National Association of Evangelicals, Pat Boone, a former T.B.N. board member, Billy McCormack (who was a Christian Coalition board member who actually presented Moon with an award) and Southern Baptist Convention President James Merritt.

Council of 56 of the Religious Roundtable:

Another Moon associated group is called the 'Council of 56 of the Religious Roundtable'. This group is made up of many of the same members from Rev. Moons' CNP and CRF organizations. It marries leading Moon associated evangelicals to the CIA, the Council for Foreign relations, the Trilateral Commission and Freemasonry. CFR, and TLC are closely tied to the Bilderberg group.

The following list of members of the Council of 56 of the Religious Roundtable can be found here <http://www.pir.org/gw/rrt.txt>

GroupWatch was compiled by The Interhemispheric Resource Center, Box 4506, Albuquerque, NM 87196. <http://www.irc-online.org/>

GroupWatch files are available at <http://www.pir.org/gw/Group: Religious Roundtable File Name: rrt.txt> Last Updated: 4/93

Principles:

Members of the board of directors of the Roundtable were: Ed McAteer, founder and Pres; Jack Stewart, Vice Pres; Bob Amis, M.D.; John Beckett, Intercissors of America; Othal E. Brand; T. Cullen Davis; Nancy DeMoss; Rev. Del Fehsenfeld, Jr., LifeAction Ministries; Dr. E.V. Hill, pastor at Mt. Zion Baptist Church; Rev. Richard Hogue, Nelson Bunker Hunt, Dr. D. James Kennedy, Coral Ridge Presbyterian Church; J.P. Mills; Dr. Paige Patterson, Criswell Center for Biblical Studies; Rev. James Robison, James Robison Evangelistic Association; D.G. Seago, Jr., Mid-Continent, Inc; and Dr. Charles F. Stanley, First Baptist Church of Atlanta.(2,11) In 1986, Dr. James Robison was Vice President and John Beckett was secretary/treasurer.(14) Former Michigan Congressman Mark Siljander has served on the Roundtable board.

Past members of the Council of 56 include:

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Jack Amis, M.D.; Ben Armstrong, executive director of National Religious Broadcasters; Rev. Raymond W. Barber, Worth Baptist Church; John Beckett, Intercessors of America; Dr. George Benson, President emeritus of Harding College; Morton Blackwell, President of the Leadership Institute; Neal Blair, President of Free the Eagle; Tim Bobbit; Dick Bott, President of Bott Broadcasting; Dave Breese, President of Christian Destiny; Paul Broadhead; William Bronson; Rev. Fletcher Brothers, Gates Community Chapel; Judy Brown, American Life League; Dr. Roland Byrd; Dr. David E. Calvin, West Ridge Baptist Church; Clay Claiborne, executive director of the Black Silent Majority; Dr. E.M. Cohron; Dale Collins; W.A. Criswell, Criswell Center for Biblical Studies; Paul Crouch, President of Trinity Broadcasting Network; Mary Crowley; Dr. Paul Cunningham, pastor of Nazarene College Church; Dick Dingman, Republican Study Commission; Dr. Jerry Falwell, Moral Majority, Old Time Gospel Hour and Thomas Road Baptist Church; Rev. Charles Firoe, John Fisher, American Security Council; Charles Fitzgerald, director of Operation Lifeline; Ken Fonas, the Fonas Corporation; Richard Ford, Coordinated Consulting; Rev. Roger Fulton, Neighborhood Church of New York; Peter B. Gamma, Jr., National Pro-Life PAC; Ellen Garwood; General Daniel Graham, President of High Frontier; R.M.Goddard; Robert Grant, Christian Voice; Lloyd Hansen; Dr. Roy Harthern, Calvary Assembly; Richard Headrick; Senator Jesse Helms(R-NC); Steve Herring; Rev. Melvin Hodges, 1st Baptist Church of Glen Oakes; Don Howard, Accelerated Christian Education; Mildred Faye Jefferson, M.D.; Congressman James Jeffries; Representative Louis (Woody) Jenkins, Friends of the Americas; George B. Jones; Dan S. Kauffman; General George Keegan, Jr.; James Kennedy, pastor of Coral Ridge Presbyterian Church; Bill Keyes, Black PAC; General Albion Knight, Jr.; Beverly LaHaye, President Concerned Women for America; Dr. Tim LaHaye, Scott Memorial Baptist Church; Reed Larson, President of Right to Work; Larry Lea, pastor of Church on the Rock; Marian Maddox, Point of View Radio; Connie Marshner, President of the Family Coalition; Don McAlvany, President of the International Collectors Associates; Bob McCustion, chairman of Faith Ministries; Dr. William H. Marshner, chairman of the Department of Theology at Christendom College; Congressman Larry McDonald (deceased); Jay Menefee, Robert Metcalf; Dr. Bobby Moore, Broadway Baptist Church; Dr. Gary North, Christian Economics Foundation; Larry Parish; Paige Patterson, President of the Criswell Institute; Howard Phillips, The Conservative Caucus; Dr. William A. Powell, Sr., Editor of the Southern Baptist Journal; Randall R. Rader, deputy counsel to the Senate Subcommittee on the Constitution; Dr. Ross Rhoads, Calvary Presbyterian Church; Bill Richardson, California State Senate; Bobby Richardson, Ben LippenSchool; Gary Richardson; Rev. Tom Riner; Phyllis Schlafly, President of the Eagle Forum; Earl Seall, White's Ferry Road Church of Christ; Cory SerVaas, editor and publisher of the Saturday Evening Post; Doug Shadoux, National Republican Party; William S.Smith; Scott Stanley, editor of Conservative Digest; Rev. George Swanson; Helen Marie Taylor, U.S. Representative to the United Nations; William Taylor; Bob Tilton, Bob Tilton Television Ministry; Michael Valerio; Bob Weiner, President of Maranatha Ministries; Paul Weyrich, President of the Free Congress Foundation; Earl E. Whitwell, Kim Wickes, Kim's Ministries; Don Wildmon, President of the National Federation for Decency; Rev. John Wilkerson, Bethel Temple; Rev. Ralph Wilkerson, Melodyland Church, J.C. Willke, M.D., President of National Right to Life, and Jack Wilson, executive director of the Council for National Policy.(2,12).

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The following are a few shortened bios from the same source, associated with this Roundtable of 56... :

Govt Connections:

Major General George J. Keegan, Jr. was the chief of the U.S. Air Defense Intelligence and member of the Joint Chiefs of Staff, worked for the CIA from 1963-1966 General Daniel Graham (ret.) During the Vietnam war from 1967-1968 he was chief of the Army's military intelligence estimates. In 1971 Graham served as director of collections for the Defense Intelligence Agency, the pentagon's version of the CIA. In 1973 Graham served as a deputy to CIA Director William Colby and from 1974-1976 he was the director of the Defense Intelligence Agency

Groups belonging to the Roundtable include:

The Christian Broadcasting Network, Billy Graham Evangelistic Association, Moral Majority, Christian Voice, Church League of America, National Religious Broadcasters, Campus Crusade for Christ, Plymouth Rock Foundation, National Association of Evangelicals, Gideon Bible, Wycliffe Bible Associates, and Intercessors for America.(15) Ed McAteer was sales marketing manager for Colgate-Palmolive Company when he retired to become the national field director of the Christian Freedom Foundation (CFF), an organization devoted to training evangelicals for places of leadership in government. >From there McAteer moved to the righting Conservative Caucus where he served as national field director until founding the Religious Roundtable.(1) He is or was a member of the board of the evangelical Wycliffe Bible Associates.

Unity: A One World Religion?

In light of the ties between nearly all Christian "evangelicals" with Rev. Moon, the CIA, the Council for Foreign Relations, the Trilateral commission, the Bush family and Bush Sr's "New World Order", is it any wonder that after the September 11th tragedy, Billy Graham prayed in the name of God, AND ALLAH, as dignitaries from many faiths were gathered before him? This prayer was broadcast the world over. His call was for religious cooperation and 'unity of all faiths,' the trump of Rev. Moon. (Pastor's note: In Part II, our author also records that after Bush Sr.'s NWO speech, Graham on his radio program said that we should "embrace" the "NWO"; in addition he records that Jim Shaw, an ex-33rd degree mason and author of "The Deadly Deception" relates that Graham was present at his initiation ceremony as a 33rd degree, a ceremony that only freemasons were allowed to attend. Other openly admitted 33rd degree masons include Robert Schuller, Norman Vincent Peale and Oral Roberts.)

Franklin Graham's (son of world renowned evangelist Rev. Billy Graham, and heir to the very lucrative and influential Billy Graham Evangelistic Ministries) answer to a question by NBC's Tom Brokaw, ..."it's very important that all the faiths, all the denominations are coming together, cooperating together, working together; it is a wonderful testimony to the spirit of America, and the dedication of the American people."

Moon also owns the Washington Times, THE conservative voice of the nation. Though this establishment should have gone under several years ago, Moon pours multi-millions of dollars annually into this paper. He also owns the publication "Insight". He indeed owns many businesses and operates in media of several nations worldwide.

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In Central America He is the owner of the "Tiempos del Mundo" (Times of the World), another leading news publication, making him the conservative voice there as well. In the early 1980s, Moon was shooting for the acclaim of all of Central and South America. He met political opposition from Carlos Menem, Argentinas President.

His rescue came in the form of one man. That man was George Bush Sr. former director of the CIA, former Vice President, and former President of the United States of America.

Bush was the principal speaker at the Sheraton Hotel at a Moon sponsored event, with 800 to 900 guests in attendance giving this manipulative operative remarkable credibility overnight. Bush declared enthusiastically; "...The editors of The Washington Times tell me that never once has the man with the vision interfered with the running of the paper, a paper that in my view brings sanity to Washington, D.C. I am convinced that Tiempos del Mundo is going to do the same thing."

Both George and Barbara Bush made several speeches in Asia in 1995. In Tokyo, Japan during one Moon rallying function, over 50,000 pro-Moon advocates were addressed by the two. This was sponsored by the Womens Federation for World peace.

It has also been speculated that Moon and Bush were seeking joint business ventures in South America.

An interesting fact is that despite over 30 years of allegations (from some U.S. government officials seemingly out of the loop) of Moons connections with the Korean CIA (and as we can now see the American counterpart as well) no steps have been taken to deport him, let alone prosecute him.

Conclusion:

What do Rev. Moon, leading Christian evangelicals and the American government have in common? And, just what does this have to do with the "New World Order," as (re)coined by George Bush Sr.? There can be no doubt that these dark elements of government, industry, banking, and intelligence are leading us into their new world order, and their influence has been extended to nearly every Christian in the world through these leading evangelicals who claim to represent Christ. Perhaps this Rev. Moon quote from August 4th 1996 may give us a little more "insight"... "Americans who continue to maintain their privacy and extreme individualism are foolish people... The world will reject Americans who continue to be so foolish. Once you have this great power of love, which is big enough to swallow entire America, there may be some individuals who complain inside your stomach. However, they will be digested."

Could this be the 'falling away' of the Church so often preached by these same evangelicals? The great 'apostasy' which will, in the last days render much of the Christian Church faithless to their original calling and subject to the manipulation, will and prophesied plans of the 'Antichrist'?

References:

- [1] Falwell quote from Christianity Today Magazine Christianity Today, February 9, 1998 'Moon-Related Funds Filter to Evangelicals' by John W. Kennedy
- [2] Moon's 'Christian Ecumenism in the America's Conference' in Montevideo, Uruguay. <http://www.thelionofjudah.org/rick/April991~1.htm>

27. As this article points out, while an unbelieving **antichrist** is responsible for promoting the most obvious lie in denial of **Christ**, due to -V and the STA, even

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- many believers compromise His Person doctrinally by aligning themselves with his agenda.
28. They have allowed the ecumenical philosophy that strips away the individual identity of Christ as clearly articulated in BD to become part of their own denial of **Christ**.
 29. In vs.23, John presents the ramifications as applied to those that reject the Person of **Christ** in contrast to those that fully accept His identity as he states, **'Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also'**.
 30. To deny **the Son** is to deny **the Father** and the POG.
 31. To deny the eternal relationship between **the Father** and **the Son** as applied to the message and Person of salvation is to be **antichrist**.
 32. This is inclusive of any that distort the message of **Christ** or His work on the cross.
 33. These individuals, unbelievers (Ph₁ – positionally) and believers (Ph₂ – experientially) alike do not have true possession of God and thus no fellowship with Him.
 34. People that say that they have a relationship positionally and/or experientially with God **the Father** and deny **the Son** are grossly mistaken.
 35. It is only through a correct identification and understanding of **the Son** that we can know **the Father**. (Unbelievers cp. Joh.8:19; 16:3; Believers cp. Joh.14:5-11; Both cp. 17:3)
 36. Conversely, those that acknowledge **Jesus** as **the Son**, ipso facto **have the Father**.
 37. The participle **"confesses"** is literally o`mologe,w (name, cite, acknowledge) in the Greek and harks back to its use in the R_B technique in 1Joh.1:9.
 38. John uses a play on word here to illustrate that one cannot accept the message of God and at the same time not acknowledge the necessity of Jesus work on the cross for forgiveness of sins.
 39. This is true for both the gospels Ph₁ and Ph₂.
 40. Contextually, he does this to lambast the Gnostics and Docetics that in philosophy and/or reality deny **Jesus** in this regard.

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EXEGESIS VERSES 24 – 26:

GNT 1 John 2:24 u`mei/j o] hvkou,sate avpV avrch/j(evn u`mi/n mene,twÅ eva.n evn u`mi/n mei,nh| o] avpV avrch/j hvkou,sate(kai. u`mei/j evn tw/| ui`w/| kai. evn tw/| patri. menei/teÅ

NAS 1 John 2:24 **As for you, let that abide in you which you heard from the beginning.** u`mei/j su, (nnp-2p; *emphatic position to denote contrast to the false teachers; "As for you all/You all in contrast"*) mene,twÅ me,nw (vImp.pa--3s; *"let abide"*) evn (pL) u`mi/n su, (npL-2p) o] o[j (rel. pro./an-s; *"that which"*) hvkou,sate avkou,w (viaa--2p; *"you heard"*) avpV avpo, (pAbl) avrch/j(avrch, (n-Ablf-s; *"a beginning/at the first"*) **If what you heard from the beginning abides in you,** eva,n (part. intro. 3rd class cond.) o] o[j (rel. pro./an-s; *"what/that which"*) hvkou,sate(avkou,w (viaa--2p; *"you heard"*) avpV avpo, (pAbl) avrch/j avrch, (n-gf-s; *"a beginning/at the first"*) mei,nh| me,nw (vsaa--3s; *"might abide"*) evn (pL) u`mi/n su, (npL-2p) **you also will abide in the Son and in the Father.** u`mei/j su, (nnp-2p) kai, (adjunct.; *"also"*) menei/teÅ me,nw (vifa--2p; *"will abide"; the future looks at a concluded reality*) evn (pL) tw/| o` ui`w/| ui`o,j (d.a. + n-Lm-s) kai, (cc) evn (pL) tw/| o` patri. path,r (d.a. + n-Lm-s)

GNT 1 John 2:25 kai. au[th evsti.n h` evpaggeli,a h]n auvto.j evphggei,lato h`mi/n(th.n zwh.n th.n aivw,nionÅ

NAS 1 John 2:25 **And this is the promise which He Himself made to us: eternal life.** kai, (cc) au[th ou-toj (near dem. pro./nf-s; *looks at that which immediately follows*) evsti.n eivmi, (vipa--3s) h` evpaggeli,a (d.a. + n-nf-s; *"the promise/announcement/declaration/agreement/assurance"; used 52x*) h]n o[j (rel. pro./af-s; *"which"; the promise is the antecedent*) auvto.j auvto,j (nppm3s; *emphatic; "He Himself"*) evphggei,lato evpagge,llomai (viad--3s; *"made/lit. promised"*) h`mi/n(evgw, (npd-1p) th.n h` aivw,nionÅ aivw,nioj (d.a. + a-af-s; *restrictive attributive; "eternal"; denotes there is life not eternal*) th.n h` zwh.n zwh, (d.a. + n-af-s; *"life"*)

GNT 1 John 2:26 Tau/ta e;graya u`mi/n peri. tw/n planw,ntwn u`ma/jÅ

NAS 1 John 2:26 **These things I have written to you concerning those who are**

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trying to deceive you. *Tau/ta ou-toj (near dem. pro./an-p; "these things"; looks at near context both preceding and following) e;graya gra,fw (viaa--1s; "I have written") u`mi/n su, (npd-2p) peri, (pg; "concerning/about") tw/n o` planw,ntwn plana,w (d.a. + subs. ptc./p/a/gm-p; "those who are trying to deceive/lead astray/cause to wander/mislead/cause to make mistake"; used 39x; cp. Joh.7:12,47) u`ma/jÅ su, (npa-2p)*

ANALYSIS VERSES 24 – 26:

1. That John has explained the primary and fundamental basis for identifying antichrists, he now turns his attention to the focus of application that his readers are to make.
2. This focus is in contrast to the false teachers that have moved away from the truth as he commands them saying, **“As for you, let that abide in you which you heard from the beginning”**.
3. His command is emphatic for these immature believers to turn their attention away from these heretics and focus on what they were taught **from the beginning** of their Christian experience.
4. This is exactly what the more mature believers should have done instead of continuing to give them an ear.
5. His command is to continue to think and apply what they know to be the truth and to disregard all they have **heard** in contradiction.
6. They have **heard** one thing from the Apostles and another from the false suitors.
7. They know from whom they **heard** the truth to begin with regarding fellowship and there is no reason to change course.
8. He tells them that **if** they continue with the truth then they will continue to enjoy fellowship with **the Son and the Father**.
9. This is the force of vs.24b, **“If what you heard from the beginning abides in you, you also will abide in the Son and in the Father”**.
10. John uses a 3rd class condition to denote that the abiding in view is dependent upon their continued +V.
11. John uses the verb to **abide** in vs.24 two ways:
 - A. For Bible doctrine in them (2x).
 - B. For the filling of God the Holy Spirit (1x).
12. It is resident doctrine in the believer coupled with isolation of the STA via R_B securing the FHS that is the only avenue for experiential fellowship in time.
13. The reason it is so important for them to continue revolves around the **eternal life** niche all believers are destined to enter per vs.25, **“And this is the promise which He Himself made to us: eternal life”**.
14. God has promised **eternal life** to all that believe. Joh.3:15,16; 6:40
15. God, who is immutable and cannot lie, made a promise.
16. While departing from the faith, such as following an antichrist, cannot negate the promise, it can affect the degree of **eternal** blessing.
17. Scripture makes it clear that **eternal life** is a present and future blessing of all believers.
18. Once you believe, **eternal life** is settled; now the issue as a believer is are you going

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to maximize it and inherit the SG₃ that enhances heaven?

19. A believer can be a peon or a VIP in Ph₃, or somewhere in between. 1Cor.3:10-15
20. Only by being in fellowship under the principle of Divine good production can the believer accumulate reward.
21. And only by hanging on to the end does the believer grab the ultimate prize/wreath. 1Cor.9:24; Col.2:18; 2Tim.4:8; Jam.1:12; 1Pet.5:4
22. Only by sticking with the truth of Bible doctrine operating under the FHS can you inherit the highest rewards that God can bestow.
23. John's instruction is clear for these immature believers and that is they are on the right course to inherit and when confronted with the antichrists of this world, they are to ignore them and stick to their own knitting of running their course.
24. Another exhortation that should have been forthcoming from the more mature.
25. Only by aligning with the truth and staying in fellowship can the believer discern as to whom to ignore in communication of God's plan.
26. Even the immature believer can see false teachers with respect to their presentation of the gospel Ph₁.
27. And the more doctrine you get, the more you can discern at higher levels others that are subtly distorting the gospel as it is applied to Ph₂.
28. In vs.26, John finally makes explicit what has been only implicit till now as he states, **"These things I have written to you concerning those who are trying to deceive you"**.
29. He notes that his instruction comes from the fact that these heretics were trying to lead them astray.
30. Not content to be in error themselves, they seek to mislead others.
31. As the term **"deceive"** implies, their attack is of such a nature that it is designed to take the believer unawares.
32. There are many avenues through which the false teacher can execute their deceit.
33. They will pick up on other believer's weakness in rejecting certain doctrines and distort the Scripture to placate the STA in those areas.
34. They will woo the believer with accolades, flattery, emotionalism, pseudo compassion and concern in order to ingratiate themselves for embracing by us.
35. They will wear a crust of godliness, but be aware that they are being lead by some aspect of their STA. 2Tim.3:1-7
36. The antidote to false teachers is to continue with the truth of doctrine, maintaining the filling of the Spirit and to separate from them. Eph.4:14-15; 1Joh.2:27; 2Joh.7-11
37. It is vital that you recognize that false teachers are an ever-present danger to believers.

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EXEGESIS VERSE 27:

GNT 1 John 2:27 kai. u`mei/j to. cri/sma o] evla,bete avpV aurtou/(me,nei evn u`mi/n kai. ouv crei,an e;cete i[na tij dida,skh| u`ma/j(avllV w`j to. aurtou/ cri/sma dida,skei u`ma/j peri. pa,ntwn kai. avlhqe,j evstin kai. ouv e;stin yeu/doj(kai. kaqw.j evdi,daxen u`ma/j(me,nete evn aurtw/|Å

NAS 1 John 2:27 **And as for you, the anointing which you received from Him abides in you,** kai, (cc) u`mei/j su, (nnp-2p; "as for you") to, cri/sma (d.a. + n-nn-s; "the anointing"; same as vs.20) o] o[j (rel. pro./an-s; "which"; ref. to the anointing) evla,bete lamba,nw (viaa--2p; "you all received") avpV avpo, (pAbl.) aurtou/(aurtu,j (npAblm3s; ref. Christ) me,nei me,nw (vipa--3s; "keeps on abiding/dwelling/having residence") evn (pL) u`mi/n su, (npL-2p) **and you have no need for anyone to teach you;** kai, (ch) e;cete e;cw (vipa--2p; "you keep on having") ouv (neg. +) crei,an crei,a (n-af-s; "no need/no necessity") i[na (cc; sub-final; intro. context; "for") ti.j (indef. pro./nm-s; "anyone") dida,skh| dida,skw (vspa--3s; "that it might teach"; has the force of purpose, hence translated like a infinitive of purpose) u`ma/j(su, (npa-2p) **but as His anointing teaches you about all things, and is true and is not a lie,** avllV avlla, (strong advers.) w`j (compara. conj.; "just as") aurtou/ aurtu,j (per.pro./npgm3s; "His"; it is in the attributive position in the Greek to indicate that the anointing in view is limited to that sponsored by Christ) to, cri/sma (d.a. + n-nn-s; "the anointing") dida,skei dida,skw (vipa--3s; "keeps on teaching") u`ma/j su, (npa-2p) peri, (pg; "about/concerning") pa,ntwn pa/j (ap-gn-p; "all things") kai, (cs; correlative; "both...and") evstin eivmi, (vipa--3s) avlhqe,j avlhqh,j (a--nn-s; "true/genuine") kai, (cc) ouv e;stin eivmi, (vipa--3s; "is not") yeu/doj((n-nn-s; "lie/falsehood/deceit") **and just as it has taught you, you abide in Him.** kai, (ch) kaqw,j (compara. conj.; "just as/according as/to the degree that") evdi,daxen dida,skw (viaa--3s) u`ma/j(su, (npa-2p) me,nete me,nw (vipa--2p or vImp/p/a--2p) evn (pL) aurtw/|Å aurtu,j (npdm3s or npdn3s)

ANALYSIS VERSE 27:

1. John begins vs.27 with the same contrasting force as vs.24, "And as for you".
2. The conjunction "and" correlates vs.27 with vs.26 with respect to the false teachers seeking to deceive them.

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3. Vs.27 then supplements the antidote of resident BD in them of vs.24, for protection against false teachers of Bible doctrine.
4. It looks at the defense of God Himself on behalf of all believers in this regard as John explains, “**the anointing which you received from Him abides in you**”.
5. **The anointing** in view harks back to his previous mention of **anointing** in vs.20 as it relates to the indwelling of the Holy Spirit and as it pertains to the believer’s acquisition of the knowledge of truth.
6. This **anointing**, received at salvation, continues forever and is therefore something they can never lose. Joh.14:16
7. John views the **anointing** from the perspective of His indwelling as an abiding role that the Holy Spirit engages in on behalf of the believer.
8. Where John used the term to **abide** in vs.24 to emphasize resident doctrine in the believer as their protection and assurance for fellowship with God, he now emphasizes the role of the H.S. designed to protect them with regards to their assimilation of that resident doctrine.
9. The present tense of “**abides**” looks at the continuous presence of the H.S. in believers.
10. It denotes that there is no time in which the believer cannot turn to the H.S. for help in this regard.
11. The only reason believers fail in this regard is due to their rejection of allowing the H.S. to rule in His resident role with them.
12. While the H.S. continuously indwells all believers, the believer in time can quench or grieve His presence. 1The.5:19; Eph.4:30
13. The general intent for this language of accommodation regarding the H.S. is to illustrate the reality that believers can opt for rulership of their STA over the rulership of the H.S. in their lives.
14. The sense of the clause in our present verse is that in contrast to the false teachers that are leading with their STA’s trying to deceive them, these believers are to look to the role of the H.S. for their ultimate protection and guide in this regard.
15. The primary purpose for the indwelling Spirit experientially in the Christian life is to instruct, guide and teach them **all things** of Bible doctrine. Joh.14:17 cp.26; 16:13
16. This is the force and intent of the remainder of vs.27 as John continues, “**and you have no need for anyone to teach you; but as His anointing teaches you about all things, it is both (corrected) true and is not a lie, and just as it has taught you, you abide in Him**”.
17. When it comes to the actual assimilation of the truth of God’s word, the believer has the advantage of the ultimate author of the Scriptures Himself.
18. However, this advantage of the H.S. being our Divine instructor can only be realized under Divine conditions:
 - A. Positive volition.
 - B. Gift and office functioning.
 - C. Consistent intake.
 - D. The filling of the H.S. a.k.a., isolation of the STA.
19. The execution of the H.S.’s protection on behalf of the believer operates under His filling ministry in the communication of the truth of BD.
20. This applies to the teacher and the student in the dissemination and assimilation of the truth.
21. John obviously cannot mean that these believers do not need Christian teachers as he

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himself is presently teaching in the epistle. Eph.4:8-11

22. His point is that **the anointing** is all that the teacher and they the hearers **need** to be taught **all things** of BD.
23. To use this verse to say that you can learn Bible doctrine apart from the gift and office is to contradict **all** the H.S. has said in the Bible about communicators.
24. If the premise is true that the believer does not **need** to align themselves up under a sound communicator for the assimilation of BD, then what is behind the exercise of Jesus' teaching regarding under-shepherds and their voice in relationship to believers in Joh.10:1ff.
25. The distortion of this verse in this regard would make the epistles of 1st and 2nd Timothy and Titus (known as the pastoral epistles) as superfluous and non-canonical.
26. It would make the local church a non-essential entity with respect to its responsibility for the dissemination of the truth and we could all just go home and read the Bibles on our own. 1Tim.3:15
27. It removes any culpability of shepherds with respect to their responsibility to feed their flocks, a notion contrary to God's thinking. Eze.34:1-10 cp. vs.15 *where God will intercede and provide the spiritual nourishment to bring the +V remnant of Israel to a state of "rest"*.
28. It disregards the royal chain of command that God has designed for the Church to function under providing right congregations with their right communicators. 1Pet.5:3
29. John expects his readers by the time they get to this verse to understand the background behind why he is writing this epistle to begin with.
30. And that is its apologetic format of addressing false teachers that are claiming special revelation contrary or outside of the true doctrine of the indwelling H.S. at salvation.
31. They are teachers that claim special esoteric insight but yet are rejecting the true way of spirituality through pursuit of the truth and utilizing R_B.
32. What John is teaching is that believers do not **need** anything other than God the H.S. under His filling ministry, to ascertain whether or not that what they are hearing from the communicator in front of them is sponsored by God the H.S.
33. He is teaching the immature believers further doctrine regarding the ministry of the H.S. in His role as a communicator on behalf of the believer.
34. His teaching to them serves as a reminder to the more mature of this doctrine that they should already know and be adhering too.
35. By the student being in fellowship and following the teaching of a sound communicator that is going verse by verse and documenting his doctrinal teaching, God the H.S. will confirm and enlighten them to the truth as it is presented.
36. For pastors and sheep that are in fellowship together in the teaching of the WOG, the H.S. that leads both will ensure agreement with the teaching by enlightening believers that what is spoken indeed is confirmed by the H.S. Himself, the ultimate author of the Scriptures itself.
37. Just as the interpretation of this verse as you read these notes confirms its validity by the harmonization with other Scriptures while maintaining context and basic theological truths and thus **teaches you about** these **things**.
38. God the H.S. will not damage, distort or disregard any other aspect of His message as revealed in the WOG.
39. If what is being **taught** cannot be confirmed by documentation of the Bible itself, then it is not the H.S. that is teaching you the doctrine.

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40. And if the believer is not in fellowship and leading with their STA, then they deny the H.S. His rightful role as their protector and guide in this regard.
41. John goes on to say that what the H.S. **teaches** is real (avlhqh,s-true) and **not** a counterfeit (yeu/doj-lie).
42. God sponsors the truth of reality; it is Satan via the STA and –V that sponsors all counterfeits to the truth.
43. In the vein of being taught by the H.S., it is worthwhile to look once again at how John/the H.S. utilizes even the Greek grammar of the NT itself to communicate theological truths of BD.
44. The NAS translation of “**His anointing**” in the Greek text places the personal pronoun in the attributive (emphatic) position (o. [d.a.] autou/ [gen.masc.sing.] cri/sma [nom.neut.sing.]).
45. The emphatic position overall denotes that this **anointing** is limited specifically to that sponsored by Christ and hence the translation “**His anointing**”.
46. However, its position in Greek grammar correlates with the use of autos as functioning as an identical adjective and could be translated “the same **anointing**”.
47. Though the personal pronoun does not agree grammatically in case and gender (the general rule of thumb), theologically its use is in perfect harmony.
48. The pronoun with its genitive case looks at the descriptive role of the H.S. in His **anointing** as a teacher and the masculine gender looks at the H.S. as a person.
49. The noun “**anointing**” with its nominative case looks at the H.S. as the subject in view and the neuter gender looks at His natural gender as God or Spirit.
50. Its use as an identical adjective looks at the H.S. as the subject and teacher contextually and as both a Person and Spirit as God in gender and hence, He and the **anointing** are one and the same.
51. John leaves these baby believers with one final instruction regarding the truths of the H.S. and that is **just as it has taught you** with respect to His filling and guiding ministry, **abide in Him**.
52. That all new believers under a sound communicator are **taught** to R_B before every Bible class, John here speaks of it as an absolute necessity for fellowship and learning more doctrine.
53. To further illustrate John’s use of the Greek grammar in this verse, he now once again uses the personal pronoun autos that can in this case be parsed as a masculine (**abide in Him**) or neuter gender (**abide in It**).
54. This points to His understanding of the H.S. in this verse as being both a distinct personality as well as God.
55. John now harks back to vs.6 with the term “**abide**” to reflect the filling of God the H.S.
56. John has now used this verb to illustrate resident doctrine in the believer (vs.24a,b), the indwelling of the H.S. (vs.27a) and the filling of the H.S. (cleansed from unrighteousness (vs.10)).
57. As with vs.10, in the gospel of John, he correlates its usage with the necessity of Divine good production. Joh.15:4-8 cp. its tie with Divine love in vss.9-10.
58. This verb has **taught** us every ingredient necessary for fellowship with God.
59. To “**abide in Him**” one must be a believer assimilating and applying BD in thought, word and deed and cleansed from all sin.
60. John will further use this term to denote one out of fellowship in 3:14.
61. The theological use of **abide** in John’s writings unlocks the doctrine at hand.

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THE TWO-FOLD CONSEQUENCES OF ABIDING OR NOT IN HIM AS IT PERTAINS TO THE RAPTURE

EXEGESIS VERSE 28:

GNT 1 John 2:28 Kai. nu/n(tekni,a(me,nete evn auvtw/|(i[na eva.n fanerwqh/| scw/men parrhsi,an kai. mh. aivscunqw/men avpV auvtou/ evn th/| parousi,a| auvtou/Å

NAS 1 John 2:28 **And now, little children, abide in Him, Kai.** (cc) nu/n((adv.; "now/right now/at the present") tekni,a(tekni,on (n-vn-p; "little children"; John now addresses all the saints corporately) me,nete me,nw (vImp./p/a--2p; "abide/take up residence/establish experiential fellowship") evn (pL) auvtw/|(auvtou,j (npLm3s) **so that when He appears, we may have confidence** i[na (conj. purpose; "in order that/so that") eva,n (part. 3rd class; has temporal force; "when/whenever"; It retains a force of uncertainty "if" only as it applies to the will of Divine timing) fanerwqh/| fanero,w (vsap--3s; "He might appear/become visible/be manifest"; looks at Christ as the subject which is the visible manifestation of God whom no man has seen cp. Joh.1:18) scw/men e;cw (vsaa--1p; "we may have") parrhsi,an parrhsi,a (n-af-s; "confidence/boldness/clear and open or public proclamation with nothing to hide") **and not shrink away from Him in shame at His coming.** kai, (cs) mh, (neg. +) aivscunqw/men aivscu,nw (vsap--1p; "not be reticent due to shame or embarrassment/not shrink away in shame/not be disgraced or disappointed in the presence of another"; used 5x) avpV avpo, (pAbl) auvtou/ auvtou,j (npAblm3s; ref. Jesus) evn (pL of time; "at") auvtou/Å auvtou,j (npgm3s) th/| h` parousi,a| parousi,a (d.a. + n-Lf-s; "coming/arrival"; the particular "coming" is determined contextually; here looking at the rapture; used 24x)

ANALYSIS VERSE 28:

1. Grammatically and contextually, vs.28 is a better chapter division than the NAS proposes and starts a new paragraph in the Greek text.
2. Verse 28 is a pivot point between the teaching targeting the immature of vss.18-27 and re-addressing his teaching to all the saints corporately.
3. It stands to complete the exhortative nature of his apologetics to all the saints of vss.12-13a-b, while opening the door for further in-depth instruction theologically necessary for spiritual growth of vss.13c-14.
4. It looks back to all that John has been teaching regarding fellowship with God and in

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- turn looks forward to further exposition of theological truths behind fellowship.
5. He refocuses his teaching back to all the saints corporately and states, “**And now, little children, abide in Him**”.
 6. The term “**little children**” (tekni,on) rather than “*children*” (paidi,on – vss.13c,18) looks back at the beginning address to all the saints John established to present this section (vss.12-28) in vs.12, while immediately following his teaching to the immature.
 7. What is true for even the most immature believer remains true for all concerned.
 8. He addresses his sheep once again with the parental analogy of “**little children**”.
 9. He comes full cycle back to vs.12 that reminded them of the continued existence of the STA and the true principle behind forgiveness of sins i.e., it comes through the Person of Jesus Christ and His work on the cross.
 10. He therefore correlates the command now in vs.28 of “**abide in Him**” with Jesus work on the cross, with respect to the believer’s sins.
 11. It is the R_B technique (1Joh.1:9) that is the emphasis of this phrase “**abide in Him**”, an application necessary for the FHS and resultant understanding and execution of all the resident doctrine they have and are assimilating necessary for fellowship with God.
 12. It emphasizes the mechanics for complying with vs.15 and successfully resolving the conflict with the false teachers exposed through the apologetics of the epistle and successfully executing the maturity adjustment highlighted in the epistle’s teaching format.
 13. Vs.28a has the force of a standing order that if any believer is not isolating their STA through the R_B technique that they had better start doing so “**And right now**”, at the present, not some time in the future.
 14. The term “**little children**” emphasizes the sheep to shepherd relationship.
 15. It denotes the dependency of the congregation upon their right pastor to constantly keep in front of them the spiritual issues at hand and a tireless effort by the pastor to insist upon their applications.
 16. It reflects the fact that all believers, no matter their level of maturity, remain dependent upon the spiritual authority God has placed over them to ensure they are receiving the doctrine they as a congregation need to hear.
 17. And as the anointing of the H.S. leads the pastor in fellowship, so will He lead the congregation in fellowship.
 18. It further reflects the fact that the communicator in office is not regarded as being equal in authority with the congregation.
 19. While he is equal as a believer living the Christian life, as the authority and head of the local church he is regarded as having the same authority as a father over a child.
 20. It implies that the congregation is to look upon him with honor as one would their own parent.
 21. It gives the pastor the right to deal with his sheep through the use of commands/orders, even with sternness, as it relates to the importance of lining up with the truth of BD.
 22. John is not now verbally coddling these saints with “please Johnny” do this or that, but is giving a direct marching order of which he expects obedience or face the consequences.
 23. For an authority to issue a standing order to those under their authority inclusive of a stern demeanor and totally expectant obedient response is not verbal abuse or

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- “lording it over them”. 1Pet.5:3
24. That God expects the pastor to exercise and comply with the command to ‘**abide in Him**’, so the pastor (and God) expects those under his charge to follow his example.
 25. Only by adhering to this command will the saints of these churches in Asia Minor remedy the intrusion of false teaching that has infiltrated their ranks and continue with their spiritual matriculation (their enrollment in the classroom of Christianity for the purpose of completing the course).
 26. While all imperatives do not carry the same force of urgency, John goes on to explain why this one does completing vs.28, ‘**so that when He appears, we may have confidence and not shrink away from Him in shame at His coming**’.
 27. John links the principle of being in fellowship with the Bema seat.
 28. The 3rd class condition has a temporal force denoting that the issue is not “if” **He appears**, but “**when**” **He appears**.
 29. However, it retains an emphasis of uncertainty to indicate that the exact timing of His appearing of day or hour (Mat.24:36) is prophetically unknown and will be executed according to the Father’s discretion and Divine timing.
 30. He denotes that there are consequences either good and bad that relate to the believer’s eternal niche.
 31. The Bema seat judgment will occur for all believers in the Church Age as part of the rapture event.
 32. All believers alive and dead will undergo an instantaneous metamorphosis of the physical body into a resurrection body like Christ’s. 1Cor.15:51-52; 1Joh.3:2
 33. We will ascend to meet the Lord in the air (upper atmosphere – 1st heaven). 1The.4:13-17
 34. All believers will meet the Lord with one of two spiritual conditions attributed to them, either spiritually “*awake or asleep*”. 1The.5:4-6 cp. vs.10
 35. The first order of business will be the administration of the Bema seat and the distribution of rewards. 2Cor.5:10
 36. The object of the Bema is the believer’s Divine good production or lack of, not his salvation from eternal condemnation. 1Cor.3:13-15
 37. So Divine good versus human good is the issue.
 38. Those that are spiritually awake will be those believers that exited this life knowing that they have completed their course and fully expect a boon of reward epitomized by the “prize” or “wreaths”. 2Joh.8 cp. 1Cor.9:24-27; Rev.2:10; 3:11; 2Tim.4:8; 1Pet.5:4; *See Doctrine of Surpassing Grace/SG₃*
 39. It is these believers that will approach Christ with maximum **confidence** and openness that will be reflected overtly with great joy. 1Pet.4:13; Jud.24
 40. That Divine good vs. human good is the issue and our **confidence** is dependent upon abiding **in Him** in time teaches that there is no work acceptable to God apart from the FHS/isolation of the STA.
 41. While it is easily understandable that God will not reward actions that are not conducive to His directive will for the believer, neither will He accept even a perfect application of His word apart from isolation of the STA via R_B. *To Christ the glory.*
 42. John 15 teaches that apart from abiding in the Vine, that is experiential fellowship with Christ, there will be loss. Joh.15:2ff
 43. Those believers that adhere to the maturity process, while being fastidious in their R_B and holding to the end, will have the **confidence** John is here talking about.
 44. He uses the plural of the verb “**we may have**” to include himself, an apostle, as being

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just as culpable to this command as any other believer and looks at +V as the key.

45. On the other side of the coin, those believers that remained or fell into being spiritually asleep will experience **shame at His coming**.
46. Believers that do not isolate the indwelling STA will see their works burned.
47. And it is the reversionistic believer that fails to keep the STA adequately isolated in order to gain the prize that will experience **shame** at the Bema.
48. In their resurrection bodies, these believers will experience embarrassment, huge disappointment and disgrace before Christ for their failure to utilize the grace of His work on the cross with respect to their Christian life.
49. That these believers did not line up with the truth of BD as their standard for life will be evidenced in the failure of their works further providing evidence that they were not led by the FHS failing to **abide in Him**.
50. With a resurrection body programmed with the entire realm of BD (Heb.8:10 – looks at regenerate Jews in resurrection body in the eternal state under the unconditional covenant of salvation), these believers will recognize the gross error of their lives and not find the Bema a pleasant and joyful experience.

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EXEGESIS VERSE 29:

GNT 1 John 2:29 eva.n eivdh/te o[ti di,kaio,j evstin(ginw,skete o[ti kai. pa/j o` poiw/n th.n dikaiosunhn evx auvtou/ gege,nnhtai

NAS 1 John 2:29 **If you know that He is righteous, you know that everyone also who practices righteousness is born of Him.** *eva,n (conj. intro. 3rd class cond.) eivdh/te oi=da (vsPFa--2p; "you all know"; emphasizes the acquisition of knowledge) o[ti (cc; intro. indir. disc. and content of knowledge) evstin(eivmi, (vipa--3s; looks at Jesus as the subject) di,kaioj (a--nm-s; "righteous/upright/just"; emphasizes +R) ginw,skete ginw,skw (vipa--2p or vImp.pa--2p; "you all know"; emphasizes discernment of knowledge acquired) o[ti (ch; intro. indir. disc. and content of knowledge) pa/j (a--nm-s; "everyone/each one") kai, (adjunct.; "also") o` poiw/n poie,w (d.a. + adj. ptc./p/a/nm-s; "who practices/who does") th.n h` dikaiosunhn dikaiosunhn (d.a. + n-af-s; "the righteousness") gege,nnhtai genna,w (viPFp--3s; "has been born") evx evk (pAbl.; "from the source of") auvtou/ auvto,j (npgm3s; ref. Jesus)*

ANALYSIS VERSE 29:

1. Vs.29 establishes teaching designed to explore in further depth the reason behind the contrast seen between believers at the Bema seat as noted in vs.28.
2. In so doing, vs.29 expounds upon the principle of **righteousness** and is seen in contrast to the unrighteous of sin established in 3:4.
3. Chptr.3:1-3 is parenthetical designed to further teach concerning **righteousness** as applied to all believers with respect to their salvation.
4. John continues his train of thought of the Bema denoting that the One that judges us is entirely **righteous** in vs.29a, "**If you know that He is righteous**".
5. The **righteousness** in view is absolute **righteousness** or +R.
6. It looks at the absolute moral light of Jesus of being without sin that qualified Him to be the sin bearer and hence the judge of men. 2Cor.5:21; 1Joh.3:5 cp. Joh.5:22,27
7. It hints back at His reputation previously mentioned in 2:12
8. John uses the 3^d class condition indicating that to **know** this fact about Christ is volitionally dependent upon the believer's continued +V to GAP the reality behind their salvation Ph₁.
9. The verb '**know**/oi=da' looks at the doctrine acquired to establish this fact.
10. The perfect tense denotes acquisition of this knowledge that is still intact in their thinking at the present.
11. The principle at hand is that apart from the believer being occupied with Christ after salvation, he/she will not come to GAP the necessary doctrine necessary to execute their Christian life.
12. For those that have GAP'd this reality, John then states that the logical conclusion

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one must come to is that **you know that everyone also who practices righteousness is born of Him**.

13. John now uses the verb “**know**/ginw,skw” to emphasize a discernable understanding regarding the +R of Christ as it is to be applied to men.
14. The verb here can be parsed either as an indicative (statement of reality) or imperative (command).
15. If taken as an indicative it would be rendered “keep on knowing” and would look to those that have GAP’d the principle of +R as applied to Christ and men to continue to draw from this principle throughout John’s teaching.
16. If taken as an imperative it would be rendered to “start knowing” and would compliment his standing order to “abide in Him” in vs.28 and be an exhortation to those that are failing to apply what they do **know** to start applying it post haste.
17. Otherwise, his continued teaching regarding the principle of +R vs. –R will be lost upon them, especially as it is applied to the subject of fellowship via absolute light.
18. The diversity of parsing is designed to handle the potential of the 3rd class condition of “**If you know**” on both sides of the coin.
19. In other words “**if you don’t know**”, now you do and therefore start applying it and “**if you know**” already, then keep on applying.
20. Principle: It’s one thing to GAP the information of BD, it’s another to apply it appropriately and correctly theologically and otherwise.
21. The discernment the adjusted believer is to have is to recognize the evidence provided that reveals first and foremost that one is a believer.
22. And that is the application of **righteousness** in their own life.
23. The participle “**who practices**/o` poie,w” literally means “does/to do something”.
24. It can be taken temporally emphasizing time and be rendered “to do something in the continuum of time” (cp. John’s use of the participles in this way in Joh.5:24 “hears, believes, sent”) or it can look at a continuous action throughout time.
25. If taken temporally it looks at the initial act of **righteousness** at the SAJG, being faith in Christ, where saving faith is called “*a work of God*” (Joh.6:29).
26. Just as unbelief is called “sin” in Joh.16:8.
27. Those that believe in Christ are said to be His children. Joh.1:12
28. The **righteousness** in view in this case looks at the imputation of +R that comes through the non-meritorious **righteous** act of saving faith.
29. If continuous action is in view, then the **righteousness** is in contrast to doing sin in time as a believer looks at isolation of the STA in FHS and harks back to “abide in Him” of vs.28.
30. Continuous action indicates that the adjusted believer in time is occupied with Him who is +R so as to be as **righteous** as **He is**. Cp. vs.7
31. Therefore one must possess **righteousness** (+R) that is received at salvation and then their applications must fall into the realm of that +R by denying the rulership of the STA, the principle at hand.
32. This is possible only as we pursue **righteousness** via GAP and as we abide in Him.
33. To discern those that will avoid disgrace at His coming is evidenced in their applications of what is right before God and must be inclusive of salvation Ph₁.
34. The overt evidence one is a believer is tantamount to application of the truth of BD as seen in one’s adherence to the local church. Cp. Joh.3:19
35. It is our witness of the life to those around us that we have been **born** again.
36. As **born** again people, we stand in a new relationship to God, analogous to that of

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children to a father. Cp. 3:2

37. Christians have derived their life from God at the new birth.
38. God's +R has been imputed to us (Rom.4:5) and the issue is to utilize it in time.
39. John is not saying that everyone who is **born** again does **righteous** things. Cp. vs.28
40. Rather, those that do **righteous** works (Divine good production) produce evidence and thus possess assurance that they are sons of God.
41. So experiential **righteousness** is an overt sign of salvation.
42. And the only way to experiential **righteousness** is to tap into Christ's work on the cross via the R_B technique maintaining application of the veracity of God's word.
43. That John now ties experiential **righteousness** into the reality behind Ph₁ salvation looks forward to further teaching regarding the necessity and realities behind overruling the rulership of the STA.