

**1<sup>st</sup> JOHN****EXEGESIS VERSE 1:**

GNT 1 John 4:1 Ἰαγαπῆτοι( mh. panti. pneumati pisteuete alla. dokimazete ta pneumata eiv ek tou/ qeou/ estin( oti polloi. yeudoprofhtai exelhlugasin eij ton kosmon

NAS 1 John 4:1 **Beloved, do not believe every spirit,** Ἰαγαπῆτοι( *agaphtoj* (*ap-vm-p*; "Beloved") *mh*, (*neg. +*) *pisteuete pisteuw* (*vImp./pa--2p*; "stop believing/do not believe") *panti. paj* (*a--Ln-s*; "in every/each") *pneumati pneuma* (*n-Ln-s*; "spirit") **but test the spirits to see whether they are from God;** *al la*, (*strong advers.*; "in stark contrast to/but") *dokimazete dokimazw* (*vImp.pa--2p*; "test/put to the test/examine/prove by testing/approve"; used 22x) *ta. to, pneumata pneuma* (*d.a. + n-an-p*; "the spirits") *eiv* (*part. intro. indir. question*; "if perchance//whether"; denotes a real possibility) *estin*( *eimi*, (*vipa--3s*; "it keeps on being") *ek* (*pAbl*; "from the source of") *tou/ o' qeou/ qeoj* (*d.a. + n-gm-s*; "the God") **because many false prophets have gone out into the world.** *oti* (*causal conj.*) *polloi. poluj* (*a--nm-p*; "many/numerous") *yeudoprofhtai yeudoprofhtj* (*n-nm-p*; "false prophets/pseudo-prophets"; used 11x) *exelhlugasin exercomai* (*viPFa--3p*; "have gone out") *eij* (*pa*; "into") *ton o' kosmon* *kosmoj* (*d.a. + n-am-s*)

**ANALYSIS VERSE 1:**

1. John now links together his teaching regarding that which constitutes true fellowship with God back to the existing problem of **false** teachers within these churches.
2. Vss.1-6 are connected in this regard through the catchword "**spirit**" of 3:24.
3. His appeals and teaching of the rulership of the H.S. as necessary for fellowship is useless unless it can be applied with respect to testing the claims of men, through whom BD is taught.
4. John's opponents' obviously laid claim to spiritual inspiration as the means for the heresy they are promoting.
5. That it is God the H.S. under His filling ministry that leads the believer into all truth, providing all that is necessary for fellowship to exist and be perpetuated, it is of necessity that He be in control in order to discern what others may teach. 2:27
6. As John makes clear in vs.6, there are two primary realms of "**spirits**" behind all teaching i.e., either the **spirit** of truth or the **spirit** of error.
7. John uses this language to indicate the difference between Divine viewpoint and human viewpoint, truth and lies. Cp. 1:6
8. John once again addresses the saints as "**Beloved**".
9. It is a solicitation for them to utilize the grace given for them to be in FHS.
10. It implies contextually to the fact that the grace of **God** under the principle of GAP is

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not intended to promote a sloppy or lackadaisical approach to truth, but to instill wisdom and discernment when dealing with **the world**. Rom.12:2

11. In contrast to the fundy ecumenical attitude that most Christians today embrace, John exhorts these believers to **“do not believe every spirit, but test the spirits to see whether they are from God”**.
12. The word **“spirit”** looks to the person that is inspired by a **spirit**.
13. Behind every messenger is a **spirit** of truth or error.
14. John’s first reference to a singular **spirit** without the definite article emphasizes the nature of the **spirit** in view.
15. The imperative with the negative literally means to “stop believing the nature of **every spirit”**.
16. This denotes the failure of these churches that has allowed John’s opponents to infiltrate their ranks.
17. With all that John has been teaching regarding the necessity of isolation of the STA for the H.S. to rule one’s life, it is an exhortation to be on guard against the real possibility that a sin nature is behind the supposed inspiration.
18. That the STA operates in correlation with Satan, it looks to the doctrine of demons that is sponsored through the STA of man. 1Tim.4:1
19. Believers are not to take for granted **every** communicator professing to be a true representative of **God** (those that call themselves +V) as being intellectually honest.
20. In total contrast to this type of approach, the order of the day is to **test the spirits**.
21. The verb **“test”** means to place under close scrutiny for evaluation of approving or disproving the quality of that being tested.
22. John then uses the term **“the spirits”** in the plural with the definite article.
23. The plural use emphasizes the plethora of communicators available claiming to be teaching truth.
24. There are definitely more communicators on this planet at any given time than are actually teaching the truth of BD.
25. With the definite article the noun looks to the attributes of their claims.
26. What believers are to scrutinize with respect to communicators is if the attributes of their message is **from God**.
27. Do they insist upon the filling of the Holy Spirit as imperative to understand their message (operating under the principle of +R) and then is their message in line and harmony with the content of the Word of God (veracity)?
28. Does their message/teaching fall in the realm of “absolute light”? Cp. 1:5
29. Obviously the only way a believer can **test the spirits** is for themselves to be in FHS during the teaching and have their Bible’s open to follow and verify all that the communicator is teaching. Cp. Act.17:10-11
30. If what is being taught is not documentable, explicitly or implicitly, then the message presented is to be considered suspicious as being **from God**.
31. This exhortation follows on the heels of 3:24 that tells us that by being in fellowship, we have the assurance that what we receive to be resident in us is indeed the truth of BD.
32. In vs.1b, he tells his readers why discretion and examination of communicators is so important as he states, **“because many false prophets have gone out into the world”**.
33. This portion of the verse links the **“spirits”** in view directly to **false** communicators.
34. The compound noun **“false prophets”** literally means “pseudo **prophets”** and looks at the pretense of their message as that less than genuine, real or of complete veracity.

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35. It indicates an imposter at work.
36. With the completed canon of Scripture today, the believer has before him/her in writing what the will of God is to verify what the messenger says.
37. However, this has not always been true in the Church Age.
38. During the Apostolic era, before the NT was completed in its written form, believers relied upon certain temporary gifts such as tongues, prophecy, knowledge, etc., to communicate the very truths we find in the NT today. Cp. 1Cor.13:8
39. It would be easy for one to ascribe Divine revelation to their message claiming such a gift.
40. However, God protected believers with additional gifts to interpret and discern these temporary communicative gifts. 1Cor.14:27-33
41. Paul cautioned believers to be discerning when listening to individuals claiming to speak from the H.S. 1Cor.12:1-3
42. Believers in general were (and are) to exercise spiritual discretion when listening to others.
43. God provided certain gifts to be checks and balances for other gifts during this time.
44. Today, we have our Bible as that standard of check and balance.
45. Too often, believers hear something that sounds good or plausible and do not exercise caution jumping on a bandwagon totally out of tune.
46. As John makes clear, even in his time, the propagation of **false prophets** had already become very numerous as seen in the adjective “**many**”.
47. It is 2Pet.2:1 that correlates the **false prophets** of the Apostolic era with the **false teachers** (proclaimed pastors, evangelists, apostles, prophets) of today.
48. The compound verb, “**have gone out**” literally is ἐξεροκομαι – exerchomai” and means to “go **out** from”, hinting back to those that departed from the faith to start their own denomination of teaching of 2:19.
49. What was a danger of deception to the church then has become of catastrophic proportions today through modern technology and in sheer number. 1Tim.4:1ff cp. 2Tim.3:1ff
50. Imposter communicators of the WOG is a constant hazard that can only be avoided by adhering to the truths of BD that we have learned in FHS with documentation.
51. The Bible provides ample warnings against them. Jer.14:14; Mat.7:15; Mar.13:22; 2Cor.2:17; 2Pet.2:1 (primary focus of 2Peter and Jude); 1Joh.2:18; 4:1

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**WHERE THE TEST BEGINS**  
**And**  
**HOW IT IS MAINTAINED**

EXEGESIS VERSES 2 – 3:

GNT 1 John 4:2 en toutw| ginwskete to pneuma tou qeou| pah pneuma o| omologe|  
 Vhsouh Criston en sarki. el hluqota ek tou qeou| estin(

NAS 1 John 4:2 **By this you know the Spirit of God:** en (pI; "by") toutw| outoj  
 (near dem. pro./In-s; "this"; looks at that which follows) ginwskete ginwskw (vipa--2p  
 or vImp./pa--2p; "you keep on knowing" or "you start knowing") to, pneuma (d.a. + n-  
 an-s; "the Spirit") tou/ o` qeou| qeoj (d.a. + n-gm-s) **every spirit that confesses that**  
**Jesus Christ has come in the flesh is from God;** pah paj (a--nn-s; "each/every")  
 pneuma (n-nn-s; without the d.a. looks at the nature of the spirit) o| oj| (rel. pro./nn-s;  
 "that/which") omologe| omologew (vipa--3s; "keeps on confessing/naming/citing/  
 acknowledging") Vhsouh Vhsouj (n-am-s) Criston Crijtoj (n-am-s) el hluqota  
 ercomai (adj. ptc./PF/a/am-s; "has come") en (pL) sarki. sarx (n-Lf-s; "flesh")  
 estin( eimi, (vipa--3s; "keeps on being") ek (pAbl; "from the source of") tou/ o` qeou|  
 qeoj (d.a. + n-Ablm-s)

GNT 1 John 4:3 kai. pah pneuma o| mh. omologe| ton Vhsouh ek tou qeou| ouk  
 estin\ kai. touto, estin to. tou/ anticristou( o| akhkoate oti ercetai( kai. nuh en  
 tw| kosmw| estin hdh\

NAS 1 John 4:3 **and every spirit that does not confess Jesus is not from God;** kai,  
 (cc) pah paj (a--nn-s) pneuma (n-nn-s; again without the d.a. looks at the nature of the  
 spirit) o| oj| (rel. pro./nn-s) mh, (neg. +) omologe| omologew (vipa--3s; "keep on  
 confessing") ton o` Vhsouh Vhsouj (d.a. + n-am-s; "the Jesus") ouk ouw (neg. +)  
 estin\ eimi, (vipa--3s; "keeps on not being") ek (pAbl) tou/ o` qeou| qeoj (d.a. + n-  
 Ablm-s) **and this is the spirit of the antichrist, of which you have heard that it is**  
**coming,** kai, (cc; ascensive use for most notable example; "even") touto, outoj (near  
 dem. pro./nn-s; "this"; neuter gender looks to the spirit in view) estin eimi, (vipa--3s;  
 "keeps on being") to, (d.a./nn-s; "the spirit") tou/ o` anticristou( anticristoj (d.a. +  
 n-gm-s) o| oj| (rel. pro./an-s; "that which"; again the neuter gender emphasizes the spirit  
 in view) akhkoate akouw (viPFa--2p; "you all have heard") oti (cc; intro. indir. disc.;

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"that") *ercetai* (*ercomai* (*vipm--3s*; "he himself is coming"; futuristic present) **and now it is already in the world.** *kai*, (*cc*) *nuh* (*adv.*; "now/at the present") *estin eimi*, (*vipa--3s*) *hdhā* (*adv.*; "already/by this time") *en* (*pL*) *tw/o kosmw/ kosmoj* (*d.a.* + *n-Lm-s*; "the world")

**ANALYSIS VERSES 2 – 3:**

1. In vss.2-3, John now provides the litmus test to apply towards communicators to discern the color of their teaching as falling under darkness or light.
2. He provides a positive approach in vs.2 and switches to a negative approach in vs.3.
3. Again, this is John's style to indicate that evidence of +V or -V is in view, here to denote that volition of communicators is discerned by what they teach.
4. It indicates by which realm of **spirit** (it's nature and attributes) they adhere to that leads them in their teaching.
5. On the positive side, John points to God the H.S. that is behind the teaching in vs.2a, **"By this you know the Spirit of God"**.
6. **The Spirit** with the definite article looks at one particular **Spirit**, the 3<sup>rd</sup> member of the Godhead, the ultimate communicator of His plan to mankind. 2:29 cp. Joh.14:16-17,26; 16:13
7. There is no utterance of Divine revelation given by men that is not sponsored by the H.S. Cp.2Pet.1:21; Eph.3:4-5
8. John says the believer can discern that it is the H.S. behind the teaching.
9. The verb **'know'** can be parsed either as an imperative having the force of "start knowing" or an indicative having the force of "keep on knowing".
10. Both moods provide a natural reading and it is John's style grammatically to indicate that the test itself has a beginning as well as a continuing level of application.
11. Where it all starts is the gospel Ph<sub>1</sub> and how it is continued is the gospel Ph<sub>2</sub>.
12. The start of the test begins with the doctrine of who and what **Jesus Christ** is, as John continues, **'every spirit that confesses that Jesus Christ has come in the flesh is from God'**.
13. This clause emphasizes the complete Person of **Christ** as the object of one's confession.
14. The term **'spirit'** in this clause is without the definite article denoting that the nature of the **spirit** of the communicator is in harmony with **God the Holy Spirit**.
15. This links the H.S. with the human **spirit** operating in tandem as to the truth.
16. Whether or not a communicator may proclaim this in or out of fellowship, his belief and words in this regard originated from the H.S. and was incorporated into his human **spirit** at the point of salvation.
17. His message comes from knowledge possessed by the "seed" that abides in him. 1Joh.3:9
18. Only the born again believer can make the confession (1Cor.12:3), since it must be made by **the Spirit of God**.
19. A mere speaking of **Jesus** as Lord is not enough (Mat.7:21,22), but must include a minimal understanding doctrinally of who and what Christ is.
20. The communicator's initial message emphasizes that it was the historical Person of **Jesus** that was the promised Messiah of the OT, called the **Christ**. Cp. Joh.1:41

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21. The confession that **Christ has come in the flesh** must include:
  - A. The hypostatic union (the word = God becoming flesh; Joh.1:1,14). Cp. 1Joh.4:3a that demands one believe His humanity is **from God**.
  - B. He was born sinless bypassing spiritual death and the indwelling STA. (*The phrase, “in flesh” is without the definite article to denote that Jesus’ humanity was only in the “likeness of flesh [Phi.2:7-8], but was +R in nature [2Cor.5:21].*)
  - C. He died for sins on the cross.
  - D. His death, burial and bodily resurrection.
22. The one, who like Peter, makes the good or true confession, is **of God**. Mat.7:15-20 cp. 13,14
23. The emphasis of the communicator’s statement in the gospel Ph<sub>1</sub> is to look upon **Christ** as the solution for their sins providing salvation.
24. It was in the body of the unique **God-man** that sins were imputed and judged. 1Pet.2:24
25. How the test is perpetuated in the Ph<sub>2</sub> gospel is, does the communicator teach the principle of R<sub>B</sub> as the message of **God** for experiential forgiveness of sins.
26. This is the emphasis of vs.3a as John now states negatively, **“and every spirit that does not confess Jesus is not from God”**.
27. The abbreviated use of the given name of **Jesus** emphasizes His humanity at the 1<sup>st</sup> advent as the embodiment of the truth of the POG in this regard. Joh.14:6; 18:37; Eph.4:21
28. It narrows one’s focus upon His humanity and what all He truly accomplished with respect to sin bearing in connection with His message of ministry.
29. It is the message of His person that one must apply 1Joh.1:9 as believers in order for experiential fellowship to be apprehended and maintained. Cp. operation “foot-washing” Joh.13:3ff
30. Upon every application of the R<sub>B</sub> technique, the individual in essence confesses **Jesus**, as the means for fellowship to exist experientially through the sacrifice of His humanity.
31. Therefore must the communicator teach and apply this doctrine or he is not in fellowship and his Ph<sub>2</sub> message **is not from God**.
32. In contrast, his is a **spirit** of the STA by which he is lead.
33. Vss.2-3 combined denote that it is through these mechanics (SAJG/R<sub>B</sub>AJG) that fellowship with God is established both in time and for eternity providing the necessary state of being for one to be lead into all truth.
34. The **spirit** that does not acknowledge **Jesus** as the only solution for sin in their approach to truth is a **spirit** (without the d.a.) that operates in tandem with the STA.
35. One that is not saved and/or does not practice R<sub>B</sub> is one that continues to lead with the STA.
36. The Docetic and Gnostic tendencies of John’s time pursued their own standard of righteousness and in so doing to that degree denied the doctrine of the cross and thus the necessity of His **flesh** to effectuate the potential to isolate the STA.
37. It is the communicator that does **not** acknowledge Jesus’ Person in this regard in his message presented both Ph<sub>1</sub> and Ph<sub>2</sub> that is –V.
38. And it is **this** communicator that follows the very nature of **the antichrist** as John continues, **“and this is the spirit of the antichrist, of which you have heard that it is coming, and now it is already in the world”**.
39. The demonstrative pronoun **“this”** and the definite article translated in the NAS as **“the spirit”** are both neuter genders and emphasize the STA in conjunction with the

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doctrine of demons.

40. While the unbeliever communicator expresses the very nature of **the antichrist** at the highest, the believer communicator that does not teach  $R_B$  as essential for his platform of teaching, both to that degree follow **the antichrist**.
41. It is **the antichrist** that will reflect the epitome of the STA hailing himself as the true Messiah, denying the Person of **Christ** and promoting a human standard of righteousness in worship of himself, as God's plan for mankind.
42. The **spirit** we are to condemn is the *spirit* (the STA in harmony with Satan) that drives the final **antichrist**.
43. These saints were aware of this evil person that appears in the last days.
44. And as seen in Gnosticism and Doceticism of John's time, his *spirit* was **already** introduced into **the world**.
45. Every uninspired utterance denies the necessity of Jesus' work on the cross for fellowship to exist and further denies the message of **Christ** across the board as to all that is necessary for fellowship to be maintained.
46. We are to be aware of those that come to us in sheep's clothing, but are in reality wolves. Mat.7:15-20 cp. 13,14
47. Those communicators that do not provide the doctrine necessary for Divine good production deny to that degree the Person of **Jesus**. 2Joh.7-8
48. Remember that there are those out there trying to deceive you. 2:26
49. Don't be naïve and quick to give individuals a clean bill of health.
50. Test **every spirit** to see if he is in line with BD starting with the necessity of Jesus' Person at the 1<sup>st</sup> advent to deal with sin.

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## EXEGESIS VERSES 4 – 6:

GNT 1 John 4:4 *umeij ek tou/ qeou/ este( tekniā( kai. nenikhkate autouj( oti meizwn estin o en umih h' o en tw/ kosmw!*

NAS 1 John 4:4 **You are from God, little children, and have overcome them;** *umeij su, (npn-2p) este( eimi, (vipa--2p) ek (pAbl) tou/ o qeou/ qeoj (d.a. + n-gm-s) tekniā( tekniōn (n-vn-p; "little children"; addressing the +V core of saints corporately) kai, (cc) nenikhkate nikaw (viPFa--2p; "have overcome/defeated/prevailed/conquered"; same as 2:13,14) autouj( autoj (npam3p; masculine gender looks to the false communicators themselves operating under doctrine of demons) **because greater is He who is in you than he who is in the world.** oti (causal conj.) meizwn megaj (comp. adj./nm-s; "greater") estin eimi, (vipa--3s) o (d.a./nms; "He/the One" +) en (pL) umih su, (npL-2p) h; (cs; when used with a comparative; "than") o (d.a./nms; "he/the one" +) en (pL) tw/ o kosmw! kosmoj (d.a. + n-dm-s)*

GNT 1 John 4:5 *autoi. ek tou/ kosmou eisin( dia. touto ek tou/ kosmou lalouſin kai. o kosmoj autwh akouei!*

NAS 1 John 4:5 **They are from the world; therefore they speak as from the world, and the world listens to them.** *autoi. autoj (nprnm3p; ref. false prophets) eisin( eimi, (vipa--3p) ek (pAbl) tou/ o kosmou kosmoj (d.a. + n-Ablm-s) lalouſin lalaw (vipa--3p; "they keep on speaking/communicating/proclaiming") dia, (pa+) touto outoj (near dem. pro./an-s; "because of this thing/for this reason/as"; looks to the principle of V + the STA operating in tandem with Satanic viewpoint) ek (pAbl) tou/ o kosmou kosmoj (n-Ablm-s) kai, (cc) o kosmoj (d.a. + n-nm-s) akouei! akouw (vipa--3s; "keeps on listening/hearing") autwh autoj (npgm3p; gen. of relationship; the world in relation to them)*

GNT 1 John 4:6 *hmeij ek tou/ qeou/ esmen( o ginwſkwn ton qeon akouei himwh( oj ouk estin ek tou/ qeou/ ouk akouei himwh! ek toutou ginwſkomen to. pneuma thj alhqeiaj kai. to. pneuma thj planh!*

NAS 1 John 4:6 **We are from God; he who knows God listens to us;** *hmeij egw, (nprn-1p; "We ourselves"; emphatic) esmen( eimi, (vipa--1p) ek (pAbl) tou/ o qeou/ qeoj (d.a. + n-Ablm-s) o ginwſkwn ginwſkw (d.a. + subs. ptc./p/a/nm-s; "he who*

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knows/figures out/discerns") *ton o` qeon qeoj* (d.a. + n-am-s) *akouei akouw* (vipa--3s; "listens/hears") *himwh( egw, (npg-1p)* **he who is not from God does not listen to us.** *ofj* (rel. pro./nm-s; "he who") *ouk ouw* (neg. +) *estin eimi, (vipa--3s)* *ek (pAbl) tou/ o` qeou/ qeoj* (d.a. + n-Ablm-s) *ouk ouw* (neg. +) *akouei akouw* (vipa--3s; "does not keep on listening") *himwhA egw, (npg-1p)* **By this we know the spirit of truth and the spirit of error.** *ek (pAbl; "by/from") toutou outoj* (near dem. pro./Abln-s) *ginwskomen ginwskw* (vipa--1p) *to, pneuma* (d.a. + n-an-s) *thj h` al hqei aj al hqeia* (d.a. + n-gf-s; "the truth/that which is genuine") *kai, (cc) to, pneuma* (d.a. + n-an-s) *thj h` planhjA planh* (d.a. + n-gf-s; "the error/delusion/deception/going astray"; used 10x)

## ANALYSIS VERSES 4 – 6:

1. John now reassures these saints that that the message they have received was from the Spirit of **God** as he begins vs.4a, **"You are from God, little children"**.
2. He denotes that their faith in the Person of Christ was based on the gospel correctly communicated.
3. The term **"little children"** addresses all of the saints corporately.
4. There is not one of them that have believed in the gospel Ph<sub>1</sub> as presented by John and company that is not born again.
5. It further illustrates the believer's dependency upon confessing the Person and work of Christ in the flesh as necessary for salvation both Ph<sub>1</sub> and 2.
6. He then denotes that their faith in this regard is all that is necessary to prevail against his opponents since they **have overcome them**.
7. The perfect tense of **"have overcome"** denotes the permanence of Christ's work on the cross with respect to isolation of the STA in the Angelic conflict.
8. It looks to their status as believers as all sufficient to claim victory over the **world**. Cp. 5:4
9. This means that however imposing and strong the followers of the evil one are, they cannot negate the believer's victory in the A/C.
10. Once the rulership of the STA has been broken, there is nothing in or outside this **world** that can reverse all that this means positionally or experientially.
11. And that is **because** the believer's body has become the temple of God (1Cor.6:19), which is the force of the remainder of vs.4, **"because greater is He who is in you than he who is in the world"**.
12. It is **God** the H.S. that regenerates the human spirit breaking the rule of the STA (Joh.3:6), keeps us saved (Eph.1:13), is the power behind experiential isolation of the STA (Eph.5:18), guaranteeing us a future bodily resurrection (Eph.4:30).
13. The one that **is in the world** is the archrival of God, Satan.
14. That **God is greater** than Satan and has taken up residence in the believer, there is no way possible that Satan can infiltrate God's domain (body) and take possession of it.
15. The only way Satan can maintain any control over the believer is experientially through operation –V and the STA via Satanic influence.

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16. While Satan may be permitted to destroy or persecute the flesh (1Cor.5:5 cp. 2Cor.12:7), he cannot claim residence due to the indwelling of the H.S.
17. Enemies of the cross under Satanic influence or possession may persecute and even murder the believer, but word (pen) or sword can never nullify his faith (victory).
18. So our enemy is strong and a multitude, but is no match for **He** who lives inside us.
19. That false communicators are indeed our enemies stems from the fact that **“They are from the world”** (vs.5a). Cp. Jam.4:4
20. The phrase **“from the world”** looks at operation STA under the influence of –V that operates in tandem with Satan’s agenda.
21. Those that deny Christ in Person and message as the prescription for sins are those that are –V both Ph<sub>1</sub> and Ph<sub>2</sub>.
22. Unbelievers and reversionistic believers alike find their source of communication **from Satan and the world.**
23. That they do not look to Christ for forgiveness of sins (SAJG/R<sub>B</sub>AJG), they operate under their STA and what comes out of their mouth is human viewpoint evil and why they have a large following.
24. This is the force of the remainder of vs.5, **“they speak as from the world, and the world listens to them”**.
25. The cosmos, which takes its cues from Satan, **listens** to their human viewpoint.
26. The principle is that the **truth** falls on deaf ears for those that are –V and they will only listen to human viewpoint on the meaning of life.
27. For those that are +V, they in turn will give an ear to the +V communicator which is the force behind vs.6a,b, **“We are from God; he who knows God listen to us; he who is not from God does not listen to us”**.
28. This does not mean that they will immediately embrace all that **we** say, but they will at least believe starting at salvation Ph<sub>1</sub> (confessing Jesus Christ) and then R<sub>B</sub> (confessing Jesus) and give us a hearing.
29. Negative unbelievers and believers will not accept what we have to say about Ph<sub>1</sub> or Ph<sub>2</sub> across the board.
30. John then closes vs.6 noting that it is **by this** phenomenon that **“we know the spirit of truth and the spirit of error”**.
31. Those that disagree with us regarding the necessity of the SAJG and the R<sub>B</sub>AJG as necessary to isolate the STA and assimilate BD manifest themselves as **the spirit of error** and are influenced by same.
32. John has given us two tests to discern those that are false:
  - A. Those that deny Christ for the SAJG and/or R<sub>B</sub>AJG.
  - B. Those that won’t listen to us that adhere to these adjustments.
33. John assumes that the believer knows the **truth** sufficiently to make such a test. Cp. 2:21
34. Believers can be and are being influenced by **the spirit of error** as they refuse to overrule the indwelling STA. 2:24 cp. 2Joh.7-11

## 1<sup>st</sup> JOHN GOD'S LOVE AND OUR LOVE VSS.7-12

### EXEGESIS VERSES 7 – 8:

GNT 1 John 4:7 Ἰαγαπητοὶ ( agapwmen al lh,louj( oti h agaph ek tou/ qeou/ estin( kai. paj o agapwh ek tou/ qeou/ gegennhtai kai. ginwskei ton qeon

NAS 1 John 4:7 **Beloved, let us love one another, for love is from God;** Ἰαγαπητοὶ ( agaphtoij (ap-vm-p; "Beloved") agapwmen agapaw (vspa--1p; "let us love"; hortatory sub.; carries the force of the imperative; denotes a strong exhortation) al lh,louj( al lh,lwn (recipr. pro./am1p; "one another"; of the same kind) oti (causal conj.; "for/because") h agaph (d.a. + n-nf-s; "the love"; the d.a. denotes one specific love and emphasizes its attribute; here love of God) estin( eimi, (vipa--3s; "keeps on being") ek (pAbl) tou/ o qeou/ qeoj (d.a. + n-Ablm-s) **and everyone who loves is born of God and knows God.** kai, (cc) paj (a--nm-s; "everyone/each one") o agapwh agapaw (d.a. + adj. ptc./p/a/nm-s) gegennhtai gennaW (viPFp--3s; "has been born") ek (pAbl) tou/ o qeou/ qeoj (d.a. + n-Ablm-s) kai, (cc) ginwskei ginwskw (vipa--3s; "keeps on knowing/figuring out") ton o qeon qeoj (d.a. + n-am-s)

GNT 1 John 4:8 o mh. agapwh ouk egnw ton qeon( oti o qeoj agaph estin

NAS 1 John 4:8 **The one who does not love does not know God, for God is love.** o mh, agapwh agapaw (d.a. + neg. + subs. ptc./p/a/nm-s; "The one who does not love") ouk ou (neg. +) egnw ginwskw (viaa--3s; "does not know/figure out") ton o qeon( qeoj (d.a. + n-am-s) oti (causal conj.) o qeoj (d.a. + n-nm-s) estin eimi, (vipa--3s; "keeps on being") agaph (n-nf-s; "love"; emphasizes the nature of His love)

### ANALYSIS VERSES 7 – 8:

1. That John has articulated the aspects of being in fellowship, as it applies to isolation of the STA via the leadership/filling of God the H.S. and GAP, he now returns to the subject of **love**.
2. He has already associated **love** with application of BD (2:5 cp. 3:18), isolation of the STA (2:10 cp. 2:15), grace (3:1) and in tandem with the new birth (3:23).
3. In addition, he has shown that it is **love** that is the evidence behind these principles. 3:10-11,14,16-17
4. His return to this subject now is apropos, as it completes the pertinent ingredients behind the reality of experiential fellowship i.e., application of BD.

1<sup>st</sup> JOHN

5. Without application of BD, isolation of the STA and discernment from GAP is useless, as application of BD under these conditions is necessary to perpetuate fellowship in time.
6. He again addresses the saints as **'Beloved'**, here as a call to perpetuate fellowship under the grace provisions that makes fellowship possible (R<sub>B</sub> and GAP).
7. It is an exhortative address for believers to exercise grace orientation in their own Christian lives.
8. This is seen in the strong exhortation following this case of address, **'let us love one another'**.
9. He then grounds his appeal with the fact that **'love is from God'**
10. **God** is the author and cause of true **love**.
11. **Love** with the definite article denotes that the **love** in view must have with it the attribute of "absolute light" associated with **God**. Cp. 1:5
12. It denotes that God's **love** falls under perfect morality being +R in line with perfect veracity and therefore is totally free from STA corruption.
13. God's **love** is the perfect model we are to follow and is revealed to us in the Word of **God**.
14. That the **love God** offers is dependent upon His very attributes, then the **love** that **God** commands the believer to apply is too based on grace and must fall within the parameters of keeping His word. Cp.2:5
15. Hence, perfect **love** (+L) is **from God**, is Divine in nature and must carry with it the attributes associated with **God**.
16. Therefore, it is Divine **love** behind the commandment emphasizing the attributes of the one expressing **love**.
17. By applying Divine **love**, the believer is an imitator of God. Eph.5:1
18. John goes on to say implicitly that only the **born** again believer is capable of this **love** in vs.7b, **"and everyone who loves is born of God and knows God"**.
19. Explicitly, John states that Divine **love** is the product of regeneration and knowledge of **God**.
20. Every **born** again person has demonstrated this **love** at least once **and knows God** via their faith/position in Christ.
21. And every believer that continues to apply Divine **love** gives evidence of the new birth and the fact that they have figured out how to attain to God's attribute of absolute light experientially.
22. **The one** that loves as He loves knows Him as of salvation and has figured out experientially how to apply correctly His word in fellowship as believers.
23. He then provides the contrast in vs.8; **"The one that does not love does not know God"**.
24. Again, John uses a positive and negative example to define characteristics of +V and -V.
25. John does not say that failure to **love** is of itself evidence that **one** is ipso facto an unbeliever.
26. Only, that they are not at that point discerning **God** in their life.
27. **The one** that leads with the STA under human viewpoint is not capable of applying God's **love** giving evidence they haven't figured what all constitutes absolute light as applied to themselves for fellowship.
28. Knowledge of **God** is introduced at the new birth and in addition enables the believer with the necessary spiritual apparatus to apply Divine **love** as **God** does.

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29. Just as with the principle of +R as a standard for fellowship, **the one that does not** apply Divine **love** (+L) shows no discernment for what **God** requires for fellowship.
30. Only the believer under the filling of the H.S. can **love** according to the Divine attribute.
31. Unbelievers **love**, but it is not the same as the **love** that **God** has and believers under the FHS.
32. For one thing, they continuously lead with the STA as the ruler of life and therefore do not **love God** and express hatred towards Him.
33. Their **love** towards others (husband, wife, children, associates, etc.) is always associated with the indwelling STA.
34. And so it is with believers that do not overrule the STA in application of God's word towards **one another**.
35. They both lead with a nature contradictory to God's.
36. This is the force of the final phrase in vs.8, "**for God is love**".
37. Here the noun for **love** is without the definite article emphasizing the very nature of His **love**.
38. It is a nature consisting of +R, perfect justice, total veracity and faithfulness (Immutable).
39. Therefore, Divine **love** demands all of these attributes to be in place before execution of pure **love** can be effectuated.
40. When the believer applies R<sub>B</sub> they exercise perfect judgement cleansing them from all unrighteousness and when they apply BD correctly they assume God's veracity and faithfulness.

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## EXEGESIS VERSES 9 – 10:

GNT 1 John 4:9 en toutw| efanerwqh h` agaph tou/ qeou/ en hmi h( o`ti ton uion autou/ ton monogenh/ apestal ken o` qeoj eij ton kosmon i`ha zhswmen diV autouA

NAS 1 John 4:9 **By this the love of God was manifested in us,** en (pI) toutw| outoj (near dem. pro./In-s; "this"; looks at what follows) h` agaph (d.a. + n-nf-s) tou/ o` qeou/ qeoj (d.a. + n-gm-s) efanerwqh fanerow (viPFa--3s; "has been manifested/revealed/caused to be seen") en (pL) hmi h( egw, (npd-1p; ref. John and saints) **that God has sent His only begotten Son into the world** o`ti (cs; intro. indir. disc.) o` qeoj (d.a. + n-nm-s) apestal ken aposte,lw (viPFa--3s; "has sent with a commission") autou/ autoj (npgm3s; ref. God) ton o` monogenh/ monogenhj (d.a. + a-am-s; "uniquely begotten"; restr. attrib. emphasizes the attribute of the Son) ton o` uion ui`oj (d.a. + n-am-s) eij (pa) ton o` kosmon kosmoj (d.a. + n-am-s) **so that we might live through Him.** i`ha (cs; purpose) zhswmen zaW (vsaa--1p; "we might live/have life"; used 140x) diV dia, (pg; "through"; denotes agency) autouA autoj (npgm3s; ref. the Son)

GNT 1 John 4:10 en toutw| estin h` agaph( ouc o`ti hmeij hgaphkamen ton qeon al lV o`ti autoj hgaphsen hma j kai. apesteilen ton uion autou/ ilasmon peri. twh amartiwh himwhA

NAS 1 John 4:10 **In this is love, not that we loved God,** en (pI; "By/In") toutw| outoj (near dem. pro./In-s; "this"; ref. to what follows) estin eimi, (vipa--3s; "keeps on being") h` agaph( (d.a. + n-nf-s; "the love"; ref. Divine love) ouc ouw (neg. +) o`ti (causal conj. used adverb.; "because") hmeij egw, (npr-1p; emphatic; "we ourselves") hgaphkamen agapaw (viPFa--1p) ton o` qeon qeoj (d.a. + n-am-s) **but that He loved us** al lV al la, (strong advers.; "but/in stark contrast") o`ti (causal conj. used adverb.; "because") autoj autoj (nprnm3s; "He Himself"; ref. God) hgaphsen agapaw (viaa--3s) hma j egw, (npa-1p; ref. John and saints) **and sent His Son to be the propitiation for our sins.** kai, (cc) apesteilen aposte,lw (viaa--3s; "sent with a commission") autou/ autoj (npgm3s; ref. the Father) ton o` uion ui`oj (d.a. + n-am-s) "to be" supplied ilasmon ilasmoj (n-am-s; "propitiation/satisfaction/atoning sacrifice as a means of forgiveness"; same as 2:2) peri, (pg; "concerning") himwhA egw, (npg-1p) twh o` amartiwh amartia (d.a. + n-gf-p; "the sins"; ref. personal sins)

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## ANALYSIS VERSES 9 – 10:

1. That John has declared that **the love of God** is Divine in nature and attributes (vss.7-8), he now goes on to explain the means by which this **love** is transferred to be revealed **in** the believer.
2. He uses Ph<sub>1</sub> salvation truth to delineate its impact as applied to Ph<sub>2</sub>
3. The language of vs.9 parallels Joh.3:16 as John continues, ‘**By this the love of God was manifested in us, that God has sent His only begotten Son into the world**’.
4. John declares that His Divine **love** is revealed **in** the believer based on the Person of Christ and His commission at the 1<sup>st</sup> advent.
5. What is implicit in Joh.3:16, John now states explicitly i.e., whoever believes in Him receives the **love God manifested**.
6. Jesus’ coming is the visible (overt) indication of God’s **love**.
7. For those that believe in Him for salvation Ph<sub>1</sub>, they receive God’s **love through** the agency of Christ.
8. This is made clear as he then stresses that a primary purpose for this supreme sacrifice by **God** is “**so that we might live through Him**”.
9. A primary purpose for God sending His one and only Son (“uniquely **begotten**”) was to conquer the rule of death that is perpetuated by the STA and impart eternal life.
10. When the individual believes, they are I/FHS, receive the human spirit and thus have the nature of God’s **love** within them providing a new dominant rule of life over sin/STA and death.
11. So it was **through** the complete Person of Christ as the unique God/man that the nature of God’s **love** is imparted to us as seen in God’s sacrifice of His Son to conquer death with eternal life.
12. As **God** He possessed eternal life to give and as man He was able to sacrifice life to conquer death.
13. It is through the SAJG that the believer assumes the nature of God’s Divine **love** revealed **in** them through the spiritual apparatus of the H.S./hm.s.
14. Vs.9 emphasizes the means by which the nature of God’s **love** has been imparted to **us**.
15. Vs.10 emphasizes the means by which His nature of **love** is mechanized (made operative) reflecting the Divine attributes associated with +L.
16. He states negatively that God’s **love** was not predicated by our **love** for Him as he continues, “**In/By this is love, not that we loved God, but that He loved us**”.
17. **God** first loved **us** when we were yet sinners and hostile in mind and action under the rulership of the STA. Cp. Rom.5:8,10; Col.1:21,22; 1Joh.4:19
18. God’s **love** was not dependent upon a need for a change of character/attributes of our flesh in our hostility towards Him as a prerequisite to initiate His **love**, but applied it based solely on His own attributes.
19. In so doing, He provided the potential for those that choose to embrace His **love**, to have a **love** themselves totally void of any STA attributes/corruption.
20. And the mechanics by which the nature of Divine **love** has been effectuated for mankind is through the work of Christ on the cross as John completes vs.10, ‘**and sent His Son to be the propitiation for our sins**’.
21. The mechanics **by** which Christ overruled sin and death was **by** His sin bearing totally satisfying **God** with respect to the STA/sin barrier.
22. It is sin in the life that separates us from fellowship with **God**.

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23. The mechanics to have the nature of Divine **love** imparted to **us** and operative is via the SAJG and the mechanics to continually activate Divine **love** experientially with its accompanying attributes as believers is via the R<sub>B</sub>AJG.
24. Christ's work on the cross makes both of these adjustments a reality and is the mechanics **by** which the adjustments are operative.
25. The totality of these two verses in essence states that Divine **love** demands a sacrifice necessary to overrule the power of death and the STA and that sacrifice is only found in Christ.
26. We do not see this kind of **love** in the cosmos where people sacrifice what is closest and dearest to them for those that are their avowed enemies.
27. And this so that their enemies might become their friends.
28. Furthermore, **God** had nothing to gain by so doing as He is perfect and has no need.
29. He did what He did based on an attribute called **love** and at the same time satisfied the demands of +R and +J.
30. The cross removed that which alienated **us** from **God**; eternal life and heaven demonstrate the **love**, which is God's.
31. Men must look to this sacrifice in order for Divine **love** to be apprehended and operative in their own lives.
32. Divine **love** is not dependent upon our fleshly nature and attributes, but on God's nature and attributes.
33. When a believer R<sub>B</sub>'s and applies BD, they manifest the nature of Divine **love** that is only possible through sacrifice.
34. In so doing they demonstrate God's **love** to others.

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## EXEGESIS VERSES 11 – 12:

GNT 1 John 4:11 Ἰαγαπητοὶ ( εἰν οὕτωι ὁ θεοῖι ἠγαπήσεν ἡμᾶς) καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν

NAS 1 John 4:11 **Beloved, if God so loved us, we also ought to love one another.**

Ἰαγαπητοὶ ( *agaphtoj* (*ap-vm-p*) εἰν (*part. intro. 1st class cond.*; "if...apodosis = and he did") ὁ θεοῖι (*d.a. + n-nm-s*) οὕτωι οὕτω (*adv.*; "in this manner/in this way/so") ἠγαπήσεν *agapaω* (*vīa--3s*; "loved"; *aorist tense looks at His expression of love per 1st advent*) ἡμᾶς (*egw, (npa-1p)*) καὶ, (*adjunct.*; "also") ἡμεῖς *egw, (npr-1p*; "we ourselves"; *emphatic*) ὀφείλομεν *οφείλω* (*vīpa--1p*; "ought/keep on being under obligation") ἀγαπᾶν *agapaω* (*compl. inf./pa*; "to love") ἀλλήλους ἀλλήλων (*recipr. pro./am1p*; "one another"; *of the same kind*)

GNT 1 John 4:12 θεὸν οὐδεὶς πρῶποτε τεθεαταιᾶ ἐὰν ἀγαπῶμεν ἀλλήλους ( ὁ θεοῖι ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ/ ἐν ἡμῖν τετελειωμένη ἐστίνᾶ

NAS 1 John 4:12 **No one has beheld God at any time; οὐδεὶς** (*neg. + card. adj./nm-s*; "No one/Not even one") **τεθεαταιᾶ** *θεαμαι* (*viPFd--3s*; "has beheld/seen/viewed as a spectator") **θεὸν θεοῖι** (*n-am-s*) **πρῶποτε** (*indef. adv.*; "at any time/yet/ever") **if we love one another, God abides in us,** *ἐὰν* (*cs; intro. 3rd class cond. with tempor. force*; "if/whenever") *ἀγαπῶμεν ἀγαπαω* (*vspa--1p*) **ἀλλήλους** (*ἀλλήλων* (*recipr. pro./am1p*) ὁ θεοῖι (*d.a. + n-nm-s*) **μένει** *μένω* (*vīpa--3s*; "abides/takes up residence") **ἐν** (*pL*) **ἡμῖν** *egw, (npL-1p)* **and His love is perfected in us.** *καὶ, (cc)* **αὐτοῦ** *αὐτοῖι* (*nprgm3s*) **ἡ ἀγάπη** (*d.a. + n-nf-s*; "the love"; *looks at its attribute of expression*) **τετελειωμένη** *τελειωω* (*circ. ptc./PF/p/nf-s +*) **ἐστίνᾶ** *εἰμι, (periphrastic constr. + vīpa--3s*; "is being perfected/completed/fulfilled/matured"; *same as 2:5*) **ἐν** (*pL*) **ἡμῖν** *egw, (npL-1p)*

## ANALYSIS VERSES 11 – 12:

1. John once again calls upon the saints to utilize the grace given with respect to Divine **love** imparted to us, addressing them as **‘Beloved’**.
2. That God provided us with salvation apart from any merits of our own magnifies the nature of the title given to believers as **beloved**.
3. He calls upon this grace as the motivation behind our own application as he continues, **‘if God so loved us, we also ought to love one another’**.
4. The first class condition of the phrase, **‘if God so loved us’**, demands an affirmative

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conclusion, “*and He did*”.

5. The adverb translated “**so**” means “in this manner/thus/in this way”.
6. The essence of this phrase could be translated, “**if God** in the manner of sacrificing His own Son **so loved us**”.
7. **If God** provided for us the means to have His Divine **love** in **us** through His sacrifice (His works, not ours), then the least we can do is apply that **love** in honor of His Son.
8. This demands that His Son becomes the agent through whom Divine **love** is applied.
9. It demands His Person be looked to for isolation of the STA and in message as the ruler of our life.
10. The commandment in view **to love one another** demands the filling of the Holy Spirit and wisdom for application to just how we are to walk in all instances towards **one another**.
11. Furthermore, it demands a healthy prayer life centered on applying Divine **love** in our lives. 3:22
12. In vs.12, John reminds us that **God**, who is **love**, is invisible as he remarks “**No one has beheld God at any time**”.
13. The verb “to behold” denotes that there is no man that has physical seen **God** at any time in their human existence. Joh.1:18; 1Tim.6:16
14. Therefore there is no way that as believers we can look at **God** physically for evidence of the nature of His Person and **love**.
15. Anymore than we can see the physical evidence of His **love** in **us** in the Person of the I/HS and our human spirit.
16. The only way we as believers can physically validate that His **love** is true and part of **us** is through faith and application of His word. 2Cor.5:6-9
17. Even those with supernatural temporary gifts had to exercise faith in application in order for the overt evidence of their gifts to be manifested.
18. It is only through application that the overt evidence of God’s **love** is made visually tangible giving evidence of its existence.
19. This is the force of the remainder of vs.12, “**if we love one another, God abides in us, and His love is perfected in us**”.
20. **God** abiding **in us** looks at His “seed” of regeneration via I/HS accompanied with the truth of BD. Cp.3:9
21. The evidence that this invisible spiritual phenomenon is truly a reality is contingent upon our application towards **one another**.
22. **If we love** each other, it is evident that we have the I/HS/FHS operating in tandem with our human spirit.
23. It denotes that the believer in faith places the truth of BD as first and foremost in their lives.
24. John’s statement in this regard further implies that we only truly **love God** and His Son to the extent that **we love one another**.
25. How can we truly **love** One, who we cannot see, **if** we don’t even **love** those we do see? Cp. 4:20
26. **God** manifested His **love** in physical application towards mankind in the Person of His Son at the 1<sup>st</sup> advent. Cp. vs.14
27. Therefore, to follow the precedent of Divine **love** as established by **God** demands overt expression as to the evidence of its very existence through the agency of Jesus Christ.
28. When we reciprocate to God’s **love** at the SAJG, for the first time we **love** as He does.

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29. As we grow under the FHS, God's **love** is then said to be "**perfected in us**".
30. The term "**perfected**/teleiow" means completed/fulfilled/perfect and carries with it a nuance of maturity.
31. 1Joh.2:5 says that God's **love is perfected in us** as we keep His word.
32. It can be applied in two ways as to the believer that applies BD under Divine **love**:
  - A. Denoting that the mature believer especially exemplifies this as he consistently applies all of God's commandments.
  - B. All believers that are filled with the H.S. applying BD (walks in **love**), doing what pleases **God**, through those very actions and times, God's **love** is perfect **in** him.
33. Combined, this word's nuances denotes that perfect **love** demands perfect application (FHS in step with BD) and its perpetuation in the CWL produces maturity with God's **love perfected** over time.
34. The adjusted believer's sacrifices in time towards fellow believers emulates God's **love** in application.

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## EXEGESIS VERSES 13 – 14:

GNT 1 John 4:13 *len toutw| ginwskomen ołti en autw| menomen kai. Autoj en hmi h( ołti ek tou/ pneumatoj autou/ dedwken hmi h(*

NAS 1 John 4:13 **By this we know that we abide in Him and He in us,** *len (pI; “By”; denotes “means”) toutw| outoj (near dem. Pro./In-s; looks at what follows) ginwskomen ginwskw (vipa—1p; “we keep on discerning/knowing”) ołti (cc; intro. Indir. Disc. And content of knowledge) menomen menw (vipa—1p; “we keep on abiding”) en (pL) autw| autoj (npLm3s; ref. God) kai, (cc) autoj autoj (nprnm3s) en (pL) hmi h( egw, (npL-1p; ref. John and saints) **because He has given us of His Spirit.** *Ołti (cs; causal) dedwken didwmi (viPFa—3s; “He has given”; with existing results) hmi h( egw, (npd-1p) ek (pAbl; “from the source of”) autou/ autoj (npAblm3s; ref. God) tou/ o` pneumatoj pneuma (d.a. + n-gn-s; “the Spirit”; ref. the H.S.)**

GNT 1 John 4:14 *kai. Hmeij teqeameqa kai. Marturoumen ołti o` pathr apestalken ton uion swthra tou/ kosmou h(*

NAS 1 John 4:14 **And we have beheld and bear witness** *kai, (cc) hmeij egw, (nprn-1p; “we ourselves”; Joh) teqeameqa qeapmai (viPFd—1p; “ref. John and company) kai, (cc) marturoumen marturew (vipa—1p; “keep on bearing witness/give evidence/testify”) **that the Father has sent the Son to be the Savior of the world.** *Ołti (cc; intro. Indir. Disc.) o` pathr (d.a. + n-nm-s; “the Father”) apestalken apostel|w (viPFa—3s; “has sent”; with a commission) ton o` uion uioj (d.a. + n-am-s) “to be” supplied swthra swthr (n-am-s; “Savior/Deliverer”; used 24x; same as Joh.4:42) tou/ o` kosmou h( kosmoj (d.a. + n-gm-s; objective gen.; receives the action of salvation)**

## ANALYSIS VERSES 13 – 14:

1. After articulating the means by which the nature of Divine love has been imparted to us and the necessity to apply it accordingly, John now refocuses back on the subject of assurance that accompanies Divine love, which provides the evidence of fellowship with God. 4:13-5:3
2. The assurance that is provided comes from two sources, both spiritual and physical.
3. Vs.13 looks at the spiritual source, while vs.14 emphasizes the physical source.

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4. The primary source is spiritual in nature emphasizing the means by how the believer can **know** they are operating in the sphere of Divine love and in fellowship.
5. This is the force of vs.13, **‘By this we know that we abide in Him and He in us, because He has given us of His Spirit’**.
6. The verb **“we know/ginwskw”** means “have figured out or discerned”, which is academic to having assurance. Cp. 3:19
7. It is God the Holy **Spirit** that is the primary agent given to believers to discern God’s plan for their lives.
8. It is the presence of the indwelling H.S. that has taught us the way to be filled with the H.S. and the doctrine of the indwelling of Christ, which is the mind of Christ in us via GAP. Joh.15:4-7
9. **Abide in Him** looks at the filling of the H.S. (being in a state of fellowship) with emphasis on isolation of the STA (cp.2:6,27,28; 3:6,24), while **He in us** looks at resident doctrine assimilated in fellowship (cp.2:14,24).
10. Other phrases that John uses to denote being in a state of fellowship include, **“abide in the Son and the Father”** (2:24), **“abides/abides (supplied and included) in God”** (4:15,16), **“abides in love”** (4:16), **“abides in the light”** (2:10) and **“the love of God abide in him”** (3:17).
11. **“Abide”** is also used of:
  - A. The H.S. on Christ. Joh.1:32,33
  - B. Wrath on unbelievers. Joh.3:36
  - C. Christ abides forever via resurrection. Joh.12:34
  - D. The realm of spiritual death. Joh.12:46
  - E. The realm of temporal death (failure to isolate the STA). 1Joh.3:14
  - F. Eternal life in us. 1Joh.3:15 cp. 2:17
  - G. The Father in Christ with emphasis on His Person as the embodiment of the POG. Joh.14:10
  - H. The I/HS. 1Joh.2:27; 4:12,15,16 cp. Joh.14:16 to vs.17.
  - I. Again, BD in us. Joh.5:38; 6:27; 15:7
  - J. God’s seed in us with emphasis on BD encapsulated within the regenerate human spirit. 1Joh.3:9 cp. 1Pet.1:1:23 to 2Cor.4:16; Eph.4:24
  - K. Joh.8:31 and 2Joh.9 are inclusive of both FHS and resident doctrine.
12. It is God the H.S. that is the invisible supernatural cause behind the assurance the believer has that they indeed have established fellowship with God both positionally and experientially.
13. It is the H.S. that is the ultimate communicator of BD that teaches us the mechanics for isolation of the STA (SAJG and R<sub>B</sub>) and the doctrine necessary to apply while in fellowship.
14. The H.S. **given to us** at Ph<sub>1</sub> salvation commends the truth of the WOG to our +V and human spirit as assurance that it is indeed the truth. Cp. 2:27
15. He is the one that teaches us that as believers we must isolate the STA via the R<sub>B</sub> technique and apply BD in order for fellowship with God to be experientially real.
16. The hallmark test that we are in fellowship is our application of Divine love for fellow believers.
17. The H.S. is our internal and spiritual communicator for perception of BD.
18. In vs.14, John shifts to the second source from which the believer receives assurance that they have established fellowship with God.

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19. And that is from the host of +V that have passed down the truth of the WOG to others through time.
20. This is the sense of vs.14a, “**And we have beheld and bear witness**”.
21. The verb “**beheld**/qeapmai” means to view something as a spectator and is used in connection with John and company only (1:1) as well as all believers (4:12).
22. The verbs “**beheld and bear witness**” used as complimenting activities together is used only in reference to John and company in the opening of the epistle.(1:1,2)
23. The emphatic use of “egw/**We ourselves**” places emphasis on John and company as initiating the actions of these two verbs, but retain their universal force to include all +V in essence.
24. John here appeals to the very opening of the epistle in vss.1-4 that declares himself and a host of others as eyewitnesses to the 1<sup>st</sup> advent.
25. It was these men that were +V eyewitnesses that went out to **bear witness** to others regarding the reality **that the Father has sent the Son to be the Savior of the world.**
26. They were able to give a first hand account as to the validity of Christ being God’s plan for salvation through their very observance of His own applications, teachings, conduct, miracles, work on the cross, resurrection, etc.
27. They reflect the overt evidence of Divine love expressed towards others.
28. As these men were lead by God the H.S. in their individual niches and ministries, they communicated these realities to others and those that accepted the truth under the convicting and filling ministries of the H.S. too have come to “behold” Him and able to **bear witness**.
29. While believers post resurrection are not able to physically view Christ as an observer, they come to view Him spiritually as observers.
30. The more Bible doctrine we learn, the more we learn about Christ and are able to literally “visualize” the very truths of His Person. 1Cor.2:16
31. And in turn, we too can relate as spiritual observers to Christ the truth of His Person and testify that He is the answer to the STA/sin/spiritual death problem of mankind giving assurance to others regarding true fellowship.
32. As the 3 adjustments are articulated to others by +V, they (+V) are in actuality proclaiming the very **witness** of all of the +V eyewitnesses of the 1<sup>st</sup> advent (John and company) as recorded in the NT.
33. Hence, **we** (beginning with John and company) are all part of a chain of the eyewitness accounts regarding the validity of Jesus Christ as being the reality of the Father’s plan manifested to **the world** providing our so great salvation.
34. As a result of seeing the truth of BD regarding the sending of God’s **Son**, we are beholders of His Person and witnesses to that fact.
35. We acknowledge God as coming in the flesh and being the only **Savior of the world.**  
Cp. Joh.4:42
36. To be true beholders and witnesses in this regard comes from:
  - A. GAP (**beheld**).
  - B. Application (**bear witness**).
37. While the witness of men provides assurance in this regard, it still remains that God the H.S. is the greater **witness**. Cp. 5:6-9 esp. vs.9

**1<sup>st</sup> JOHN****EXEGESIS VERSES 15 – 16:**

GNT 1 John 4:15 oĵ ean omologhsh| oĵti Vhsouĵ estin o` uiòĵ tou/ qeou( o` qeoj en autw/ menei kai. autoĵ en tw/ qewĀ

NAS 1 John 4:15 **Whoever confesses that Jesus is the Son of God, God abides in him, and he in God.** oĵj (rel. pro./nm-s +) ean (part.; "Whoever") omologhsh| omologew (vsaa--3s; "confesses/names/cites/acknowledges") oĵti (cc; "intro. indir. disc.) Vhsouĵ (n-nm-s) estin eimi, (vipa--3s) o` uiòĵ (d.a. + n-Pnm-s; "the Son") tou/ o` qeou( qeoj (d.a. + n-gm-s; gen. relationship) o` qeoj (d.a. + n-nm-s) menei menw (vipa--3s) en (pL) autw/ autoĵ (npLm3s; ref. whoever confesses) kai, (cc) autoĵ (nprnm3s) en (pL) tw/ o` qewĀ qeoj (d.a. + n-Lm-s)

GNT 1 John 4:16 kai. hmeij egnwĵkamen kai. pepisteuĵkamen thn agaphn hĵ ecei o` qeoj en hmiĵĀ -O qeoj agaph estin( kai. o` menwn en th/ agaph| en tw/ qew/ menei kai. o` qeoj en autw/ meneiĀ

NAS 1 John 4:16 **And we have come to know and have believed the love which God has (corrected) in us.** kai, (cc) hmeij egw, (npr-1p; emphatic) egnwĵkamen ginwskw (viPFa--1p; "have come to know/discern"; with existing results) kai, (cc) pepisteuĵkamen pisteuw (viPFa--1p; "have believed"; with existing results) thn h' agaphn agaph (d.a. + n-af-s) hĵ oĵj (rel. pro./af-s; "which"; ref. to love) o` qeoj (d.a. + n-nm-s) ecei ecw (vipa--3s; "has") en (pL; "in") hmiĵĀ egw, (npr-1p) **God is love, and the one who abides in love abides in God, and God abides in him.** -O qeoj (d.a. + n-nm-s) estin( eimi, (vipa--3s) agaph (n-Pnf-s; without d.a. emphasizes His nature) kai, (cc) o` menwn menw (d.a. + subs. ptc./p/a/nm-s; "the one who abides") en (pL) th/ h' agaph| agaph (d.a. + n-Lf-s) menei menw (vipa--3s) en (pL) tw/ o` qew/ qeoj (d.a. + n-dm-s) kai, (cc) o` qeoj (d.a. + n-nm-s) meneiĀ menw (vipa--3s) en (pL) autw/ autoĵ (npLm3s)

**ANALYSIS VERSES 15 – 16:**

1. In vs.15, John now “bears witness” to the truth of message sponsored by the H.S. and those that are +V regarding our assurance for fellowship with **God**.
2. He in essence applies Divine **love** as evidence of that message.
3. He declares that “**Whoever confesses that Jesus is the Son of God, God abides in him, and he in God**”.
4. His declaration for assurance that fellowship is real hinges on confession.

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5. The confession in view is to acknowledge the historical Person of **Jesus** as the uniquely begotten **Son of God, God the Son** incarnate.
6. As John made clear in 4:2-3, confession of Christ can be applied on two levels, both the SAJG and R<sub>B</sub>AJG.
7. To acknowledge Christ at either level is tantamount to isolation of the STA.
8. It begins with the SAJG when the individual acknowledges Christ in Person as the remedy for sin and possession of eternal life.
9. It continues experientially through the R<sub>B</sub>AJG when the believer acknowledges (**confesses**) personal sin in the life that in reality is a continuation of confessing Christ in message looking towards His Person as the prescription for sin experientially.
10. The one that acknowledges **Jesus is the Son of God** at these two levels, **God abides in him, and he in God**.
11. **God in him** looks to the I/H.S. and His pertinent ministries of filling, regenerating and activating the human spirit and the pertinent resident doctrine associated with both adjustments.
12. The phrase, "**he in God**" looks to both the positional union (eternal fellowship) as a believer and experiential union of fellowship established at the points of confession.
13. While eternal fellowship is based on a one-time confession, experiential fellowship demands a continuation of confession (Joh.3:16 cp. 1Joh.1:9).
14. Vs.15 centers on the mechanics behind our assurance for fellowship.
15. In vs.16, John now relates our assurance to knowledge and faith.
16. Because John and saints have applied confession appropriately, he can further declare, "**And we have come to know and have believed the love which God has in us**".
17. By applying the mechanics of confession at both levels of adjustments (SAJG/R<sub>B</sub>AJG) in vs.15, the believer's assurance has been built in discernment and faith towards Christ.
18. When we believed Ph<sub>1</sub> we were made aware that the gift of **God** was given to men to resolve the sin barrier and when we R<sub>B</sub> it opens the door as to how to exploit that gift experientially through GAP.
19. Vs.16 is parallel to vs.14 as the verbs "**to know and have believed**" go hand in hand with "beholding and bearing witness".
20. To the degree we "behold" we gain understanding and to the degree we "bear witness" reflects growth in faith.
21. It looks to the MAJG that is the natural result of increased knowledge and faith in the CWL.
22. The perfect tenses of these two verbs in our verse, looks at the existing results that Christ's work on the cross provides both positionally and experientially as a result of isolation of the STA.
23. Under the convicting ministry of the H.S. the individual has figured out through faith the fellowship necessary to secure eternal life.
24. Under His filling ministry the believer figures out through faith fellowship in time, what constitutes Divine good production and the eternal weight of glory that accompanies our application.
25. Both produce existing results of confidence in time (MAJG) and eternity (SG<sub>3</sub>).
26. John now directly equates the **love of God** in view with confessing the Person of Christ.
27. It is through the Person of Christ that God's **love** is imparted to men.
28. Literally, **the love God has/possesses** is "**in us**".

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29. This harks back to the “seed” of **God** that is imparted to us through His **Son** via the I/HS/hm.spirit/resident doctrine that is given to the believer beginning at salvation.
30. When the individual first believes they are recipients of the Divine **love** of **God** as manifested and found in His **Son**.
31. When they first believed, they were made aware of God’s **love** and believed it to have eternal consequences.
32. When they plug in to utilizing the R<sub>B</sub> technique, they advance their knowledge and faith in this grace principle that literally is now **in us**.
33. Over time, the believer grows in discernment and faith as to the necessity to adhere to God’s **love in us** through the agency of Christ as tantamount to application.
34. They become confident that it is only through the Divine nature of the I/HS that true **love** as sponsored by **God** can be effected.
35. This is the force of the next clause as John reminds them once again that “**God is love**” (without the d.a., emphasizing its nature).
36. Apart from applications under the umbrella of God’s moral attributes (+R), there is no expression of Divine **love** and to that degree there is a failure to build confidence with true discernment and faith.
37. That **God** has provided us with the nature of His **love** that can be expressed through isolation of the STA, John completes his thought with the logical conclusion, “**and the one who abides in love abides in God, and God abides in him**”.
38. The word **love** in this clause has the definite article and emphasizes its attribute.
39. That attribute is found in the Person of Christ as all sufficient to impart God’s **love** to us.
40. The one that takes up experiential residence in the sphere of Divine **love**, fellowship with **God** is intact and evidence and assurance of the “seed” of **God** is manifested **in him**.
41. The believer not only gains confidence that they are born again (2:29), but become assured that application under isolation of the STA is the very proof that fellowship at both levels exists.
42. The indwelling H.S. is the foundation for **love** and the sign of the I/HS is His filling via application (Divine **love**).

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## EXEGESIS VERSE 17:

GNT 1 John 4:17 en toutw| teteleiwtai h` agaph meql` himwh( iha parrhsian ecwmen en th| himeraj thj krisewj( oti kaqwj ekeihoj estin kai. himeij esmen en tw| kosmw| toutw|

NAS 1 John 4:17 **By this, love is perfected with us, that we may have confidence in the day of judgment;** en (pI +) toutw| outoj (near dem. pro./In-s; "By this"; looks at what precedes) h` agaph (d.a. + n-nf-s; with the d.a. looks at the attribute of love via Christ) teteleiwtai teleiow (viPFp--3s; "has been perfected/made complete/accomplished/matured"; same as 2:5; 4:12) meql` meta, (pg; "with/in the midst of/among/in common with"; looks to the association with others or another as the means) himwh( egw, (npg-1p; ref. John and +V saints) iha (cs; "resulting that") ecwmen ecw (vspa--1p; "we may have"; futuristic present) parrhsian parrhsia (n-af-s; "confidence/courage/boldness"; same as 2:28; 3:21) en (pL or time; "in/at") th| h` himeraj himeraj (d.a. + n-Lf-s) thj h` krisewj( krisij (d.a. + n-gf-s; "of the judgment/decision/rendering of verdict"; ref. here to the Bema seat; used 47x) **because as He is, so also are we in this world.** oti (cs; causal) kaqwj (compara. conj.; "just as/according as/to the degree that") ekeihoj (remote dem. pro./nm-s; "that One/He"; ref. to Christ) estin eimi, (vipa--3s; "keeps on being") kai, (adjunct.; "also") himeij egw, (npr-1p; emphatic; "we ourselves") esmen eimi, (vipa--1p) en (pL) toutw| outoj (near dem. pro./Lm-s) tw| o` kosmw| kosmoj (d.a. + n-Lm-s)

## ANALYSIS VERSE 17:

1. In vs.17, John now gives the resultant climax as to what Divine **love** is designed to produce.
2. The opening phrase, "**By this**" looks back to the immediate preceding context.
3. It encompasses the means **by** which Divine **love** is made possible and imparted to men.
4. It looks to the mechanics of confession as it relates to the believer's knowledge and faith via all that Christ has provided for us as manifested through the I/HS in the believer.
5. It emphasizes the isolation of the STA that is evidenced in application of BD producing eternal existing results.
6. In principle it looks to all three adjustments (SAJG; R<sub>B</sub>AJG and MAJG) as the means that **love is perfected with us**.
7. For the believer that maintains the filling of the H.S. applying BD, it is that believer that **love is perfected** both in action (Divine good production) and time (MAJG).

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8. John further states that it is the attribute of Divine **love** (with the d.a.) that **is perfected** in its association **with us** as the instruments used by God to manifest His **love**.
9. This points out the principle that when the believer is in FHS applying BD, we become instruments of +R reflecting our Savior and God in application. Rom.6:13
10. We reveal the very intent and purpose of God providing His **love to us** in order that we can maximize our Divine good production while completing our course under the 3 adjustments.
11. For the local church that will adhere to this principle, we see **love perfected** before our eyes in the very midst of our assembly.
12. The result for believers that will exploit Divine **love** under God's designed system is "**that we may have confidence in the day of judgment**".
13. In contrast to doubt and shame that believers can experience at the Bema seat, the result for +V that make the adjustments and hold to the end is that the **confidence** they reap in time will be carried over into eternity in the form of SG<sub>3</sub> and the prize. Cp.2:28
14. Paul had this **confidence**. 2Tim.4:6b-8
15. That the Bema is here called **the day of judgment** emphasizes the works/applications of the believer that will be judged at that time. Cp. 1Cor.3:11-15; 2Cor.5:10; 1Pet.1:13-19
16. A **day of reckoning** is forthcoming for all believers with respect to the 3 adjustments to God and will be determined as to their fulfillment in time of the Divine **love** God has made available to them.
17. There is no excuse for any believer to not fulfill God's plan for their lives.
18. He has made everything available for **us** as motivated by His own **love** in the Person of Christ and the H.S. to complete our course.
19. Our STA's cannot be an excuse since Christ has rendered it powerless with respect to His work on the cross (SAJG/R<sub>B</sub>AJG).
20. There is no excuse that "I just can't understand the Bible and what God wants me to think, say and do" since the H.S. is in charge of GAP (MAJG).
21. The only reason that is true for failure in this regard is due to -V in rejection of the POG to that degree.
22. The POG does not depend upon **us** for its fulfillment; it depends upon God in the Person of Jesus Christ.
23. And through God's plan of grace, we can plug into +V utilizing all that He has given **us** by way of salvation in Christ to pursue His righteousness in spite of our own weaknesses.
24. This is the force behind the remainder of vs.17, "**because as He is, so also are we in this world**".
25. This clause looks at the premier means by which **love is perfected**.
26. And that is through the Person of Christ and all that He accomplished at the 1<sup>st</sup> advent.
27. Divine **love** is not a reality based on what we are before God, but **because** of Who and what Jesus Christ is.
28. And just **as He** keeps on being the perfect standard of righteousness in resurrection glory today as evidence of His +R in time, **because we** choose to make the adjustments, we reflect His very righteousness **in this world**.
29. Christ too lived in a sinful **world** with all its temptations and -V.
30. His humanity had the filling of the H.S., demonstrated **love** to others and therefore

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had complete **confidence** in the support that the Father would give Him in time and eternity.

31. **Because He** accomplished this perfectly, **He** is the agent through Whom **we** too can have maximum **confidence**.
32. And that is made possible in light of the doctrine of the isolation of the STA.
33. Note 3:3 where ‘kaqwj ekei/hoj/**just as** that One’ is used in regard to righteousness in correlation with the believer and Christ.
34. The believer that purifies self by application of 1Joh.1:9; 2:1 and keeps the commandments (2:5) is the believer that will enjoy this **confidence**.
35. We are not required to live in a sinless state to have this **confidence**.
36. But we are required to walk in fellowship sufficient to produce the MAJG.

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## EXEGESIS VERSE 18:

GNT 1 John 4:18 foboj ouk estin en th| agaph| al|V h` teleia agaph exw ba|lei ton fobon( o|ti o` foboj ko|asin ecei( o` de. foboumenoj ouw tetelei|wtai en th| agaph|

NAS 1 John 4:18 **There is no fear in love;** *ouk ouw* (neg. +) *estin eimi*, (vipa--3s; "There is not or no") *foboj* (n-nm-s; "fear/terror/dread/reason for alarm"; used 47x) *en* (pL) *th| h` agaph| agaph* (d.a. + n-Lf-s; "the love") **but perfect love casts out fear,** *al|V al|a*, (strong advers.; "but in stark contrast") *h`* (d.a./nfs +) *teleia teleioj* (attrib. adj.--nf-s; "perfect/complete/of full measure/undivided/mature"; used 19x; describes the love in view emphasizing its moral attributes in view as Divine) *agaph* (n-nf-s) *ba|lei ba|lw* (vipa--3s; "casts/throws"; used 124x) *exw* (adv.; "outside/out of doors" hence, rids oneself of something unwanted) *ton o` fobon( foboj* (d.a. + n-am-s; "the fear"; with the d.a. looks to its attribute of STA origin) **because fear involves punishment,** *o|ti* (causal conj.) *o` foboj* (d.a. + n-nm-s) *ecei( ecw* (vipa--3s; "keeps on having/possessing" hence, "involves) *ko|asin ko|asij* (n-af-s; "punishment/retribution"; used 2x and only in a negative sense cp. Mat.25:46) **and the one who fears is not perfected in love.** *de*, (cc; "and/now") *o` foboumenoj fobew* (d.a. + subs. ptc./p/p/nm-s; "the one who fears/the one fearing/the one who is being afraid") *ouw* (neg. +) *tetelei|wtai teleiow* (viPFp--3s; "has not been perfected") *en* (pL) *th| h` agaph| agaph* (d.a. + n-df-s)

## ANALYSIS VERSE 18:

1. John now addresses a main ingredient that undermines the believer's confidence, **fear**.
2. There is a righteous **fear** (**fear** God, 1Pet.2:17), and sin **fear** (Act.18:9).
3. **Fear** is a mental attitude sin that can manifest itself verbally and overtly in many ways.
4. It ignites an emotional response that directly affects one's thinking and actions in a cowardly manner.
5. **Fear** and her bastard children, doubt, worry, failure to faith-rest, apprehension, misgiving, intimidation, cowardice, timidity and anxiety all are products of the STA.
6. It is a STA manifestation that can seek through intimidation to control the believer and others around it.
7. John declares that this sin and the **love** he speaks of cannot coexist as he states, "**There is no fear in love**".
8. Sin **fear** and Divine **love** are incompatible just as darkness and light (1:5).

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9. That there is **no fear in** the sphere of Divine **love**, one of the ways to determine if you are in fellowship is to check to see if you are afraid or entertaining any of its synonymous creations.
10. So a characteristic of true **love** is that it is minus **fear**.
11. People that live under **fear, love, but** it is not **perfect love** since **perfect love casts out fear**.
12. Since **fear** is of the STA and Divine **love** is perfectly righteous, it rids the believer of this pesky faith killer.
13. **Perfect love** is another expression denoting the isolation of the STA.
14. As long as **fear** rules your mental attitude, you cannot **love** as God does, Who is **perfect**.
15. **R<sub>B</sub> fear** as it occurs.
16. **Fear** robs the believer from the +H and joy that Divine **love** is designed to give us through our assurance and confidence.
17. And that is **because fear involves punishment**.
18. Sin **fear** carries with it its own Divine discipline.
19. The **punishment** in view is the self-induced misery that **fear** possesses as a sin.
20. Just as our conscience condemns us with respect to sin (3:20-21), sin **fear** additionally tags us with inward misery to accompany our guilt.
21. If you **love** someone, but **fear** losing them, you lack **perfect love** and become miserable due to failure to isolate your **fear**.
22. You will not make the right application towards those you do **love** if you are being ruled by **fear**.
23. You cannot **love** when the STA rules and you can't but **love** when it is isolated.
24. 1Cor.13 warns us that apart from Divine **love** (FHS and application), all is nothing.
25. The final statement of vs.18 restates the nature of **perfect love** in negative terms, "**and the one who fears is not perfected in love**".
26. Those that fail to isolate sin **fear** do **not** experience the completeness or level of **love** that God demands.
27. And those that let sin **fear** reign unbridled, will never make the MAJG that Divine **love** has been designed to produce.
28. Sin **fear** squelches fellowship with God and when left unbridled reflects -V.
29. When the believer operates in this realm of sin, it hamstring their witness of the life and impact upon others.
30. *Review Doctrine of Fear.*

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## EXEGESIS VERSES 19 – 21:

GNT 1 John 4:19 hmeij agapwmen( ołti autoj prwtoj hgaphsen hmajĀ

NAS 1 John 4:19 **We love, because He first loved us.** *hmeij egw, (npn-1p; emphatic) agapwmen( agapaw (vipa--1p; "keep on loving") ołti (causal conj.) autoj (nprnm3s; emphatic; ref. God) prwtoj (ord. adj./nm-s; "first"; in sequence or priority) hgaphsen agapaw (viaa--3s; "loved") hmajĀ egw, (npa-1p; ref. John and saints)*

GNT 1 John 4:20 ean tij eiph| ołti VAgapw/ ton qeon kai. ton adel fon autou/ mish( yeusthj estin\ o` gar mh. agapwh ton adel fon autou/ oh ewraken( ton qeon oh ouc ewraken our dunatai agapahĀ

NAS 1 John 4:20 **If someone says, "I love God," and hates his brother, he is a liar; ean (cs; intro. 3rd class cond. +) tij (indef. pro./nm-s; "If someone/anyone/Whoever") eiph| legw (vsaa--3s) ołti (cc; intro. direct quote, not translated) VAgapw/ agapaw (vipa--1s; "I keep on loving"; looks at a progressive state) ton o` qeon qeoj (d.a. + n-am-s) kai, (cc) mish( misew (vspa--3s; "hates/disregards/shuns application towards") autou/ autoj (nprgm3s) ton o` adel fon adel foj (d.a. + n-am-s; ref. fellow believer) estin\ eimi, (vipa--3s; "keeps on being") yeusthj (n-nm-s; "a liar/anti-truth") **for the one who does not love his brother whom he has seen, cannot love God whom he has not seen.** *gar (explanatory conj.; "for") o` (dnms+) mh, (neg. +) agapwh agapaw (adj. ptc./p/a/nm-s; "the one who does not love"; antecedent "someone") autou/ autoj (nprgm3s) ton o` adel fon adel foj (d.a. + n-am-s) oh oj (rel. pro./am-s) ewraken( oraW (viPFa--3s; "he has seen") ou (neg. +) dunatai dunamai (vipd--3s; "is not able/cannot") agapahĀ agapaw (compl. inf./pa; "to love") ton o` qeon qeoj (d.a. + n-am-s) oh oj (rel. pro./am-s) ouc ou (neg. +) ewraken oraW (viPFa--3s; "he has not seen")***

GNT 1 John 4:21 kai. tauthn thn entolhn ecomen apl autou( iha o` agapwh ton qeon agapał kai. ton adel fon autouĀ

NAS 1 John 4:21 **And this commandment we have from Him, that the one who loves God should love his brother also.** *kai, (cc) tauthn outoj (near dem. pro./af-s) thn h` entolhn entolh, (d.a. + n-af-s; "the commandment/precept/ordinance") ecomen ecw (vipa--1p; "we keep on having") apl apo, (pAbl) autou( autoj (nprgm3s) iha*

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(intro. sub. final clause with force of purpose; "that") *o` agapwh agapaw* (d.a. + subs. ptc./p/a/nm-s; "the one loving") *ton o` qeon qeoj* (d.a. + n-am-s) *agapa/ agapaw* (vspa--3s; "should or might love") *autou/ autoj* (npgm3s) *ton o` adel fon adel foj* (d.a. + n-am-s) *kai*, (adjunct.; "also")

**ANALYSIS VERSES 19 – 21:**

1. John now reminds the believer explicitly that the principle of Divine **love** is not in existence and operative because of the attributes of our nature (STA), but that **‘We love, because He first loved us’**.
2. As believers, we are only capable of this **love because He first loved us**.
3. Our **love** for **God** is based on the fact that **He first** initiated grace towards **us** when **we** were always under our STA and hostile towards God. Cp. 4:10
4. This is what makes this **love** special and unique in that it was an application based on grace. Cp. 3:1
5. Therefore, Divine **love** in nature and attributes is not dependent upon man’s own efforts to create it (religiosity/fundyism), but is a gift given to man as made available through Christ. Joh.3:16
6. The +V believer’s response to God’s **love** is of gratitude.
7. It is the adjusted believer that has maximum appreciation for all that **God** has provided to isolate the STA (SAJG, R<sub>B</sub>AJG, MAJG, GAP) and what this means in time and eternity (Divine good production and SG<sub>3</sub>).
8. **We**, as +V adjusted believers **love, because** we have maximum thanksgiving to **God** for providing us with eternal life, apart from any dependency upon us to contribute our own ideals, creations, viewpoints, morality, energies of the flesh, etc., for this perfect **love** to be a reality and operative in us.
9. It denotes maximum grace orientation to the POG.
10. That all the believer has to do is to R<sub>B</sub> and plug into the truth of the WOG in application to make **love** an experiential reality, we readily reciprocate by applying the grace of **God** to others.
11. When the believer applies Divine **love**, they are extending their thanksgiving to **God** for their so great salvation by sharing His **love** with others in application.
12. This example should influence how we deal with one another.
13. We don’t have to contrive any other methodology as to pleasing **God**, only just be honestly and truly grateful in application of His Word/word.
14. So many times the believer is compelled to think they have to engage in some emotional/mental gymnastic or physical genuflecting to express their **love to God** and others and all they need to do is be thankful by plugging into the grace of **God** (FHS) given to us. Cp.2Cor.4:15; Eph.5:18-21
15. We are constantly reminded of the nature of God’s **love** through the WOG, doctrinally correct songs, exhortation’s of others, etc.
16. That God’s **love** demands His nature and attributes initiated towards us for application, John again brings about a logical conclusion in vs.20, **‘If someone says, ‘I love God,’ and hates his brother, he is a liar’**.
17. The term **‘hates’** emphasizes a disregard for another as seen in noncompliance of isolating the STA in application of BD towards them.

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18. While hatred is a characteristic of an unsaved state, believers operating under an unbridled STA (short and long term) also practice it.
19. That this individual **is a liar** harks back to a claim of fellowship, but yet are operating in darkness. Cp. 1:6
20. This statement in essence claims that you cannot fail the truth of BD in application and be isolating the STA (FHS) at the same time.
21. It is obedience to BD that establishes fellowship with **God** (starting with the SAJG and R<sub>B</sub>) and failure to obey manifests one under the rulership of the STA.
22. It is incompatible to claim a true **love** for **God** and at the same time fail to operate under Divine **love** in compliance to its nature and attributes (FHS and application of the veracity of His word) towards another.
23. One's **love** for **God** and **love** for believers is inseparable.
24. Failure to isolate the STA and apply BD towards one another is failure to **love God**.
25. John further explains this principle in vs.20b, **'for the one who does not love his brother whom he has seen, cannot love God whom he has not seen'**.
26. That the Divine **love** we possess is invisible (I/HS, human spirit, resident BD), just as **God** is, the only means of evidence of its existence is in manifesting it in application towards those that are real and tangible.
27. God's invisible attribute and nature of Divine **love** was evidenced by manifesting His Son to the world in application to provide us with salvation.
28. The extension of His **love** further proven among men is by the believer in turn applying towards others.
29. That **God** is spirit, the only way we can manifest true **love** for His Person is by applying His **love** towards one another.
30. We **cannot** reciprocate with a **love** towards that which we can't see, if we don't **love** what He loves and in the way He loves.
31. Whatever **love** one may profess they have, it is not with the kind of **love** that **God** in nature demands for reciprocation of fellowship as absolute light.
32. Our **love** for the absent party (the Father) is only real when **we love** in like terms of His Divine **love** towards one another.
33. **The one who does not love his brother**, whom **God** loves, **cannot love** the invisible God, with a **love** acceptable by Him.
34. This denotes that God's attribute of Divine **love** of necessity demands overt application towards the object of **love**.
35. And those that fail to apply appropriately in this regards, fail to embrace **God** in application and fall short of loving Him.
36. This clause is characteristic of -V.
37. That our **love** is real and proven by our obedience in this regard is further stated in vs.21, **'And this commandment we have from Him, that the one who loves God should love his brother also'**.
38. Our **love** for **God** is measured by the commandments we keep, starting with isolation of the STA.
39. And under isolation of the STA, we GAP all of the royal imperatives necessary to apply towards each other and manifest our **love** for **God**. Cp.2:5
40. It is this clause that is characteristic of +V.