

FIRST JOHN

INTRODUCTION, 1:1-4. Statement of subject--Word who is Life

Note in subj that Word is more a name than just idea of revelation while life is more work than name.

A. The PERSON, 1-2.

1. The Existence of the Person before time.

a. Preexistence in en of v 1.

b. Eternity in pros ton patera of v 2. And in arche of v 1. No art so "that to which we look as a beginning" BFW.

2. The Entrance of the Person into time.

a. Proofs of Incarnation.

(1) Resulted in a permanent witness. Perfects in heard and seen v 1 (whole life of X in view with permanent results). Didn't pass away like other men.

(2) Resulted in a personal witness. Beheld aor and word means to see personally, Jn 1:14,34; Acts 1:11.

(3) Resulted in a precise witness. Handled aor and refers to Thomas, Jn 20:27. Preciseness.

b. Preaching of Incarnation. v 2. Apostles testify and preach as evangelists (tr show v 2). Staking lives on the truth of fact.

3. The Effect of the Person on time. Brings eternal life

In P eternal in connected with time but not in Jn.

Eternal bec of relationship to JC. Eternal life a present provision, 5:11,13,20; 3:15; Jn 3:36;5:24; 6:47. Jn uses eternal only with life except Rev 14:6 (eternal gospel). 1 Jn begins and ends with this 5:2

This is more the Person's work yet almost a name in v 2.

B. The PURPOSE, 3-4.

Purpose of book is to reveal the life which the Word brot and esp in 1 Jn present aspect of eternal life as relates to fellowship. 5:13 which is often taken as purpose is not. It is the basis. Be assured of life and then enjoy it and only way to do that is to have fellowship. Purpose in 1:3-4. Certain future aspects of life in book also as 3:1.

1. The Reason why we can have life of fellowship. Incarnation, 3a. Access to Father thru Son. But this not main emphasis of epistle. More in gospel. Facts there and effect of facts here.
2. The Relationship of this life of fellowship, 3
 - a. With God and X. Coordinate construction shows same essence but 2 phrases shows distinction.
 - b. Mutual. meta and koinonia show that. "Emphasizes mutual action of those united" BFW.
3. The Result of life of fellowship, 4. Joy fulfilled (not full joy). Joy which is part of eternal life fulfilled in present life of fellowship. Fulfillment of joy depends on fellowship.

Fellowship as the aspect of eternal life is purpose of 1 Jn. Based on Person of the Word. Thus find passages about Word (ch 5) but these lay foundation for main purpose which is fellowship.

I. FELLOWSHIP'S CONDITIONS

This message comes from X (him of v 5); thus these are Lord's conditions for fellowship.

A. Conformity to a Standard, 5-7.

1. The Requirement, 5. Walk in light.

Standard is God who is light and our responsibility is to walk in it.

a. Standard. No one tells so much about God as Jn.

Jn tells what He is; others what He does or possesses. 3 statements which tell of God are in Jn-- Jn 4:24 Spirit; 1 Jn 1:5 Light; 1 Jn 4:8 Love. No article in predicate in all--thus light is His very nature.

God is such an one who is light. "The simplest intellect can understand their meaning; the subtlest cannot exhaust it" Plummer. Light was 1st fiat of Creator.

Implies hoöiness, revealedness (when shines no clouds or shadows). No darkness shows not mixed with anything. Use of this idea of light at beg of epis as foundation for Xn ethics of epis.

b. The requirement. Walk in it. Walk in it.

Let it reveal and then respond not shrink back from light. God is; we walk. Not become light but walk.

2. The Reactions, 6-7.

a. Walk in darkness, 6. 3rd class and includes self--very delicate way to put it. Peripatwo expresses the actions of life, whole life, almost habit rather than individual actions. In the darkness is out of will of God. Do not the truth shows truth is not only what you say but what you do.

b. Walk in light. As above.

3. The Results, 7.

a. Fellowship with brethren. With one another refers to brethren not God as 3:11,23; 4:7,12; 2 Jn 5; Jn 20:17. Communion of Xns is consequence of walking in light. Amos 3:2. Ex 11:22-23--shows society cannot continue in the dark. So with Xn society.

b. Cleansing from sin. And connects this as result. Walking in light shows up frialties and thus need for cleansing which is always available. Blood for sanctif (pres)tense) but leading to ultimate sanc when we become light. Heb 12:14. From every sin (sin sing but every shows it refers to principle in many manifestations).

B. Confession of Sin, 8-10.

Note progression in 3 false confessions of 6,8,10.
Lie, deceive selves, make God liar.

1. Confession of principle of sin, 8. "To have sin" phrase peculiar to Jn, cf Jn ~~it~~ 9:41; 15:22,24;19:11. Refers to nature, principle, root and covers all sin. Cf X--Jn 8:29,46; 14:30.

Consequence of not confessing--deceive selves.

Lit-lead selves astray. We do for selves what Satan endeavors to do for us.

Truth not in us--we shut light out and live in atmosphere of self-made darkness.

2. Confession of particular sins, 9.

Subject--particular sins. To admit 8 doesn't cost much but to do 9 does and shows sincerity of confession.

V 9 are particulars of v 8. ~~xxx~~

Act--confess. "Having the same medium of vision that God has" Candlish. Agree and thus includes forsaking sin bec that is God's attitude. Agreement that issues in life. Confess to God. Public not in view.

BFW says public bec that's way Jn uses confess, but only other uses of confess by Jn are of confessing X, 2:23; 4:2,3,15; 2 Jn 7; Jn 1:20; 9:22;12:42; Rev 3:5 and BFW can't build case on that. Doing it in God's presence much more difficult. On public--who's voice prompting you to do it, and will it edify?

Result--Forgiveness and cleansing. Faithful bec God keeps His word and righteous (not watered down to mean merciful, kind, gentle) in His actions (includes method of forgiveness on basis of blood. May also include idea that in forgiving God gives just due to each which means complete forgiveness but not overlooking of history). Forgiveness is absolution from sin's punishment and cleansing is absolution from sin's pollution

3. Confession of personal sins, 10. May admit 8,9 in abstract but deny that we have ever sinned ourselves. Pf--we are in the condition of having avoided sins. Make God liar bec everywhere He says man has sinned. Thus His Word (OT and gospel) not in us.

Thus fellowship depends on responding to standard and realizing our state. Victorious life is life of no unconfessed sins (but real confession includes progression bec includes repentance and forsaking)

II. FELLOWSHIP'S CONDUCT

A. The CHARACTER of our Conduct, 2:1-11. Imitation.

1. The Principle of Imitation, 1-2.

- a. Stated, 1a. Wrote ch 1 (these things) so sin not (aor so not "continue in sin"). Some day will be true (3:2) but now still our aim. Rom 6:15.
- b. Safeguarded, 1b-2. We will sin so safeguard that enables us to have another chance to imitate X is His work as Advocate. Patron. Aor if any one sin (act not state of sin). Paraclete in NT only in Jn, here and Jn 14:16,26;15:26;16:7. With (pros) Father. In His nature He is righteous thus His advocacy is also. Basis for that is v 2. Yet emphasis of v 2 is on present (He is not was). In His present glorified state He is prop. Same idea as Rom 5:10 like. Basis is cross but cross not esp in view in v 2.

2. The Pattern for Imitation, 3-6.

- a. The Word of X, 3-5. To imitate nec to keep His specific commandmts, 3-4, and His word which is broader term includes diverse things which would displease Him tho not stated. e.g. Jn 13:34; Mt 5:22,28,34. Result of doing this is our love for God is perfected. Not God's love bec other use common in 1Jn 2:15;3:17;4:12;5:3 (BFW opposite).
- b. The Walk of X, 6. Kathos not os imitation must be exact. Includes everything (what He did and what He taught-prob latter esp here bec of preceding context). It proves your profession is good. "In all cases it is His loving self-sacrifice that is to be imitated." Plummer

3. The Proof of our Imitation, 7-11.

- Summary of life of X is love so love is proof
- a. Origin of love, 7-8. As old as 1st message of gospel and as new as X's preaching of it and individual reception of it.
 - b. Outworking of love, 9-11.
 - (1) The Choice. Love or hate. No middle ground. Concerns Xns not others.
 - (2) The Consequences. Love-no stumbling. 10 Hate-darkness, ignorance, blindness, 11.

On brother of 1 Th 4:9; Rom 12:10; Heb 13:1; 1 Pet 1:22; 3:8; 2 Pet 1:7. Mt 5:22; Lk 6:41 special cases.

A. Personal Life of X.

1. Knew and used Word, Mt 4.
2. Prayed, Mt 14:23; Mk 1:35; Lk 5:16
3. Said grace, Mk 6:41

B. Preaching Life of X.

1. Went to synagogue, Lk 4.
2. Preached anywhere he could, Mk 6:2; Mk 4:1.
3. Used many illustrations, Lk 15.
4. Went after people, Mk 1:38; Mt 15:10.
5. Spoke with authority, Mt 7:29
6. Blessed hearts of hearers, Lk 24:32.
7. Illustrated Tit 3:10, Mt 10:14.

C. Public life of X.

1. Compassion, Mt 9:36; 14:14
2. Love, Mk 10:21; Lk 19:41.
3. Offered to help before asked, Mk 9:7, 15; 12:15
4. Held peace, Mt 9:24; 12:19.
5. Obeyed gott, Mt 17:25; 22:22.
6. Ministered to physical needs, Jn 6.

Worldliness →

I Concept

Jn 12:31, Jns 1:27, 1 Cr 5:10; 7:31, 1 Jn 2:16
 Cosmos vs Chaos. Define

II Observations

1. Good thing may be worldly or not
2. Same " " " " " " " "
3. diff. people

III Comments

- A. 1 Jn 2:15 love not - not has not
- B. - 1 Cr 7:31

IV Conclusion

1 Jn 2:17 Temporal, Rec. leave God out
 Put God's will in your life

B. The COMMANDMENT for our Conduct, 2:12-17. Separation.

1. The Address of the Commandment, 12-14.

a. Little children (teknia) and little ones (paidia).

Kinship one to another in 1st and reason is that sins forgiven. Subordination and dependence on Father in 2nd and reason ye have known Him. Age distinctions not in these 2 words as in others but address is to whole Xn group in view. Jn uses Father more than other gospel writers Jn 126x; Mt 40x, Mk 5x; Lk 17x.

b. Fathers, 13, 14. Olders/ ones in congregation. Bec they have known (pf). Knowledge characteristic of age.

c. Young men, 13, 14. Bec strong and have overcome (pf) Strength characteristic of youth and relatn to battl~~l~~ shows fight and activity nec to withstand devil

Note: All ages of Xns need reminder to hate world.

Kosmos - That organized system headed by Satan that leaves God out.

2. The Appeal of the Commandment, 15-17.

a. Nature of it, 15a. Love not world nor things of it

Kosmos favorite of Jn. God loved, Jn 3:16 but we must not. Father loves race; we hate system opposed to Him. "S. John is never afraid of an apparent contradiction when it saves his readers from a real contradiction... The opposition which is on the surface of his language may be the best way of leading us to the harmony which lies below it" "The best safeguard against the selfish love of what is sinful in the world is to remember God's unselfish love of the world." Plummer. Jas 1:27; 4:4. Kosmos is all that acts as a rival to God. Kosmos and skotia same, Jn 3:19. Love not at all nor things which are "all... which finds its proper sphere and fulfillment in a finite order and without God." BFW.

b. Reasons for it, 15b-17.

- (1) If love world no love of father in you, 15b. Love of Father only here. Man's love to Father. Can't love enemies of God and God.
- (2) Things of world not of Father, 16. Lusts of flesh (not body)-desires. Sarx (Jn's use BFW 65.)
Lust of eyes (gate from world to flesh).
Pride of life (vainglory of bios-goods of life; thus means ostentatious pride in possessions of worldly goods. These things not ek (of origin) of Father.
- (3) World passing away. Pres-is passing. All transitory. One thing (not saying or even loving God) will of God abide.

C. The CREED for our Conduct, 2:18-29. Affirmation.

1. Necessity for a Creed, 18-21.

a. Last hour, 18. Cf v 17 passing away. Lit a last hour (nowhere else cf 1 Pet 1:5; 2 Tim 3:1).

Means present age. Same as last time. Esp views trials and troubles which predece 2nd advent.

b. Many antichrists, 18-19. Only Jn uses 2:18,22,4:3; 2 Jn 7. No art shows it's a name not just a title.

"One who assuming the guise of X opposes X" BFW.

False X is pretender to Messianic office. Incarnation "was to reveal true divine destiny of man in his union with God thru X; while the lie of Antichrist was to teach that man is divine apart from God in X" BFW. Note that these belonged outwardly but not organically to Xn group. Cf v 20-21 Xn are Christs in sense bec anointed.

2. Nature of Creed, 22-29.

a. Stated.

(1) Includes affirmation, 22-23.

That Jesus is X (the liar denies this)

That God is the Father

That there is a Trinity relationship

That this is basis for ethics (incarnation is)

(2) Includes abiding, 24-25. In the truth and this is eternal life.

b. Safeguarded.

(1) Work of HS. Given, 27 (anointing abides).

Teaching of HS, 27. He alone can lead us to

rightly apply 1 Jn 2:6 and incarnation and ethics

(2) That of 2nd coming, 28-29.

Have boldness (open, unreserved utterance).

No shame. Lit turn with shame from Him at His coming. Parousia only here in Jn. Usually

in connection with Judgment, Mt 24:3,27,37;

1 Cor 15:23; 1 Thess 2:19; 3:13; 5:23; Jas 5:7-8.

Conclusion: vs 29. Creedal living will be righteous living and presence of righteous actions is sure sign of reality of divine birth.

III. FELLOWSHIP'S CHARACTERISTICS, 3:1-24

A. In relation to our Prospect--Purity, 1-3.

1. The reasons for purity, 1-3a.

Past--bestowal of love of God. "Manner" implies astonishment and admiration, Mt 8:27; Mk 13:1; Lk 1:29,7:39; 2 Pet 3:11 only.

Present--children of God. Paul, legal, adoption; Jn, natural, generation. Results--we are, and world doesn't understand us

Future--hope of seeing and being like Him (subj shall appear, v 2 indefinite but likely He not it).

Hope on (epi) Him (on God in X, not Xn).

"The sight of God will glorify us" Plummer.

2. The Meaning of Purity, 3b.

Outward--vb purify means ceremonial purification.

Jn 11:55; Acts 21:24,26; 24:18; Ex 19:10.

Inward--As X is pure. Includes everything.

B. In relation to our Position--Righteousness & Love,

1. Righteousness, 4-7

Characteristic

Consequences

4-18.

a. Doesn't do the sin, 4
Not ques of single act but practice and art. shows practice brot to completion.

a. Not lawless, 4; doesn't set at not X's mission, 5. He came to destroy; if we practice then we nullify His mission.

b. Doesn't sin as "prevailing habit." 6

b. Proves you are abiding and that you know Him.

c. Does the righteousness (more than just acts), 7

c. Is righteous and imitates Christ, 7.

d. Doesn't do the sin, 8

d. Not of devil, 8; and has entered into victory X gives.

e. Doesn't practice sin, 9

e. Begotten of God, 9 (pf-act with abiding results, of aor in Jn 1:13. Seed in Him-- principle of life God gives Xn continues to rule.

f. Cannot sin, 9. Morally impossible as Jn 5:30;

f. Proves born of God, 9.

6:44,65; 7:7; 8:43; 12:39;

14:17. Sinful acts possible

but not doing as practice which is meaning from context.

2. Lots of love, 10-18.

Characteristics

- a. Brother love, 10
- b. Not like Cain, 11^{lv}
- c. Hated by world, 13 (only time Jn uses brethren, 2:7 not right reading)
- d. Brother love, 13
- e. No hate, 15
- f. Lay down life for brethren, 16

Consequences

- a. Origin (ek) is God, 10
- b. Won't lead to murder, 11^{lv}
- c. Don't be surprised, 13.
- d. Proved passed from death to life, 14.
- e. Not murderer and have life, Mt 5:21-2; Jn 8:14.
- f. Know the love, 16 (love in its very essence).

Such love is practical, absolutely self-sacrificing, and all-embracing (bec X died for all). Ought used here, 2:6; 4:11; 3 Jn 8; Jn 13:14; 19:7 only. None in Rev.

- g. Gives goods and works, 17-18. Not many called to do f. but can do g. Includes all resources of wealth and ability.
- g. Love of God dwells, 17-18.

C. In Relation to our Prayer--Answers, 19-24.

1. Depends on confidence, 19-21.

Hereby refers to v. 10-18 love of brethren.

If have this then know in Him and He is us in spite of conscience. If conscience still condemns us then appeal to Omniscience. Not that God is more merciful or strict than conscience but that He is perfect judge. Vs 21 a fortiori argument.

2. Depends on obedience to commandments, 22-24.

Obedience is particularly in relatn to loving brethren, 23. But this is based like 2:18-29 on believing right thing, 23a. Faith and love. Believe name means bel message name conveys. cf Jn 13:34.

Note on pisteuo BFW 120.

Concl. 24. This is abiding and this is fellowship and all is thru HS given to us. First mention of HS in book. Abiding means answered prayer, Jn 15; fellowship, purity, love of brethren.

IV. FELLOWSHIP'S CAUTIONS, 4:1-21.

A. A Caution concern Lying Spirits, 1-6. False Prophets.

1. Existence of them, 1.

Connection--mention of HS in 3:24 leads to defining false spirits.

What they are--supernatural influences working thru men who are the false prophets. Applies to RC, Lourdes, rabid Pentecostalism, spiritism.

False prophets are false teachers, 2 Pet 2:1 and wonder workers, Mt 24:24; Acts 13:6; Rev 19:20.

Widespread existence-- many in world. We are to prove them to see if from (ek origin) God.

Note on dokimazo. Prove seasons, Lk 12:56; selves, 1 Cor 11:28, 2 Cor 13:5; will of God, Rom 12:2, Eph 5:10; work, Gal 4:4; fellow workers, 2 Cor 8:8, 22; 1 Cor 16:3; 1 Tim 3:10; all things, 1 Th 5:21; spirits 1 Jn 4:1.

Proving work of all Xns; gift of discernment some, 1 Cor 12:10.

2. Examination of them, 2-6.

a. Examine their confession, 2-3. Should openly acknowledge Person of Incarnate Savior.

Mode of His coming and permanence of flesh is point, not just fact of His coming. Against Cerinthus who said X came into flesh (i.e. took a man's body) and Docetism (no body). Is come is perf-abiding fact. Still has flesh of 2 Jn 7 will come in flesh. If deny this then AntiX. This not only test of truth but needed one in those days

b. Examine their audience, 4-6. World hears worldly talk from them, Xn gives no response. Spirit and substance of their teaching is out of world's knowledge. World listens to those who express its own thots; Xn listens to those who teach of Him, Jn 16:13ff. Of this (6b) test we perceive diff spirits.

B. A Caution concern Loving Spirit, 7-21. False Profession

1. The Ground of Love, 7-10.

a. Of God. ek origin, 7.

b. Thru new birth, 7-8. God is love. Anarthrous construction shows can't be reversed--love is of God. God who is love begets that kind of children. In no book of NT does agape appear as often as 1 Jn 3:1-5:12, and in no book except Jn does vb appear half as often as in 1 Jn. This was what captivated Jn's mind as the essence of Xnty as he grew older.

c. Bec of X, 9-10. Only begotten used only by Jn.

Jn 1:14,18;3:16,18;here. Means only born as distinct from us who become sons of God. In gospel that is that He came that we might be saved, in ep that we might live. Based on propitiation.

2. The Glories of Love, 11-21.

a. It fulfillls duty, 11. Duty is not a rediprocal love to God but to one another. 2:6 3:16 4:11 37:9 Jn 13:14 14:7

b. It can be realized in most complete form, 12b. Again when we love others, not God esp. Included.

c. It causes us to know indwelling of HS, 13-15b.

d. It enables us to abide in God, 15c-16.

e. It gives us boldness in day of judgment, 17.

Reason for boldness in future is our present likeness to X in showing love esp and whole character of X.

f. It casteth out fear, 18. Fear causes us to shrink from others; love causes us to seek others. Fear brings torments (Mt.25:46 only for noun).

g. It proves our profession, 19-21. Love for brother which is visible proves love for God which is invisible. Easy to say "I love God" and get very pious; real piety is proving it by demonstrating it to brother.

V. FELLOWSHIP'S CAUSE, 5:1-21.

Cause of fellowship is our believing in X. Believe 3 x in 1 Jn except 5:1-13 where 6x. This believing as being the cause or reason or ground of fellowship is proved in 3 ways in this chpt.

A. Proved by the CONDUCT we exhibit, 1-5. *Loving*

1. As begotten we love the brethren, 1-3.

Same song; this was Xnty to Jn. When love people of God we love God and keep His commandments.

Like begets like, and God who is love begets lovers.

2. As believing we live victoriously, 4-5.

only here in NT
nike and pistis only here in Jn. Our faith overcame (aor) world. Cf overcomers in Rev. All bel. Opponent is kosmos.

B. Proved by the CREDENTIALS we exhibit, 6-12. *Living*

1. The Evidence of the Credentials, 6-8.

Water refers to baptism of X when He openly identifies self with mission of righteousness. This includes all the activities of His life in the flesh.

Blood refers to His death where He accomplished that which allows us to be in family of God.

"The real value of our Lord's baptism and His death may be estimated by supposing that neither had taken place, and that our Lord had appeared on His mission without openly confessing His mission from God in submitting to the baptism of John; or that He had died quietly, as other men die" in Plummer 116.

Doesn't refer to blood and water on cross (order wrong). To make water just purification too symbolical. Third credential is HS6b. Pres tense. Continues to witness. These three are for (eis) one. One truth that X came in flesh to give life.

2. The Effect of the Credentials, 9-12.

a. External, 9. 3-fold witness all that

is nec for men (Mt 18:16; Deut 19:15; Jn 8:17).

Jn has given a 3fold Divine witness.

This is more than sufficient external witness.

b. Internal, 10-12. Presence of life shows presence of Son and vice versa.

C. Proved by the CONFIDENCE we Exhibit, 13-21. *Praying*

1. Confidence in Prayer, 13-17.

Know we have life by fellowship we enjoy, 13, and particularly in life of answered prayer, 14.

- a. The promise, 13-14. According to His will which is always for good.
- b. The Particular, 15-17. Xn naturally prays for a sinning brother. In case it is a sin unto death then Jn doesn't say we should or shouldn't pray. Too delicate. Doesn't forbid nor does he enjoin prayer. Fellowship will decide.

2. Confidence in knowledge, 18-21.

- a. Knowledge about God, 18. If He begets we don't sin (brot on by preceding about sin not unto death lest anyone think he can sin and get away with it).
- b. Knowledge about the world, 19. o kosmos olos not olos o kosmos, emphasizing the world and the entirety of it, all its thots, ways, methods, etc.
- c. Knowledge of true knowledge and real life, 20-21. True knowledge is in X (superior to Gnostics) and true life is in fellowship with Him and that involves keeping from idols. Many idols in Ephesus.