

Johnannine Theology 437

- Purposes: (1) to see proper biblical theology methodology by reading and doing.  
(2) to understand the major themes of Johannine theology.  
(3) to master the contents of the Johannine writings.

Text: My Biblical Theology of the N.T. will serve as the main guide.

- Assignments: (1) daily assignments as outlined below.  
(2) at least 2 exams.  
(3) a paper, due at last class, about 10 pp. (more of an essay than a thesis) on one of the following subjects.

John's Doctrine of the Scriptures as Reflected in (the Gospel) or (the Rev.)  
The Rapture of the Church in Gundry and John  
The Son of Man Concept in Johannine Theology  
The Son of God " " " "  
Assurance, Security and Perseverance in Johannine Thought  
John's Concept of the World

- Bibliography: Standard commentaries on Johannine literature  
Standard Biblical Theologies (see bibliography in my book plus)  
Ladd, A Theology of the N.T.  
Lehman, Biblical Theology (Vol. 2)

- Sept. 7 The Method of Biblical Theology CCR 11-24.  
12 Assignment: a summary paragraph of how Johannine theology is treated is one of the starred books in my bibliography plus either Ladd or Lehman.  
14 Assignment: another starred book plus Ladd or Lehman.  
19 Introductory problems 304-312  
21 Assignment: Summary of one dictionary article on gnosticism. Features of Johannine Theology, 312-16.  
26 Doctrine of God, 318-22  
28 Doctrine of Christ, 322-330. Assignment: a dictionary article on Logos.  
Oct. 3 Doctrine of the Trinity. Assignment: Careful exegesis of John 1:1, 14, 18; 17:1-5; Rev. 1:4-8  
5 Doctrine of the H.S. 330-332  
7 Doctrine of H.S. Assignment: Exegesis of John 16:7-11  
10 Exam Chapter contents of the Gospel due.  
12 No class  
17 Doctrine of Sin, 333-336  
19 The Incarnation. Assignment: Warfield, The Lord of Glory, 174-201.  
24 The Work of Christ, 336-340  
26 The Doctrine of Fellowship, 340-344 Chapter contents of the epistles.  
31 The Church (3 John)  
Nov. 2 The Church (Rev. 2-3)  
7 The Rapture of the Church. Assignment: exegesis of John 14:1-2 or Rev. 3:10.  
9 Future for Israel  
14 Future for the Nations. Assignment: meaning of Babylon from 3 commentaries.  
16 Future for individuals (doctrine of death) 347-49  
21 Exam

- Nov. 28 The Doctrine of Antichrist, 350-355  
 30 Future and Spirit Beings  
 Dec. 5 The New Jerusalem Assignment: meaning of N.J. from 3 commentaries  
 7 Prayer in Johannine thought  
 12 Chapter contents in Rev.  
 14 Quiz on chapter contents in Rev.

- |        |                               |           |                    |
|--------|-------------------------------|-----------|--------------------|
| John 1 | Incarnation, John the Baptist | Rev. 1    | Picture of Christ  |
| 2      | Wedding at Cana, Temple       | 2         | 4 church letters   |
| 3      | Nicodemus                     | 3         | 3 church letters   |
| 4      | Samaritan woman               | 4         | Throne in heaven   |
| 5      | Pool of Bethesda              | 5         | Scroll             |
| 6      | Bread of Life                 | 6         | Seal judgments     |
| 7      | Prediction of the H.S.        | 7         | 144,000            |
| 8      |                               | 8         | 4 trumpets         |
| 9      | Blind man                     | 9         | 3 woes             |
| 10     | Good Shepherd                 | 10        | Little scroll      |
| 11     | Lazarus                       | 11        | 2 witnesses        |
| 12     | Triumphal entry               | 12        | Satan cast out     |
| 13     | Washing feet                  | 13        | 2 beasts           |
| 14     | Rapture, H.S.                 | 14        | 144,000            |
| 15     | Vine                          | 15        |                    |
| 16     | H.S. convicting               | 16        | Bowl judgments     |
| 17     | Christ's prayer               | 17        | Religious Babylon  |
| 18     | Trials                        | 18        | Commercial Babylon |
| 19     | Crucifixion                   | 19        | 2nd coming         |
| 20     | Resurrection                  | 20        | Millennium         |
| 21     |                               | 21 and 22 | New Jerusalem      |

- 1 Jn 1 Confession  
 2 Example of Christ  
 3 Brotherly love, prayer  
 4 Testing the spirits  
 5 Victory over world, prayer  
 2 Jn Elect lady  
 3 Jn Gaius, Diotrephes, Demetrius

WHAT IS BIBLICAL THEOLOGY?

I. Definitions of Biblical Theology

- A. By pietists. Denotes a popular as opposed to ecclesiastical and scholastic presentation of Xnty.
- B. Denotes creed of early Xns as contrasted with later development of doctrine in the church.
- C. Some make it mean the revelational nature of Xnty as contrasted with rational theology. This is sometimes what people think DTS theology is and contrast bet DTS and other seminaries' theology. Actually in this sense DTS theology is biblical but obviously there is some diff bec we have systematic theol courses which are biblical and Bib Theol courses.
- D. Schmid defines it as a collection of proof passages for the more imp't doctrines and divisions of dogma.
- E. Weidner, I, p. 13, says it is an investigation "in a purely historical manner, the teaching of each single writer of the NT." Not quite right to say it is a purely historical task esp if you contrast history and exegesis but actually you don't need to do that.
- F. Best definitions. "That branch of theological science which gives an historical presentation of revealed religion during the period of its growth." Schulz, I, 2.

"The revelation of God in X did not consist, as to its nature, in the communication of a sum of religious ideas and doctrines, given all at once, but the religious consciousness and life which were produced by the revelation in Christ assumed different forms in its different leading representatives, and at different stages of its development. And it is the task of New Testament Theology to represent the individually and historically conditioned manifoldness of the New Testament forms of doctrine, and clearly to set them forth in their unity and harmony." Weidner, I, 13-14.

"that branch of Exegetical Theology which deals with the process of the self-revelation of God deposited in the Bible." Vos.

*That branch of Theol science which deals systematically with the historically conditioned prog. of self-revel of God in disp. in Bibl.*

II. The Relation of Biblical Theology and Revelation

- A. Bib Theol emphasizes the historic progressiveness of revelation. Deals with rev as a Divine activity. Rev. not completed in one act but unfolded itself in long series of successive acts. Great argument against ultra-dispensationalism.
- B. Bib Theol emphasizes the embodiment of rev in history. Rev becomes incarnate in history. But act revelations are always preceded and followed by word revelations. Barth denies rev in words but cf 1 Cor 2:13.
- C. Bib Theol brings out the organic nature of the historic progress of rev. The organism which we call rev did not develop with uniform motion but in epochs. By diff amounts and with diff points of view thruout history. P's mind diff from Peter's. NT diff from OT. Moses diff from other prophets. Does not contradict infallibility of Script--simply states that rev not uniform. This is a theistic view--other is a Deistic one--God static and either gave it all at once or with dull uniformity.
- D. Bib Theol emphasizes in a diff way (not exclusive way, i.e. not implying that Sys Theol not practical) that rev is practical and adaptable. God wants us to know in Semitic sense--have reality interwoven into experiences of life; not in Hellenistic sense of simply in one's consciousness.

STANDARD B & P "NOTEAR"

### III. The Relation of Biblical Theology to other Branches of Biblical Study.

- A. To Apologetics. Bib Theol assumes the results of Apol--i.e. the verbal, plenary inspiration of the Script.
- B. To OTI and NTI. We assume the integrity of critical investigations. These sciences must precede Bib Theol. However, sometimes in study of Bib Theol it is nec to examine certain critical points, e.g. makes diff as to authorship of Pastorals in Pauline theol and date and priority of 2 Pet and Jude. Readers of Heb impt.
- C. To Exegesis. Direct connection bec exegesis is grammatical, i.e. tells us exactly what the author wished to say, and it is historical, i.e. tells us what each writer wished to say in his own age. "Only in this way is a historical presentation possible" Schulz, I,3. Really should write out an exegesis of all material under consideration. Jude 3, 1 Pet 3:1 without a word. Eph 5:26. Critical questions--what belongs in the text--also come under this.
- Et.* To Systematic Theology. Not implying that Sys Theol not biblical. Both are based on the Bible and no attempt is made in Bib Theol courses to imply that other theol not bib. Also both systematize. Both are Biblical and both are systematic.
1. As to priority. Bib Theol is introductory to Sys theol. Yet distinct bec of its historical emphasis, but it is "the exegetical foundation for Dogmatic Theology. It is the material with which the latter science builds." Weidner, 15. In DTS Sys 1st and Bib later electives; but this order nec unless you're going to construct Sys Theol from scratch and do all the inductive sutgy yourself. In DTS order Bib magnifies the parts of Sys. Both absolutely nec.
  2. As to form. <sup>viewpoint</sup> Sys presents <sup>in</sup> one harmonious whole Xn thought and message from today's viewpoint. Bib presents from historical standpoint the thot of the leaders of Judaism and Xnty during the particular period of growth.
  3. As to content. Sys considers all Bib thot. Bib just the contents of a particular period of person. e.g. 1 Pet 3--baptist of HS prob not understood by Peter that early. Sys is the blossom; Bib the petal.
- D.* To HCD. Bib Theol within the circle of historical theol. But distinct bec HCD shows how doctrines of Xnty became ecclesiastical dogmas. Distinct from Ch Hist bec that shows how Xnty fared within context of other nations. HCD tells that the Church or readers thot. Bib Theol tells what the writer thot.

## IV. The Theological Method of Biblical Theology.

In Sys theol the method is to systematize all truth on a given subject. Bibl theol systematize truth of one man or one period. Vos says it should be an historic progression--by periods and yet admits that such an approach does not do justice to the peculiarities of the agents of revelation. Prob best that in earlier periods we do it by periods (as Pent) and later when truth becomes more detailed to do it by men (as P).

Whether by period of man you have another choice in method--treat either the period or man acc to the regular divisions of sys theol or acc to the outstanding areas and lines of his thinking or the particular distinctivenesses of rev during that period. If LSC apostle of grace is main thing in his mind. Don't find much on visible church. If Peter--look for the effect of his close relation to Christ's life. If Heb how does address of book affect it? If Pent. what things esp were revealed that early. Systematize and present under categories but never force the man into all 8. When thru will have lots of facts under various categories, but want you also to remember outstanding things of that period or man.

V. The <sup>History</sup> Origin of the Study of Biblical Theology.

Prob Reformation gave initial impetus bec there the deviation bet doctrine of the Church and doctrine of Bible clearly brot out. Ref demanded renovation of theol in accordance with Script. Attempts were made to arrange in an independent manner the results of grammatical-historical study alongside the dogmatics of the Church either to its support or correction.

Spencer--1635-1705.

Bengel--1687-1751.

Pietism.

John Philip Gabler--De justo discrimine theologiae biblicae et dogmaticae, 1789.

This work first emphasized the historical character of Bib Theol.

George L. Bauer, 1755-1806.

Wil de wette, 1813.

L.J. Rueckert, 1825.

Augustus Neander, 1789-1850 in his History of the Planting and Training of the Christian Church by the Apostles. This represented the teaching of the Apostles separately.

C F Schmid, 1794-1852. Bib Theol of the NT

Bernhard Weiss.

Oehler, Davidson, Vos.

## VI. Results of the study of Biblical Theology.

1. <sup>It</sup> Imparts new freshness into the truth by showing it in its original historic setting. Not just repetition of dogmas of Sys Theol under an individual or period. <sup>was 2</sup>
2. Safeguard against ultradispensationalism. Bec you are made to see the true development of doctrine as in Acts, and bec you are made to see similarities bet writers.
2. 3. Bib Theol relieves to some extent the unfortunate situation that certain fundamental doctrines seem to depend on the testimony of isolated proof texts. Vos. Bec you see theol substructure. James doesn't speak of inspiration yet see belief in it in very firm way in his epistle.

4. Safeguard against isolating doctrine from historical context. Too often fundamentalists isolate and don't see doctrine in its historical context. Acts 2:38 and LSC's interpretation. Note student who said couldn't find sin question mentioned in sermons in Acts, but if understand historical context of meaning of repent of course it is there.
5. Gives appreciation of man.
- 3, 6. Gives balance to doctrine of inspiration bec of 5. Too often we only look at words and results and forget the human instrument. Necessary to look behind words and see individuality, personal interests, literary style of the man. This true when unit is a man and not a period.
- 4, 7. Gives appreciation of age of grace. This true when unit of study is a period and not a man. When see what was revealed in other ages see what we have today. And be thankful and humble.

A Comparison Between Johannine and Pauline Doctrine (from Stevens, p. 355 ff.)

PAUL

JOHN

Analysis and argument

Meditative and intuitive

Argues the truth

Sees the truth

Inductive; e.g., just. by faith  
in Romans proved by argumentation

Deductive; e.g., sal. is seen as flowing  
from God's loving nature.

God is judge on throne

God is being in whom all perfections are met

Emphasizes will of God

Emphasizes nature of God

Both emphasize pre-existence of Christ, exaltation to glory  
relationship to the universe at large.

Both ascribe sacrificial significance to the saving work of Christ

Both agree that sin is universal and relate its beginning to  
the fall of man in Genesis

Represents sin as a world-ruling power

Speaks in dualistic terminology of  
darkness and light, hate and love

Salvation expressed in terms like  
justification and righteousness

Salvation expressed as birth from God  
and life

Both have concept of life-union with Christ

Expressed by "in Christ," "dying with  
Christ," "newness of life."

Expressed by "abiding in Christ,"

values represented in the biblical theology movement are taken over, with a certain limited conservative adaptation, by Ladd. Though the position is not clear, it seems that his main message is: one cannot write a biblical theology on the basis of the historical-critical method, because that method implies presuppositions which cannot cope with the realities of the Bible, and this is because the realities of the Bible go beyond what is subject to normal historical explanation. Biblical theology is thus the end; the means is a method other than the historical-critical. What actually emerges from these methodological reflections seems to be in fact very largely a piece of ordinary biblical theology, with the historical-critical elements subtracted from it. This, if it is a right diagnosis, produces some rich paradoxes. One of the main reasons for attempting a biblical theology was, while accepting the results of the historical-critical method, to go beyond it to a synthetic operation; this particular conservative version accepts the goal of a biblical theology, but cuts out the historical-critical elements the presence of which was the reason for attempting the whole thing in the first place.

In any case, it is clear that certain strains in conservatism are happy to take over substantial elements in the biblical theology movement and its ethos. That this is attempted at all shows a considerable degree of sympathy and overlap with what is done in non-conservative biblical studies; and a corresponding degree of difference from the normal polemic and apologetic conservatism, with its inability to recognize anything of value in any non-conservative scholarship. But another thing is clearly displayed: in all this sort of operation conservatives are simply hanging on to the coat-tails of the non-conservative work in biblical theology. I cannot see any sign that conservatives who undertake this sort of work have any distinctive method or approach to put forward. They simply accept the plans, aims and categories of non-conservative study, and then modify (or spoil) these in the detailed execution by pulling everything into a somewhat more conservative direction.

It is sometimes pointed out that conservative writers quote non-conservative scholarship a great deal. In the field of biblical theology this is true. Some have suggested that this means that the conservatives are really much more open-minded than has been thought.<sup>77</sup> This is highly doubtful. In the biblical theology field conservatives are in fact accepting their categories and their basic ideas from scholars like Cullmann, von Rad, Piper, George Ernest Wright and others, because the whole leadership in biblical theo-

logy lies and has always lain in non-conservative hands. Non-conservative names and books are therefore constantly quoted in this field. But it is still only a small minority among conservatives who are willing to work in the terms provided by biblical theology, and the hard core of fundamentalism probably stands ready to repudiate this whole approach if need be. Similarly, works of commentary and introduction, dictionaries of the Bible and the like, quote non-conservative scholars a great deal; but much of this is either because the writers are not real conservatives at all, as explained above,<sup>78</sup> or because the conservative writer, though he knows the names and the work of critical scholars, quotes them in a purely polemic way, or else in the limited areas where there just is no disagreement. The reading and citation of non-conservative books by conservative writers, especially in the field of biblical theology, has been no sign of a genuine reduction in hostility towards critical scholarship. On the whole, the attitudes have remained as they have always been, dominantly polemical, except for those scholars who, though writing for conservative publications, do not really belong to the total conservative position. Biblical theology is indeed an area where some real overlap takes place; but it may be a case of conservatives taking over a field that was once non-conservative, rather than a case of fresh willingness to accept the methods of critical scholarship.

To sum up, neo-orthodoxy and biblical theology have been means by which some significant interaction between fundamentalism and non-conservative theology has taken place. These movements presented a deep and serious challenge to the fundamentalist position. On the other hand, the far right wing of these movements also had certain important overlaps with fundamentalism. Some conservative scholars, either influenced by these movements or thinking in parallel with them, have succeeded in introducing some welcome variety and movement into conservative thinking. It is possible that this will have wider repercussions in the future. But the hard core of conservative evangelical writing, the work of the apologists and polemicists, has as yet shown little or no sign of being affected by these developments. Its rejection of neo-orthodoxy remains, as it was, almost total; there is no sign that even the most conservative version of biblical theology has caused it to change its mind in any way; and, all in all, it seems still determined to reiterate the rigid polemical positions which have been repeated for a century or more and which were already traditional before neo-orthodoxy or biblical theology came upon the scene. Though

MOSHER LIBRARY

SECTION I--INTRODUCTORY MATTERS

TOPIC I--LIFE OF JOHN

- I. From birth to departure from Jerus after Ascension. Plummer
  - A. His Birth.
 

Only thing known is that he~~x~~ was evidently younger than Lord bec lived so long. Prob in Bethsaida, 1:44.
  - B. His Family. Son of Zebedee and Salome, bro of James and elder of 2. Father fisherman and well enuf off to have hired servants, Mk 1:20. Maybe Salome was sister of Mary, 19:25 and if so Jn and X cousins. Would harmonize with special love for Jn, and committal of Mary to him, and James' association with Peter and Jn in inner 3. Couldn't account for James among group unless related. Salome helped support X, Mk 15:40--possibly showing Zebedee dead. Again shows wealth. Also 19:27 for Jn himself and acquaintance with high priest (who was chosen from upper classes), 18:15.
  - C. His Character. Galilean. Industrious, hardy, men of action. Note 6:14-15- Galileans want to take X by force while Judeans contemplated whether or not he was king. Evidently Jn had these traits bec sons of thunder, Mk 3:17. Not as artists represent him as sweet effeminate person.
 

Note:

    1. Hagotry, Mk 9:38; Lk 9:49. Original comar-outer.
    2. Vindictiveness, Lk 9:54.
    3. Pusher, Mt 20:20; Mk 9:35. Schemer.
  - D. His environment and training.
    1. Galilee. Caused him to have Greek mixture in his outlook. This is why some have thot gospel was written by Greek. Just that Galilee got Greek trade influence etc.
    2. Religious training. Prob never at Rabbinical school, Acts 4:13. Prob went to Jerus at proper seasons bec seems to be acquainted with liturgical worship since he shows such hatred of it in gospel.
    3. Call. Prob unnamed disciple in 1:40. Then went back to fishing bec of 2nd call, Lk 5:1-11. Became one of inner circle at raising of Jairus' daughter, transfiguration, Gethsemane, Mk 13:3 (Andrew also here),  
*their dinner*
  - E. His activity.
    1. One of inner circle as above.
    2. Prepared last supper, Lk 22:8. Asks who traitor is.
    3. Stood beside cross, 18:15; 19:26-7.
    4. Forgave Peter bec was with him at tomb even tho Peter betrayed X. Also together in Galilee, 21:2.
    5. At temple, Acts 3,4.
    6. In Samaria, Acts 8:14-25.
    7. Not in Jerus when P first went, Gal 1:18-19.
    8. Evidently at council, Acts 15:6. No idea how long or why he left.
    9. In Patmos, Rev 1:9. Nothing else in NT
- II. From departure from Jerus to death. Sources for this period are extra-Bib. Based on tradition. Some say he was in Jerus till Mary's death but not reliable. Can be certain he was not id~~id~~ and that he wasn't in Ephesus when P in Acts 20. Better tradition associates him with Eph but not that soon.
  - A. His residence at Ephesus. Strong tradition. If throw this out then throw out everything about post-apostolic age.
    1. Book of Rev supports. Written by someone who sh~~sh~~ of bishop of Asia Minor and 1st letter to Eph.

STANDARD B & P "NOTEAR"

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2. Justin Martyr, 150 within 50 yrs of Jn's death says Jn among us and writing this in (Dialogue with Trypho) written from Eph.
  3. Irenaeus, says Jn wrote gospel during residence at Ephesus. Plummer Epis xii~~7~~ or Gwatkin 89.
  4. Polycrates, 189-99, bishop of Eph says Jn buried there.
  5. Apollonius, 200 says Jn performed a miracle at Eph.
- Perfectly clear Jn spent last years in Asia Minor and specifically Eph.

B. His activities at Eph.

Tradition gives some interesting accounts of what Jn did.

Plummer Jn xvii.

1. Cerinthus in bath house.
2. Young lad who became bandit.
3. Love one another.

All these extra-Bib accounts give us same picture of man--tender love and stern intolerance. Very intense person--intensity of love, action, hate. When read 1 Jn and love in it don't forget the intolerance of false doctrine in it also. Remember strong condemnation of Jews in gospel for rejecting X.

## TOPIC II--AUTHENTICITY OF JOHN

### I. Views concerning authorship.

- A. German liberal view. Gospel is spurious. Product of Hellenizing type of that of 2nd century. Historical romance dominated by neo-Platonic idea of Logos (meaning reason) which author identifies with preexistent X.
- B. Neo-orthodox view. Not by Jn. Nothing in it fact but full of great truths.
- C. Not by Jn but composed of genuine Johannine memoranda. Sometimes attributed to disciple of Jn based on genuine apostolic traditions. But better form is memoranda from Jn put together by editor.
- D. Written by Jn son of Zebedee. Esp denied bec of miraculous in book and trinitarianism. Thus Rationalists and Unitarians against book.

### II. External Evidences for genuineness.

- A. Notices of gospel by apostolic fathers. Actually opponents say fathers silent about gospel so need to examine evidence. Not so silent as they say.
  1. Barnabas ep ,120-30 prob alludes to it.
  2. Ignatian ep 150 allude definitely.
  3. Papias cites 1 Jn.
  4. Justin Martyr 150 knew gospel. *W. H. C. 87ff.*
  5. After 170 evidence becomes full and clear. Esp Irenaeus who assumes the fact that Jn as author of gospel was universally recognized fact. Irenaeus was bishop of Lyons and disciple of Polycarp who was disciple of Jn. Wrote about 175-190.

### B. Notices of gospel in heretical sects.

Ltft cites many sects who in their teaching quote (not with approval) from Jn's gospel. Ophites, Sethiani, Justinus, Basilides, Valentinus, Docetae, Gnostics, Ebionites all mention Jn. Give evidence that it existed in 2nd c. Ltft concl 121 "Differing in almost every other particular, heterodoxy unites in bearing testimony to St John's Gospel. . . they all presuppose and to some extent build upon the Fourth Gospel. . . . Enough of the unorthodox literature can be tested to throw back the date of the general acceptance outside the ch of St John's Gospel as genuine to a very early period in the 2nd c."

### III. Internal Evidences.

Ltft's arg still best. Thkessen uses and Stewart recognizes. Westcott similar. Concentric circles.

Author was Palestinian Jew, eyewitness, Jn.

### A. Author was Palestinian Jew. Hebrew not Hellenist and contemporary.

1. Proved by knowledge of Jewish language.
 

Meaning Aramaic, colloquial language, not nec Hebrew, sacred language. Aramaic is branch of Semitic family of languages. Came from Syria. Hebrew from Canaan and used by people on coast. Abr came from Ur and spoke Aramaic but when in Pal adopted Heb. Gen 31:47-8 (Abr's grandson uses Heb form). After Babylonian captivity they adopted Aramaic and transferred name Hebrew to it. In time of X Palestinians were bilingual. Aramaic would have been Jn's thinking language tho he would have known Grk from boyhood. Now if person writes in language other than that in which he thinks you expect his vocabulary to be simple and his syntax uncomplex. Every Grk student knows that these things are true of Jn. Note too absence of moods, scarcity of connecting particles, Hebraic parallelism of sentences, *xv* 7:6,7,8; 8:14,23; 10:18; 11:9-10. Repetition of words. All of this shows writer was not writing in his thinking language. Note too quotes from OT. 12:14-15; 13:18; 17:12; 19:24,37. Most not from LXX but fr Heb or Aramaic Targum. (bec some quite free).

2. Proved by knowledge of Jewish ideas, traditions, expectations.

a. Ideas concn Messiah, 1:19-49; 4:25; 6:14-15; 7:26ff; 12:13.

Notice the record of the Jewish idea that Prophet was diff fr X, Jn 1.

b. Jewish usages and observances: Baptism, 1:25, 3:22; 4:2

Purification, 2:6; 3:25; 11:55; 18:28

Feasts (esp Dedication which is not in OT or synoptics); 2:13, 23; 5:1;

6:4; 7:2, 37; 10:22; 13:1; 18:28; 19:31, 42.

c. Jewish ideas. Jn 9:2.

3. Proved by knowledge of Palestine.

Commonly adds some facts concn place when he mentions it. Forger wouldn't for fear of being wrong. 11:18; 1:28; 1:44, 46; 2:1; 4:47; 3:23; 4; 5; 11:54.

Familiarity with temple and Jerus. Remember destroyed before gosp~~as~~ written. 2:6; 5:2; 9:7; 10:23.

John

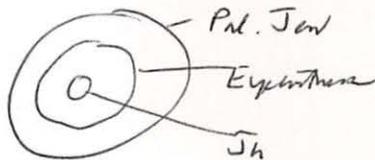
Family

Younger than X  
 Father - Zeb  
 Mother - Selma  
 Younger brother - Jess.  
 Uncle - N. L. - <sup>summit</sup> support <sup>mk 15</sup>  
 - H.P.  
 Bethsaida - Galilee  
 No Matt. Schute Acts 4:13

Character - Son Thunder

Life - Pent.  
 Sam.  
 Not in Jesus when P 1 & Thon  
 Acts 15:16?  
 Ephraim

Relationship of Joseph



Ham 2 debate

J of Zebulun ? J of Ephraim Aug.

Acts 4:12  
 H.P.  
 need help - Mr.  
 Praxiteles - 1 Cor

Travel agent describing Eph.  
 Ephraim

Acts 19:39  
 P - 55 founded  
 Ag + Prisc.  
 Trophimus  
 Tim

Diana worship  
 Magni

Epistola -   
 doctina 1 Jo 2  
 instruction 1 Jo 8  
 action 1 Jo 8

Features of J. Paul.

1. P 105
2. Foundation in ST.
3. Ethical
4. Anti-Utilitarian
5. Contemplation

B. The Author was an Eye-witness.

1. Exactness of detail.

- a. Time. Chronology of Lord's life can be gathered from Jn alone.  
1:29,35,43; 12:1,12; 4:40,43; 6:22. Includes hour of day, 1:39; 4:6,52; 19:14.  
Shows he was eyewitness.
- b. Place. Cf Luke 10:38 and Jn 11:1. 6:59; 8:20; 10:22. 18:15.
- c. Incidents. 2:6; 5:5; 12:6; 13:26; 19:20 (parallel in Lk 23:38 interpolation); 19:23; 19:34, 39; 20:7; 21:6

2. Exhibition of characters.

Some like Martha, Mary, Magdalene, Peter, Judas, Pilate, Caiaphas in other gospels. Some like Andrew, Philip, Thomas, Nathanael, woman of Sam, Nicodemus are new. "Their characteristics are indicated with a simplicity and distinctness which would be the most consummate art if it were not taken from real life." Plummer. The ones which appear elsewhere are described consistently in Jn.

C. The Author was John.

1. Process of elimination. Writer was one of inner circle of disciples. Sometimes Andrew included but couldn't be him bec mentioned in ch 1:40,44. Not Peter for same reason in last of gospel, 20:2-3. James put to death in 44 by Herod Acts 12 so not him bec nobody dates the gospel that early. Only 1 left is Jn.
2. Confirmatory evidence. a. Disciple was one of earliest disciples, and connection with Andrew infers he was native of Bethsaida, 1:40,44.  
b. Associated with Peter at end and this was Jn acc to Acts.  
c. In Jn alone Jn Bap is never distinguished by addition of Baptist. Argues that writer was Jn bec from his viewpoint there was only 1 Jn. Jn Bap and no need to distinguish him from self by adding Baptist.

Note Appleton p 8-9 who argues convincingly that Jn is writer from evidence of book itself and then proceeds to say he believes author was disciple of Jn.

IV. Date and Place of writing.

- A. Place. Tradition unanimous as Eph. Strong evidence that gospel written at request of elders of churches of Asia. Muratorian fragment and Clem Alex affirm. Prob Jn had given contents orally and elders wished preserved before he died. Remember wickedness of Eph.
- B. Date. Uncertain. Late in author's life, 7:39; 21:19--looking back after long time. Jn not at Eph until after P left there, not much before 70. Jn lived long time and perhaps chpts 1-20 written earlier and ch 21 added after some years so publishing of it 85-90 A.D. Critics date it later--116-165. Note dilemma: If gospel published bet 110-140 why did not the hundreds of Xns who had known Jn during his later years denounce it as a forgery or at least why did not someone mention it as forgery. If not published till 140-165 how did it become universally accepted by 170 as it was?

TOPIC III--INTRODUCTORY MATTERS CONCERNING THE ~~1<sup>ST</sup>~~ <sup>1<sup>ST</sup></sup> JN ~~EPISTLES~~

- I. The Authorship of 1 Jn
- A. The Problem. 1 Jn anonymous but same author as 2<sup>nd</sup> and 3<sup>rd</sup> Jn and they from o presbuteros. Is he same as the apostle. If so then ~~epistles~~ <sup>epistles</sup> written by same ~~gospel, if not then 2<sup>nd</sup> and 3<sup>rd</sup> Jn~~ <sup>of Eph the presbyter. But all by same person.</sup> ~~son of Zebedee we know. If not, then all by Jn~~ <sup>Question is, Are there 2 Jns.</sup>
- B. The Sources.
  - 1. Irenaeus. <sup>Gwatkin</sup> 89. Jn disciple wrote gospel. p. 95<sup>7</sup> presbuteroi distinguished fr disciples of X. Check 105. Assumed that Jn is Jn Zebedee. Others say not so bec presbuteroi are those who succeeded apostles and Jn never called apostle by Irenaeus.
  - 2. Papias, p 39. What Jn said and what elder is saying. Eusebius thinks 2 Jns. Papias' evidence recognized as confusing tho Eusebius thinks 2.
  - 3. Polycrates (bishop of Eph), p 97. Speaks of Jn apostle who later became priest wearing mitre. Looks like not 2.
  - 4. Canon of Muratori, p85. 2nd c Rome. Jn to write a gospel and others to certify it.
- C. The Arguments for non-identification of Jn Zebedee with Jn Ephesus.
  - 1. Son of Zebedee couldn't have written anything as profound as 4th gospel bec unlettered, Acts 4:13.
  - 2. Son of Zebedee not same as beloved disciple of gospel bec beloved disciple knew high priest, 18:15, had a house near Jerus maybe, 19:27. Mere son of fisherman couldn't qualify on these counts. This assumes he was from low class family but were all fishermen so?
  - 3. 2,3 Jn clearly by presbyter. Would Jn apostle designate self as that? Of course could just mean old man but since letters are pastoral it prob indicates office. Prob right argument. If office would Jn designate self as this? Peter did, I ~~xx~~ 5:1. Omission of name Jn in 2 Jn 1 is against an elder Jn writing it.
  - 4. There is a tradition that Jn martyred at same time as James, Acts 12. From 2 later writers quoting Papias. A Syriac calendar says Jas and Jn martyred on same date. Cf Mk 10:39.
  - 5. <sup>Writer of 4th gospel</sup> ~~Jn~~ used Mark and it is unlikely that an original disciple would use work of Mark who was not disciple. What about Matthew? He used and he was clearly a disciple but the liberals don't say Matt didn't write Matt.
- D. The Arguments for the identification of Jn Zebedee with Jn Eph. We have stated these at length but here is summary from liberal.
  - 1. 4th gospel never mentions son of Zeb by name. Implies he was beloved disciple. If not same it is pretty far fetched that whole gospel wouldn't mention such an important person as son of Zebedee.
  - 2. 1st ref to unnamed disc, 1:37,40,44 is of Galilean disc. Indicates son of Zeb.
  - 3. Constant tradition in early ch that name of beloved disciple was Jn.
  - 4. Even an unlettered man might have ~~xxxx~~ improved in later years. When mature could have written gospel. And what about HS's work in him.
- E. Arguments for common authorship of gospel and epistles.
  - 1. Parallel passages. Jn 1:1; 1 Jn 1:1;
 

14:16;	2:1
8:44;	3:8,15
15:12	3:11,16
3:36	5:12
20:31	5:13
14:13	5:14

2. Common phrases. monogenes, Jn 1:14; 1 Jn 4:19.  
 Born of God. Jn 3; 1 Jn 4:7  
 Use of ekeinos for X as if writer pointing to Him specially.  
 Jn 3:30; 4:35; 9:37; 19:35; 1 Jn 2:6; 3:3. Not used this way esp in rest of NT
3. Common constructions. Clauses joined by conjunctions and not subordinate clauses.
4. Common themes. agape, phos, zoe, ~~skindngx~~ meno.
- F. Arguments against common authorship of gospel and epistle.
- EH Dodd on epistles in Moffatt series. Says 2 authors or someone trying to imitate.
1. Style of gospel more intense, richer than epistle.
  2. Vocab of epis lacks words as save, lost, fruit, grace, son of man, glory.
  3. Epis has no OT quotes and gospel many. Epis only 1 OT ref (Cain in ch 3)
  4. Theol different. Epis more primitive conceptions than gospel.
- Answers: (from Stewart) Some of these diff are inevitable and easily explained by diff of nature of gospel and epis. Gospel product of meditation and epis of spur of moment. Resemblances are overwhelming. The connections bet gospal and epis are unstudied and not so with diff—have to study to find them. No adequate reason for setting aside single authorship. Ques is were they all written by Jn apos or Jn elder (if such a person ever existed).

## II. Place and Date of 1 Jn.

- A. Place. No sure evidence tho tradition says from Eph. Only other center of gnosticism was Alexandria and no shred of evidence to link Jn with Alex.
- B. Date. Prob ~~between~~ around 90. <sup>190 letters</sup> Seems to presuppose existence of gospel-- at least acquaintance of readers with contents of gospel. No mention of persecution (of Domitian, 95). Every evidence that older man writing to younger and some of events of his memory were long ago, 1:1.
- C. Addressees. No address or salutation. No OT quotes. Warns against idolatry. Thus homily rather than letter tho still personal but more catholic. To heathens' background rather than Jewish. So prob to Ephesus and circular to all churches of Asia.

## III. Place Date Addressees of 2 Jn

- A. Place. Eph.
- B. Date. Prob around 90 bec seem to be after 1 Jn. Only thing against late date
- C. Occasion. / is ques of how Jn took a trip when so old. Natural he would be unwilling to write long letter when so old but how come trip?
1. Some say letter addressed to whole church and lady is metaphorical expression for church. But cf v 12 her, and v 13 sister of elect ones.
  2. Some say elect is proper noun and letter addressed to lady Electra. Not known elsewhere to be personal name. Vs 13 uses same name and doesn't seem that 2 sisters would have same unusual name.
  3. Some say Kuria is noun and address is to elect Kyria. More natural if this is so that address would be to Kuria, the elect and not the reverse.
  4. A particular church. Supported by metaphor in 1 Pet 5:13. Against is fact that nowhere is lady applied to a church in NT and clearly 3 Jn is to an individual and 2 Jn so similar that it too seems to be to an individual.
  5. Addressed to unknown lady and her children resident in neighborhood of Eph (this would account for how Jn could have travelled in old age--- <sup>no prob. with J.</sup> it was only a short distance). Interchange in letter bet singular and plural accounted for by inclusion of children in letter. Plummer has good summary, lxxvii.

## IV. Place, Date, Addressee of 3 Jn.

- A. Eph is Place. "has the tone of being written from head-quarters." Plummer.
- B. Date about 90 <sup>190</sup> just at same time as 3Jn.
- C. Addressee. No doubt. To Gaius.
- 3 Gaius' in NT. Gaius of Corinth in whose house P stayed when writing Romans, Rom 16:23.
- Gaius of Macedonia who accompanied P on 3rd journey and was present during tumult in Eph, Acts 19:29.
- Gaius of Derbe who travelled with P on last journey in Asia, Acts 20:4.
- Possible for Gaius of 3 Jn to be 1 of these but name very common so not too likely. Apostolic Constitutions (4th C) say a Gaius was ordained by Jn as bishop of Pergamos. But in epis this Gaius doesn't seem to be a presbyter or officer by a layman. The church to which he belonged was evidently under Jn's supervision.

TOPIC IV--EPHESUS

STANDARD B & P "NOISEAR"

I. The City.

A. Its location. On high ground in midst of fertile plain near mouth of Cayster. Trade of eastern Aegean sea concentrated in port of Eph. Trade bet Asia and West flowed thru Eph. Tarsus ~~next~~ next trade point going east. Corinth in Greece, Marselles in France, Eph in Asia. Maybe merchandise of Babylon in Rev 18:12-13 derived from Jn's experiences in Eph.

B. The Church.

Founded by P 55. *Acts 18:19 - 2nd journey*  
First to receive circular letter of Eph about 8 yrs later. *John called Acts 20*  
Timothy left there by P when he went to Macedonia, 1 Tim 1:3.  
Tim prob at Rome when P executed, 2 Tim 4:9,21.  
Tradition says he returned to Eph. and martyred during a festival honoring Diana. Maybe angel of ch in Rev 2 is Tim. ~~who~~ perhaps he dead when Rev written.  
By time Jn settled there many Xns there. Aquila, Priscilla, Acts 18:19; 2 Tim 4:19; Paul for 2 years, Acts 19:8-10; Trophimus, Acts 21:29; family of Onesiphorus, 2 Tim 1:16-18; 4:9), Timothy, all these had labored in Eph. After destruction of Jerus perhaps many ~~Jews~~ <sup>ans</sup> fled there. Tradition says Andrew there.  
Philip died at Hierapolis and therefore may have been in Eph for some time. Eusebius says his 3rd daughter buried in Eph.  
Between destruction of Jerus and later rise of Rome, Eph was center of Xn world. "To touch Eph was to touch the world."

II. The Morality of Eph.

A. Diana. Diana was not twin sister of Apollo but fusion of Artemis and Diana. Temple 1 of 7 wonders. 127 columns, 60' high each the gift of a people ~~of~~ or a prince. Part enclosed. Football field enlarged by 1/3. Magnificence had become a proverb. 425' long, 220' wide. Cedar roof for part that was covered. Treasury there and much prostitution. City called self temple sweeper of great Artemis, Acts 19:35. Wealthy vied to lavish gifts on it. Result was much treasure. Temple was safe ground for any who sot refuge there. Couldn't be arrested. Money deposited there was absolutely safe. cf 1 Tim 6:17-19. Much idolatry resulted. cf Eph 5:1-21.

B. Magic. Superstition connected with ilodatry. Around statue of Diana were writtenunintelligible sayings which were supposed to be magic, and charms made or Ephesian writings similarly and sold. Xns hung on to this after converted, Acts 19:13-20. 1 Jn 5:21. Farrar says there was not a man in Eph who did not deserve to be hanged for his wickedness and vice.

C. Matinomialism. Related to gnosticism but had crept into church. Higher knowledge allowed liberties, I 1:8; 4:20. Answer is doctrine of incarnation. Real incarnation means real example, 2:6. Never lose self in ~~my~~ unethical mysticism. 3:16; 4:11.

III. The Gnosticism of Eph.

A. Definition. Name is Grk and most of its elements are too. But some Orientalism in it as well. Greek, Jewish, Xn elements all part of it. Really is a philosophy of being or existence yet apart from facts. No appeal to facts. Imagination takes the place of investigation. Contrast~~s~~ to pistis of Xn and superior to philosophia of heathen. Speculations concn origin of universe. Corrollary was how can human be free from matter. Origin of evil. Hihger knowledge makes you citizen of higher world.

STANDARD B & P "NOISEAR"

## B. Principles.

- 1.a. Supremacy of the intellect and superiority of enlightenment to faith and conduct. Note how Jn battles against this in 1 Jn. Grk element in gnos.
  - (1) Gnostic knowledge placed above virtue
  - (2) Facts of Scripture could be treated literally by uninitiated but gnostics knew a higher meaning which denied facts, actually;
  - (3) True meaning of Script only understood by select band.
  - (4) Gospel couldn't be preached to poor because couldn't understand.
- 2.b. Evil character of matter and everything material. Oriental element. Source of this in Oriental dualism.
  - (1) Evil world means gulf bet it and God. He not creator.
  - (2) God of OT not supreme God but an inferior.
  - (3) Incarnation is incredible bec Divine couldn't unite with material body.
  - (4) No resurrection of the flesh.

## C. The Religious Results of Gnosticism. Docetism.

- 1.a. Crude Docetism. Jesus was a phantom--not human at all. View of Simon Magus. Incarnation was a prolonged theophany.
- 2.b. Moderate Docetism. Jesus natural son of Joe and Mary but at baptism X came upon Jesus and X left him before passion so Divine didn't suffer. Cerinthus. Jn attacks both forms. a in 4:2-3; b in 2:22; 5:5,6.

## D 4. The Ethical Results of Gnosticism.

- 2.a. Asceticism. If matter evil, then purity comes by detaching self from world.
- 1.b. Antinomianism. License. Bec gnostic that could take liberties with conduct, 1:8; 4:20.

Wherever you find today philosophic arrogance, neglect of Jesus of history, there are traces of gnosticism. Any attempt to disentangle eternal truth of God from historical shell is gnosticism. Barthianism certainly is.

TOPIC V--OUTSTANDING FEATURES OF JOHANNINE THEOLOGY

LSC apostle of grace. Paul "in X". James living. What about John.

I. Its Antecedent was Paulinism.

Don't usually think of relation bet Jn and P. Always James and P. But remember that Jn came after P and in territory which P had labored. Chronologically and theolog-ically P was antecedent of Jn. Jn takes up many of the main features of P and in such a manner as to build on them or assume them, not to fight for them as P.

A. Contrast between Moses and X, law and grace. Jn 1:17.

Note how Jn represents X as willing to disclaim all association with Judaism.

Jn 10:34 your law.

Jn 15:25; their law. Do not overstress but shows contrast bet Moses and X.

Note that gospel does not contain any forecast of future for Jews.

All concns Xns, Jn 14, Jn 11 --liveth and believeth.

B. Faith. P's emphasis is also Jn's. But not in sense of fighting for it as P did. Faith and works is not a Johannine antithesis as it is a Pauline.

C. Love. 11Cor 13 is the whole of 1 Jn. Jn 13:34.

D. Mysticism. Jn 14:20; 1 Jn 3:24. Like P's in X.

Concl. In general way P was antecedent to Jn. Very difficult to find a particular phrase in Jn which seems to be borrowed from P. Not that kind of personal antecedence but historical. Whatever Jn learned from P went thru his mind and bears a Johannine stamp.

II. It finds foundations in the OT.

This is a paradox. While Jn shows his love for OT and uses them to show how a man ought to be pointed to X, at same time he shows hostility twd Judaism. Some cited above.

A. The Estimate of the OT.

1. Inspired as word of God, 10:35.

2. Gave Israel distinction, (note honor of being Israelite, 1:47), 4:22.

3. Showed that Jewish people were Messiah's own possession, 1:11b. 2:16.

B. The Use of the OT.

Generally to draw from it types and prophecies of X. Only 1 ref in ep to OT so most of this from gospel. 5:39-40.

Uses OT to show contradiction--they should lead to X but actually Jews rejected.

1. General statements that show use of OT to lead to X. 1:45; 4:22; 5:39,46.

2. Allusions, Jacob, 1:47,51; rock in wilderness, 7:37.

3. Detailed, direct references, Abraham, 7:56; serpent, 3:14; bridegroom, 3:29; manna, 6:49; lamb, 19:36; 1:29; to Psalms, 2:17;10:34;13:18;19:24,37; to prophets, 6:45; Isziah, 12:38,40; Zech, 12:15; Micah,7:42.

All these references show X's and Jn's belief in inspiration of OT.

4. Fulfillments of OT in life of X, 12:14,15; 17:12; 19:24,28,36,37; 20:9.

"Without the basis of the OT, without the fullest acceptance of the unchanging divinity of the O<sup>+</sup>, the Gospel of S. John is an insoluble riddle" Westcott.

*Concl: Rev 19:10.*

III. It is mystical.

A. It is contemplative. By this mean Jn starts with contemplation of divine nature and moves out from there. Revelation takes its cast from nature of Father and Son. A few truths affect everything and become maxims for others. God is light. God is love. In Him is life.

*Note above (at this late date) of specific conv. Prop. Supper. Relation to god, Husband & wife. Not the. Jn's mysticism early but he is contemplative.*

B. It is intuitive. Jn does not prove Xnty by apologetics. Cf Lk 1:1-4. He sets forth truths of Xnty in their own beauties and trusts others will see. What men need is not more light but eyes to see. Knowledge not result of speculation but of faith. Characterized more by depth of feeling than breadth of intellect.

C. It uses symbols.

Good Shepherd, 10.

Vine, 15

Symbols and sigs of the 8 miracles chosen by Jn. Signs, 2:11; 4:54.

Perhaps Jn's evident love for symbols ought to lead us to interpret some things thru his eyes wnd with a little more mysticism; e.g. 3:2 by night; 13:30 into the night; for Judas; 18:1 to Passion; blood and water, 19:34.

#### IV. It is ethical in its teachings.

Nowhere is this clearer than in 1 Jn.

- A. Ethics are based on the pattern of X's life, 1 Jn 2:6. Jn 13.
- B. This in turn related to the Incarnation. If it is not real then no real basis for ethics.
- C. It is primarily demonstrated in the love of the brethren. 1 Jn 2:7-11; 4:11-21.
- D. It results in an habitual life of righteousness. 3:4-18.

#### V. It is full of antitheses.

Not like Pauline works and grace.

- A. Bet Xn and world. Kosmos sometimes means all created beings, Jn 17:5,24; sometimes just the race without particular reference to sinfulness, Jn 8:10; 16:28. But mostly it has ethical meaning--humanity opposed to God. World hates X, Jn 7:7; ignorant of HS and incapable of receiving Him, lying in lap of evil one; under headship of devil; hating disciples of X; transient; should not receive love of Xn. Jn 7:7; 8:23; 12:31; 14:17,30; 15:19; 17:14; 1 Jn 2:15-7; 3:13; 5:19. But Xn's hope in face of this stern picture is that world is judged; victory assured thru death of X; victory made real thru indwelling of X which is related to spiritual birth. Jn 14:30; 12:31,32; 10:18; 1 Jn 4:4; 5:4.
- B. This has no relation to metaphysical dualism. World does not stand in Jn for an intrinsically evil entity but for men alienated. Jn 3:16 <sup>1 Jn 2:2</sup> guards against inherently evil kosmos. It is truly devil's domain but also it is a proper subject for divine message and attempted rescue.
- B. Bet light and darkness. Both are symbols for truth. Light for truth unmixed with error and darkness for falsity. Men alienated from truth fail to apprehend it; dread self-discovery it brings; Jn 1:5; 3:19-21. Also has ethical force or association bec this antithesis is associated with love and hatred of brethren, 1 Jn 2:10-11; ~~3:14~~ Truth illumines brother and darkness stumbles him.
- C. Death and Life. Much same as B. And connected with ethics. Life belongs with fulness of <sup>right</sup> ethical action; death with deficit of it. 1 Jn 3:14; Jn 8:51. Diff bet life and death is faith; Jn 5:24; 3:36. Actually most of Jn's emphasis is <sup>not</sup> on physical life and death but on spiritual. Seldom physical mentioned in comparison to emphasis on spiritual.
- D. Flesh and spirit. Not so much as in P but there. Flesh seat of illicit desires, 1 Jn 2:16. Used of natural too in Jn 3:6. Most of ref to darkness and kosmos etc are connected with devil and demons. Not dualism as said above but demonism. Jn 8:44; 12:31; 14:30; 1 Jn 3:8,10; 5:19. Nothing said of devil's origin but he is said to stand back of all evil. References to good angels scanty, Jn 2:51; 20:12.

"These characteristics combined form a book (theology) which stands alone in Xn literature, as its author stands alone among Xn teachers; the work of one who for threescore years and ten laboured as an Apostle. Called to follow the Baptist when only a lad, and by him soon transferred to the X, he may be said to have been the 1st who from his youth up was a Sn. Who, therefore, could so fitly grasp and state in their true proportions and with fitting impressiveness the great verities of the Xn faith? He had had no deep-seated prejudices to uproot, like his friend S. Peter and others who were called late in life. He had had no sudden wrench to make form the past, like S. Paul. He had not had the trying excitement of wandering abroad over the face of the earth, like most of the 12. He had remained at his post at Eph, directing, teaching, meditating; until at last when the fruit

was ripe it was given to the Ch in the fulness of beauty which it is still our privilege to possess and learn to love." Plummer in Jn.

W. Works on Johannine theol.

- A. Neander, 1864 History of the Planting and Training of the Xn ch. Makes Jn's central that the divine life in communion with X.
- B. Schmid. Bib Theol of NT. Xtology and soteriology central. Separates teachings of X in Jn from Jn's theol.
- C. Van Oosterzee, Theol of NT, 1871. Separates Jn and X. Divides into (1) world out of X; (2) appearance of X on earth; (3) life in X; (4) Rev.
- D. Weiss. Includes speeches of X as sources for Jn's theol. Rev separated and Xtology and soter main categories of Jn.
- E. Stevens. Teaching of Jesus separate. Jn and Rev separate. Thinks Rev prob by diff author at least that so diff that it should be treated diff under Bibl Theol.

## AN OUTLINE OF GNOSTICISM

### I. Sources

The New International Dictionary of the Christian Church ed. J. D. Douglas

The Zondervan Pictorial Encyclopedia of the Bible ed. Merrill C. Tenney

Biblical Theology of the New Testament Charles C. Ryrie

### II. Common Features of Gnosticism

#### 1. Ontological Dualism

The Gnostics believed that God was very transcendent and that He was not responsible for the creation of the physical universe. Usually an ignorant demiurge is blamed for the creation of the universe. Often the demiurge is blamed for the creation of man in a physical body. The Gnostics believed that matter and the human body were evil and thus salvation to a Gnostic was deliverance from the physical realm.

#### 2. Salvation by Knowledge

The spirit of a man is trapped in a physical body and is placed in a physical cosmos. He must be delivered from matter to participate in salvation. The means to this salvation is knowledge (the Greek word *gnosis*). This secret knowledge was usually provided by some special teacher. The knowledge would free the enslaved person from their body at the point of death so that they could be reunited with God. Thus the Gnostic emphasis was on knowledge rather than faith, redemption and ethics.

#### 3. Confused Ethics

Gnostic ethics are to be found on the extremes of the ethical spectrum. Some gnostics placed such an emphasis on knowledge that they considered ethics irrelevant. Thus some of the Gnostics were libertine in their outlook. The body and its behavior was irrelevant since all that was important was the spirit. Other Gnostics were ascetic view of life. They held

marriage and procreation in very low esteem since it would lead to multiplication of souls in bondage to matter. Some were ascetic in other ethical areas, trying to avoid any indulgence in material pursuits.

### III. Origin of Gnosticism

Fully developed systems of gnosticism were not in existence prior to the closing of the canon. It would seem that the early church struggled with a rudimentary Gnosticism which is reflected in some of the later New Testament books. The concept of the Gnostic Redeemer did not come into existence until after the canon of the New Testament. Systematized Gnosticism presently can only be traced back as far as the second century.

### IV. Gnostic Conflicts with Biblical Doctrine

#### 1. Christology

The Gnostics could not accept the Incarnation. It was inconceivable to them that God could become truly human. Thus they denied that Jesus was the God-man. In relation to the atonement they could not accept that Jesus suffered in the flesh.

#### 2. Hamartiology

Sin to the Gnostics was associated with matter, ignorance, formlessness, and distortion rather than violation of the revealed will of God.

#### 3. Theology Proper

Gnosticism denied that God was creator of the universe. God was not able to have contact with matter.

#### 4. Soteriology

The Gnostic concept of salvation was mystical in that it stressed absorption of the human spirit in the Divine.

#### 5. Eschatology

The biblical concept of a bodily resurrection was repulsive to the Gnostics.

#### 6. Biblical Verses which are anti-gnostic

I John ; Col. 1:19,2:16-23; I Cor. 1:17ff,6:12-18,ch.7,8:1, 13:8; I Tim. 1:4,4:3,6:20; II Tim. 2:18,3:6; Titus 1:14

V. Gnostic Writers

Simon Magus (disputed), Menander (Samaritan), Saturninus, Marcion of Pontus, Basilides, Isidore, Carpocrates, Epiphanes, Valentinus, and Mani

SECTION II--THEOLOGY PROPER

All of John's theology can be put under this division, salvation (if include Xn life of fellowship under this) and eschatology. Most books treat under 1st two and Schmid only under soteriology.

TOPIC I--DOCTRINE OF GOD

I. The Nature of God.

A. God is Spirit. (pneuma ho theos), Jn 4:24.

Intro--For most part Jn like other Biblical writers leaves reader to form own conclusion as to nature of God from statements concn God's actions.

However in 3 places he speaks of nature. God is spirit, light, love. These are not properties of God (God is spiritual, loving) but nature. Essential aspects of His nature.

A. As above. His metaphysical nature.

1. Negative ideas.

- a. Not personality but nature.
- b. Not a spirit as Eng vss, but spirit is God. Pneuma is 1st in sentence.
- c. Not an OT idea. Plenty about spirit of God but not about God as spirit. "the loftiest descriptions of the Divine Majesty are always relative to space, Isa 66:1; 1 Kg 8:27; Jer 23:24). BFW, 1 Jn 1:67.

2. Positive ideas.

- a. God is not limited to space. Spirit not confined. This was question Lord was discussing with Samaritan woman. She was worried about place; God not so limited so can be worshipped in any place.
- b. God not limited to time. Spirit not material and therefore not subject to restrictions of time.
- c. God is understood by spiritual, inward, not carnal and outward perception. Jews thought they knew Him in their forms; God is revealed in spiritual manner and that thru X, but rev thru X is to be spiritually perceived. Even 1:9 demands spiritual vision to see God thru X.

3. Resultant ideas.

Bec God is spirit men must worship Him in spirit. This rules out the place, forms, and demands reality and knowledge (in truth). Local claims of v 21 contradicted. Letter worship of Judaism set aside. False worship of Samaritans ruled out bec in truth. Father seeks worshippers such and not workers esp.

B. God is Light, Ho theos phos estin, 1 Jn 1:5. His moral nature.

1. Negative ideas.

- a. Again not personality but nature. No art in predicate. God is such a one who is light. "The simplest intellect can understand their meaning; the subtlest cannot exhaust it." Plummer.
- b. Not a light as one of many. *C. Not exactly like OT but includes idea of glory. Ex 24:17 Hm 3:3ff. Isa 10:17 Psa 36:16, 104:2 Sps 1:27*

2. Positive ideas.

- a. Holiness. No darkness so God is unmixed with any evil.
- b. Revealedness. Bec when light shines there are no clouds or shadows. Doesn't imply revelation but just revealedness.
- c. Unlimited or infinite. Light not bound except by darkness and in God no darkness.

3. Resultant idea. Basis for Xn ethics. God is light; therefore walk in light. Let it reveal; respond, don't shrink back from light. God is; we walk; we don't become light.

C. Personal Nature of God. God is love. Ho theos agape estin. 1 Jn 4:8.

1. Negative ideas.

- a. Not love is of God. Bec construction is anarthrous.
- b. Not occasioned love. God is love apart from any occasion to express it, 4:10.
- c. This begins to approach attribute of God. Not limited to nature but includes tinge of personality and attribute.

2. Positige ideas.

- a. Related to OT rev of love as attribute of God. But exercised in particular relationships, Deut 4:37; 7:8,13; 11:15,18; 23:5; 2 Sam 12:24; Isa 41:8; 43:4; 48:14; Mal 1:2.
- b. It is original love, 4:10, not occasioned.
- c. Source is in God not in man, 1 Jn 4:19; 3:1.
- d. Seems to be related to family; therefore best earthly image would be love of parents for children, 4:7; Eph 3:15ff.

3. Resultant idea.

God is love; therefore what God begets loves; therefore Xns should show they are children of God by loving one another.

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 idea seemed to captivate Jn as he grew older as being central thing in Xnty.

- a. Love fulfills duty, 4:11. Note that duty is not reciprocal love to God but to love other Xns.
- b. Love can be realized in most complete form when love others, 12b.
- c. Love causes us to know indwelling of ~~J~~ HS, 13-15b.
- d. Love enables us to abide in God, 15c-16.
- e. Love gives boldness in day of judgmt, 17.
- f. Love casts out fear, 18.
- g. Love proves our profession, 19-21. Easy to say I love God and get pious; hard to prove it by loving brethren.

*Self-ventura - Jn 5:26 Rv 4:11*

*Time - Jn 17:3 1 Jn 5:20*

## II. The Attributes of God.

- A. Living, 6:57.
- B. True, 8:26; 3:33 cf 1 Jn 1:10
- C. Faithful, 1 Jn 1:9
- D. Righteous, Jn 17:25; 1 Jn 1:9 cf Rev 16:5.
- E. Holy, 17:11 cf Rev 6:10.
- F. Omniscient, <sup>1:44</sup> 1 Jn 3:20. If we have love of brethren we know that we are in Him and He in us in spite of conscience. If conscience still condemns us then appeal to Omniscience. Not that God is more merciful or more strict either than conscience but He is perfect judge.

## III. The Fatherhood of God.

Westcott

- A. In the OT *community*
  - 1. Limited to Israel, Ex 4:22; Deut ~~23~~32:6. Each member of Israel was His child Deut 14:1; Isa 1:2; 30:1,9; 43:6; 63:8; Jer 3:4,19. But esp connected with Messiah, Psa 2:6.
  - 2. Limited in that *concept*. Idea of authority and consequent obedience instead of love. *rec. of monarchy.*
- B. In the NT
  - 1. In general in synoptics. Idea of bond that is moral, not physical; personal not national.
  - 2. In general in John. Not so much in Messianic sense as Synoptics but in absolute sense and in relation to man's relation to Christ.
- C. In John *in relation to J.*

Jn uses two terms primarily--The Father and My Father. Never uses phrases our Father in heaven. Never ~~our~~Your Father except 20:17 in contrast. Never Our Father in his own writings. In Epistles always the absolute title ho pater without any addition. In Rev ho pater autou or mou but not ho pater.

  - 1. My Father used:
    - a. To reveal Son as fulfiller and interpreter of true Judaism. Jn 2:16; 5:17; 6:32; 8:19,49,54; 10:37; 15:1,8,23,24.
    - b. To reveal Son's own Character. Jn 6:40; 10:18,29; 14:2,7,20,21,23; 15:15; 20:17.
  - 2. The Father used:
    - a. As the one who is revealed by the Son. 1:18; 6:46, 10:29. Not Messianic here.
    - b. As the One who sent the Son. 5:23,36,37; 6:44; 10:36; 20:21; 1 Jn 4:14.
    - c. As the One who helps accomplish X's mission, 5:19; 6:37; 10:15,38; 14:10,11,31; 16:32.

"In each respect the particular relation is traced up to the primal relation of the perfect divine love expressed in the idea of Fatherhood and Sonship." BFW 1Jn33
- D. In John in relation to believer.
  - 1. Father especially loves those who love the Father, 14:23.
  - 2. Father's love twd bel is like that twd son, 17:23.
  - 3. Father wants to be worshipped, 4:24.
  - 4. No idea in Jn of universal Fatherhood. Indeed more idea of stress upon spiritual rebirth in Jn than perhaps elsewhere.
  - 5. Father is one to whom bel directs prayer, 16:24.
- E. In John in relation to the HS.
 

Father sends HS, 14:26; 15:26.

## TOPIC II--THE DOCTRINE OF CHRIST

Person apart from Work.

## I. The Designations of the Lord in John. Warfield

A. The Narrative Designation. Jesus as in other gospels. 250x. Almost without variation tho the Lord is found in its stead in 4:1; 6:23; 11:2; 20:20; 21:12. This is the name by which He was known to His contemporaries.

## B. Popular Designations.

The man called Jesus, 9:11.  
 Jesus son of Joseph, 6:42; 1:45.  
 Jesus of Nazareth, 18:5,7; 19:19.  
 This man, 9:16,24; 11:47; 18:17,29.

## C. Designations by disciples.

1. Lord, 13:13-14. Used with reverential recognition of His authority. Thomas' use of it with God in 20:28 seems to show it meant Deity as God does.  
 2. Teacher, Rare, 1:38; 20:16; 11:28. However, Rabbi occurs frequently, 1:38,49; 3:2; 4:31; 6:25; 9:2; 11:8, 20:16.

## D. Messianic Designations.

Title or word Christ not frequent. <sup>10:27</sup>  
 1. Jn pointed to Him as X, 1:20,25; 3:28.  
 2. Disciples recognized Him as X, 1:41. 11:27.  
 3. Samaritan was told He was X, 4:25-26.  
 4. People speculated about it, 4:29; 7:26-42; 9:22; 10:24; 12:34.  
 5. Called King, 1:49; 12:13; 18:33,37

## E. Son of God.

1. Has Messianic implications, 1:49; 11:27; 20:31.  
 2. Means Deity or supernatural origin, 5:25; 9:35; 10:36; 11:4. Note that this becomes a self-designation and a distinctive one of Lord Himself. Note 10:33,36--they recognized that this was claim to Deity. Connects miracles and ~~judgment~~ <sup>resurrectn</sup> with it, 9:35; 11:4; 5:25,27.  
*John 11:4 novygeras theos uiou*

## F. Son of Man.

One of Lord's favorite self-designations.  
 1. Son of Man is no mere earthly being. 6:62.  
 2. Son of Man gives eternal life, 6:27. 3:15.  
 3. Son of Man judges, 5:27.

## G. Figurative Designations.

1. Light of world, 8:12; 9:5; 12:35,36,46.  
 2. Light of men, 1:4,5,7,8,9,  
 3. Door, 10:7,9.  
 4. Bread of God or of life, 6:33; 6:35,41,49; ~~6~~ 7:41.  
 5. Good Shepherd, 10:11,14.  
 6. Bridgroom, 3:29.  
 7. Paraclete, 14:16.

*10. Way 14:6  
 11. Resurrection*

*Concl. 1. Less Messianic emphasis  
 2. More Deity - judgment  
 3. Son of Man favorite  
 4. More figures*

## II. The Doctrine of the Logos.

## A. The Concept of the Logos.

1. Philo's concept. Philo is representative of what might be called the theosophy fo the Alexandrian Jews. It was compound of Judaism with Platonic phil and Oriental mysticism. Philo summed up the Platonic ideai of Divine archetypes of things in single term logos. Bec his phil contained many unharmonious elements his concept of logos not always clear. Seems to be the intermediate agency by which God created material things and communicated with them. Not too personal in Philo--certainly not Messiah or as personal as Jn's concept. <sup>8. V. me 15:1  
 9. Land 1:14</sup>  
 Metaphysical in Philo--historical in Jn

# Philo

Logos over 1300x in writings.

Evans in Britannica XIV, 335 - Says Philo never personified logos.

2 fold division of Logos.

1. Internal - Character of Logos in unity with God. Used terms as  
1<sup>st</sup> born, 2<sup>nd</sup> God, Mediator

2. External - Personification of Logos to manifest self in created things  
e.g. Shepherd, Prophet, Elder

## Origin of Logos

In mind of God  $\therefore$  something identical with essence of God.

## Personification

= Wisdom. Whole revelational concept behind actual words.  
Creator. Veiling = Logos (Philo called Logos Veiling)

## Mediator

Logos a mediator between man & God.

May imply Logos is Messiah

Whole concept ambiguous.

2. John's Concept.

a. Its derivation. Jn assumes his readers will understand it. Had origin in Targums (Aramaic paraphrases of OT). Proved by:

(1) In OT Word or Wisdom of God is personified generally as an instrument for executing God's Will as if it were itself distinct from that Will. 1st traces in Gen 1:3,6,9,11,14. In Psalms Word personified, 33:6; 107:20; 119:89; 147:15. In Prov Wisdom of God greatly personified.

(2) In Apocrypha personification quite complete. Ecclesiasticus 1:1-20; 24:1-22; Book of Wisdom, 6:22-9:18.

(3) In Targums personification still carried further. These not written but in common use in time of X bec Heb forgotten by some of people. When Script spoke of direct communication bet God and man, Targums substituted the Memra or Word of God. e.g. Gen 3:8-9 instead of they heard voice of Lord, Targums said they heard voice of Word of Lord. Word appears 150x in 1 Targum of Pentateuch alone. Memra diff from utterance br rema bec Targums use pithgama there as in Gen 15:1a; Deut 5:5. This is origin not Philo and of course this would have been understood by Palestinian Jews full well.

b. Its meaning.

(1) logos never has the sense of reason in NT.

(2) Not merely the spoken word.

(3) Means not only the spoken word but the thought expressed by it; thus it is the spoken word as expressive of thought.

(4) It is Personal. Thus logos is Son of God who was the complete expression of the thot of God in communicating Himself to man. X is connecting link bet God and man.

"(John) therefore took the phrase which human reason had lighted on in its gropings, stripped it of its philosophical and mythological clothing, fixed it by identifying it with the Person of X, and filled it with that fulness of meaning which he himself had derived from X's own teaching." Plummer.64.

B. The Relationships of the Logos. Jn 1:1-14.

a. His Relation to Time, 1a. /Only place logos is personified is here, Rev 19:13 and maybe 1Jn 1:2 tho this is doubtful/

(1) The beginning prob same as Gen 1:1. May be farther back but makes little diff to the doctrine.

(2) The Being. Word was already in existence. eimi. He is before time at least even if only refers to Gen 1:1. *of ywpaic 3.6.14* *Eternality or perpetua 8:58*

b. His Relation to God, 1b-2.

(1) Distinct. With, not in midst of, nor by side of, nor associated with, but face to face with. *in communion with* *link with person* *perfect*. With God, not Father. If said Father then idea of Deity not so well preserved.

(2) Equal. "Never confounding the Persons nor dividing the substance." *not the fact.*

c. His Relation to Creation, 3.

(1) Sufficient agent of creation--all. *Word of God*

(2) Mediate agent--thru Him. Father thru Son, but Gnostic idea of Demiurge or a creator inferior to God is guarded against by statement that Creator is God. *Logos*

(3) Necessary Agent. Without Him. However small or great He is agent.

d. His Relation to Man, 4-5, 9-13.

(1) Life. 17:3; 1 Jn 5:12. Abundant, 10:10. Jn speaks of it 36x in gospel--more than any other book in NT. Purpose of writing, 20:31.

(2) Light. To all men as a class of people (but not to angels).

(a) Need for it, 5. Man in darkness. When sun out don't need anyone to tell you. Fact that man needs to be told of X shows how dark unsave mind is. But darkness did not overcome it (aor referring to fall). Therefore

victory assured.

cf v10 - 19 condemner

- (b) Nature of it, 9. This is prob rev of God in creation which is true and enlightening. True is favorite word of Jn and appears more in Jn than elsewhere.
- (c) Rejection of it, 11. Tow own home and people didn't receive. Definite rejection not just ignorance.
- (d) Reception of it, 12-13. Receiving brings regenerating which brings relationship. Rec is believing on all that He stands for. Regenerating not of lust (will of flesh) or even higher motive (of man) (i.e. not human) but divine. Relationship is children not sons--that's P. But children has idea of communication of new life and new family and intimacy instead of position. X never called teknon bec He wasn't born as we are.

e. His Relation to Flesh, 14.

- (1) It was planned. Became at specific time.
- (2) It was permanent. Flesh was tabernacle where God met man. Not a theophany but glorified flesh today, Rev 1.
- (3) It was purposeful. To manifest glory of God (His attributes seen). Behold from theater--to gaze with enjoyment. But need look of faith.

Unity Jn 10:30 or ment = 1 thing, emphasizes deep unity, not only identity. I will wouldnt have been blasphemy to Jews

Rev 1:4-8

- 1. Strong emphasis on deity of Son  
equality
- 2. Strong rel. bet. human & deity
- 3. Teaching on H.S. reveals a Trinitarian substitution  
(more than Syncretism)

III. The Deity of Christ.

A. Proved by Divine Names given to Him.

- 1. First and Last, 1:17 Rev and 2:8.
- 2. Beginning and end, 22:13 Rev.
- 3. Word of God, Jn 1:1; Rev 19:13.

B. Proved by His Attributes.

- 1. Same honor as Father, Jn 5:23. *- not in but mss.*
- 2. Omniscience, Rev 2:23 cf Psa 7:9 cf Rev 1:14; 2:18; 19:12. *4. Omnipotence - Rev 1:8*
- ~~3. Omnipresence, Jn 1:48-50; 4:29; 20:28.~~ *5. Omnipresence - Jn 1:7*
- 3. Omnipresence, Jn 3:13, *14:23* *4. Life-giving power Jn 5:25.* *5. Proprium Jn 1:1*

C. Proved by His Works.

- 1. Creator, 1:3
- 2. Judge, 5:27 cf Rev 20.
- 3. Giver of life, 5:24. 10:17. *4. Resurrection Jn 9*
- 5. Sending 1st Jn 14:26; 15:26*

D. Proved by Worship of Him.

- 1. By men, R5:8,14. Jn 20:28, *9, 1,* *cf 12:40-41.*
- 2. By Angels, Rev 7:12; 5:12,13 cf 19:10 and 22:9--worship is the specific prerogative of God.

E. Proved by His preexistence.

1. The passages proving preexistence.  
 6:62. You are troubled the Lord seems to say by words which cannot be interpreted acc to the laws of phenomenal existence. How then will you bear the last rev of the Ascension when that which is truly human will be seen to be transfigured and to rise beyond the conditions of earthly life. ~~This~~ Was is en.

8:58--I am denotes absolute existence and in this passage clearly involves preexistence and Deity bec Jews thot so. cf v 24; Rev 1:4,8.

1:1-Word did not come into existence but was already in existence. *Attested by Jn 1*  
 17:5--Had is imp<sup>35</sup>X had as a continual possession glory with Father-- *Acknowledged by eximic 8*  
 with is para seauto, side by side with Three in fellowship with Thee. *Affirmed by X 17*

2. The Interpretations of these passages.

Some say (as we do) that this is actual preexistence. This is what we understand. Others that this is ideal preexistence and thus not real.  
 6:62 is just fact that X was sent from God. *These 3 are Wendt's explanations.*  
 8:58 is ideal preexistence pure and simple.  
 17:5 glory which X had was an ideal glory.  
 Beyschlag uses diff approach to arrive at same conclusions. He says these vss were spoken in "very agitated moments" of X's life. Jesus was under the spell of current ideas of preexistence. Says too we cannot assume Jn gave verbatim and accurate report. See Stevens 209ff for refutation.

F. Proved by His miracles.

- 1. Water to wine, 2:1-12. vs 11 show His glory. 400 yrs since miracles (Dan's time). OT miracles for God's glory; this one reveals X's glory. Thus X is God.
- 2. Man must believe to receive blessings. 4:43-54. *No bold- entry in God.*
- 3. Healing of man at Bethesda 5:1-23 led to proving He was God, 18.
- 4. Feeding 5000, Jn 6:1-14. Sign (dapper meaning than just story) X is support of life.
- 5. Walking on water, 6:15-21. ~~xxx~~ /leads to discourse on bread of life. *Assimilate X.*  
 X guide of life, Mt 14:33 says they worshipped showing He God too.
- 6. Man born blind. 9:1-41. X source of light. Jews feared X was God, 29 and man knew it and worshipped, 37-8.
- 7. Lazarus 11:1-44. For glory of God, 4.
- 8. 21. Post-res and maybe shouldn't be included. All others show He was God.

(over)

G. Proved by witness of Jn Bap

1. He is Jehovah of Isa 40:3 - Jn 1:23
2. " " Lamb (sacrificial Lamb of Isa 53) of Jn 1:29
3. " " Baptized with H.S. - 1:33
4. " " Son of God 1:34

## IV. The Humanity of Christ.

## A. Proved by possessing a human body. 1:14.

However ~~sarx~~ doesn't just mean He possessed a body; it means He became a person. ~~Sarx~~ used as combination of material and immaterial. Weakness is inherent in the word.

Note account of crucifixion, 19:31, 40.

## B. Possessed immaterial nature.

1. Spirit, 13:21; 11:33.

2. Soul, 12:27 (only ref in Jn).

3. No direct mention of heart unless 19:34.

4. mind 2:25.

## C. Proved by His experiences.

1. Thirst, 19:28-30

2. Weeping, 11:35.

3. Tired, 4:6.

4. Emotionally disturbed, 12:27; 13:21.

5. Gating.

5. Birth

## D. Proved by the central passage, 1:14.

This vs teaches He was a human person. ~~Sarx~~ means not just that He possessed a body but that He became a person. ~~Sarx~~ here is used of combination of material and immaterial. Several truths are expressed by this vs. BFW 20.

1. Lord's humanity was complete. Contra Apollinarianism which taught that the Logos supplied the place of part of that which belongs to the perfection of Manhood. Vs says Word became flesh not became a body.

2. Lord's humanity was real and permanent. Contra Gnosticism which taught He ~~only~~ assumed in appearance or for a time that which was and remained foreign to Himself. Vs says Word became flesh not clothed self in flesh.

3. Lord's human and divine natures remained without change, each fulfilling its part acc to its proper laws. Contra Eutychianism which taught that results of Incarnation was a 3rd nature. Vs says Word became flesh, both terms being preserved side by side.

4. Lord's humanity was universal ~~and universal~~ in that He identified self with all men not a particular one or race. Word became flesh not a man. cf. Phrasian

5. Lord's 2 natures were united in 1 Person. Contra Nestorianism which taught Lord had a human personality and divine personality to which ~~every~~ all His acts had to be referred. Vs says Word became flesh and tabernacled--no change of subject with vb tabernacled.

6. Word did not acquire personality by the Incarnation. He has already been spoken of as a Person, not just a principle in preceding vss.

## TOPIC III--DOCTRINE OF THE SPIRIT

## I. The Person of the Spirit.

A. He is distinct ~~from the Son~~ Person.

Rev 2:17; 1:5; 4:5--distinct from Father, X, Xns.

Jn 14:16--another comforter so distinct fr X

He witnesses to the Son thus making Him distinct, 16:13-14; 15:26.

## B. He is Personal. (has personality)

Use of masculine with pneuma. Jn 14:26; 15:26; 16:13-14. Use of masc seems to be the preference of the writer unless pressed by grammatical propriety.

## C. He Proceeds Father and Son.

1. Father 15:26. cf 14:16,26. 15:26 only time proceedeth used.

2. Son sends HS (tho proceedeth not used in relatn to Son), 15:26; 16:7  
Idea in 1 and 2 is that of sending forth into sphere of action. Para is prep used from the Father. Like X's being sent from the Father.  
Not non-existent before that but now sent into new sphere of action.

## II. The Work of the Spirit

Mainly His work can be summed up in Jn's favorite name for HS--Advocate.

Legal counsel usually for the defense. Lawyer, counsellor.

Jn 14:16,25; 15:26; 16:7; 1 Jn 2:1.

## A. He will pronounce the world guilty. 16:7-11.

1. The 3 counts in the indictment--sin, rtness, judgmt.

2. The 3 reasons for the indictment. oti clauses are causal.

a. Pronounce world guilty of sin bec of their rejection of X. He will make that more and more clear.

b. Pronounce guilty of their concept of X. They thot Him unrighteous and His going to Father will show that He was righteous. When He ascends HS shows that the world has misjudged Him.

c. Of judgment because the head of the world is already judged, 12:31.

If head judged then followers too, and HS will show followers that by pointing to judgment of Satan on cross.

## B. He will foster the spiritual welfare of believers.

1. By indwelling, 14:17. cf 2 Jn 2.

2. By testifying of X, 15:26.

3. By reminding disciples of facts so record could be written, 14:26.

HS will teach (right interpretation) and bring to remembrance (remind of facts).

4. By teaching all believers, 16:12-15.

a. Content--new things and their meaning, 12, esp things concn death and res.  
Not then understood by disciples.

Prophecy, 13.

All the truth, 13--and this ultimately leads to X Himself who is the truth.

"complete understanding of and sympathy with that absolute Truth, which is X Himself" BFW. Order of vs means truth in all its parts.

b. Manner--HS guides us to X.

c. Test--HS is teaching when X is being glorified.

HS makes Son fully known. Takes time bec HS teaches us bit by bit.

5. By filling the life to overflowing, 7:37-39. Prob libations (pouring out of water) from Siloam not done on 8th day. HS will satisfy thirst and overflow life of bel.

6. By regenerating people. 3:6. Water is Jn's bap or repentance and Spirit is HS giving life.

7. By temporary empowering of disciples, 20:22. Temporary bec of Eph.4:10ff.

## SECTION III--SOTERIOLOGY

## TOPIC I--DOCTRINE OF SIN

- I. The Terms involved in the doctrine.  
Strangely enuf this is primarily a doctrine of 1 Jn and not gospel.
- A. Hamartano. Jn 5:14; 8:11; 9:2-3; 10x in 1 Jn.
1. Meaning. Wander from God, miss mark.
  2. Usage in Jn.
    - a. When mentioning the committing of sin by Xns it is used to refer to acts of sin, and never a continual living acc to sin principle.
    - b. When used of unbel vb describes both action in progress and state in persistence.
  3. Illustrations.
    - a. I 1:10; I:2:1 (2x). 1:10--say have not committed act of sin (pf). 2:1--sin not, aor subj--do not start to sin. If any sin--ingressive aor not speaking of habit of life but of occasional sinful acts.
    - b. 3:6 customary present. No one born of God continues to sin.
- B. Hamartia. Jn 1:29; 8:21,24,34,45; 9:34,41; 15:22,24; 16:8-9; 19:11; 20:23; Rev 1:5; 18:4-5. 17x in Jn; 3 in Rev; 17 in 1 Jn.
1. Meaning. missing mark, bad action. Always a connotation of guilt and blame.
  2. Usage in Jn.
    - a. In the singular it may mean the sin principle.
    - b. In sing. it may be a generic term used of acts of sin resulting from sin principle.
    - c. In plural used of Xns and denotes acts of sin, but not entirely separated from the principle which produces them.
  3. Illustrations.
    - a. 1:8. Old nature. 3:5.
    - b. Generic term for wrongdoing. 3:4,9.
    - c. Acts of sin. Same sense as hamartema. 6x in 1Jn. 1:9; 2:1,12; 3:5; 4:10
- C. Poneros. 6x in 1 Jn.; Jn 3:19; 7:7; 17:15; Rev 16:2.
1. Meaning. Adj meaning something bad, worthless. Rev 16:2 physical sense but usually moral sense and thus used of Satan.
  2. Usage in Jn
    - a. The evil one. 1:2:13-4; 5:19.
    - b. Evil works, 3:12.
  3. Illustrations.
    - a. 2:13-14--what about Jn 17:15.
    - b. 3:12--descriptive and characterizing of works of Cain.
- D. Adikia. Jn 7:18. 1 1:9; 5:17.
1. Meaning. In-justice or unrighteousness of heart and life or a deed violating law and justice. Perversity, depravity, defection.
  2. Usage.
    - a. Unrighteous condition of heart.
    - b. Deed or act that contributes to or results from state of <sup>un-</sup>righteousness.
  3. Illustrations.
    - a. 1:9. As result of confession we are absolved from sin's punishment (forgive sins) and freed from sin's pollution (cleansed from unbttness). Not inherent unrighteousness but opposite of dikaios--declare ~~unrighteous~~. Religious disabilities imposed upon us by sin"
    - b. 5:17. This is prob different and is active unrighteousness. Deed violating law and justice.

E. Anomia. Only in 1 Jn.

1. Meaning. Condition of one without law, whether ignorant of it or violating it.

2. Usage and Illustrations.

1 3:4 (2x) . It denotes more than just a position outside of law. It is contrariness to law, and the law it negates is that inherent in the character of God.

## II. The Concepts involved in the doctrine.

### A. Lawlessness, 1 Jn 3:4.

1. Exhaustive definition. Both words have articles so phrase is convertible.
2. Definite definition. Law in its ultimate sense includes all that is inherent in the character of God.  
Today standard is law of spirit of life, Rom 8:3. Definite and all inclusive.

### B. Darkness, 1 Jn 1:6. Darkness is being out of will of God. Jn 3:19. Opposite of God.

### C. The World. Cosmos is all that acts as a rival to God.

#### 1. Relation to Satan.

- a. His Titles. Devil, Jn 8:44; 13:2; False accuser, Jn 6:70; Satan, Jn 13:27; Adversary, Rev 12:10; Evil one, Jn 17:15, 1 2:13; 3:12; 5:18; Ru
- b. Relation to kosmos--ruler. Jn 12:31; 16:11; 14:30.
- c. Character. Liar, Jn 8:44; murderer, 8:44; 1 3:15
- d. Influence over men as ruler of cosmos. 1 3:8ff; Jn 8:44; 13:2,27;  
Men may be of him but never said to be born of him as of God,  
1 3:8. 1 5:16.

#### 2. Relation to X.

- Judged, Jn 12:3 1.  
Prince judged too, Jn 16:11; 14:30; 1 5:4,18.  
"It remains to secure the fruits of his victory."

#### 3. Relation to the Christian.

- 1 a. Not of it, Jn 15:19. a. Relationships of Xn to world.
- 2 b. Not removed from it, Jn 17:15.
- 3 c. Not known of it, 1 3:1.
- 4 d. Hated by it, 1 3:13.
- 5 e. Opposed by messengers, 1 4:5.
- ~~x6fx~~ b. Means of victory over it.
  1. Faith 1 5:4. Only time nuke used in NT here. Faith overcame, aor, world.  
All bels are overcomers. "It remains only to secure the fruits of his victory"
  2. Separation, 1 2:15-17. See notes on 1 Jn.  
*No love.*

## III. The Universality of Sin.

- See next page*
- A. 1:10 A. Proved by statement.
  - B. Proved by state. Jn 3:36; 1 3:14.
  - C. Proved by Savior needed. Jn 3:17; 5:34; 10:9; 12:48; 1 4:14; Jn 4:42.  
Jn 1:29. *v.2*

*Depository*

## IV. The Consequences of Sin.

- A. Incurs a debt, Idea seen in idea of remission necessary, Jn 20:23.
- B. Incurs a bondage, Jn 8:32ff.
- C. Incurs an estrangement from God. Seen in incompatibility of world and God.  
1 Jn 2:15-17; Jn 3:36; 9:41.

## V. Christ's dealing with Sin.

- A. He died for sin, 1:29. Root principle.
- B. He died for sins, 1 3:5.

Add under II concepts

- 1:7
- D. Ignorance. This concept would satisfy the gnostics who considered virtue was knowledge. Yet it is true that there is an element of ignorance in all sin bec original sin dulls mind and continued sin anesthetizes conscience. 1 Cor 2:8; Eph. 4:18. Only a partial definition bec then sal would be knowledge.
- E. Pride. Of power, 1:6; goodness, 1:8,10. Unwillingness to be regarded as a sinner. Not real definition but way some p<sup>w</sup>ople might be convinced they are sinners.
- F. Godlessness. § 4:6; 2:22. "Man's God-Almightyness" Hume. Not only negative but positive deflection. Best concept is A but these others are partially true.

Add under IV consequences.

- D. Suffering and evil in community. Social harm. False teachers damaged community. 1 Jn 2:19
- E. Loss of vision. <sup>blurring</sup> Dulling of spiritual faculties. <sup>Can't</sup> Can't see God as He is or self as I am; 1:6; 2:11. More a man sins, <sup>the</sup> the less he knows about sin. 1:8--gnostic had no sin bec insensitive to it.
- F. Loss of Divine fellowship. <sup>I</sup> 1:7.
- G. Death. Jn 3:36. <sup>Spiritual</sup> Physical I 5:16
- H. ~~Proves to~~ Makes man unable to save himself, 1 Jn 3:8.

## Doctrine of Satan

### I. Names of Satan

- A. Satan. 8 of 9 times in Rev. Means the hater or the accuser. cf. Rev. 12:10.
- B. Accuser of our brethren, Rev. 12:10. One who incriminates another.
- C. Devil. 12x. Accuser. Rev. 2:10; 20:2; Jn 8:44.
- D. Deceiver of the whole world. Rev. 12:9; 18:23; 13:14; 19:20; 20:3,8,10.
- E. Prince of the world. 12:31; 14:30; 16:11 all quoting Jesus. . Cf. Rev 1:5.
- F. Evil one. Jn 17:15 cf 1 Jn 5:18-19 where doubtless evil one so likely so in Jn 17.
- G. Dragon. 12x in Rev. 12:3 esp.
- H. Old Serpent. Rev. 12:9,14,15; 20:2 only (4x). Subtlety, virility, toxicity.

### II. Character of Satan (Characteristics)

- A. His Nature is Depraved  
Jn 8:44ff--Satan is lustful, murderer from beginning, stands not in truth, his nature is to lie, He is behind all liars and systems of untruth.  
Rev 12:12 shows he has emotional capacity for great wrath.
- B. His Doctrine is Deep, Rev. 2:24. Don't underestimate him.
- C. His Sphere is Delineated.
  - 1. With regard to locale, Rev 2:13. His throne is localized. Rev 12:9 ff. heaven.
  - 2. With regard to activities. Neither omni and in permissive will of God, Rev. 20:7.  
His activities are circumscribed by the confines of God's purposes.

### III. History of Satan

- A. In beginning. Liar and murderer, 1 Jn 3:8. What beginning? History of man, cf. Matt. 19:8.
- B. In time on earth.
  - 1. Prince of world, Jn 14:30. Occupied with administration of system.
  - 2. In entering Judas. 13:27.
  - 3. In judgment, 16:11.
- C. In heavenly spheres
  - 1. Present occupation, Rev. 12:10. 20:3
  - 2. Future expulsion from heaven, 12:7-17.
- D. On earth in future.
  - 1. During trib period.
  - 2. During mill.
  - 3. In eternity

#### IV. Activity of Satan

##### A. During present age

1. Heavenly--accuser.
2. Earthly--prince.
3. Toward Xn, 1 Jn 5:18 desires to frustrate Xn in his doing will of God.

##### B. During trib.

1. Empowers riders of horses of Rev 6 to take peace and kill.
2. Projects hatred for X, Rev 12:12-17 and remnant.
3. Releases hords of locusts, 9:1-12.
4. Empowers Antichrist, 13:1-5.
5. Sends forth evil spirits, 16:13.

##### C. During kgdom

Released at end to lead revolt.

##### D. In eternity past, Rev 12:4 led revolt of angels.

#### V. X's mission in relation to Satan

A. The incarnation was to destroy, I Jn 3:8.

B. The cross was to judge, 16:11.

#### VI. The Believer and Satan

A. Feasibility of victory, I Jn 4:4

B. Foundation of victory, I Jn 5:18 Rev 12:11

C. Furtherance of victory, I Jn 2:10

#### VII. Unbelievers relatn to Satan

A. He is a child of Satan, 8:44, I Jn 3:8

B. He is a slave to sin, Jn 8:34.

C. He <sup>can be</sup> is an instrument of Satan, Jn 6:70-71, 13:2.

Concl. Note Johannine dualism in relation to Satan--

Earthly and heavenly, Jn 3:31

Above and beneath, Jn 8:23

Light and darkness, I Jn 2:8; Jn 3:19

Truth and error, I Jn 4:6.

Children of God and of the devil, I Jn 3:10.

## TOPIC II--DOCTRINE OF SALVATION

## I. The Incarnation.

- A. The Means of the Incarnation, Jn 1:14. Flesh. Permanent, not like theophany.  
 1 Jn 4:3. False teachers do not openly acknowledge Person of Incarnate Savior. Mode of His coming and permanence of flesh is point. Not merely fact of His coming. Against Cerinthus who said X came into flesh (ie took man's body) and Docetism (no body). Is come is perf--abiding fact.  
 2 Jn 7--coming pres ptc. Some take it as ref to 2nd coming--will come in flesh. Others as merely timeless and opposing Docetism. Prob latter the former leads to latter bec in either case leads to conclusion that impossible to think of Christos as coming in flesh at all. Nec to affirm that deity has been permanently united with humanity.
- B. The Importance of the Incarnation.
1. To sound doctrine. If don't bel than antichrist, 2 Jn 7; 1 Jn 4:3; 1 Jn 2:22-- Truth affirms that a. Jesus is Messiah, b. God is Father, c. there is a trinity relationship, d. that this incarnation is basis for ethics. Thus incarnation is imp't to doctrine in knoweldge and practice.
  2. To re:elation. This is Jn's emphasis. Incarnation never ~~made~~ esp related to humiliation in Jn as in P but to revelation.
    - a. This revelation lightens every man, Jn 1:4-5, 9-13.  
 Light to all men as a class of people (not angels), pres--shines.
      - (1) Need for it, 5. Man in darkness. When sun out don't need people to tell you. Shows how dark is unsaved mind. Darkness didnt overcome it (aor. and prob refers to fall of man). Therefore victory assured.
      - (2) Nature of it, 11. True and enlightening. True is favorite word of Jn. Prob refers to rev of God in nature too.
      - (3) Rejection of it, 11. To own home and people didn't rec. Rejection not ignorance.
    - b. This revelation destroys Satan and his works, 1 Jn 3:8  
 His work on Calvary does it but connected with revelation in incarnation.
    - c. This revelation takes away our sins, 1 Jn 3:5.
    - d. This revelation shows us God, Jn 1:14; 14:9.
- C. The Proofs of the Incarnation.
1. Proved by the frequently mentions of Jesus's family.
    - a. His home, Jn 1:46,47; 7:41,52 cf 4:44.
    - b. His family, Jn 2:1,12; 7:3,10; 19:25,26 cf 1 :46; 6:42.
  2. Proved by use of sarx.  
 Sarx is that which is born of the flesh, Jn 3:6; and X became sarx, 1 :14; thus X was really born as we are.
  3. Proved by title Son of Man. Already discussed.
  4. Proved by testimony of Jn and apostles, 1 Jn 1:1.
    - a. This resulted in a permanent witness. Perfects in heard and seen (whole life of X in view with permanent results). Didn't pass away like other men.
    - b. This resulted in a personal witness. Beheld, aor, and means to see personally, Jn 1:14,34; Acts 1:11.
    - c. This resulted in a precise witness. Handled, aor, and prob refers back to Thomas, Jn 20:27. Preciseness.
  5. Proved by the preaching of the apostles. 1 Jn 1:2. Testify and preach as evangelists (trans show in vs 2). They were staking their lives on the truth of the incarnation.

## II. The Work of Christ in Life.

- A. To reveal grace. 1:17-18. Grace egeneto thru X and He exegeted God.
- B. To reveal truth.
1. He is source of real truth, Jn 1:17.
  2. He is witness to truth, 18:37.
  3. He is truth, 14:6. 1 5:20.
  4. Truth liberated, 8:32.
  5. Truth sanctifies, 17:17; 15:3.
- C. To reveal an example. 1 Jn 2:3-11.
1. The Pattern of the Exampel, 3-6. See notes.
  2. The Proof of following example. 7-11.

## III. The Work of Christ in Death.

### A. The New Birth.

1. It is supernatural, Jn 3:4. Some say N's ques is foolish bec he didn't know what to say to X. Actually explanation is prob this: N thot of physical birth bec character of a person stems from birth and he saw no other way to start over morally but to start over physically. Mystery of rel is not punishment but forgiveness. N thot it would be wonderful to start over but didn't know how it could be apart from physical. N didn't understand new birth is supernatural.
2. It is spiritual, 5-6. Kgdom is so birth must be too. One process (of water and Spirit, no 2nd of). What is it? Physical birth and spiritual. But X beyond that point in His argument. Means cleansing (water) and quickening (Spirit). Baptism doesn't do but signifies cleansing. Word too, Jn 15:3. But to N it meant bap and esp Jn's unto repentance.
3. It is sovereign, 7-12.
  - a. Wind illustrates this, 7-8. Vs changes to singular. Each one must be born anew but God chooses. Like wind which blows where it wills. Can't tell why but can see results as can see fruit in Xn life.
  - b. N illustrates this, 9-12. He was teacher of rel but blinded. Even tho clearly explained by best Teacher and Preacher in world, he doesn't understand in his own strength. Just as can't understand wind, but just as if obey you gain its force, so even if can't understand HS, obey and be saved. Don't postpone relationship with Him by intellectual struggle.

### B. Significance of His Death.

1. Deliverance. However this is personal and from lost estate not nat'l as might be in synoptics. 3:17; 12:47. Note however that this presupposes a well-known idea of soteria, 4:22, so that we can say that the deliverance expected in Messianic times was not only natl but also individual and from death.
2. Present possession of eternal life. 3:36; 5:24; 6:47; 6:54; 20:31; I 5:12,13. Bodily death cannot stop the continuance of this life, 11:25, bec for that life death is tho it did not exist, 6:50,51,58; 8:51,52, 11:26. Res is more a result of eternal life, 6:40,54. "It is not endless duration of being in time, but being of which time is not a measure." This is abundant life, 10:10. Cannot be separated from Him, Himself.
3. Future anticipation of eternal life. Tho already present it is regarded as future in complete realization. 4:14,36; 6:27; 12:25; 5:25; 11:25; 14:19; 6:54. 1 3:2.

4. Propitiation. 1 2:2, 4:10 only in NT. Vb Lk 18:13; Heb 2:17.  
Means altering character of that which from without occasions a necessary alienation and interposes an inevitable obstacle to fellowship. In LXX it is directed toward sin and sinner. IN NT same every case. In Patristics the vb appears with acc of person propitiated. Exegetical usage seems to be that sin is the thing related to propitiation. Theological usage based on Hellenistic and patristic use of Grk makes person propitiated. BFW 1 Jn.

5. Taking away of sin by giving up of life. Cf BFW 1 Jn 35 for 2 ideas of giving up life and liberating life.

a. The patient lamb giving his life for sin. Jn 1:29 prob based on this from Isa 53:7,11.

b. The blood standing for death.

(1) Cleanses from stain of sin, I 1:7,9. Rev 1:5. 5:9.

(2) Basis for present victory, Rev 12:11.

(3) Basis for eternal life, Jn 6:53-56.

6. Benefit. Huper as benefit.

Jn 10:11,14. 6:51? 11:50-51 seems to be benefit clearly.

C. The Appropriation of Salvation.

1. The Necessity of Faith.

3:15; 6:47; 20:31; 8:24. Used as the confidence with which the word of another is accepted as true. It is the confident persuasion of the truth of facts presented. Cf as illus 3:12; 4:21; 5:38; 8:45; 10:37; 14:11.

2. The Object of Faith.

a. The Divine One, 3:13; 8:24; 9:22; 12:42; 1 4:15; 2:23.

b. The Dying One, 3:14. Must be lifted up on cross. Foolish to look, but if do, then like looking on serpent get life. 13:19.

c. The Delivering One, 3:15-17. From perishing not annihilation, Mk 9:49. Put your faith where God put your sins.

In Jn faith is joined directly with Jesus's person.

IV The Life of Fellowship.

Bec of content of faith or true knowledge there arises by virtue of the personal appropriation of it by faith a relation of person to person. Call this section that or 1 Jn that. This is Jn's mysticism. Doctrine of ch comes under this too, for organized ch not prominent in Jn. Just community fellowship.

Rally an analysis of 1 Jn so brief survey of that necessary at this point.

OUTLINE OF FIRST JOHN  
Charles C. Ryrie

Introduction. 1:1-4

I. Fellowship's Conditions. 1:5-10

- A. Conformity to a Standard. 1:5-7
  - 1. The Requirement. 1:5
  - 2. The Reactions. 1:6-7
  - 3. The Results. 1:7
- B. Confession of Sin. 1:8-10
  - 1. Confession of Principle of Sin. 1:8
  - 2. Confession of Particular Sins. 1:9
  - 3. Confession of Personal Sins. 1:10

II. Fellowship's Conduct. 2:1-29

- A. The Character of our Conduct. 2:1-11 Imitation.
  - 1. The Principle of Imitation. 2:1-2
  - 2. The Pattern for Imitation. 2:3-6
  - 3. The Proof of our Imitation. 2:7-11
- B. The Commandment for our Conduct. 2:12-17 Separation.
  - 1. The Address of the Commandment. 2:12-14
  - 2. The Appeal of the Commandment. 2:15-17
- C. The Creed for our Conduct. 2:18-29 Affirmation.
  - 1. The Necessity for a Creed. 2:18-21
  - 2. The Nature of the Creed. 2:22-29

III. Fellowship's Characteristics. 3:1-24

- A. In Relation to our Prospect--purity. 3:1-3
- B. In Relation to our Position--righteousness and love. 3:4-18
  - 1. Righteousness. 3:4-9
  - 2. Love. 3:10-18
- C. In Relation to our Prayer--answers. 3:19-24
  - 1. Depends on Confidence. 3:19-21
  - 2. Depends on Obedience. 3:22-24

IV. Fellowship's Cautions. 4:1-21

- A. A Caution concerning Lying Spirits. 4:1-6 False Prophets.
  - 1. The Existence of Lying Spirits. 4:1
  - 2. The Examination of Lying Spirits. 4:2-6
- B. A Caution concerning a Loving Spirit. 4:7-21 False Profession.
  - 1. The Ground of Love. 4:7-10
  - 2. The Glories of Love. 4:11-21

V. Fellowship's Cause. 5:1-21

- A. Faith in Christ Proved by the Conduct We Exhibit. 5:1-5
- B. Faith in Christ Proved by the Credentials We Exhibit. 5:6-12
  - 1. The Evidence of the Credentials. 5:6-8
  - 2. The Effect of the Credentials. 5:9-12
- C. Faith in Christ Proved by the Confidence We Exhibit. 5:13-21
  - 1. Confidence in Prayer. 5:13-17
  - 2. Confidence in Knowledge. 5:18-21

## 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 arohe 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; 6:17. Jn uses eternal only with life except Rev 14:6 (eternal gospel). L Jn begins and ends with this 5:20 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 bred 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 holiness, 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 sane 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, of Jn ~~11~~ 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. ~~See~~

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

lizing our state. Victorious life is life of no confessed sins (but real confession includes progression includes repentance and satisfaction)

## 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 life. 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 commandts, 3-4, and His word which is broader term includes 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 Ljn 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.

*Commandments 7+*

*Conduct 7+*

## 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. Older/ 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 shows fight and activity nec to withstand devill

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

## 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 shpere and fulfillment in a finite order and without God." BFW.

*That ridend system hanted by  
Satan That leaves God out.*

## 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 dñing (not saying or even loving God) will 6f God abides.

**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 of 1 Pet 1:5; 2 Tim 3:1).

Means present age. Same as last time. Esp views trials and troubles which precede 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 Xnx are Christs in sense bee 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. Credal 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 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 of ~~in him~~, ~~X~~ <sup>shall appear</sup> 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 Characteristic Consequences 4-18.

- |   |   |
|---|---|
| <ul style="list-style-type: none"> <li>a. Doesn't do the sin, 4</li> <li>Not ques of single act but practice and art. shows practice brot to completion.</li> <li>b. Doesn't sin as "prevailing habit." 6</li> <li>c. Does the righteousness (more than just acts), 7</li> <li>d. Doesn't do the sin, 8</li> <li>e. Doesn't practice sin, 9</li> <li>f. Cannot sin, 9. Morally impossible as Jn 5:30; 6:44,65; 7:7; 8:13; 12:39; <del>It is not safe to act</del> which is meaning from context.</li> </ul> | <ul style="list-style-type: none"> <li>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.</li> <li>b. Proves you are abiding and that you know Him.</li> <li>c. Is righteous and imitates Christ, 7.</li> <li>d. Not of devil, 8; and has entered into victory X gives.</li> <li>e. Begotten of God, 9 (pf-act with abiding results, of acr in Jn 1:13. Seed in Him--principle of life God gives Xn continues to rule.</li> <li>f. Proves born of God, 9.</li> </ul> |
|---|---|

z. Lessor love, 10-18.

Characteristics

- a. Brother love, 10
- b. Not like Cain, 11
- c. Hated by world, 13 (only time Jn uses brethren, 2:7 not right reading)
- d. Brother love, 13
- e. No hate, 15

Consequences

- a. Origin (ek) is God, 10
- b. Won't lead to murder, 11
- 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).

f. Lay down life for brethren, 16

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 condemn 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 relation 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. of Jn 13:34.

Note on pisteuo BFW 120.

Genl. 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.

Made 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 1:11,18;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 fulfills duty, 11. Duty is not a reciprocal love  
to God but to one another.

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, 15a-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. 25:14 only for nouns).

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.

## 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.

Life and peace only here in Jn. Our faith overcame (aer) world. Cf overcomers in Rev. All bel. Opponent is kosmos.

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

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

Water refers to baptism of X when He openly identified 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 S on and vice versa.

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

**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 proceeding about sin not unto death lest anyone think he can sin and get away with it).
- b. Knowledge about the world, 19. o kosmos oles not oles 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.

## Second John

### I Introduction 1-3

- A. Author
- B. Address
- C. Greeting —
  - 1. Its Surety
  - 2. " Substance
  - 3. " Source

### II Warning 4-11

- A. Content of it 4-6
- B. Cause for it 7 - Decision
  - 1. Their Present (Coming)
  - 2. " Present (Cruel)
- C. Consequences of it 8-11 - Examination
  - 1. Examination of Self 8
  - 2. " " others 9-11
    - a. Criterion 9
    - b. Consequence 10-11.

### III Conclusion 12-13

## Third John

### I Introduction 1-4

- A. Salutation 1
  - 1. Author
  - 2. Address
- B. Supplication 2-4
  - 1. Prayer 2
  - 2. Praise 3-4

### II Duty of Hospitality 5-8

- A. Reward 5
- B. Report 6
- C. Reason 7-8

### III Danger of <sup>Hospitality</sup> High-mindedness 9-12

- A. Exemplified 9
- B. Condemned 10
- C. Contrasted 11-12

### IV Conclusion 13-14

Date

Trade

Trade after 2 Pet (67). Jude 69.

Reader - = James. Pal. X<sup>25</sup>

Author - Bro. Jas. & X. Mt 13:55. Mk 6:3. Acts 7:14.

Intro 1-4.

- A. Author 1
- B. Reader 1
- C. Salvation 2
- D. Purpose 3-4 { Revised 3  
Necessary 4

I Denunciation of Apostates 5-7

- A. Symbol
- B. Illustrated 5-7
  - 1. Israel 5
  - 2. Angels, 6 Gen 6:1-4.
  - 3. Sodom & G. 7

II Description of Apostates 8-16.

Not saved, 19.

- A. Defy authority (angels), 8-10 a. Subordination 8-10 a
- B. Covetousness 10 b Unbelief 10 b
- C. Religion without 11 a Angels
- D. Profiteering 11 b
- E. False Antichristianism 11 c.
- F. Forwardness 12 a
- G. Emptiness ~~The~~ 12 b - 13 c
- H. Angolism 14-15
- I. Blasphemy 16.

III Dealings with } Apostates 17-23.

- A. In Relation to Self 17-21
    - 1. A. Remember (this is expected) 17
    - 2. B. Build 20 pro pts.
    - 3. C. Pray 20 " " "
    - 4. D. Keep 21 for. imp.
    - 5. E. Look 21.
  - B. In Relation to Others 22-23
    - 1. Have mercy (while they contend or while they separate selves)
    - 2. Save by snatching (prevent fire of their life)
    - 3. Have mercy with fear lest you be contaminated.
- NO Denunciation.

SECTION IV --ESCHATOLOGY

I. TOPIC I --INTRODUCTORY MATTERS CONCERN REV.

- I. Date.
  - A. Traditional. 95-96. Based on testimony of Irenaeus: "The vision of the Apocalypse was seen no very long time since, but almost in our own days, towards the end of Domitian's reign" (81-96);
  - B. Non-traditional. Places it earlier, 68-70 during reign of Nero (54-68). Based on internal matters. Westcott, Ltft, Farrar, Sanday, Beyschlag held this. Looks too much like Jewish apocalypses and so must be early.
  - C. Present status. Later date seems to be coming back. Stewart holds. Prob bec of Isenaeus and historical considerations in the book.

II. Authorship.  
 Connected with gospel and epis. Either same author or sometimes Rev ascribed to Jn presbyter while others to apostle. Sometimes all to presbyter and all to apostle.  
 Lately a documentary theory respecting Rev has arisen. It is a compilation of a number of little apocalypses. Some say Jn the compiler and that's how his name got associated with it.  
 Generally held that same man wrote all 5 books. Either the apostle or presbyter and this question already discussed.

III. Methods of Interpretation of Rev.

A. <sup>① Praeterist (past)</sup> Praeterist. Book was fulfilled in early history of the ch. Applies chiefly to destruction of Jerus and history of Rome. 5-11 tell of ch's victory over Judaism. 12-19 of victory over pagan Rome. 20-22 glory of ch in consequence. Thus most of persecutions referred to those under Nero. Thus early date. Grotius, Ewald, De Wette, Bleek, Renan, Moses Stuart, Weiss. Answers--inadequate interpretation bec can't say that God's purposes reached their consummation in the fall of Rome. Also purpose of the book failed for hundreds of years bec this first suggested in 1614. 22:10.

B. Historicist. Presentist. Continuous historical inter.  
<sup>②</sup> 1. Ideal form. This is spiritual inter to nth degree. Age-long spiritual inter. <sup>Historist</sup> Statements of book not fact but a "pictorial unfolding of great principles in constant conflict, tho under various forms." Conflicts bet right and wrong; darkness, light. See principles of triumph in X, divine providence, connection bet visible and invisible worlds. General truths for all ages. Answer--wrong principles of inter. No specifics. Not so wrong bec of what it does say but bec of what it doesn't say.

<sup>③</sup> 2. Real form. Rev fulfilled in present history of ch. Fortunes of ch from 1st to end. Spread of Xnty; martyrs; rise of popery; political power of popes; Satan's power; reformation. Those who follow this differ widely on details. Some approach futurists position in many places. By some bowls represent events after ref; 3 unclean spirits are govt, rel, phil of last days. Fall of Babylon is destruction of Rome and still future. Diff bet ideal and real is that ideal sees no historical movmt--just constant, age-long truths. Real sees historical, chronological movmt and some of Rev still future acc to this. Men--Luther, Bengel, Mede, Vitringa, Gaussen, Wordsworth, Hengstenberg, Ebrard. Answer--wrong principles of inter. Jerus not Jerus. Makes book entirely refer to Xns and disregards Jews. Does not compare with other Scrip.

C. Futurist.

Whole book except ch 1-3 refers principally to events future--events which immediately precede or follow 2nd advent.

Supported by 1:19; 4:1; Dan 9, literal interp. Follow this of course.

Note special blessing, 1:3; note not sealed, 22:10. Note only completely prophetic book in NT.

## TOPIC II--DEATH

## I. Spiritual death.

- A. Meaning. Opposite of spiritual life, Jn 5:24; 1 Jn 3:14.  
May include professed life but not real, Rev. 3:1 (lifeless profession).
- B. Remedy.
1. Source. Son Himself if fount of life, 5:26. I 5:12.
  2. Securing of it. Hearing and believing. Knowledge<sup>of</sup> and belief in Person.
  3. Surety of it. 1 Jn 3:14. Loving brethren. If not then still in death.

Note: not esp connected with sin.

## II. Physical death.

- A. Meaning. End of life in earthly body. Jn 11:39. Separation of life-giving spirit from body so that body decays.
- B. Purposes of it.
1. It is a release, Rev 9:6.
  2. It is a judgment, Rev. 2:23 for evil deeds (this might be eternal death).  
Rev 18:8 clearly physical death on commercial Babylon for evil.  
*(1/2) On Xn too, 1 Jn 5:16. Jn doesn't say whether we should pray or not in such cases. Do pray when not unto death, but too delicate a matter to say when clearly unto death. Just seek will of God. Definitely connected with sin in these cases.*
  3. It is a testimony. Jn 11:4,15 clearly death. Jn 4:47 at point of death. To power of God and glory of God and faith of disciples.

~~xxxxxxx~~

## C. The End of it.

1. In resurrection.
  - a. For believers. 5:29. At rapture (hour of v 28 can be extended just as hour of v 25 has been ).  
8:51 lit-shall certainly not behold death for ever. Forever belongs to theoreo, beholding. Does not mean he shall not see death but death shall not be eternal. Resurrection reverses. Revolving door on grave. Own res is assurance of it, Jn 20.
  - b. For unbelievers, 5:28,29. Rev 20:12.
2. In eternal state, 21:4.  
Note on time referred to in ch 21-22. 21:1-8 usually considered eternal but ques is does vs 9 return to Millennial descriptions.  
Mention of nations in v 24,26 implies M. Chronology argues for eternal bec of 21:1. New Jerus is both M and eternal. During M when new Jerus suspended over earth will have eternal features obtaining in city while time goes on on earth. So prob compromise position best. New Jerus is eternal but vs 9 ff may refer to M aspect of it. Perhaps heading should be "in glorified state").

## III. Eternal death.

- A. It is for unbelievers only. Rev 2:11 overcomers, 1 Jn 5:4.  
Rev 20:6 those in 1st res don't come into 2nd death.  
Rev 21:8 unbelievers shown by their life. Cf Jn 5:29 done evil.
- B. It finds its continuous consummation in lake of fire, Rev 20:14.

#### IV. The State of the Soul after Death.

##### A. The Unbeliever.

1. In the control of X, R 1:18. Death and hades linked bec death holds bodies and hades spirits of departed ones.
2. At death unbel goes immediately there. R 6:8. Death claims body immediately and hades soul immed. Both follow pale horse rider bec both claim immediately.
3. It is a temporary abode. R 20:13~~14~~. Gives up soul for final judgment.
4. Its consummation is in the lake of fire, R 20:14.

##### A. The Believer.

1. He is in the presence of God immediately.
  - a. Bel of this age, Rev 20:4. I saw thrones and sitters on them--they that sat--saints of this age, already there, and already been sitting when Jn saw.
  - b. Bel of the trib period, R 7:9-17.
    - (1) includes trib martyrs, R 6:9-11 (already 1-2 yrs along in trib) R 14:1-3. Same group as ch 7 at end of trib.
    - (2) Includes those who die naturally during trib. Rev 14:13. More blessed to die than submit to beast. Means all those who die before M. By application could apply to all now.
2. He is conscious.
  - a. Cry out, R 6:10.
  - b. Sing, 15:3 (these are esp Israelitish martyrs). 14:3.
  - c. Sit, Rev 20:4. Hardly soul sleep.
  - d. Stand and serve, 7:9,15.
3. The intermediate state in heaven for bel is one of bliss.
  - a. State of rest, 6:11. 14:13.
  - b. State of no hunger or thirst, heat, tears, 7:16-17.
  - c. State of praising God (and this is bliss), 7:10; 5:9 if elders represent ch.
  - d. State where bel's works follow him, 14:13; 19:8--works which subjectively make them fit for objective blessedness. My works as bel help fill X's hope chest. 14 refers to trib and 19 to grace saints.

##### C. The Abyss.

Is it the same as Hades. Perhaps tho Satanic hosts particularly connected with it. Beast comes from there and he's a man tho may just mean that his empowering comes from there.

1. There is a angel over it, 9:11. Prob Satan tho maybe not. But ruler there. Both Heb and Grk words mean destroyer, cf 1 Pet 5:8. Angel of 9:1-2 may be game angel as v 11 ~~is~~ that is an evil angel just doing his normal work or prob more likely he is a good angel who is instrument of judgment bec comes from heaven. Angel of v 11 seems to reside in abyss.
2. Devil may be king of abyss but not confined there yet, 20:1-3. Could be king and free to come and go. During M bound there. Note binding done by ordinary angel, not even archangel. Humiliating.
3. Beast ascends from abyss, 11:7; 17:8. Prob means Satanic and powerful demon possesses a man's body here on earth.
4. Locusts come from there, 9:1-10. Real locusts with bite like scorpion.
5. Consummation of abyss is lake of fire. Not directly said, but Satan who is there confined ends up in lake of fire and his angels do too, Mt 25:41. This would be good argument for hades and abyss being identified. If so the company in hades is not very good.

TOPIC III--JUDGMENT

I. Judgment and Christ.

A. The Person of the Judge, Jn 5:22. Not the Father to whom judgment belongs but the Son. Reason for this in v 27--He is a son of man (no articles). Bec He is a human being He is judge. Where the Son of Man means Messiah both words have articles, 1:52; 3:13-14; 6:27,53,62;8:28. A Man shall judge men.

B. Purpose of the Person, 23. Honor the Son.

II. Judgment and Resurrection.

Actually judgment is the corollary of res. 5:22-29. Those whom He does not will to make alive are by that very fact judged, separated off from the living, and left in the death which they have chosen. He does not make them dead, does not slay them. They are spiritually dead already, and will not be made alive.

Note vs 29--unto the res of judgment--a passing from death to ~~the~~ judgment. Krisis and krino have ideas of separating, judging, condemning. Prob all here in v 29.

III. Judgment and the Believer.

Only ref is R 4:10 where it is stephanos used. of v 4 white raiment. Victor's crown not monarchs as diadema. If 24 elders are representatives of ch then they've been judged and crowned. Note all have them crowns.

IV. Judgment and the Unbeliever.

A. The Throne. White bec unveiled brilliance. Occupant is X, Jn 5:22. Correct reading in vs 12.

B. The Accompaniments.  
1. Earth and heaven dissolved. Mt 24:34; 2 Pet 3:10.  
2. Resurrection. 2nd unto damnation. As above.  
Have some sort of bodies so can live and be conscious.

C. The Actions.

1. Record books opened. Judgment out of these books. Degrees of punishment implied.
2. Death and hades give up dead. Death for body; hades for soul.
3. Sea gives up dead. Newell thinks refers to fact that demons judged at this time. More likely just mention of those who buried at sea.
4. Book of life opened, 13:8;17:8;21:27. 3:5 is a positive promise not threat. Only names here not works. But none of the names of those standing before X.
5. Sentence passed. Executed immediately too. 100% of those who enter ~~judged~~ at this time are condemned. Mk 9:49. This is not judgment to see if heaven of hell is destiny--but to prove that hell is. Lake of fire. Liquid fire. Possible bec of analogy to midget stars in universe today.

V. Judgments on the living.

- A. The Tribulation in general. 6:19. Whole period is judgment, of 9:21; 16:11.
- B. The judgement on Jerus bec of 2 witnesses, 11:13.
- C. Judgment on Babylon.
  1. Religious, 17:17.
  2. Commercial, 18:1-8. If time see Rev notes.

Note on lake of fire from F. C. Schwarzze, "The Bible and Science on the Everlasting Fire" Bib Sac, 95:105-112, Jan 1938,

Eternal fire is in liquid form.

Such a phenomena exists today in dwarf or midget or white stars.

"a midget star is one which, because of some things which have happened to it...should be roughly 5,000 or more times as big as it really is. "

Very high temperatures 30mill degrees fahrenheit or more.

"at such high temperatures all matter would be in the form of gas...in a white dwarf the pressure is so great that gasses become compressed to the consistency of a liquid altho they may still respond to the characteristics of a gas."

"Before such a star could cool off and gradually become dark it would have to expand to ~~normal~~ normal proportions. That is, it would have to get to be more than 5,000 times its present size. Here is the difficulty. Such expansion would cause enormous heat, which, in turn, would absolutely keep the star compressed, so that, insofar as astronomers and physicists know, the midget stars can never cool off. The white dwarf, to all intents, can never burn out."

Not suggesting God will necessarily use these stars—just showing that a similar phenomenon already exists today in the universe. Not a fanciful of unliteral idea.

## TOPIC IV--ANTICHRIST

### I. The Concept of Antichrist.

#### A. The Word antichristos.

1. Could mean instead of, anti, X, i.e. a false Christ, one who places self in place of X. There are words formed with anti with this meaning like antibasileus, vice-king, one who acts for king, and anthupatos, proconsul. However, these words do not contain idea of usurping or unlawful substitution. AntiX by this analogy would have to have the idea of usurping. When Scripture wants to convey this idea it uses pseudochristos, Mt 24:24.

2. Could mean against X. Words formed with this meaning like antiphilosophos, opponent of philosophy, antitheos, enemy of God. This is more likely the meaning bec pseudoX gives the other idea and Bible uses it. This is supported not only etymologically but contextually. Man of Sin, 2 Thess 2:8 does not represent self as X but as anti-God esp at middle of week. Will have self honored as God not in place of X but in place of God Himself. He puts an end to worship of true God. False X would not.

Why this confusion? Prob bec of commentators' identifying the coming AntiX with papacy<sup>in the church</sup> and thus the false X idea came into the picture. Man of sin actually puts end to super church, Rev 17. "His own kingdom...will bear upon it, not the semblance of a kdom of Messiah, but the signature of the open and absolute apostasy, of open and daring rebellion against God and His Son", Ebrard.

It therefore means one opposed to X, not false, but openly opposed.

#### B. The Present Antichrists.

1. They were present in Jn's day. 1 Jn 2:18; 2 Jn 7.
2. They were forerunners of the coming Antichrist. Jn is not denying the future one, 1 Jn 2:18--y e have heard that antiX will come. No denial of future, in perfect accord with P.
3. As forerunners they were the antichristian element itself. Not just unXn but antiXn. Jn's object is not theoretical but practical--to impress on readers the analogy and identity of the present antiXn with the future one.

#### C. The Future Antichrist.

1. Well known, 1 Jn 2:18.
2. From the pit, R 11:7.
3. Further described in R 13 which we consider later.

#### D. The Spirit of Antichrist.

1 J 4:3. Looks like spirit which empowers both present and future. Spirits in context not persons, who spirits merely behind persons. Superhuman spirits working thru men. Spirit of antiX here is spirit of devil. Presently thru many men, and in future thru one man. This may be harmony of why sometimes in Rev beast from earth as if man and sometimes from pit as if Satan. In sense both, so close is the association between spirit that empowers and man that is employed.

### II. The Characteristics of Antichrist.

#### A. In relation to the church.

Belong outwardly tho not organically to Xn group. 1 J 2:18<sup>9</sup>. Sometimes false teachers are antichrists, 2 Jn 7. Seems to be the danger being warned against. Essentially they are antiGod.

#### B. In relation to Christians. Absolutely opposed. Sometimes subtely as 1 Jn, 2 Jn Sometimes openly as Rev 11 and 13.

C. In relation to conduct.

1. Slays Xns, Rev 2:13. Perhaps bec of mention of Satan's seat ths is also spirit of Antichrist. Mention of Balaam in v 14 may support. Westcott says that in late Rabinnic traditions Balaam was antiX like Moses was typical of X in prophetic ministry. Rev 11.
2. Promotes deep doctrine, Rev 2:24.
3. Blasphemes God, Rev 13:6.

D. In relation to creed.

Deny incarnation, 1 Jn 2:22; 4:2; 2 Jn 7.

Incarnation "was to reveal true divine destiny of man in his union with God thru X; while the lie of AntiX was to teach that man is divine apart from God in X."

### III. The Culmination of Antichrist. Rev 13

A. His origin, sea, cf 17:15. Don't know what this means unless in vision this is way it appeared. Spiritualizers say political unrest of peoples.

Out of abyss, 11:7. Newell thinks this is a man who has lived before on the earth and who is res in imitation of X, but antiX doesn't mean imitation but opposition. Prob abyss speaks of his Satanic control. Real man who will be alive before ch is raptured but not revealed until after.

B. His description, 2-3.

1. 7 heads. Kings of Roman empire, cf 17:9-10. 5 before Jn's day--Julius Caesar, Tiberius, Caligula, Claudius, Nero. 6th over Jn then, Domitian. 7th yet to come and is this beast who is head of revived Roman empire.
2. 10 horns, 17:3,12. Represent 10 kingdoms of revived empire over which he rules.
3. Crowns, regal power he has over all these other kings.
4. Blasphemy. Anti God. Imitator of X wouldn't do this.
5. Like a leopard. Note like, other vs said he was these things. Goes back to link this man with Daniel 7. Wisdom of Greece.
6. Feet like bear. Ponderousness of power like Persia.
7. Mouth like lion. Absolute authority of Babylon. He is a sort of consummation and summation of all the world powers who have preceded him.
8. Given authority by Satan.
9. One head wounded. May indicate he dies <sup>v. 14 script</sup> and is raised or may refer to eclipse of Roman empire today as this man seems to be culmination of Rome.

C. His Activity, 4-10.

1. He is worshipped, 4. Directly and by his image, 15 (perhaps when man is off in other parts of empire directly political affairs.
2. He is all-powerful, 4b, 7,10. Tho limited in time,5, and delegated,5,7b.
3. He blasphemes God,6.
4. Kills and captures people, 10.
5. Controls buying and selling by making all submit to a mark (his, not 2nd beast's).
6. He <sup>v 16</sup> is aided by subordinate, 13:11-18. Does miracles, supervises mark.

Note on arguments concn identification of 2 beasts.

Arguments 2nd beast is Antichrist.

1. 2 horns, cf 5:6.
2. Religious head. But 1st has great rel power.
3. Jewish, Dan 11:37 but RV translates gods. If they bel the lie, 2 Th 2:10 then antiX need not be Jewish at all to be received.

Arguments 1st beast is Antichrist.

1. Predominates over 2nd. No doubt he is the impt character is chpt.
2. Opposes god in every way.
3. Mt 24:24--2nd is called false prophet, 16:13; 19:20; 20:10 so 1st must be antiX. Same as Dan 7,9,11, 2 Th 2.

*not in fact.*

TOPIC VI--FUTURE FOR THE JEWS

- I. For unredeemed Jews.
  - A. During trib. Same as all unredeemed people during trib. Judgments.
  - B. During eternity. Participate in judgment of Rev 20 and lake of fire.
  
- II. For the sealed witnesses.
  - A. Their identity, 7:4-8. 144000 not symbolic number (tho ACG, Scott make it so) but actual number of Jewish witnesses who are sealed to go thru trib. Dan not mentioned tho is given portion during Millennium, Ezek 48:1,5. 12000 fr each tribe too specific not to be actual and literal.
  - B. Their Activity, 7:2-3. Servants of God. Prob preach gospel of kgdom. Prob will understand Rev esp in end time, cf 1:1--same word servants.
  - C. Their Victory, 14:1-5. Same group as ch 7 bec same number, acceptable to God, carry mark of God, associated with earth and Palestine. These are firstfruits of millennial saints. Distinct from elders. Redeemed and distinct group among all the redeemed.
  
- III. For the 2 witnesses.
  - Related in some way to
  - Prob ~~xxxxxx~~ the 144000 so discuss next.
  - A. The Period, 1-3 of ch 11.
    - 42 months, 1260 days. Temple measured so built and Gentiles have a place and worship going on. So this is 1st half of week bec in middle sacrifice and oblation cease. 11:7 seems to point to fact that this is beginning of man of sin's power at middle of week. Destroying witnesses is his first great act.
  - B. Their Testimony, 4.
    - Bec their testimony is their chief characteristic they are called olive trees. Zech 4, Rom 11. Candlesticks also speaks of testimony.
    - Prob to Israel--note sackcloth in vs 3.
    - Include pronouncing judgement on Jerus bec of its wickedness, 8.
    - Perhaps also testify of judgments of ch 6,8,9 before they happen.
  - C. Their <sup>Ability</sup> Activity, 5-6.
    - 1. To kill enemies.
    - 2<sup>3</sup>/<sub>4</sub> To keep it from raining.
    - 3. To bring plagues on earth.
  - D. Their Death, 7-10.
    - 1. Time, 7--when testimony done. Only then God takes them.
    - 2. Agent, 7--man of sin.
    - 3. Means. Not stated tho beheading may be it, cf 20:4.
    - 4. Result, 8-10. Not buried but placed as open spectacle in streets. Gifts exchanged. "It shows at once a devilishness of unwonted intensity in the people, and a terribleness of efficiency in the Witnesses in provoking a fiendishness and resentment so monstrous and unrelenting that it could not be placated by their death, but continued to reek and vent itself upon their lifeless remains after they were dead." Seiss.
  - E. Their Vindication by God, 11-14.
    - 1. By their res and taking to heaven, 11-12. This is part of 2nd woe, 14, so not blessed hope and thus mid-trib rapture. No descent of X. Only 2 people involved. R

STANDARD B & P "NOTEAR"

P "NOTEAR"

2. By accompanying judgments, 13-14.  
Great earthquake, 1/10 city falls, 7000 killed. Seiss says "names of men" means prominent men killed. "They would not allow burial of the slain witnesses, and now they themselves are buried alive in the ruins of their own houses, and in hell forever." Those who are left give glory to God (not remnant of Jews but those left alive--only record of earthdwellers doing that during trib).

F. Their identification.

1. They are persons. The 10x that martur occurs in NT it is a person. Over 100x propheetuo and always persons except 1x by metonymy.
2. They are individuals. Not powers or bodies of men or group. 2 exceptional witnesses. May be part of 144000 except that they all seem to be sealed and preserved thruout the trib or 2 others prob who are exceptional.
3. They are 2who appear in spirit and power of Elijah and Moses. (other candidates are Enoch, Jn).
  - a. Mt 11:13--Jn Bapt fulfilled.
  - b. Have natural bodies and not usual for God to send back mortals.
  - c. If Jn Bapt could have been Elijah to Israel, so these 2 unknowns can be in trib time.
  - d. They are not positively identified anywhere.

## IV. For the remnant.

History of Israel in ch 12. Woman in vv 1-2 is Is and certainly so esp if man child is X bec Church did not give birth to S.  
 Dragon in vv 3-4 is Satan; man-child in 5-6 is X. (Bet v 5-6 is whole present age).  
 Casting out of Satan in middle of trib. Then Jews in vv 13-17.

## A. Intense persecution.

Satan persecutes woman not the child. Object.

Extent is  $3\frac{1}{2}$  years.

Means, 15. Flood. Why not literal to try to drown them all up.

One of miracles of Satan thru beast.

Intensity, 17. Wrath and making war.

## B. Preservation.

Eagles' wings. Maybe God's supernatural intervention in some way, Ex 19:4.

Earth swallowing up water. 16.

Wilderness protection, 14. Petra§

## V. For the martyrs.

A. The Cause. Evidently these did not rec mark of beast nor bow down and worship image, 2. So killed. Perhaps part of group of IV tho seem to be separate and not part either of 144000.

B. The Consummation. Victory, 2. Doesn't mean they died bec X got victory over death thru the grave.

## C. The Chorus.

Song of Moses and Lamb. Earthly and heavenly redemption.

1. Celebrate works of Lord. Even thru period of awful judgment.

2. " ways of Lord. Even by allowing them to die.

3. " name of Lord. King of ages, not saints. I suppose now they see the overall plan and can celebrate Him as God of all ages.

Are these in their intermediate bodies? Prob. Nothing said about res of these unless Rev 20:4b be it and it prob is.

Perhaps future of all these Israelites is as part of New Jerusalem.

TOPIC VI--THE TRIBULATION

I. The Duration of it.

Witnessing for 1260 days, 11:3 and then beast out of pit kills them and beast continues 42 months, 13:5, so total is 7 years. Conceivable that these are not successive but doubtful.

II. The Distinctiveness of it.

Lord said it would be, Mt 24:21, and distinctive feature is, 6:19, race threatened with extinction. This answers arguments of how we know this period from others.

III. The Description of it.

A. The First half of the trib.

1. Rapture precedes.
2. Signing of covenant is actual event which starts the trib.
3. 144000 sealed. Ch 7.
4. Confederation of churches, 17 (will discuss in detail under future for ch).  
~~Ex~~ note 17:2 she unites ch and state.
5. Rise of Roman confederation and man of sin. 1st act of power later but must begin to rise during first part of trib.
6. Seal judgments.
  - (1) 6:1-2. Rider's symbol of conquering power, maybe head of Roman. Bow but no arrow so cold war.
  - (2) 6:3-4. Revolution. Red horse indicates slaughter. Isa 63:2. Revolution ~~xxx~~ by killing one another. Peace taken now, not under 1st seal.
  - (3) 6:5-6. Famine. Black symbol of it, Lam 4:8; 5:10. Balance indicates scarcity, Lev 26:26; Ezek 4:10. Denarius was 1 day's wages, Mt 20:2. Buy quart of wheat, tho usually would buy 8 quarts or measures. Oil and wine, food of rich not touched. May be significant that masses are touched first in light of rising socialism. God said "work", man doesn't, God judges.
  - (4) 6:7-8. Killing of  $\frac{1}{4}$  earth. If ~~ppp~~ is 2,400,000,000  $\frac{1}{4}$  is 600,000,000. Death takes body; hades spirit. Evidently  $\frac{1}{4}$  of earth affected or does it mean 1 out of 4 people. Kill with sword (men say peace), hunger (plenty), death or penitence (medical science), and wild beasts (tho in zoos now but not scarce).
  - (5) 6:9-11. Martyrs. Already thru 1st year and prob into 2nd. Many already killed for believing preaching of 144000.
  - (6) Physical disturbances, 6:12-17. This is not social, ecclesiastical, political upheaval, or else how do you account for the predominance of these clear to the end, cf 13,17,18. This is literal. Earthquake and 1st darkening of sun and moon. Disturbances in heaven may be bec of opening of heavens to reveal Lamb on throne. Race threatened with extinction.
7. Mighty preaching of the 2 witnesses of 11.

B. The Middle of the Tribulation.

Certain events occur right at the middle of the week.

1. Slaying of 2 witnesses.
2. Revelation of man of sin as enemy of God and His people, 11:7.
3. Satan cast out of heaven, 12:7-12. Accusings is pres ptc, that's Satan's constant work. Prob strictly limited here to earthly trib saints but this is his character so applies today. Woe to earth, 12, bec now at middle of week everything is let loose.
4. Beginning of trumpet judgments. Some say middle not until 1st woe of ch 9 and others put all trumpet judgments in 2nd half. Equals Mt 24:9. Opening of 7th seal brings full opening of book and thus revelation of full wrath of God in trumpets. Silence supports this idea of full rev of wrath now.  $\frac{1}{2}$  hr literal and long in relation to other events. Suppose I should stop lecture that long.

C. The Second Half of the Tribulation.

1. Intense persecution of Israel, 12.

2. Trumpet judgments.

- (1) 8:7-earth smitten. Just as 7th plague literal so is this, Ex 9:18ff. HAI says it is a symbol of man in weakness (grass) and pride (tree). Then he continues, "I cannot explain the symbol fully." 148. You don't read anything into the plagues so why here. Seiss says there are blood-red snows and rains on record. 1/3 vegetation destroyed.
- (2) 8:8-9. Sea smitten. Great mountain is not a ruler cast into sea of nations. May be meteor. Anyway 1/3 sea blood.
- (3) 8:10-11. Waters smitten. Prob fresh waters bec sea already judged. Star's name Wormwood, bitterness, so means bitterness fell into 1/3 water supply.
- (4) 8:12-13. Heavens smitten. Uniformity of nature going to be all upset. Is day shortened by 8 hrs or just 8 hrs longer darkness.
- (5) 9:1-12. Men hurt. Some say middle here but prob in 6th year now. Locusts literal and live 5 months and have bite of scorpion. Terrible pain and swelling. These have king, Satan, 11. Angel of v 1 may be good angel used as instrument of judgment.
- (6) 9:13-21. 1/3 men killed. 1/3 of remaining 1,800,000,000 left after 4th seal is 600,000,000 which leaves earth with just  $\frac{1}{2}$  of what started out with.
  - a. Instrument of judgment are 4 angels and 200,000,000 demons. "believe, and you scarcely need any comment." "The only trouble is to believe that God would (of course He could) turn loose such horrific agents against men on earth." Why doubt this smoke and brimstone, 18 and more than that in lake of fire.
  - b. Result of judgment. No repentance. Continuation of demon worship, idolatry, sorceries (lit. drugs, we get pharmacy from word), fornication, thefts.

Prob into 7th year by now.

3. Battles of Dan 11. Egypt conquered. *Greg & Mary*

4. Increase in commerce incld slavery, 18:13.

5. Mark of beast required to buy or sell. May take a while to enforce this all over world.

6. Bowl judgments.

15:6-7; 16:1--all angels get bowls at once. Evidently these judgments very nearly simultaneous.

- (1) 16:1-2. Into the earth. Greivous sores. Note that sores still with men after 5th bowl, v 11. Those who rec mark of beast tormented; those who do not are put to death or starved. Scott says this is mental anguish.
- (2) 16:3. Into the sea. Blood and death. Oceans cover 72% of earth's surface. All blood. 1/3 destroyed in 8:9; now all. In small North sea by England there are 10,000 million fish. What a stench, disease. Seiss "if it is not literal, then were not the plagues of Egypt literal, nor is any other sort of fulfilment possible; and thus the tremendous record is rendered meaningless. Take it as God has caused it to be written, and there can be no disagreement; take it any other way, and the uncertainty is endless."
- (3) 16:4-7. Into the rivers. Waters of blood. Fresh waters.
- (4) 16:8-9. On sun. Men scorched with fire. Note the effect of 8:12 seemingly reversed here. All affected bec sun shines upon all. No repentance. Instead blaspheme. Prob not atom bombs set off but God-sent plagues.
- (5) 16:10-11. On throne of beast. Kgdom darkened. Beast's center of power attacked with literal darkness. Realize God is doing this and yet no repentance.
- (6) 16:12-16. On Euphrates. Dried up (dried blood). At very end of trib and prepares way for kings of east to enter Palestine for last great battle.
- (7) 16:17-21. Upon the air. Widespread destruction. Physical disturbances at coming of X. Hailstones weighing 125 lbs. This is end and Lord comes.

Ex

- 7. Commercial Babylon overthrown, 18.  
About same time as bowls. Note human view of destruction, 9-19.  
Royalty bewails her, 9-10; merchants bewail her, 11-16; employees mourn, 17-19.  
Everyone is affected and all say alas. Maybe this cessation of industry is reason why no weapons at Armageddon and use of horses.
- 8. Battles which lead armies of world together to Armageddon.  
Dan 11, kgs of east. Ezek 38-9 (maybe a little earlier than this).  
Demons gather, 16:14; representatives of nations of earth there, 19:19.  
God gathers too, 16:16.
- 9. Battles of Armageddon. Blood 178 miles x 4 ft deep, 14:20.
- 10. Coming of X, 19:11-16.  
Faithful and True--Mark. Unknown name is Luke, Jesus, Phil 2:10.  
Word of God is Jn. Kg is Matt. This coming is in midst of Armageddon.  
5 x flesh mentioned and marriage of lamb and its feast contrasted with this feast of death. Birds invited to come before battle begins--outcome certain.
- 11. Israel judged, Ezek 20; Matt 25:1ff 14ff.
- 12. Gentiles judged, Mt 25:31.

Why preach? Bec in Word, Acts 20:27.  
 Bec Xns need to be thankful, 1 Thess 1:10.  
 Bec Xns need to be faithful, 2 Thess 2:12.

TOPIC VII--THE MILLENNIUM AND ETERNAL STATE.

I. Satan's relationship.

- A. Bound at beginning of M, 20:1-3. Angel does it. Dragon shows cruelty and murderous character. Devil-slanderer. Serpent, deceiver of first parents. Satan, adversary, accuser.  
Bound in abyss. 17:8; 9:1-3. Diff from lake of fire tho later he gets there.  
Temporary place of demons.  
Length. 1000 yrs.  
Condition. Alive. Seen active 1000 yrs later.  
Reason. So as not to deceive nations any more.
- B. Loosed at end of M, 20:7-9.  
God does it bec of passive in v 7.  
Satan up to old tricks--deceive nations.
- C. Finally judged at end of M and thru eternity, 20:10.  
1. Place. Lake of fire and burning sulphur.  
2. Companions. Beast and false prophet already there and existing.  
Also devil's angels, Mt 25:41.  
3. Duration. Ages of ages.

II. Unbelievers' relationship.

- A. The Dead  
1. No part in Millennium, 20:4-5.  
Sitters on thrones in v 4 are saints of this age.  
Beheaded ones are trib martyrs.  
Thus rest of dead are unbelievers and no part in M bec not raised yet.  
Amils appeal to use of word soul to show no res of real people. Seiss calls this a "metaphysical quibble." Adam a living soul and he was real.
- B. No part in eternal blessedness tho part in eternity in lake of fire.  
Bec judged and cast into lake of fire before eternity begins, 20:11-15.  
Bec mentioned as not qualifying, 21:7-8.  
Bec esp those who worshipped beast are mentioned as in lake fire, 14:10-12.  
Note that lake of fire enopion Lamb. Prosppon in 2 Th 1:9. Endless and no rest.
- B. The Living.  
Only seen in last revolt, 20:7@10.  
Note great number.  
Proves that environmant or education won't change men's hearts.  
Their eventual doom is same as dead--lake of fire.

III. Christ's Relationship.

- A. To Millennium.  
1. Extent of His rule, 11:15.  
2. Nature of it, 19:15.  
3. Duration, 11:15 forever tho this 1st phase.  
4. Center of rule, 20:9 suggests that Jerus is bec that's place of last attack.
- B. To Eternity.  
1. He is over all, 14:10.  
2. He is light of all, 21:23.

IV. Believer's Relationship.

Bel is inhabitant of new Jerus which has eternal characteristics bec bel in new Jerus during M as well as during eternity. So New Jerus is Millennial and eternal as to time and position and always eternal as to conditions inside it. Thus study of new Jerus will show bel's relationship to both M and eternity.

A. The Descent of the City, 21:1-8.

Question is whether new Jerus is Millennial or eternal. 1-8 evidently eternal but is there a reversion to millennial conditions in v 9.

1. Arguments in favor of reverting to millennial conditions in 21:9-22:7. <sup>Darby, Grant, Gaeb, HAL, Jennings, Kelly, Pettingill, Seiss, Scott.</sup>

- (1) Principle of retrospect of time into time in book. e.g. ch 14 Babylon then retrospect in 17-18. Ans--this is retrospect of eternity back to time. Not similar.
- (2) Use of dispensational names. e.g. Lord God Almighty, Lamb v 22, but these names not in 21:1-8. Ans--Use of name Lamb before time, 1 Pet 1:19.
- (3) Healing of nations, 22:3. Proves millennial. Ans--like tree of life before Adam sinned, doesn't prove death existed.
- (4) Existence of nations. Trans eis in 21:26 unto the city. Millennial tribute of nations. Ans--trans eis into and not tribute but eternal access of other groups during eternity to city.
- (5) Ministry of angels in passage, 2K:9;22:6. Ans--to Jn not in millennium or eternitiy. Besides, even if this indicates millennial conditions, who's to say they don't also minister in eternity. Assumes that what we know about time governs what we do not know about eternity.

2. Arguments in favor of making all of ch 21-22 eternal.

Newell, Larkin, Ottman.

- (1) Use of word new. New heaven, earth, Jerus. New Jerus of v 2=holy Jerus of v 10 No reason to revert. Ans. Descent of v 2 is eternal final one while descent of v 10 is just over the earth during millennium.
- (2) Position of city in v 10 seems to be over the earth. Can't be millennial bec during M X is on earth. Ans--does He have to reside on earth?
- (3) City's characteristics are eternal, 21:22,25; 22:3; 21:27; 21:4. Ans--but these things are also true of millennium and could be referred to that.
- (4) Length of reign is eternal, 22:5; cf 20:4. Ans--millennium is 1000 and also eternal so this could refer to millennium as OT passages do.

3. Pentecost's proposed solution.

- (1) City is literal. (Scott says mystical).  
In east the custom was that a ruler was said to be married to a city or people, Isa 64:2; cf 21:9. Abraham looked for city not state of mind. Heb 11:10. If not literal no need to mention absence of temple.  
If don't like the word literal then use actual.
- (2) City is dwelling place of the bride as well as God, 21:9.  
Israel too, 21:12. Seems to be place for redeemed of all ages.
- (3) Therefore city is related to the millennium bec during millennium the ch and OT saints will have been raised to enjoy eternal life in new Jerus which will have for them eternal characteristics.
- (4) City continues during eternity without change of inhabitants. Position may be changed but not inhabitants except the millennial saints joining them. Thus 21:1-8 is eternal and v 9 reverts to describe position of city during millennium but of course eternal characteristics are mixed in bec during M you will have both features coexisting in universe.  
During M city over earth and in eternity part of new order as clearly as v 2 describes.

B. The Description of the City, 21:9-21.

1. Her glory, 9-11.
2. Her construction, 12-14.
3. Her measurements, 15-17. Cube like love of God, Eph 3.
4. Her materials, 18-21. Most precious. 1 street.
5. Her relationship to God, 22-23.
6. Her relationship to man, 24-25.
7. Her conditions for entrance. Name in book of life.

- C. The Delights of the City. (of the eternal state). 22:1-5.
1. Fulness of fellowship with Him which is fulness of life, 22:4.
  2. Rest, 14:13.
  3. Fulness of blessing-tre@2:2.
  4. ~~Firm~~ Holiness, 21:27.
  5. Joy, 21:4.
  6. Service, 22:3.
  7. Worship, 19:1; 7:9-12.
  8. Fulness of paradise, no sin or consequences of sin. God wants to dwell with man and here His desire is realized.

## TOPIC VIII--THE FUTURE FOR THE CHURCH

### I. The Future of the Apostate Church, Rev 17.

Introductory note on Babylon. A. The <sup>Definition</sup> Meaning of Babylon or Identificatn of Apos Ch  
 Isa 21:9; 13; Jer 50-51 might indicate that Babylon the city is to be rebuilt in the  
 last days. First built by Nimrod as Babel. Fuller glory under Nebuchadnezzar.  
 Mystery religions also flourished there, cf Hislop. Elements of that carried on  
 in RC ch no doubt. Babylonianism therefore represents everything which is opposed  
 to God, politically and religiously. Thus Babylon means 4 things (includes 4 ideas).

- (1) Actual city on Euphrates.
- (2) More than a city--a system. Like Wall St. Actual Street and more than a street.  
 Prob will be rebuilt and come into great glory and is culmination of  
 the Satanic cosmos. Whole earth affected by downfall so in her influence  
 she affects whole earth, 18:9ff.
- (3) RC Church. Same system of idolatry as Babylon known for but center of which  
 is transferred to Rome. Supported by:
  - a. Rules kings of earth, 17:18.
  - b. Situated on 7 mountains, v9.
  - c. Corrupter of nations and persecutor of saints, 2, 6.
- (4) More than RC Ch but a religious system in last days.
  - a. 7 hills indicate city and ~~gax~~ church together.
  - b. Mother of harlots, seems to include all apostasy, 5.
  - c. Coincides with other Scripture, 2 Tim 3:1-5; 1 Tim 4:1-3; Zech 5:5-11.

Babylon is last days will have 2 forms--religious and political. Rel combines  
 all apostate churches including RC and likely under her. Continues for first half  
 of trib and then overthrown by beast.

### B. The Description of Babylon

1. Harlot, 1,5,15,16.
2. Has universal dominion, 1 of 15.
3. Unites ch and state, 2.
4. Rules the beast, 3,11.
5. Great grandeur, 4. Bedecked in finery of world yet abominations in her cup.  
 Not just RC but also NCC opening sessions.
6. She is a federation, 5. Can't be limited to RC.
7. She is a counterfeit, 5. Name counterfeits mystery character of true ch.
8. She is ruthless, 6.

### C. The Destruction of Babylon.

1. Means of it. Beast, 16. Identified as Roman in v 10. 5 kings were  
 before Jn's time--Julius Caesar, Tiberius, Caligula, Cláddus, Nero.  
 6th was Domitian reigning when Jn wrote. 7th yet to come when Rome  
 revived and beast is 8th but of the 7 (that is, Roman) yet distinctive.  
 He is backed up by 10 kings, 12.
2. The Time of it. Prob middle of week. Hard to prove from Rev. but  
 2 Thess 2 and Dan 9:27 show that in middle beast sets self up to be worshipped  
 and could only do after destroyed the existing worship.
3. The Completeness of it, 16.

## II. The Future of the Visible Church

A. The Significance of the 7 churches of Rev 2-3.

1. They are historical churches. However, they are not all the historical churches existing in Asia Minor. Cf Colosse. So HS must have some other significance.
2. They are representative churches. Re presenting church at large. "The things which are."
3. They are <sup>prophetic</sup> churches. This is prob the least primary of meanings but they do seem to trace the historical and moral development of ecclesiasticism. Not always a consecutive development but often concurrent one. Thus from this viewpoint the future of visible ch is esp connected with Philadelphia and Laodicean ch.

B. The Philadelphian aspect of the church, 3:7-13.

1. No condemnation.
2. Commended for:
  - a. Little strength (power) Filling of HS
  - b. Word Devotion to
  - c. Name Separation so as not to defile His name.
3. Promised end before trib begins.
  - (1) tereo ek. Actually could mean successful endurance or absolute immunity acc to grammar. Jnl7:15 "Just as X is that in which His disciples live and move, so the evil one is that out of which He prays that they may be kept" Plummer Camb Grk.
  - (2) Context. From hour of trial. Seems to mean exemption from period ~~for~~ rather than just from trial while living in midst of it.
  - (3) Consistency. Could have written tereo en.
    - 1 Thess 1:10 delivered us ek wrath.

C. The Laodicean aspect of the church, 3:14-22.

Rule people.

- Note that no ~~how~~ matter how bad the ch is X never deserts it. It is still God's outward testimony and X owns and recognizes it.
1. No commendation.
  2. Condemnation. Neutrality. Self-confidence. Blindness to true condition. This will prob carry over into apostate ch of trib. Those who repent are promised kingdom blessings.

III. The Future of the Individuals of the true ch.

(This overlaps some with II for there will be many saved ones in Phila whose future will be as under III). (Here we look at individual promises rather than group promises).

A. The Promises to the Church.

1. Change of Place, Jn 14:1-3.

- a. To Abiding places. 2 ideas in word--sufficient room (used of wealthy man's large house or of apartments ~~with~~ opening off patios), rest which is eternal.
- b. To a Person. Note vs 3 receive unto Self. Tho we are promised a place the return of X is never spoken of for the purpose of taking us to a place but to Himself. This should be our longing too.

2. Change in our Person, 1 Jn 3:1-3.

- a. Future change, like Him. "The sight of God will glorify us" Plummer. Maybe like Him explained in pure, no sin, righteous, 3,5,7. Not duplicates.
- b. Present change as result of His hope. 3. Outward purity, vb means ceremonial purification. Inward change as X is pure--includes everything. /Jn 11:55; Acts 21:24,26; 24:18/

B. The Position of the Church. Question of 24 elders. Around throne.

Either angels or church. Best arg against ch is number 24. Best against angels is why does elder suddenly have a different meaning than elsewhere in Script.

1. They cannot be angels.

- a. Bec crowned with stephanos (victors crowns) not diadema (monarch's crown).
- b. Bec seated on thrones, 4:4 and never said of angels. /4:4.

- c. Bec robed in white as result of judgment. Angels not judged yet, 1 Cor 5 couldn't apply so early.
  - d. Angels never seen in priestly acts, Rev 5:8. Tho Satan in original estate seemed to exercise priestly functions.
2. They are redeemed beings. (Whether or not OT saints included doesn't make any diff to this point).
- a. They are enthroned. 3:21.
  - b. 24 is representative number. 1 Chron 24:1-19; off 27:1-22.  
Elders are usually representative even in NT (cf Acts 11--sent relief money to elders for whole church). Acts 15:2; 20:17.
  - c. Their song shows they are redeemed beings. Mss evidence inconclusive but prob favors redeemed them not us. However, can be singing of own redemption in 3rd person, cf. Ex 15:13,17.
  - d. Have priestly ministry, 5:8.
- C. The Marriage of the Lamb (not church) (only wedding in world like this)  
Rev 19:7-8.
- 1. The Bride. Church, Eph 5:22.
  - 2. The Clothing. Righteousnesses--good works of bel. Am I helping fill hope chest for X?
  - 3. The reception, 9. May be supper in heaven and there may be one following on earth Matt 25:1ff. Jn Bap to be there at some time, Jn 3:29.
- D. The Occupation of the Church.
- 1. Judging, 20:4. Possibly judgment of the angels committed to them.
  - 2. Worshipping. 4:10-11;5:8

<p>PHILADELPHIA, 3:7-13</p> <p>Grape growing Worship of Dionysus Earthquakes</p>	<p>Holy, true, sovereign</p>	<p>Using opportunities A little power Keeping His Word Fidelity</p>	<p>None</p>	<p>Hold fast</p>	<p>Humiliation of enemies Deliverance I come quickly Honor Identification</p>
<p>LAODICEA, 3:14-22</p> <p>Banking center Black wool Medicines</p>	<p>Faithful and true</p>	<p>None</p>	<p>Spiritual profession Spiritual poverty</p>	<p>Find true riches in Christ</p>	<p>Continuing and bountiful fellowship with Christ</p>

Destination	The Lord	Commendation	Condemnation	Exhortations	Promises 1 John 5:4-5
EPHEBUS, 2:1-7 Free city, Acts 19:35 Temple of Diana Commercial center	Holding 7 stars walking among churches	Works Endurance discernment hatred of Nicolaitans	Left first love	Remember Repent Repeat first works	Eternal (tree of) life
SMYRNA, 2:8-11 Trade center Beautiful city Free city Center of Caesar worship Jewish population	Guarantor of resurrection	Spiritual wealth	None	Do not fear Do be faithful	Resurrection to life (no part in second death)
PERGAMUM, 2:12-17 200,000 vol. library Worship of Asklepios Center of Caesar worship	Judge (sword)	Steadfastness	Idolatry Immorality License	Repent	Christ is sufficient
THYATIRA, 2:18-29 Trade center, Acts 16:14 Guilds	Judge (eyes, feet)	Increasing number of good works	Following Jezebel's teachings and practices	Keep from Jezebel's sins	Sharing Christ's rule and fellowship
SARDIS, 3:1-6 Trade center Dyeing Worship of Cybele Loose living	Wise and sovereign one	Only a few were faithful	Lifeless profession Incomplete works	Remember Repent Watch	Assurance of eternal life

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