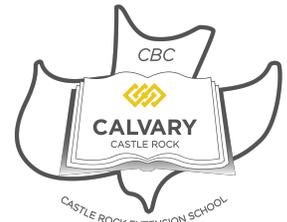


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NT391 The Letters of John Fall 2016



Class #1

1 John Chapter 1:1-4: Prologue: Word of Life

Reading the Text in Thought Flow

What do we mean by "Thought Flow"?

Here is a leading outline concept from Marshall...

'Marshall represents those who see the Epistle as primarily unstructured. He thinks the organization of the Epistle is "governed by association of ideas that are linked together rather than by a logical plan."

We ask: What are the Holy Spirit and the Apostle John *thinking* as they unfold these ideas to a relatively mature Christian base of Readers?

What is their *Thought Flow*?

Thought Flow Principles

1-1Cor. 2:14-16, particularly v.16: **For who has known the mind of the Lord that he may instruct Him? But we have the mind of Christ thru the presence of his Spirit.**

2-Having the mind of Christ and knowing the dual authorship of the Scriptures (Human authorship: 2Pet. 3:15-16, Matt. 2:5, Mark 7:6, Rom. 11:9. Overriding, *inspiring* Divine authorship: 2Tim. 3:16)

Having the Spirit, having His Word we ask the following:

3-What is the Spirit thinking thru the Human author?

4-Are there spiritual conditions prevailing and influencing why and what is being written?

5-Are there objections from within the audience or questions anticipated in these writings?

6-Is there a direction the author is taking us in to insure a point from verse to verse?

7-Does the writing assume a previous knowledge of the Scriptures when writing this letter? His own Gospel for example or the writings of Paul, etc.?

8-The thought flow is best known by what is written before and after a verse or phrase and perhaps by what is not emphasized from the previous verse or verses.

9-This thought flow of 1John is not Scripture, but based on Scripture and having the 'Mind of Christ'

10-The *italicized red* words are untranslated words or expanded translations of the NKJV's Greek text. All other 'in line verse words' in '*black italics*' are added as an expanded translation based on an interpretation (not a direct translation) of the text or if in (....) a referral to another Scripture

Text in Thought Flow

¶#1 Prologue—The Word of Life. 1:1–4.

(1:1) Where to Start? The Word of Life Incarnate

1:1 That which was from the beginning, ... *Before time and at the beginning of His incarnate ministry which we have heard, which we have seen with our eyes, which we have looked upon carefully, and our hands have handled and can thus substantiate His humanity, concerning the Word of the life—*

(1:2) The Word of Life Declared

2 the life was manifested in our recent past, and we have seen, and bear witness, and declare to you that eternal life which was with (not created by) the Father and was manifested or made clear in light to us—

(1:3a) Why was Eternal Life Manifested?

3a that which we have *already* seen and heard we *now* declare to you, in order that you also may have the possibility of fellowship with us;

(1:3b) Heaven's Participants in this Common Fellowship Declared

3b and ~~truly~~ our fellowship is also with the Father and with His Son Jesus Christ who are in Heaven and yet in you thru Their Spirit.

(1:4) The First Purpose of Writing About this Common Fellowship is Announced

4 And these things we write (this letter) to you in order that your joy may be full.

Introduction

Marshall on the task of the Teacher or Commentator:

The author and his first readers lived in the past; the commentator *or teacher* must re-create the situation in which the Epistles were composed so that the modern reader can appreciate them in their original setting.

The Epistles contain things which are hard to understand or ambiguous in meaning; the commentator must strive to establish the meaning and express it with all clarity.

Finally, the Epistles form a part of Holy Scripture, the Word of God written; it is the commentator's supreme task to present their message to the modern reader, showing how they form part of God's Word to his people today

Carson: The Letters of John, superficially simple, are in reality a minefield of complexities that have generated difficult debates among Christians who have studied them.

Historical Background

Mostly from Colin Kruse, except where noted

Anyone seeking to make sense of the Letters of John really needs to have a working hypothesis concerning the events which lie behind them.... The following scenario proceeds on the assumption that there is a very close relationship between the fourth Gospel and the three letters of John.... The following reconstruction of events assumes that the fourth Gospel had been completed before the writing of the letters, and that the Beloved Disciple, an eyewitness ... of the events described in the Gospel, was responsible for producing the earlier Gospel This community *John is writing to* consisted of a number of churches, probably located in and around Ephesus in the Roman province of Asia.

Sometime after the writing of this ... the Gospel, difficulties arose within this community. Some of the members had taken on board certain beliefs about the person and work of Christ that were unacceptable

to the author of the letters and those associated with him. These new beliefs involved a denial that Jesus was the Christ, the Son of God, come in the flesh (1John 4:2-3) A sharp disagreement arose which resulted in the secession (*they left the fellowship*) of those who embraced these new views (1John 2:19) The secessionists (as we shall call them hereafter) were not content to keep their new beliefs to themselves. Instead they organized a group of itinerant preachers who circulated among the churches and propagated their beliefs with a view to winning people over to their understanding of things (1John 2:26; 4:1-3; 2 John 7). This created confusion among the believers who remained loyal to the gospel as it had been proclaimed at the beginning, the gospel that had come down from the eyewitnesses. As a result of the confusion, these believers began to question whether they really knew God, whether they really were experiencing eternal life, and whether they were really in the truth. The author of 1 John wrote to bolster the assurance of such people by providing them with criteria they could use to evaluate the claims being made by the secessionists and with which they could reassure themselves that they were in the truth (1John 1:5-2:2; 2:3-11; 3:7-10, 14-15; 4:4-6, 7-8, 13-15; 5:13, 18-20). This letter appears to have been sent as a circular letter to the churches affected by the mission of the secessionists.

As a follow-up to this circular letter two other letters were written. The first, 2 John, was sent to one of the churches involved (to the 'chosen lady and her children') to warn the members about the itinerant teachers who represented the secessionists and were peddling their new and heretical teaching, trying to deceive people (2 John 7-8). The elder, who wrote 2 John, urged his readers not to aid and abet these teachers by providing them with hospitality. To do so would be to participate in their 'wicked work' (2 John 10-11).

However, it was not just those who represented the secessionist teaching who were itinerating among these churches. There were also people of good standing who had gone from the elder's church 'for the sake of the Name' (3 John 7). These people needed to receive hospitality in Christian homes as they travelled about. The second of the follow-up letters, 3 John, was written by the elder to an individual named Gaius. He was commended for providing hospitality to travelling preachers of good standing (3 John 5-6), and informed of the actions of another person, named Diotrephes, who lived in the same town but refused to provide this hospitality, and who was at loggerheads with the elder (3 John 9-10). It is not absolutely clear whether his refusal was based on doctrinal reasons (e.g., he agreed with the secessionists against the elder) or personal conflict (e.g., a rejection of the elder's authority).

When we read the Letters of John, it becomes clear that a number of loosely related churches were operating in fellowship with the author of these letters. 1 John itself appears to be a circular letter (because it lacks any specific address or greetings) sent to a number of churches to warn them of the danger represented by the secessionists.

1, 2, and 3 John and the Fourth Gospel

Anyone reading the Gospel of John and the Letters of John can hardly help recognizing the similarities of language and concepts that exist between them

Eighty percent of the verses in 1 John reflect ideas and themes found in the Gospel. Burdick argues: "This finding confirms the assertion that the readers were previously familiar, at the least, with Johannine teaching, but it also strengthens the probability that they possessed that teaching in the written form of the Fourth Gospel.

There are many examples of this, but most striking of all are the similarities between the prologue of the fourth Gospel and the opening section of 1 John. Also, the purpose of both the Fourth Gospel and 1 John has to do with faith in Christ and receiving eternal life (John 20:31/1 John 5:13).

The background to the Gospel is the conflict between Jesus and unbelieving Jewish contemporaries (recorded possibly for its significance for Christians who now found themselves in conflict with members of local synagogues). The background to the letters, however, is a conflict in the Christian community, a conflict between continuing members of the author's community and the secessionists

What all this means for interpreters of the letters is that they find themselves referring again and again to the Gospel to seek clarity and explanation concerning words and ideas found in the letters. The Gospel remains a most important source of comparison for the exegesis of the letters.

The Interrelationship of 1, 2, and 3 John

There are many similarities between 1 John and 2 John.

First, in 1 John the author deals with the same historical situation as that reflected in 2 John. He speaks of those who 'went out from us' and do not acknowledge 'Jesus Christ as coming in the flesh' (1 John 2:19, 22-23; cf. 2 John 7).

Second, he brands these false teachers as antichrists, as does the elder in 2 John (1 John 2:18, 22; cf. 2 John 7).

Third, he stresses the great importance of the love command, which was received at the beginning along with the gospel, just as the elder does in 2 John (1 John 3:11, 23; 4:7, 21; 5:1-4a; cf. 2 John 4-6).

Fourth, the author of 1 John, like the elder, finds his joy in seeing his children walking in the truth of the gospel (1 John 1:3-4; cf. 2 John 4).

There are also striking similarities of language, content, and style between 2 John and 3 John, and these indicate that the same elder was responsible for writing both letters: in both of them he expresses joy that the 'children' are 'walking in the truth' (2 John 4; 3 John 4); in both the addressees (the 'chosen lady' and Gaius respectively) are described as those whom the elder loves 'in the truth' (2 John 1; 3 John 1); and both conclude with virtually identical statements (2 John 12: 'I have much to write to you, but I do not want to use paper and ink. Instead, I hope to visit you and talk with you face to face'; 3 John 13-14a: 'I have much to write you, but I do not want to do so with pen and ink. I hope to see you soon, and we will talk face to face').

Our working position is that the three letters were written by the same author. He did not append his name to 1 John, and called himself simply the elder in 2, 3 John. The writer of 1 John has been denoted simply as 'the author', and the writer of 2 John and 3 John has been referred to as 'the elder'. We may use both designations, but more often than not we will simply refer to the author as John. John seems to have the desire for anonymity to minimize 'John' and Maximize 'Jesus'.

The Order of Writing: 1,2, and 3 John

It is very difficult, perhaps even impossible, to determine the order of writing of the three letters. As indicated in the scenario above, the hypothesis we have adopted is that 1 John was written first as a circular letter to address theological issues that were causing problems in various local churches, and was followed by the writing of 2 John and 3 John to one of these churches and an individual respectively.

Author

First John and Hebrews are the only two New Testament letters that do not explicitly identify their authors. The internal evidence above points to the same author of all three letters as being the same as the Gospel of John.

Some of the external evidence is as follows:

Early Christian tradition ascribes 1 John to the apostle John. A number of the relevant texts can be reproduced but in the interest of time we will forbear repeating their quotations. Here are some of the external witnesses: Irenaeus (a.d. 202), Dionysius of Alexandria (a.d. 265), and Tertullian (after a.d. 220) all ascribe the authorship of the Fourth Gospel and 1 John unequivocally to John the disciple and apostle of the Lord.

Who is Being Addressed?

Because 1 John lacks the normal opening greeting, it contains no designation of those to whom the letter is addressed. However, a careful reading of the letter does allow us to say something about the readers, and the way the author thought and felt about them.

The readers appear to have been members of a number of churches in fellowship with the church of which the author was a member. They were encountering people who had seceded from the author's church and were propagating an aberrant form of the gospel (2:18–27) in the light of later statements in the letter, he regards them as those whose fellowship with him is under threat.

The author has an affectionate regard for his readers, addressing them repeatedly as his 'dear friends' (2:7; 3:2, 21; 4:1, 7, 11). On one occasion he addresses them as 'brothers' (3:13). More often he calls them his 'children' (2:1, 12, 18, 28; 3:7, 18; 4:4; 5:21), indicating that he relates to them as their senior in the Lord. In one place he addresses them as 'children', then as 'fathers' and 'young men' (2:12–14), indicating the various levels of Christian maturity that existed among his readers.

Opponents

Our working hypothesis ... is that certain people had seceded from the author's community (2:19) because they held different views concerning the person and work of Christ (4:1–3) and Christians' obligations to keep God's commands (2:4), namely to believe in his Son, Jesus Christ, and love one another (3:23). Though they had seceded, they nevertheless continued to try to influence those remaining in the author's community to accept their heretical teachings (2:26).

The Teaching of the Secessionists. The actual teaching of the secessionists can be inferred from the Letters of John by a judicious reading of the text. In the first place, the author responds to the secessionists' claims to know God when he says, 'If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth' (1:6); 'The man who says, "I know him," but does not do what He commands is a liar, and the truth is not in him' (2:4); 'Whoever claims to live in Him must walk as Jesus did' (2:6); 'Anyone who claims to be in the light but hates his brother is still in the darkness' (2:9). It is clear that the author regarded these claims as spurious because the behavior of the secessionists belied their claims.

From these texts: (2:22-23, 4:1-3, 5:9-10) it is apparent that the secessionists denied that Jesus is the Christ, the Son of God, come in the flesh.

The author appears to be refuting secessionist teaching when he says, 'This is the one who came by water and blood—Jesus Christ. He did not come by water only, but by water and blood. And it is the Spirit who testifies, because the Spirit is the truth' (5:6). The secessionists denied that Jesus came by blood, that is, the importance of Jesus' atoning death.

The author refers to the secessionists' behavior when he speaks of those who do not show love to fellow believers. (2:11, 3:15, 4:8, 4:20).

John's Spiritual Community

Smalley argues that three different groupings of Christians may be distinguished within the author's community:

First, there were those who were committed to the apostolic teaching as it had come down from the beginning. These gathered around the author of 1 John.

Second, there were those from a Jewish background who had made some sort of commitment to Jesus but were not prepared to regard him as the Messiah. These people held the law in high regard and probably developed into Ebionites*.

* for the most part they rejected the Virgin Birth and the incarnation (*God come in the flesh*), viewing Jesus as an ordinary man empowered by the Holy Spirit at his baptism, and denied salvation by faith alone. They rejected the Pauline Epistles.....

Third, there were those of a pagan Hellenistic background (possibly some Hellenistic Jews were also associated with this group) who had been influenced by dualistic (Gnostic) ideas. These people found it difficult to accept the full humanity of Christ and probably developed into Docetics (*Christ's body was not human, essential teaching of Gnosticism*). All of these groups continued in the author's community, despite the inner tensions that resulted from their different emphases. However, for some this tension became too great, and they eventually seceded from the community.

MacArthur: As Paul had earlier predicted (Acts 20:29–30), false teachers, influenced by the current religious and philosophical trends, had arisen. Those heretics were infecting the churches with false doctrine. Their heretical teaching represented the beginning stages of the virulent heresy later known as Gnosticism, which developed in the second century and posed a grave threat to the truth.

Kruse (continues): Gnosticism (from the Greek word *gnōsis* ["knowledge", and by usage: superior knowledge]) was an amalgam of various pagan, Jewish, and quasi-Christian systems of thought. Influenced by Greek philosophy (especially that of Plato), Gnosticism taught that matter was inherently evil and spirit was good. That philosophical dualism led the false teachers whom John confronted to accept some form of Christ's deity, but to deny His humanity. He could not, according to them, have taken on a physical body, since matter was evil. The denial of the Incarnation in Gnosticism took two basic forms. Some, known as Docetists (from the Greek verb *dokeō* ["to seem," or "to appear"]), taught that Jesus' body was not a real, physical body, but only appeared to be so. In sharp contrast, John forcefully asserted that he had "heard," "seen," and "touched" Jesus Christ (1:1), who had truly "come in the flesh" (4:2; cf. John 1:14).

The Gnostics' philosophical dualism also caused them to be indifferent to moral values and ethical behavior. To them, the body was merely the prison in which the spirit was incarcerated. Therefore, sin committed in the body had no connection to or effect on the spirit. But as John emphatically declared, "If we say that we have no sin, we are deceiving ourselves and the truth is not in us.... If we say that we have not sinned, we make Him a liar and His word is not in us" (1:8, 10; cf. 2:4; 3:3–10; 5:18; 3 John 11).

Since they viewed themselves as the spiritual elite, who alone had true spiritual knowledge, Gnostics scorned the unenlightened ones bereft of such knowledge. They were arrogant, unholy, and loveless. But such behavior does not mark those with a higher knowledge of God, but rather those who do not know Him at all—a truth that John stated plainly and repeatedly: The one who says he is in the Light and yet hates his brother is in the darkness until now. (2:9)

By this the children of God and the children of the devil are obvious: anyone who does not practice righteousness is not of God, nor the one who does not love his brother. (3:10)

We know that we have passed out of death into life, because we love the brethren. He who does not love

abides in death. Everyone who hates his brother is a murderer; and you know that no murderer has eternal life abiding in him. (3:14–15)

The one who does not love does not know God, for God is love. (4:8)

If someone says, “I love God,” and hates his brother, he is a liar; for the one who does not love his brother whom he has seen, cannot love God whom he has not seen. And this commandment we have from Him, that the one who loves God should love his brother also. (4:20–21)

All of these groups continued in the author’s community, despite the inner tensions that resulted from their different emphases. However, for some this tension became too great, and they eventually seceded from the community... it does seem clear that, whatever the influences that affected them were, they all led to a deemphasizing of the incarnation and vicarious death of Christ and an associated deemphasizing of the commands of Christ, especially the command to love one another.

When Written?

If, as we have argued, 1 John was written after the fourth Gospel, and if it is correct to date the fourth Gospel around a.d. 80–90, then this places the writing of 1 John in the early part of the last decade of the first century. If the early Christian tradition is correct in ascribing this letter to the apostle John who spent his latter days in Ephesus, then 1 John should be regarded as a letter sent from Ephesus to a number of associated churches in the region around Ephesus who were being disturbed by the activities of the secessionists.

MacArthur: Further, the lack of any reference to the persecution under Emperor Domitian (c. a.d. 95) suggests that John wrote before it began. Finally, 1 John was probably written after the gospel of John (cf. Burdick, *The Letters of John*, 38–40, who estimates that at least 80 percent of the verses in 1 John reflect concepts found in the gospel of John [p. 40]). Since John wrote his Gospel about a.d. 80–90 (*John 1–11*, *The MacArthur New Testament Commentary*, 9), a date of a.d. 90–95 for 1 John is reasonable.

Major Theological Themes

Kruse (*continues*). In seeking to describe these major theological themes we must first take note of the points the author himself wished to emphasize. These are all related to his rejection of the secessionists’ teaching and behavior and his desire to reassure his readers.

First, in response to secessionist claims to be intimate with God, the author insists that those who truly know God do right, avoid sin, and love their fellow believers.

Second, in response to secessionist teaching concerning the person of Christ the author insists on the real humanity of Jesus as the Christ, the Son of God, come in the flesh.

Third, in response to the secessionist teaching concerning the work of Christ, the author argues that he came ‘not by water only, but by water and blood’; that is, Christ not only has a baptized ministry, but he also made the atoning sacrifice for our sins through his death on the cross.

The author’s primary aim in writing 1 John was to reassure his readers, whose confidence had been shaken by the activities of the secessionists.

In the process of refuting the secessionist teaching and reassuring his readers, the author makes a number of statements from which we can infer certain things about his understanding of other important themes. The most important of these is the nature of God.

The author of 1 John highlights three characteristics of God.

First, 'God is light, and in him there is no darkness of sin' (1:5). This means that those who know God will walk in the light (1:7), they will not continue in sin because they are born of God (3:9; 5:18), and they will do what is right (3:10).

Second, 'God is love' (4:7). He has lavished his love upon believers by making them his children (3:1). His love was revealed in the sending of his Son as the atoning sacrifice for sins so that people might live through him (4:9–10). Those who have been born of God, who have experienced his love, will love others in practical ways (3:17; 4:7, 12); and while no one has ever seen God, when believers love one another they show that God lives in them and they in God (4:12, 16).

Third, God is revealed as the 'Father of Jesus Christ' (1:2, 3; 2:22, 23, 24; 4:14). To love the Son is to love the Father (5:1). God has borne testimony to his Son (5:9–11), and those who believe that testimony dwell in God (4:15) and have eternal life (5:11).

Other Themes in 1 John

The theme of eternal life is pervasive throughout 1 John.

Another important theme is the atonement. The author makes mention of, or alludes to, the atonement in four places in the letter.

Still another theme which receives considerable emphasis in 1 John is that those who are born of God do not sin.

One can find references and allusions to the Holy Spirit in several places in 1 John. Most of what the author says about the Holy Spirit refers to his role as true witness to Jesus Christ.

Exposition

(1:1) Where to Start? The Word of Life Incarnate

1:1a That which was from or before the beginning, *Before time and at the beginning of His incarnate ministry*

-What or who is **'That'**?

-Let's compare the opening phrase to John 1:1

John 1:1 In the or before there was a beginning was the Word, and the Word was with God, and the Word was God.

-So we are immediately connected to the Gospel of John

-Beginning of what? Before anything: time or anything was created *The Word* was there... *The Word was with God* and let's be clear *The Word was God* ... and by context was God before there was a beginning

1bwhich we have heard, which we have seen with our eyes (*only here in the NT*), which we have looked upon *carefully*, and our hands have handled, and can thus physically substantiate His humanity, concerning the Word of the life— (see Luke 24:39)

-Who are the 'we' that heard 'that' which was from the beginning?

-The had to have heard and seen 'that' with their eyes.

-The we had to be around 'that' enough and closely enough to look upon and observe carefully

-The 'we' had to be very close in order to 'handle with their hands' concerning the 'that' which is now referred to by John as: *'the Word of Life'*. Only other use of this phrase: **see** Phil. 2:16 with

see 1Tim. 4:16

-Listen to more of **John 1:2-4**

2 He was in the beginning with God.

3 All things were made through Him, and without Him nothing was made that was made.

4 In Him was life, and the life was the light of men.

-John's summary of these verses (John 1:2-4) in 1John 1:1 is that the Word or 'that which was from the beginning' is:

The Word of Life at the end of v. 1 in 1John 1.

-Words, messages are software not hardware, but we read this in **John 1:14** which explains: *hearing, seeing, observing carefully, and especially touching 'with the hands'...*

-**John 1:14** says this about the Software 'The Word':

14 And the Word became flesh and dwelt or tabernacled among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

-This is very important because of, **see** 1John 4:2-3, **see** 2John 7

-Why would anyone say otherwise? How do you explain His seeming human manifestation then?

Here is how: **See** Matt. 14:26 with **see** Luke 24:39

-How does the second half of this verse 14 in John 1 *we beheld His glory, the glory as of the only begotten of the Father*, explain how He was different than other men and women who came from Adam? **See**

Rom. 3:23

(1:2) The Word of Life Declared

2a and the life was manifested *lived out physically on earth in our past,*

-Remember our key thought flow words from v.1 to v.2 are 'handled', 'life' and 'manifested' and here we have an expansion on those two words. *Life was manifested*, life was manifested thru the physical: handled, had human substance; could be touched.

-life here is 'zoe', the highest form of life, a life that comes directly from God at our new birth. Used 13 times in 1 John. Used 64 times in all of John's writings out of the 134 usages in the NT.

-Having reviewed all 134 uses of 'zoe' in the NT we find them either referring to the life possessed by and lived out sinlessly by Christ or the eternal or higher life we are given and are to walk in as believers...

2b and we have seen, and bear witness *or give testimony as eye witnesses, and declare in writing years later to you that the eternal life in the person of Jesus Christ that we witnessed which was thru all eternity past with the Father (not created by) and was manifested at a specific point in our past and made clear as to who He is to us when His earthly ministry began—*

- 'manifested': *phanero*. BDAG: to expose publicly out in the open....

- 'manifested': used 20 times in all of John's writings out of the total 49 times used in the NT. An important word for John. Often translated as 'revealed' and 'show', once as 'appears'.

-**Kruse**: The expression 'eternal life' here, then, does not denote an impersonal quality of life that comes from the Father, but refers to the Word of life, the Son of God, who was with the Father prior to his incarnation, and in whom eternal life is found (cf. 1 John 5:11-12).

-**Kruse**: Depicting God as Father, as the author does here, is consistent with the way Jesus' own relationship to God is repeatedly expressed in the fourth Gospel, where Jesus refers to God as his Father more than a hundred times.

(1:3a) Why was Eternal Life Manifested?

3a that *(there's our word 'that' from v.1) which we have already seen and already heard in the past we now continuously declare in writing years later to you, in order that you (plural) also may have the probability of the fellowship with us;*

-Remember our key thought flow from v. 2 to v. 3 is the word 'seen' found in both verses. That which was 'seen' is 'declared'

(1:3b) Heaven's Participants in this Common Fellowship Declared

3b and truly the fellowship of ours is also with the Father and with His Son Jesus Christ *who are in Heaven*

and yet in you thru Their Spirit.

-Kruze: Jesus is here described as the Son (*huios*) of God, a term used for him, and him alone, 22 times in 1 John. When this author refers to believers as God's children, he never uses the word 'son' (*huios*), as, for example, Paul does (Rom 8:14, 19; 9:26; 2 Cor. 6:18; Gal 3:7, 26; 4:6, 7; 1Thes. 5:5), but consistently uses the word 'child' (*teknon*). This appears to be his way of marking the fundamental distinction between Jesus as the Son of God and believers as God's children.

-Father and Son having Fellowship with us and not just the Holy Spirit? **see** John 14:2 with **see** John 14:23

-What does '**their Spirit**' mean? Spirit of the Son: **see** Gal. 4:6. The Spirit of the Father or God: **see** Acts 2:17. The phrase "Spirit of God" is used 15 times in the New Testament. It does not mean the Spirit that is God, though truly the Holy Spirit is God. It means the Spirit that is of God or sent by God and in this case God the Father. This is known as the Doctrine of Procession.

Martyn Lloyd Jones on the Doctrine of the Trinity and the Doctrine of Procession:

But this is what we have to say: The Scriptures tell us two great things, first that there is only one God. We must always assert that. But the Scriptures equally teach that there are three Persons in that Godhead—the Father, the Son and the Holy Spirit. God the Father is fully God. God the Son is fully God. God the Holy Spirit is fully God.

Do not try to understand that; no one can; it baffles our understanding. We must simply come to the Scripture and bow before it, accepting its authority; but we cannot understand it. Do not be misled by the various illustrations and analogies that people use. None of them is adequate; none of them is complete. The essence of wisdom in this matter is just to confess the plain statements, and to say that there is only one God but there are three Persons in that blessed Godhead; and the three Persons are co-equal and co-eternal.

But let us try to enter, if we can, as far as the Scripture takes us into this question of the relationship of the three Persons. Now we notice at once that there is a difference in what we are told about the Son and the Spirit. We are told that the Son is 'begotten' (John 3:16, 18) of the Father but you never read that about the Holy Spirit. The term in the case of the Spirit is that He 'proceeds from the Father' (*aka The Doctrine of Procession*). We are told in John 15:26 (and this is an important verse), 'But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me.' Now that is obviously a very vital difference and one that should engage our attention.

(1:4) The First Purpose of Writing About this Common Fellowship is Announced

4 And these things we write (this letter) to you in order that your * joy may be full.

* The Corrupt Westcott and Hort Texts have first person plural (our) instead of second person plural (your).

-Remember the key thought flow words in v. 4 is 'write' which is linked to 'declare' in v.3. What He *declares* and *writes* down moving forward into the letter will have a dramatic impact on whether or not you experience fullness of joy in true fellowship with 'us' and 'with the Father and His Son Jesus Christ' versus fellowship with the secessionists.

-Joy is a fruit of the Spirit therefore it is supernatural and cannot be defined by the world's dictionaries.

-Also on full joy: **see** John 15:11, **see** 16:22

Thoughts on Joy

-There is no joy unless I am satisfied, content

-There should be a consistent spirit of rejoicing, gratefulness, thankfulness for small and great blessings

-Joy is accompanied by a sense of strength & fearlessness: The joy of the Lord is our strength

-These things come from a true realization of the presence and fellowship of the Lord Jesus Christ.

-**Martyn Lloyd Jones** on Joy:

Joy is something very deep and profound, something that affects the whole and entire personality. In other words it comes to this; there is only one thing that can give true joy and that is contemplation of the Lord Jesus Christ. He satisfies my mind; He satisfies my emotions; He satisfies my every desire. He and His great salvation include the whole personality and nothing less, and in Him I am complete. Joy, in other words, is the response and the reaction of the soul to a knowledge of the Lord Jesus Christ.

¶#2 Walking in the Light. 1:5-2:2.

Text in Thought Flow

(1:5) The Number One Hindrance to Fullness of Joy

5 This is the message (*angelia*) which we have *already* heard from Him and declare to you, 'that God is light and in Him is no darkness at all'.

(1:6) The First Deception: Talk and Walk Must Match

6 If we say that we have fellowship *in association* with Him, and walk in darkness, we lie and do not practice the truth *that we know as a fact*.

(1:7a) Life's Participants Must Walk in the Light

7 But if we walk in the light as He is in the light, we have fellowship with one another,

(1:7b) What enables this fellowship between a 'sinless natured God' and His 'sin nature children'? and the blood of Jesus Christ His Son cleanses us from all sin.

(1:8) The Second Deception: Fellowship Maintenance Starts with Understanding our Sin Nature

8 If we say that we have no sin nature, we deceive ourselves, and the truth is not *working & walking* in us.

(1:9a) How the Source of Fellowship Maintenance is Applied: Our Part

9a If we confess our sins,

(1:9b) Confession is followed by His Faithfulness to Forgive & Cleanse & thus Restore Fellowship

9b He is faithful and just or righteous to forgive or by forgiving us our sins and to cleanse us from all unrighteousness.

(1:10a) The Third Deception: Saying we have not sinned, even though we have a sin nature

10a If we say that we have not sinned,

(1:10b) There are two conclusions if we say this

10b we make Him a liar, and His word is not *working & walking* in us.

(2:1a) Second Purpose in Writing: Anticipating an extreme reaction

2:1a My little children, these things I write to you, so that you may not sin.

(2:1b) If We Do Sin we Have a Great Legal Team

2:1b And if anyone *of you children* sins, we have an Advocate with and facing the Father, Jesus Christ the righteous.

(2:2a) How do we know that the Father will Accept Jesus Christ's Advocacy?

2a And He Himself is the propitiation for the Father, for our sins,

(2:2b) His Propitiation is not just for us children, but also for those in the world

2b and not only for our sins but also for the whole world.

Class #1 Homework

1 John 1:4 reads: **And these things we write to you that your joy that you have may be full.**

What he is going to tell them in the next 5 chapters will help them have fullness of joy!

Point to & explain one teaching in each of the five chapters that will lead them to fullness of joy!

Chapter 1: Verse(s) and the Explanation

Chapter 2: Verse(s) and the Explanation

Chapter 3: Verse(s) and the Explanation

Chapter 4: Verse(s) and the Explanation

Chapter 5: Verse(s) and the Explanation

One page only, go no further! Do all of your readings for chapters 1 and 2