

						<u>The Witnesses thus are the O.T in Christ</u>	
<u>The Spirit</u> Agreement that Jesus is the Son is the Revelation of the Spirit	<u>Witnesses to The Love of God</u> shown is shown in the sacrifice of His Son	<u>Imputed into the Believer so he may keep The Commands</u> which reflect the Love of God	<u>The Water.</u> Water of O.T. fulfilled in the pure life of Christ				
<u>Apostles</u> which is the Apostolic witness	<u>Apostles</u> Eyewitnesses of this love	<u>Children of God</u> Believers keep the commands through love in them	<u>The Blood</u> Blood of Passover fulfilled in forgiveness of sins				
<u>Children</u> Thus those who believe the Apostles are children	<u>Fear</u> Children do not fear judgment	<u>Overcomers</u> Belief insures the believers	<u>The Spirit</u> The love of God revealed in the Son				
4:1	4:7	4:8	5:1	5:2	5:5	5:6	5:12
<u>1 JOHN 4:1--5:12</u>							
<u>The New Testament Eyewitnesses The Son</u>							

III. Defense of Imputed Life from the Spirit: The apostolic witness of the revelation of God is the life of Christ,⁹⁹ which is the love of God in the believer as demonstrated from the Old Testament (3:24b--5:12).

The promise of the Spirit is the testimony that Jesus is the Christ. This truth was made plain to the apostles as a fulfillment of John 14--16, where the Spirit brings back the words and works of Jesus to show to them the fulfillment of the Old Testament Scriptures. This, of course, relates to the test of the Apostolic Word, to see if it is of God or not.

A. The Holy Spirit bears witness to the revelation of Jesus Christ through the apostles to the readers that Jesus fulfills the Old Testament (3:24--4:6).

⁹⁹ The New Testament function of the Spirit is to reveal the fullness of the Old Testament in Jesus Christ (imputed righteousness) through the apostles to the believer (cf. John 14--16).

The function of the Holy Spirit is to open the apostles' minds to the fulfillment of the Old Testament Scriptures by eye-witnessing the life, death and resurrection of Jesus Christ, so that it can be proclaimed to believers.

1. The Spirit that is in the apostles, which gives them the knowledge of Jesus as the Christ (see John 14, 16), is opposed to the spirit of the false prophets which is from the devil.

3:24b And we know by this that He abides in us, by the Spirit whom He has given us. 4:1 Beloved, do not believe every spirit, but test the spirits to see whether they are from God; because many false prophets have gone out into the world.

καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν. 4:1 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ ψευδοπροφήται ἐξεληλύθασιν εἰς τὸν κόσμον.

a. The identity of the true source of revelation is by the content, that is, if it agrees that Jesus is the Son (4:2).

2 By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh¹⁰⁰ is from God;

² ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστίν,

b. The identity of the false source of revelation is by the content, that is, if it denies that Jesus is the Son of God (4:3).

3 and every spirit that does not confess Jesus is not from God; and this is the *spirit* of the antichrist, of

¹⁰⁰ A comment should be made here as to the translation. Some see this as a heresy, that is that some felt that Jesus' Spirit departed at the crucifixion, leaving the flesh to die, or some multiple permutations. However, this is a simple translation that reflects John 1:14. Jesus is God, come in the flesh as the Christ to mediate to God for man.

which you have heard that it is coming, and now it is already in the world.

³ καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

2. The true children of God are clear by their relationship to the true source, that is the apostles (4:4-6).

a. The truth of God is believed by the true children of God, and it is this truth of the Son's victory that will win out over Satan (4:4).

4 You are from God, little children, and have overcome them; because greater is He who is in you¹⁰¹ than he who is in the world.

⁴ ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὃ ἐν ὑμῖν ἢ ὃ ἐν τῷ κόσμῳ.

b. Those who are in death (no revelation, deny Jesus as Son) will listen to those who speak from death (no revelation, human wisdom only).

5 They are from the world; therefore they speak *as* from the world, and the world listens to them.

⁵ αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν, διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει.

¹⁰¹ The question of which Person of the Trinity is involved here is not a simple one to this interpreter. There is no explicit reference within the epistle of the Spirit directly being *in* the believer. While that is theologically correct, it is not directly spoken of in those terms (3:24). Most of the time John refers to the Word of God, which abides in us (or “you”). Sometimes he refers to God abiding in us. It would seem best that He is speaking of the Word of God abiding in us through revelation. The “word” is a masculine gender, which would match the “He” in this sentence. The “Spirit” is a neuter gender. “God” and “Jesus” are masculine in gender. Thus the “Word of God” would be the choice, which would be Jesus through the Spirit which would also place God in the believer.

- c. **Those who are in life (revelation of Jesus as the Son) listen to the apostles, as opposed to those who are in death that reject the apostles.**

6 We are from God; he who knows God listens to us; he who is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.

⁶ ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν, ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

- B. **The content of this witness is that as God has loved the children of God (in Jesus as the fulfillment of the O.T.), they will also love their brother (4:7-5:1).**

Since the believer has the life of Jesus Christ imputed to him, then he must also love those who share this belief. Based on the mercy and love of God for him in Christ, he will recognize other belief-sharers as fellow family members. Those who do not understand will hate the exclusivist Christians (true “Children of God”).

1. **The Love of God is demonstrated in the propitiation of His Son for others, and the content of one’s belief in this should reflect in their love (one way) of other children of God.**

4:7 Beloved, let us love one another, for love is from God¹⁰²; and everyone who loves is born of God¹⁰³ and knows God. 8 The one who does not love does not know God, for God is love. 9 By this the love of God was manifested in us, that God has sent His only begotten Son into the world so that we might live through Him. 10 In this is love, not that we loved God, but that He loved us and sent His Son *to be* the propitiation for our sins. 11 Beloved, if God so loved us, we also ought to love one another. 12

¹⁰² God is the source of this love. It cannot be known except one observes it in Christ. One could observe it in the revelation in the Old Testament, but it was never fully displayed until Christ.

¹⁰³ In order to know this love, one has to experience it in Christ, and thus if one loves as Christ loves, he must be born of God. Thus his testimony for Christ is his love.

No one has beheld God at any time;¹⁰⁴ if we love one another, God abides in us, and His love is perfected in us.

⁷ Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ γεγέννηται καὶ γινώσκει τὸν θεόν. ⁸ ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν. ⁹ ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ. ¹⁰ ἐν τούτῳ ἐστίν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεὸν ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμόν περὶ τῶν ἁμαρτιῶν ἡμῶν. ¹¹ Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. ¹² θεὸν οὐδεὶς πώποτε τεθέαται. ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἐστίν.

John will define the love of God as the ‘one-way’ love (*hesed*), that He had for the brothers as He gave His Son for them (cf. 4:10). Thus when one has received that love, he then recognizes that love as being what he is the result of. Therefore he should love his brother as God loved him, one-way. The brother then is willing to give his life in an unjust death due to persecution to stand up for Jesus. The faithfulness unto death was a faithfulness required to insure the intensity of their testimony, and thus encourage their brother to also stand (as well as evangelism). In fact their death is a testimony to their assurance of resurrection.

2. The Apostles testify to the love of God in Jesus Christ, and thus those who agree with their testimony that Jesus is the Son of God are children of God.

13 By this we¹⁰⁵ know that we abide in Him and He in us, because He has given us of His Spirit. 14 And we have

¹⁰⁴ His point here is that the way to behold God is by seeing His love in Christ. Thus one experiences God by allowing His love to be expressed through the believer.

¹⁰⁵ The “we” here is likely the apostles based on the following use in the sentence. While it theologically would fit believers, verse 14 would not. It appears at times that he is saying that if the apostles experienced this then the believer experiences it through their word. The apostles had eye-witness proof, so we come along side them and believe in their proof.

beheld and bear witness that the Father has sent the Son *to be* the Savior of the world. 15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. 16 And we have come to know and have believed the love which God has for us. God is love, and the one who abides in love abides in God, and God abides in him.

¹³ Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. ¹⁴ καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου. ¹⁵ Ὃς ἐὰν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ, ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ. ¹⁶ καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ θεὸς ἐν ἡμῖν. Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει.

3. Since God loved us (gave His Son as a propitiation), the children of God do not have to fear the judgment, but those who are not children of God (belief in Christ) act in fear of judgment (good deeds).

17 By this, love is perfected with us, that we may have confidence in the day of judgment; because as He is, so also are we in this world. 18 There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love.

¹⁷ Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ. ¹⁸ φόβος οὐκ ἐστὶν ἐν τῇ ἀγάπῃ ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

Imputation of righteousness and self-righteous works do not agree and are directly contradictory. Thus when a Jew becomes a Christian, he must abandon his works-related righteousness he derived from the Law for the righteousness of Christ. If he, as a Jew, felt that he would be under judgment for not keeping the Law, then when he becomes a Christian, his former cohorts would threaten him with judgment, since he had quit the Law and his own efforts to appease the wrath of God.

But John's point here is that one does not have to fear because he has received the "love of God" which He expended in His Son's death. Thus, God will not judge those whom He loves

and have received His love. However, those who are under the Law, have not received His love and will be under judgment and need to fear.

4. The children of God love because of the love that God showed them. Those who are not children of God hate the true children of God because they do not know God (the revelation of Himself or they would recognize the truth).

19 We love, because He first loved us. 20 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. 21 And this commandment we have from Him, that the one who loves God should love his brother also. 5:1 Whoever believes that Jesus is the Christ is born of God; and whoever loves the Father loves the *child* born of Him.

¹⁹ ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. ²⁰ ἐάν τις εἴπῃ ὅτι ἀγαπῶ τὸν θεὸν καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακεν, τὸν θεὸν ὃν οὐχ ἐώρακεν οὐ δύναται ἀγαπᾶν. ²¹ καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ. **5:1** Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν ὁ Χριστὸς, ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ [καὶ] τὸν γεγεννημένον ἐξ αὐτοῦ.