

# **INSIGHT into LIVING the CHRISTIAN LIFE from the APOSTLE JOHN**

- #1 Introduction—John, 1 John, my method
- #2 Basis of Authority—Apostolically-revealed truth
- #3 Fellowship with the Triune God—Part 1
- #4 Fellowship with the Triune God—Part 2
- #5 The Christ Divide
- #6 Loving the Brethren—Part 1
- #7 Loving the Brethren—Part 2

Characteristic	Matthew Mark Luke	John
Repent	16	0
Believe	34 (~11 per gospel)	98
Kingdom of God	47+	3
Contrast	Present/Future	Darkness/Light
Jesus' birth	Yes	No
Jesus' baptism	Yes	Yes
Jesus at Mt. of Transfiguration	Yes	No
Jesus Olivet Discourse	Yes	No
Eternal Life	9 (future attainment)	16 (present offer)
“Ego eimi” I AM	12 (~4 per gospel) all ‘normal speech’	24 (21 are titular)
Style	Only Mt 11:25-30 appears like John-type discourse	John 3 may be the key: John picked up Jesus' oral style that he used on critical occasions

“Deliberative orator” structure	John’s structure
Preface – introduction to the deliberation	<p><b>1:1-4</b> Prologue—call to sharing eternal life with God through the apostles</p> <p><b>1:5-2:11</b> Preamble—daily interacting with the Triune God</p>
Thesis – central proposal of the speaker	<p><b>2:12-27</b> Purpose—to exhort believers to maintain the fellowship of eternal life while in a hostile environment</p>
Supporting material – a sequence of headings that group various arguments to support the thesis	<p><b>2:28-5:17</b> Arguments—how to attain ultimate confidence and avoid shame before God through sharing eternal life with fellow believers “under fire”</p>
Epilogue – a review of the argument and closing motivation for audience	<p><b>5:18-21</b> Review—three foundational truths that underlie successful experience of eternal life</p>

“Deliberative orator” structure	John’s structure
Preface – introduction to the deliberation	<b>1:1-4</b> Prologue—call to sharing eternal life with God through the apostles <b>1:5-2:11</b> Preamble—daily interacting with the Triune God
Thesis – central proposal of the speaker	<b>2:12-27</b> Purpose—to exhort believers to maintain the fellowship of eternal life while in a hostile environment
Supporting material – a sequence of headings that group various arguments to support the thesis	<b>2:28-5:17</b> Arguments—how to attain ultimate confidence and avoid shame before God through sharing eternal life with fellow believers “under fire”
Epilogue – a review of the argument and closing motivation for audience	<b>5:18-21</b> Review—three foundational truths that underlie successful experience of eternal life

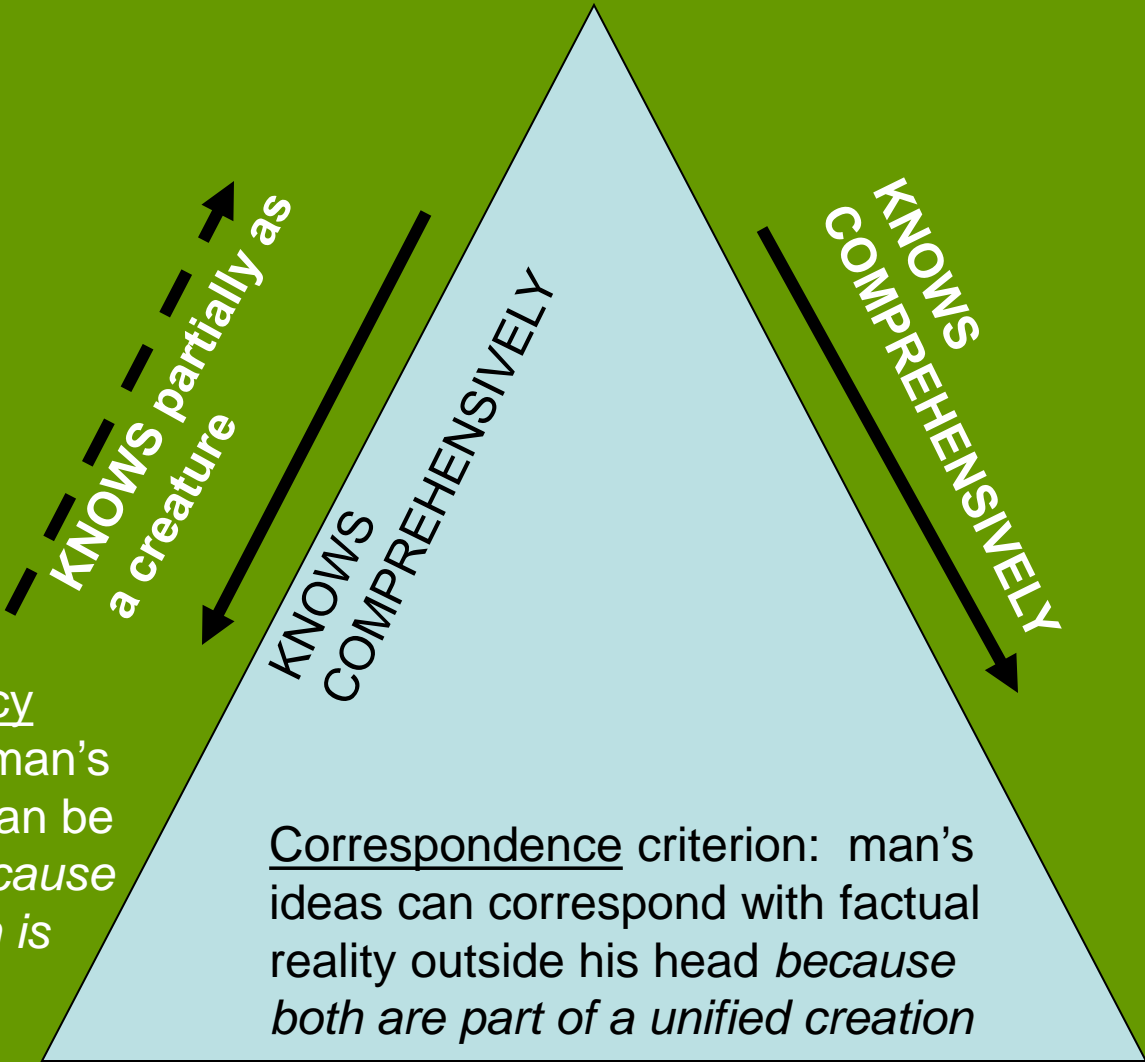
## *arche*

<b>2:7</b>	<b><u>Beginning</u> of Christian contact</b>
<b>2:13</b>	<b><u>Beginning</u> of existence</b>
<b>2:14</b>	<b><u>Beginning</u> of existence</b>
<b>2:24</b>	<b><u>Beginning</u> of Christian contact</b>
<b>3:8</b>	<b><u>Beginning</u> of fallen history</b>
<b>3:11</b>	<b><u>Beginning</u> of Christian contact</b>

## ***aletheia***

<b>1:6</b>	<b>something we live out</b>
<b>1:8</b>	<b>what we say fits reality</b>
<b>2:4</b>	<b>what we say fits reality</b>
<b>2:21</b>	<b>comprehended as consistency between word &amp; reality</b>
<b>3:18</b>	<b>real life action</b>
<b>4:6</b>	<b>Opposite to “<i>planes</i>” (planet = wandering)</b>
<b>5:6</b>	<b>Holy Spirit is the ultimate Truth, not just “true” [think here of creation agent]</b>

GOD



Consistency  
 criterion: man's thoughts can be orderly *because God's plan is orderly*

Correspondence criterion: man's ideas can correspond with factual reality outside his head *because both are part of a unified creation*

MAN

NATURE



KNOWS partially as a creature

“The significance of mathematics resides precisely in the fact that it is an art; by informing us of the nature of our minds it informs us of much that depends upon our minds. *It does not enable us to explore some remote region of the eternally existent; it helps us to show us how far what exists depends upon the way in which we exist. We are the lawgivers of the universe. . .*” **John Sullivan,**  
**World of Mathematics, ed. James R.**

**Newman, 3:2021**

“The universe shows evidence of a designing or controlling power that has something in common with our own mathematical minds. . . .*It can hardly be disputed that nature and our conscious mathematical minds work according to the same laws.*” **Sir James Jeans,**  
**The Mysterious Universe, p. 149.**



# ***“For the Beauty of the Earth”***

(the hymn....Folliett Pierpont, 1864)

**“For the joy of ear and eye,  
For the heart and mind’s delight,  
For the mystic harmony linking sense to  
sound and sight”**

## The “courtroom style” of John

“testify”/”witness”	Matt,Mk,Lk	John	1 John
<i>martureo</i>	2	33	6

“He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.” John 3:18

“He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.” John 3:36

**1 John 5:6-8**

***“Son of God. . .this is the one who came through water and blood, Jesus Christ, not by water only but by water and by blood. And the Spirit is the Testifier. . . Because the Spirit is Truth Because there are three testifiers The Spirit, the water, and the blood; and the three are as one”***

**Deut 17:1-10; 19:15-21**

**John 8:17-18**

- False teachers always try to change doctrine from what is originally revealed
- Just trust me that I'm telling you the truth
- Believers can forget truth and need reminding
- Here's my opinion about Jesus—what's yours?
- Eternal life was revealed in Jesus as never before in history
- Religious experience is a matter of one's private meditation
- There is always room for doubt—no one can ever be “sure” of truth.

“Deliberative orator” structure	John’s structure
Preface – introduction to the deliberation	<b>1:1-4</b> Prologue—call to sharing eternal life with God through the apostles <b>1:5-2:11</b> Preamble—daily interacting with the Triune God
Thesis – central proposal of the speaker	<b>2:12-27</b> Purpose—to exhort believers to maintain the fellowship of eternal life while in a hostile environment
Supporting material – a sequence of headings that group various arguments to support the thesis	<b>2:28-5:17</b> Arguments—how to attain ultimate confidence and avoid shame before God through sharing eternal life with fellow believers “under fire”
Epilogue – a review of the argument and closing motivation for audience	<b>5:18-21</b> Review—three foundational truths that underlie successful experience of eternal life

# Current Debate within Free Grace circles

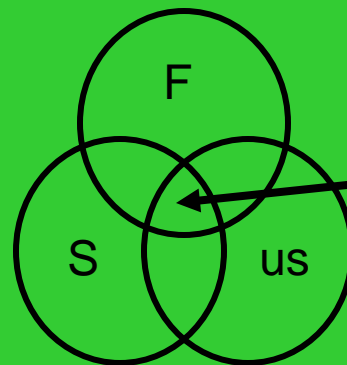
<b>Hodges' &amp; disciples</b>	<b>Traditional view</b>
<b>Jesus (undefined) offers eternal life (everlasting existence) to anyone believing Him for it.</b>	<b>Jesus (defined by his revealed Person and Word- i.e., deity, cross, and resurrection) offers salvation (vaguely defined) to anyone believing Him for it.</b>

**“manifested” (*phaneroo*)**

<b>1:2 2X</b>	<b>eternal life visible to eyes and ears</b>
<b>2:19</b>	<b>doctrine departure of antichrist teachers from apostolic circle publicly visible</b>
<b>2:28</b>	<b>physical appearance of Christ at the Rapture</b>
<b>3:2</b>	<b>physical appearance of believers in present history compared to the coming resurrection appearance</b>
<b>3:5</b>	<b>1<sup>st</sup> advent of Christ publicly visible necessary to take away sin</b>
<b>3:8</b>	<b>1<sup>st</sup> advent of Christ publicly visible necessary to destroy Satan’s accomplishments</b>
<b>4:9</b>	<b>love of the Father shown in accomplishments of 1<sup>st</sup> advent of Christ</b>

John 14:9-11 “Have I been with you so long, and yet you have not known me, Phillip? He who has seen me has seen the Father. . . . The words that I speak to you I do not speak on my own authority; but the Father who dwells in me does the works.”

John 17:8,21 “I have given them the words which You have given me; and they have received them, and have known surely that I came forth from you. . . . I pray. . . . that they all may be one, as you, Father, are in me, and I in you; that they also may be one in us. . . .”



*What is it that is shared within the Trinity AND with us?*



# A “FULL” GOD

Attribute	Yes	No
Creator of all things outside of Himself	Creator/creature distinction	Pantheism / Polytheism
Personality	Triune relationship encompasses all relationships	Solitary “person” without inherent relationships at His level

## Our relationship with the Father

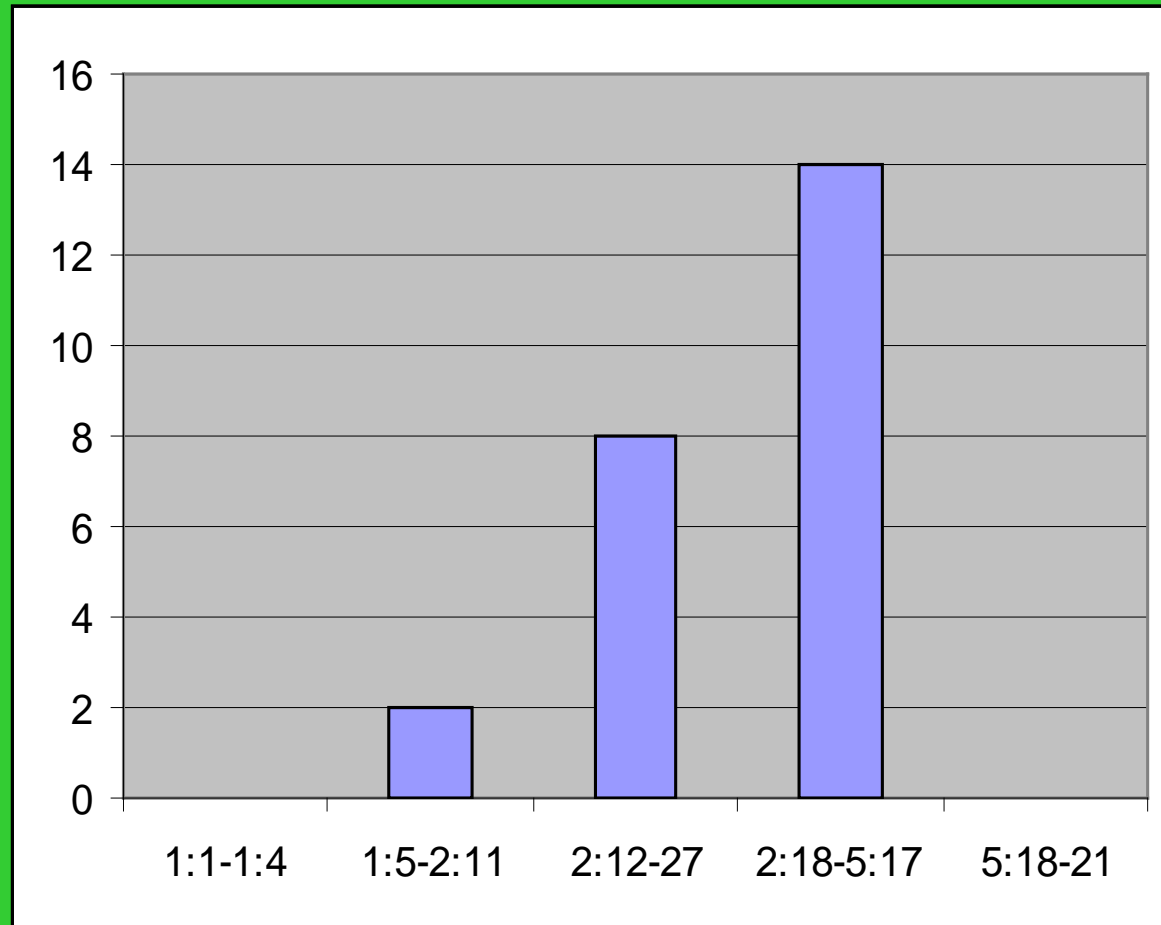
Text	Contrasting element	Individual detail
1:5	<b>Light (+)</b>	<b>perfection of God</b>
1:6	Darkness (-)	talk vs. walk
1:7	<b>Light (+)</b>	<b>walk with cleansing for fellowship</b>
1:8	<b>Sin (-)</b>	<b>talk vs. real state-of-affairs</b>
1:9	<b>Cleansing from sin (+)</b>	<b>candid talk and cleansing</b>
1:10	<b>Sin (-)</b>	<b>talk vs. real state-of-affairs</b>
2:1-2	<b>Resolution of Sin before the God of Light (+)</b>	<b>Throne room activity</b>

## Our relationship with the Son

Text	Contrasting element	Individual detail
2:3	<b>Knowing him by keeping his commandments (+)</b>	<b>Jesus' specific teachings with divine authority (NT) recognized</b>
2:4	Darkness (-)	talk vs. walk
2:5a	<b>Love of God fully effective in the keeper of the Word (+)</b>	<b>maturity attained through real obedience</b>
2:5b-6	Claim of “abiding” (-)	talk vs. real state-of-affairs
2:7	Old commandment	unchanging apostolic doctrine
2:8	New commandment	a change in dispensation

- Fellowship with **God (the Father)** is coming to terms as sinners with His holiness (His integrity) by responding to His prodding and provisions
- Fellowship with **God the Son** is coming to terms with the authority of His deity by responding to His commandments as He gave them to us through the Apostles
- Fellowship with **God the Holy Spirit** is coming to terms with His work in our midst by responding to the needs of those He has regenerated and is sanctifying, i.e., our fellow believers

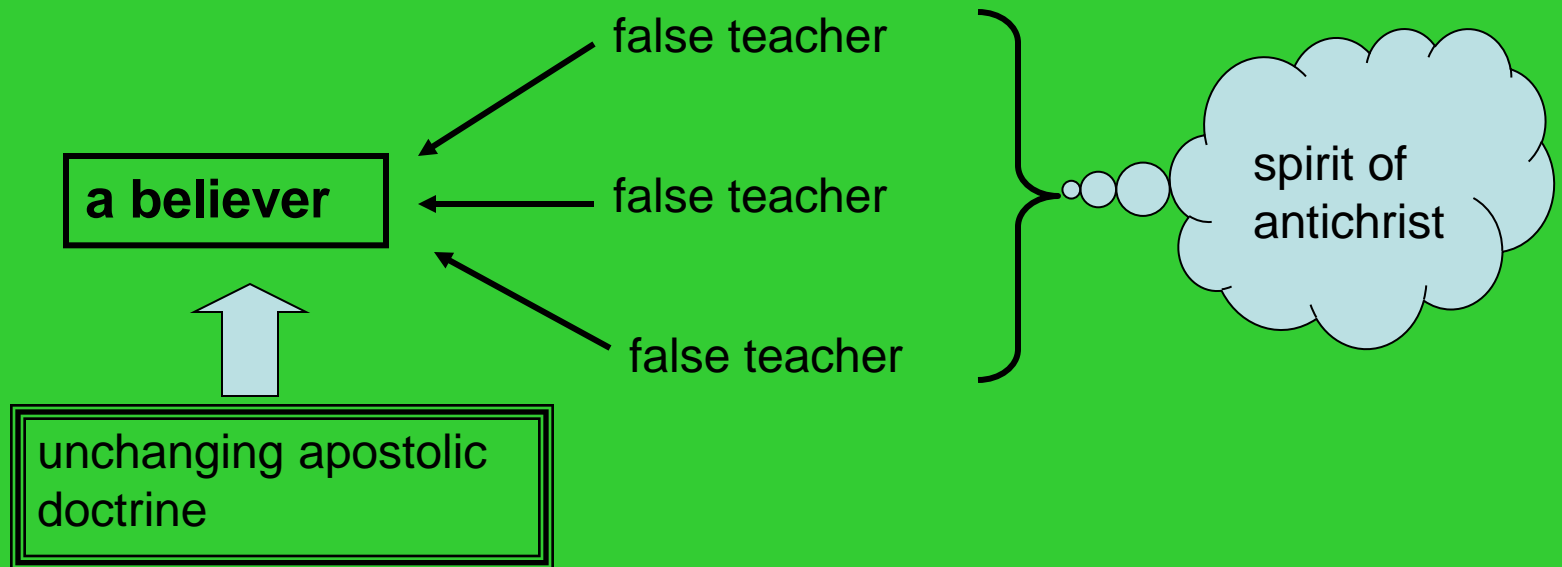
abide, continue, remain (*meno*)



# Strategy against the *cosmos*

- a new age dawning with the incarnation
- eternal life—true Truth—alone is permanent, enduring
- allurements of the cosmos can be challenged with this doctrine of truth (what counts—given real history??)

# Strategy against the spirit of antichrist



“Deliberative orator” structure	John’s structure
Preface – introduction to the deliberation	<p><b>1:1-4</b> Prologue—call to sharing eternal life with God through the apostles</p> <p><b>1:5-2:11</b> Preamble—daily interacting with the Triune God</p>
Thesis – central proposal of the speaker	<p><b>2:12-27</b> Purpose—to exhort believers to maintain the fellowship of eternal life while in a hostile environment</p>
Supporting material – a sequence of headings that group various arguments to support the thesis	<p><b>2:28-5:17</b> Arguments—how to attain ultimate confidence and avoid shame before God through sharing eternal life with fellow believers “under fire”</p>
Epilogue – a review of the argument and closing motivation for audience	<p><b>5:18-21</b> Review—three foundational truths that underlie successful experience of eternal life</p>



Reality of a real walk—objective behavior—  
used to persuade a weak (inaccurate)  
conscience

***“And hereby we recognize that we are of  
the truth and shall assure (convince)  
our hearts before Him that, if our hearts  
condemn us, God is greater than our  
hearts and recognizes all things”***

1 John 3:19-20

- **To maintain the fellowship of eternal life here and now is to obey Christ's commandment to love the work of the Holy Spirit in believers.**
- **We all live as aliens in a hostile cosmos so alienation from fellow believers' because of the work of God in their lives is allegiance with the world and the devil.**
- **By generating a track record of support to other believers we attain confidence to meet God face-to-face in prayer and at the Bema Seat in spite of any doubts we have of our worthiness.**

# “Overcoming”

Faith that “Jesus = Son of God”

- ***Breaks through Satan’s attempt to blind the mind, remove the Word of God from the heart.***
- ***Results in regeneration which brings “his sperma” or the impeccable nature of the humanity of Jesus Christ, the foundation of eternal life previously available only within the Trinity.***
- ***Advances the completion of the Body of Christ and His qualification to begin the judgments.***

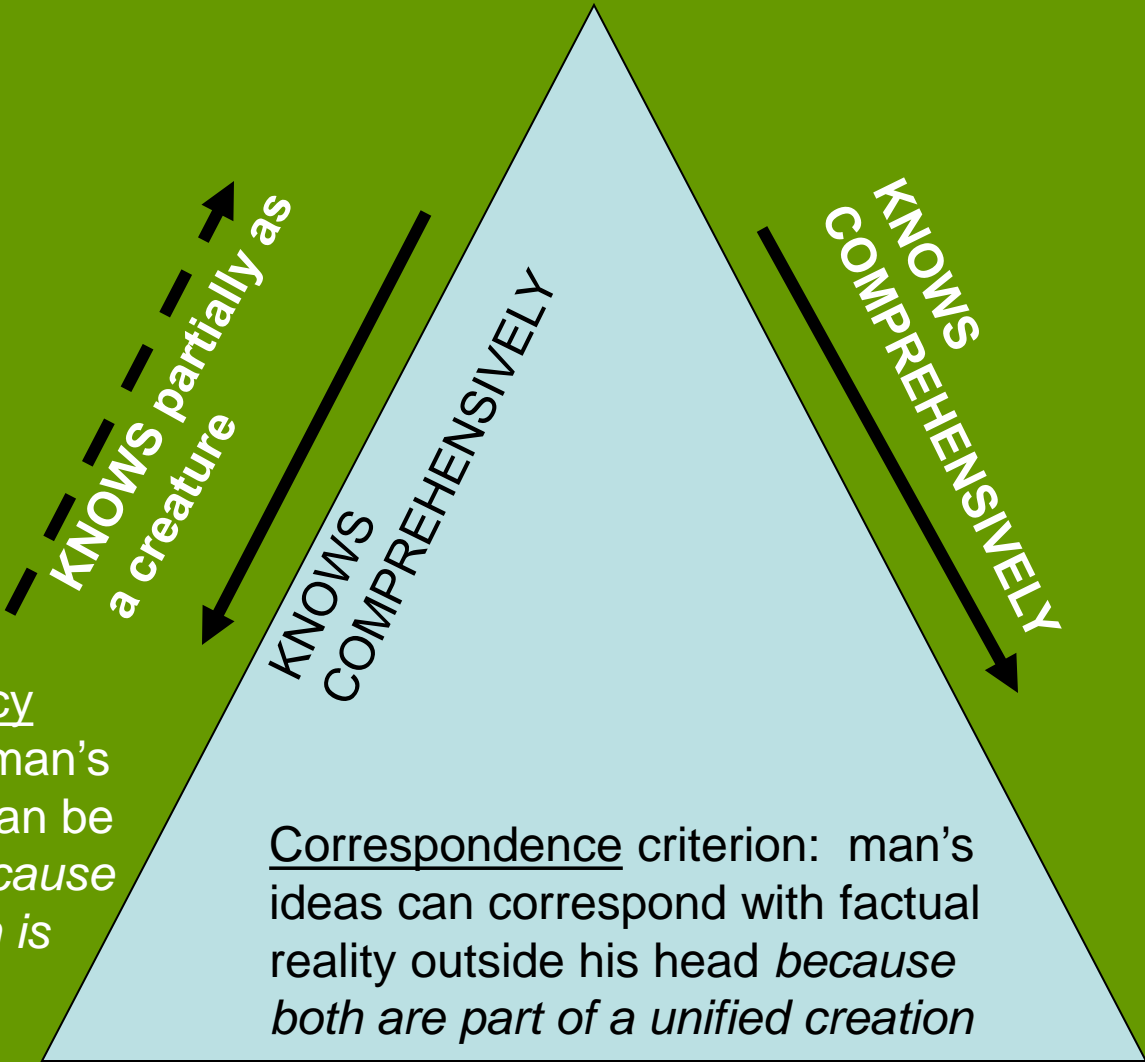
# What is the purpose of the Church Age??

<b>“Overcoming” in A- and Post-millennialism</b>	<b>“Overcoming” in Dispensational Premillennialism</b>
<b>Church increases visible cultural influence by suppressing evil and displaying virtue</b>	<b>Church increases the Body of Christ and cuts away at Satan’s forensic argument</b>

- **Eternal life** is the feature of the Trinity whereby each relates to the other—Father-Son relationship chiefly (Holy Spirit is “in the background”)
- The **Incarnation of the Son** in human history revealed eternal life to mankind AND made it possible for people to enter into it by the Cross.
- **Entry** is by believing that Jesus Christ offers it apart from works to every man.
- **Experiencing** it involves sharing it throughout the Body of Christ according to New Testament commands.

“Deliberative orator” structure	John’s structure
Preface – introduction to the deliberation	<b>1:1-4</b> Prologue—call to sharing eternal life with God through the apostles <b>1:5-2:11</b> Preamble—daily interacting with the Triune God
Thesis – central proposal of the speaker	<b>2:12-27</b> Purpose—to exhort believers to maintain the fellowship of eternal life while in a hostile environment
Supporting material – a sequence of headings that group various arguments to support the thesis	<b>2:28-5:17</b> Arguments—how to attain ultimate confidence and avoid shame before God through sharing eternal life with fellow believers “under fire”
Epilogue – a review of the argument and closing motivation for audience	<b>5:18-21</b> Review—three foundational truths that underlie successful experience of eternal life

GOD



Consistency  
 criterion: man's thoughts can be orderly *because God's plan is orderly*

Correspondence criterion: man's ideas can correspond with factual reality outside his head *because both are part of a unified creation*

MAN

NATURE



KNOWS partially as a creature







**“A clear vision of the moral law reveals a debt which exceeds anything we can pay. Apart from an assurance that the debt can be forgiven—something available only in biblical revelation—no human being dares to face the law straight-on. Yet we can’t wipe the law from our intellects. . . .Unable to make it go away, we use every means we can devise to pretend that we are really being good. Evasions and rationalizations spread through our intellects like the mycelium of a fungus. . . .That is why. . .not even the greatest of the pagans could admit what was wrong with infanticide, although they knew that the child was of our kind. . . .It is hard enough to face the moral law even with the revelation that divine justice and divine mercy are cojoined. *It offends our pride to be forgiven, terrifies it to surrender control.*”**

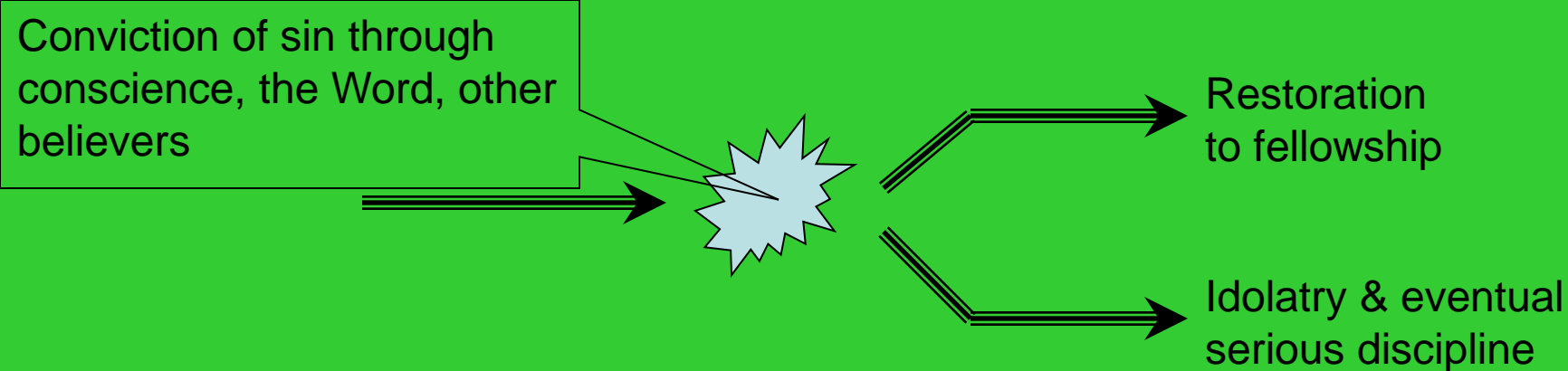
J. Budziszewski, [What We Can't Not Know](#).

**1:6 walk in darkness**

**1:8 say we have no  
sin**

**1:7 walk in light. . blood  
cleanses us from all sin**

“deceive ourselves. . .  
the truth is not in us. .  
”  
.



<p><b>1:8 say we have no sin</b></p>	<p>Pre-conviction disregard of conscience → self-deception</p>
<p><b>1:9 acknowledge our sins</b></p>	<p>Post-conviction acknowledgement → forgiveness + cleansing</p>
<p><b>1:10 say we have not sinned</b></p>	<p>Post-conviction denial of charge → attempt to re-characterize God Himself</p>

## Our relationship with the Father

<b>Text</b>	<b>Contrasting element</b>	<b>Individual detail</b>
1:5	<b>Light (+)</b>	<b>perfection of God</b>
1:6	Darkness (-)	talk vs. walk
1:7	<b>Light (+)</b>	<b>walk with cleansing for fellowship</b>
1:8	<b>Sin (-)</b>	<b>talk vs. real state-of-affairs</b>
1:9	<b>Cleansing from sin (+)</b>	<b>candid talk and cleansing</b>
1:10	<b>Sin (-)</b>	<b>talk vs. real state-of-affairs</b>
2:1-2	<b>Resolution of Sin before the God of Light (+)</b>	<b>Throne room activity</b>

# Relationship with God: from the Father to the Son

- **The Father's absolute holiness [integrity] is the unchangeable standard for the whole relationship (the point-of-contact with God)**
- **Life is dependent upon Light; eternal life dependent upon the absolute holiness of the Father and originates in the Father-Son relationship; must walk "as He is in the light"**
- **Divine grace-given provisions for us to receive and enjoy eternal life are located only in the Son—not in us, in nature, other religious teachers, or saints**
- **There's a mysterious dimension to our relationship with God involving cosmic intrigue (angelic conflict) so we must follow revealed protocols and rely upon our Advocates not upon our imagination, feelings, social consensus**
- **The details of our individual lives are so important that they affect what goes on in heaven!!**

## Our relationship with the Son

Text	Contrasting element	Individual detail
2:3	<b>Knowing him by keeping his commandments (+)</b>	<b>Jesus' specific teachings with divine authority (NT) recognized</b>
2:4	Darkness (-)	talk vs. walk
2:5a	<b>Love of God fully effective in the keeper of the Word (+)</b>	<b>maturity attained through real obedience</b>
2:5b-6	Claim of "abiding" (-)	talk vs. real state-of-affairs
2:7	Old commandment	unchanging apostolic doctrine
2:8	New commandment	a change in dispensation

# Structure of “hereby we know”

**INCLUSIO**

know =

in =

abide

**2:3a “hereby we know that we have come to know him. . .”**

[*en touto* = Gk “in this” + connecting clause following (if we keep his commandments)]

[*en touto* with no connecting clause following]

**2:5b “hereby we know that we are in him”**

“Deliberative orator” structure	John’s structure
Preface – introduction to the deliberation	<p><b>1:1-4</b> Prologue—call to sharing eternal life with God through the apostles</p> <p><b>1:5-2:11</b> Preamble—daily interacting with the Triune God</p>
Thesis – central proposal of the speaker	<p><b>2:12-27</b> Purpose—to exhort believers to maintain the fellowship of eternal life while in a hostile environment</p>
Supporting material – a sequence of headings that group various arguments to support the thesis	<p><b>2:28-5:17</b> Arguments—how to attain ultimate confidence and avoid shame before God through sharing eternal life with fellow believers “under fire”</p>
Epilogue – a review of the argument and closing motivation for audience	<p><b>5:18-21</b> Review—three foundational truths that underlie successful experience of eternal life</p>



# Structure of 2:4-5 contrasting verse pair

The one saying “I know him” and not keeping. . .  
is a liar and the truth is not in him

but

the love of God is really fulfilled  
in the one who keeps his word

***Emphasis on  
Inner spiritual  
dynamics  
behind the  
outer behavior***

# Relationship with God: through the Son's revelation

- The Father's absolute holiness [integrity] is the unchangeable standard for the whole relationship (the point-of-contact with God)
- Divine grace-given provisions for us to receive and enjoy eternal life are located only in the Son—not in us, in nature, other religious teachers, or saints
- The Son is in absentia so invisible like the Father; therefore his teachings through the apostles is our point of contact
- When we:
  - (1) sense the holy integrity of the Father through the witness of our conscience, and;
  - (2) submit to the teachings of Jesus as those of the Father, then → the Father AND the Son respond by deepening their relationship with us

Classical dispensational view:



**“the darkness is passing and the true light now shines. . . .you have overcome the Evil One. . .the world is passing away” . . .You are worthy to. . .open the seals. . .for you have redeemed us. . . .”**

**Final, worldwide decision: “what is your response to Jesus Christ?”**

# Conclusions:

- Fellowship with the Triune God involves a logical sequence of contact points
- Contact with the Father's unalterable integrity is primary
- Contact with the Son *in absensia* is treating his teaching as direct from the Father
- Contact with the Holy Spirit is respecting his work in believers today