**The First Epistle of John**

**Why was I John written, and what is it about?**

**Knowing God. Experience. Abundant living.**

**PURPOSES OF THE EPISTLE:**

1. God wants His children to walk in unbroken **fellowship** with Him that we might ***EXPERIENCE*** & ***EXPRESS*** His Eternal Life to the fullest

The true eternal life of God as manifested in Jesus Christ is to be experienced fully and displayed dynamically by God’s children as we walk in unbroken fellowship with Him.

***FELLOWSHIP: \***

1. Warn & fortify the children against \_False teaching

**TWO MAJOR AREAS COMMON TO FALSE TEACHERS:**

1. **A False View of Who Christ is**

**Gnosticism: Two heretical views of Christ:**

* **Docetism:** Christ only **appeared** to be a man, but was in fact a “phantom”
* **Adoptionism:** “The Christ” Came Upon Jesus **at His Baptism, but left Him at the Cross.**

(= teaching of Cerinthus, who vigorously opposed John while he was still alive)

1. **Ethics (Moral standards)**

* **TRUE CHRISTIANITY IS *NOT* keeping a \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

**TRUE CHRISTIANITY *IS* . . .**

1. *GENUINE \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with Him who* ***IS*** *the standard*
2. *WALKING IN \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in HIS \_\_\_\_\_\_\_\_\_*

*(I John 2:6; 4:9, 12-16)*

Specific Heresies of these false teachers:

1. Rejected the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Christ
2. Denied the \_\_\_\_\_\_\_\_\_ of Christ *(and so, His dual nature as both God and man)*
3. Taught one could “\_\_\_\_\_\_\_\_ \_\_\_\_\_” and still live a life of \_\_\_\_\_\_
4. The children are to walk in genuine, active **\_\_\_\_\_\_\_\_\_\_,** according to the Lord’s “New Commandment” in John 13:34-35

***I John can be viewed as the Lord Jesus expanding on themes on fruitful living which He introduced in the \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_ Discourse (= John 13-16)***

**The GOSPEL of JOHN**

Primary Thrust: **EVANGELISM –***Chapters 1 – 12*

Secondary Thrust:

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

***–*** *Chapters 13-16*  **= “Upper Room Discourse” –** *“Grace teachings in kernel form”*

**The First Epistle of JOHN**

*= JESUS NOW RISEN AND \_\_\_\_\_\_\_\_\_\_\_\_\_\_:*

*The Spirit of Truth \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ on the \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_ Teachings*

**IMPORTANT: I John was written to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

1. **NOT** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
   1. (as in “*Let’s get you* ***\_\_\_\_\_\_\_\_\_\_\_\_\_****”)*
2. **NOT** “Tests \_\_\_\_ \_\_\_\_\_\_\_\_\_”
   1. (as in “*Are you* ***\_\_\_\_\_\_\_\_*** *you’re saved???”)*
3. Teaching how to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ eternal LIFE through fellowship
   1. (as in “*Are you* ***\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_******TRUE LIFE as God intends?****”)*

**WHY IS IT CRUCIAL TO KNOW I JOHN WAS WRITTEN *TO BELIEVERS?***

**WRONG VIEW:** There is a prevalent notion that I John was written to give us “tests of life;” to help us determine who is really *saved* and who is not. This is proven false as we’ll see John repeatedly assure his readers that they already HAVE forgiveness of sins and eternal life (I John 2:1-2, 12, 20, 27; 3:1-2; 4:4; 5:1, 11-13, 19).

**RIGHT VIEW:** I John was written to *believers* (“little born-ones”) who ***ARE*** TRULY SAVED to challenge and encourage us to ABUNDANTLY ***EXPERIENCE*** the TRUE LIFE we have in Christ through FELLOWSHIP.

*He wants us to EXPRESS that LIFE through a radical righteousness and outrageous love, enjoying INTIMACY WITHOUT INTERRUPTION, resulting in glory to God, genuine love towards others and maximum joy for ourselves*

**THIS MAKES A HUGE DIFFERENCE IN HOW WE INTERPRET I JOHN**

* Not only is John addressing believers, but he is speaking to them in the most *INTIMATE TERMS* – \_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ *(“My little children,” “beloved,” “brethren)*
* John is leading his readers to view themselves entirely as \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_

**JOHN’S NEW CREATION PERSPECTIVE**

“In this epistle the term “little children” is more than a mark of identification; IT IS AN APPEAL TO THE NEW MAN IN CHRIST, an appeal to the highest and holiest that is in him. It is used here to draw believers together into a realization of their partnership with God and with one another. Their spiritual development depended somewhat upon their appreciation of this relationship. First John has been called the sanctum sanctorum (“Holy of Holies”) of the New Testament, taking the believer across the threshold into the fellowship of the Father and His family. It is the “family” Epistle. Though it might have been written with the churches of Asia Minor in mind, its broader application is to all Christians of this entire Church Age, the one true Church, Christ’s Body, made up of God’s children.” *– Lehmann Strauss*

REVIEW: THINGS TO REMEMBER IN UNDERSTANDING **FIRST JOHN:**

*John is . . .*

* Expanding on themes from the \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_ DISCOURSE
* Writing TO \_\_\_\_\_\_\_\_\_\_\_\_\_\_
* Majoring on the THEME of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Eternal Life through a walk of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* Refuting the errors of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* Speaking \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ – “***IN \_\_\_\_\_\_\_\_\_\_\_\_\_”***
* Appealing to the \_\_\_\_\_\_ \_\_\_\_\_\_ IN CHRIST

The First Epistle of John

I John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life;

“THE WORD” *= logos*(*cf.* John 1:1-18)

= \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of a thought or idea, message

*Jesus Christ = the full expression of that \_\_\_\_\_\_\_\_\_\_ that was with the Father*

1:2 (For the life was manifested, and we have seen *it,* and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

“manifested” = shown forth; \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**= TRUE ETERNAL LIFE** as \_\_\_\_\_\_\_\_\_\_\_\_\_ exclusively in God, *described as . . .*

Holy \_\_\_\_\_\_\_\_\_\_\_\_\_, vibrant \_\_\_\_\_\_\_\_\_, perfect \_\_\_\_\_\_\_\_\_\_\_\_\_\_, pure \_\_\_\_\_\_\_\_\_

Zoe = *Life as a principle,* life in the absolute sense, life as God has it, that which the Father has in Himself, and which He gave to the Incarnate Son to have in Himself, John 5:26, and which the Son manifested in the world, I Jn. 1:2

(also used of that which is the common possession of all animals and men by nature, Acts 17:25) *– Vine’s Expository Dictionary*

1:3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son, Jesus Christ.

**What really IS BIBLICAL “FELLOWSHIP?” (Greek: koinonia)** = \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_;

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ IN SOMETHING; JOINT \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ IN SOMETHING WE HOLD IN \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. PARTNERSHIP\_\_\_\_ \_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_
2. \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

***= \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*** *without* ***\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_***

Terms to distinguish:

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_  **= PERMANENT STANDING**

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ **= FLUCTUATING STATE**

(= ***\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*** of our relationship) \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ ***vs.*** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1:4 And these things write we unto you, that your joy may be full.

= \_\_\_\_\_\_\_\_ and enduring \_\_\_\_\_\_\_\_\_\_\_\_\_ from being in right relationship to God

“may be full” – sustained at \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_

“All of us experience periods of joy caused by circumstances or conditions; this is something more than a mere up-today/down-tomorrow experience – The joy here is a consummate and constant thing at all times and under every condition” *– Lehman Strauss*

**God intently desires for me: “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_ \_\_\_\_\_\_;”** *which depends on*

**1.** Enjoyment of genuine \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with God

**2.** \_\_\_\_\_\_\_\_\_ - \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God’s perspective on things

**3. Realization of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ for which I was created: to bring \_\_\_\_\_\_\_\_\_ to GOD** (Isa. 43:7; Rev. 4:11)

“The chief end of man is to glorify God, and to enjoy Him forever”

– Westminster Confession of the Faith, 1647

*Fullness of Joy comes ONLY through MAXIMUM \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ FOR WHICH I WAS \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*



*Stradivarius*

*Violin*

Created expressly for the purpose of making the most \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_

*Guess what?* ***YOU ARE \_\_\_\_\_\_ STRADIVARIUS!***

The name **Stradivarius** is associated with [violins](http://en.wikipedia.org/wiki/Violin) built by members of the [Stradivari](http://en.wikipedia.org/wiki/Stradivari) family, particularly [Antonio Stradivari](http://en.wikipedia.org/wiki/Antonio_Stradivari). According to their reputation, the quality of their sound has defied attempts to explain or reproduce, though this belief is disputed.[[1]](http://en.wikipedia.org/wiki/Stradivarius#cite_note-0) The name "Stradivarius" has become a superlative often associated with excellence; to be called "the Stradivari" of any field is to be deemed the finest there is. The fame of Stradivarius instruments is widespread, appearing in numerous works of fiction. (Wikipedia)

* God is glorified ***AND*** I experience fullness of joy when His LIFE is \_\_\_\_\_\_\_\_\_\_\_\_\_ in me
* **God’s *\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_* for His GLORY & our fullest joy:**

**A WALK OF CONTINUAL, UNBROKEN \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

1:5 This then is the message which we have heard of Him, and declare unto you, that GOD IS LIGHT, and in Him is no darkness at all.

WHAT DOES “LIGHT” REPRESENT TO US?

1. **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ = free from all moral uncleanness**
2. **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ OF TRUTH**
3. Revealing the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_ that was in Christ
4. \_\_\_\_\_\_\_\_\_\_\_\_\_\_ all that is wicked, false, impure

“DARKNESS”

= All that resists & opposes the \_\_\_\_\_\_\_\_\_\_ of GOD

* Describes all that is \_\_\_\_\_\_\_\_, *AND* evil’s tendency to \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_ (Gen. 3:8)

1:6 If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth:

“walk in darkness” = rejection of \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_**;** walking in \_\_\_\_\_\_\_\_\_\_ sin;

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin

**The 1st of THREE LIES that eliminate fellowship with God:**

1. *Claiming FELLOWSHIP with God while secretly \_\_\_\_\_\_\_\_\_\_\_\_\_ in \_\_\_\_\_\_\_*

1:7 But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.

Solution: “WALK IN THE LIGHT!” (“Walk” = live my life)

***What does it mean to* “*WALK* IN THE LIGHT?”**

* 2 Things represented by Light:

1. **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

*– God* ***CANNOT***  *be asking for \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*

1. **LIGHT \_\_\_\_\_\_\_\_\_\_\_\_\_\_ TRUTH**
2. That ETERNAL LIFE that was \_\_\_\_ \_\_\_\_\_\_\_\_\_\_
3. That same *LIFE* as manifested in the \_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, “created after God in righteousness and true holiness” (Eph. 4:24; Col. 3:10)

“Walk in the light” = Walk in what God has revealed concerning the LIFE that was manifested IN CHRIST AND IMPARTED TO THE \_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_, ***THE MAN I TRULY NOW AM*** (II Cor. 5:17), trusting Christ to reveal that LIFE in me.

– the Word shows me the \_\_\_\_\_\_\_\_ of the Lord Jesus Christ (II Cor. 3:18) and “the \_\_\_\_\_\_\_\_ \_\_\_\_ \_\_\_\_ \_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_” (James 1:23-25)

– the New Creation (“born-one”) I am is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_/\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the commands & exhortations of scripture

**New creation obedience:** *The “law of liberty”*

"All of the Lord's commands to us are according to the new nature we already have. He is our **LIFE,** ***AND ALL HIS WORDS ARE THE EXPRESSION OF THAT LIFE***. Therefore, when His words are given to us, they only give us the authority to do what our new nature loves to do*!”* *– Miles J. Stanford*

* **I HAVE NOT BEEN GIVEN ANOTHER “\_\_\_\_\_” TO LIVE *UNDER;* I HAVE BEEN GIVEN A \_\_\_\_\_\_\_ TO *\_\_\_\_\_\_\_\_ \_\_\_\_***

1. LIGHT EXPOSES THE \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ OF \_\_\_\_\_\_\_ IN MY LIFE

= Live \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ before God and bring all sins \_\_\_\_ \_\_\_\_\_ \_\_\_\_\_\_\_\_\_

In summary, “WALKING IN THE LIGHT” =

* \_\_\_\_\_\_\_\_\_\_\_\_\_\_ by \_\_\_\_\_\_\_\_\_\_ that I am the \_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ God describes in His Word;
* Walking in the \_\_\_\_\_\_\_\_\_ revealed in His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, ***\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*** in **THE \_\_\_\_\_\_\_\_\_\_\_\_\_ OF \_\_\_\_\_\_\_\_\_\_\_\_\_** to live them out in me,
* \_\_\_\_\_\_\_\_\_\_\_ acknowledging my \_\_\_\_\_\_\_\_ to God

**The Two Promised Results of “Walking in the Light:”**

1. **FELLOWSHIP** – REAL \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in \_\_\_\_\_\_ \_\_\_\_\_\_\_\_

*“Intimacy without \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_”*

1. **CONTINUAL \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** – Removal of ***ALL*** that \_\_\_\_\_\_\_\_\_\_\_\_ fellowship

* *Sin* ***NEED NOT*** *\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_;*
* *I need only \_\_\_\_\_\_\_ in the \_\_\_\_\_\_\_\_\_\_*
* *Deeds of the \_\_\_\_\_\_\_\_\_/SIN \_\_\_\_\_\_\_\_\_\_\_\_\_ automatically cleansed*

1:8 If we say that we have no sin, we deceive ourselves and the truth is not in us.

**The 2nd of THREE LIES:**

To claim we “\_\_\_\_\_\_\_ \_\_\_\_ \_\_\_\_\_\_”

= Saying we no longer sin; denying we still have a \_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_

* **WALKING IN THE LIGHT** will reveal to us \_\_\_\_\_ \_\_­\_\_\_\_\_\_\_\_ \_\_\_\_\_\_

(Ro. 7:18; 13:14; Eph. 5:13)

**“the truth is not IN US”**

Does **NOT** mean:

* Truth has \_\_\_\_\_ place whatsoever in our lives; we are not even \_\_\_\_\_\_\_\_\_

John uses the phrase, “IN US”

* To show \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*, not* PERMANENT \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_;
* To show what is the \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ *in our lives at a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_*

The phrase "to be *in*" serves John to express a very close, intimate relationship of Christ with God or God with Christ (John 17:21), of men with God or God with men (1 John 2:5; 5:20; and 4:4), of an aspect of God's being (as represented by Christ) with men (here), or of the devil with the world (4:4). Cp. also "to abide in" (2:6), which emphasizes the continuity of the relationship. Some renderings used are, 'to live in,' 'to be one with,' 'to belong to,' 'to be before,' 'to be in the presence of,' 'to be in the innermost of' (that is, to agree with, to act according to the will of). *– The Bible Translator, 20:79 f, 1969*

"the truth is not in us" – . . . he who maintains that he is wholly sanctified, and lives without any sin, shows that he is deceived in regard to himself, and that the truth, *in this respect*, is not in him. *He may hold the truth on other subjects,* but he does not on this. – *Albert Barnes,* from Barnes' Notes

**DOES** mean:

= if we claim that “WE HAVE NO SIN,” we are deceiving ourselves, and it is not the Truth that is \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_ \_\_\_ \_\_\_\_\_\_\_ \_\_\_\_\_\_\_*– we are not walking \_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with the Truth*

1:9 If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

**“Walk in the Light” = Confession of Known Sin**

“confess”

homologeo = TO SAY THE \_\_\_\_\_\_\_\_\_\_\_; to \_\_\_\_\_\_\_\_\_\_\_ or to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**= To \_\_\_\_\_\_\_\_\_\_\_ with God we have sinned \_\_\_\_\_\_\_\_\_\_\_\_\_\_ the \_\_\_\_\_\_\_\_\_\_**

Okay, but why do I need forgiveness ***IF I’M ALREADY FORGIVEN ALL SINS?***

1. I John 2:12 **= \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

*OUR \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ IS FOREVER SECURE!*

1. I John 1:9 **= OUR \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_:**

sins of \_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ ***AFTER*** salvation need ***continual*** cleansing TO \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

*= \_\_\_\_\_\_\_\_\_\_\_\_\_\_/\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Forgiveness*

1. **“FAITHFUL:”** He can absolutely **\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_** to do so!
2. **“JUST:”** Forgiving my sins is ***\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ . . .***

*. . . because the penalty is \_\_\_\_\_\_\_\_ \_\_\_\_ \_\_\_\_\_\_\_*

1:10 If we say that we have not sinned, we make Him a liar, and His Word is not in us.

**The 3rd of THREE LIES: A Lie to God:**

“That was \_\_\_\_\_ \_\_\_ \_\_\_\_\_”

*I John 1:10*

= refusing to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ a sin that God is pointing out in our lives

The Commands of Christ and the New Creation *(please read!)*

"All of the Lord's commands to us are according to the new nature we already have. He is our life, ***and all His words are the expression of that life***. Therefore, when His words are given to us, they only give us the authority to do what our new nature loves to do*!” – Miles J. Stanford*

“Now, keeping the Father’s commandments was a principle of “that eternal life” (I John 1:1-2) – obedience *in love and divine delight.* “That the world may know that I *love* the Father; and as the Father gave me commandment, even so I do.” This is the exact opposite of what is termed legal obedience, so that you see at once that this obedience in Him is *the expression of the eternal life.* But this is the obedience to which we are sanctified (separated) – sanctified “unto the obedience and sprinkling of the blood of Jesus Christ” (I Pet. 1:2), to obey in the way He obeyed.” – R. Evans, *Readings and Meditations on the First Epistle of John*

“'Not I, but Christ.’ The Lord Jesus does not ask that we should work for Him, but He intends to work through us. There is all the difference in the world between the two. In the one I plan and then ask His blessing upon it; in the other He plans and lets me into the secret of His glorious purpose. The one ends in futility and disappointment; the other in life, progress and joy.

“In the one I slave and work worthily for Him, and constantly feel the barrenness of a busy life; in the other I *let His life flow through me* in all His glorious effortlessness, and rest in the assurance that the Lord Jesus at work cannot fail. The one is a life of endeavor, always being keyed up to do something greater; the other a life of faith always looking to the Lord Jesus to reveal the next step and then give the enablement to carry it out.” – H. G.

“If you are born again, your old Adam-life has been put to death and replaced with Christ’s very life. Does the New Testament give you commands to change or to reveal what you are? ***To reveal, of course! You are commanded to be holy because you ARE holy!!!*** Why? Christ’s life in you is holy. In all of Paul’s letters, he spends the first half telling believers who they are ***before*** he begins to tell them what to do! If we know who we are, then the doing is natural.

“Do you work to ***get*** God’s acceptance or work ***because you are accepted?*** Do you read your Bible and pray to get God near to you or because He IS near to you? Are you working ***to be*** holy, or working ***because you ARE holy?*** As you can see, it is the difference between life and death in the Christian experience!” – Michael Wells, *“Sidetracked in the Wilderness”*

“Christianity is a living and divine reality. It is not a set of doctrines, however true, a system of ordinances, however imposing; a number of rules and regulations, however important. Christianity is far more than any or all of these things. *It is a living, breathing, speaking, active, powerful reality* – something to be seen in the every day life – something to be felt in the scenes of personal, domestic history, from hour to hour – something formative and influential – a divine and heavenly power introduced into the scenes and circumstances through which we have to move, as men, women, and children, from Sunday morning to Saturday night.

“*Christianity is the life of Christ communicated to the believer – dwelling in him and flowing out from him* in the ten thousand details which go to make up our daily practical life. It has nothing ascetic or sanctimonious about it. It is genial, pure, elevated, holy, divine. Such is Christianity. It is Christ dwelling in the believer, and reproduced, by the power of the Holy Spirit in the believer’s daily practical career. – C. H. Mackintosh

I John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

Walking in the Light – Abnormal

Figure 2

teknia = LITTLE \_\_\_\_\_\_\_-\_\_\_\_\_\_\_

*(like old Scottish word: bairns)*

* Term of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_/endearment for one’s own \_\_\_\_\_\_\_\_\_\_\_\_\_\_
* **REMEMBER: JOHN IS SPEAKING INTIMATELY; “\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_;”**

**SPEAKING EXCLUSIVELY TO MEMBERS OF THE \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ OF GOD!**

“these things write I unto you, that ye sin not.”

Everything John has just said has been to ENCOURAGE US **\_\_\_\_\_** \_\_\_ \_\_\_\_\_\_\_ (NO, NOT EVEN \_\_\_\_\_\_)

**How does I John encourage me to “SIN NOT?”**

* The more I know and personally experience the true value of walking in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the more I will exercise all care to avoid the sin that breaks it.

***Whenever we choose sin we don’t know . . .***

1. How far it will \_\_\_\_\_\_\_\_\_ us
2. How long it will \_\_\_\_\_\_\_\_ us
3. How much it will \_\_\_\_\_\_\_\_\_ us

*– Dave Breese*

“*IF* any man sin, we have an ADVOCATE with the Father”

“Advocate” = One who takes up the cause of another and pleads on his behalf

Praying on our behalf:

* That our **\_\_\_\_\_\_\_\_\_\_\_** will not fail
* That we will \_\_\_\_\_\_\_\_\_\_\_\_\_\_ from our fall
* That we will be \_\_\_\_\_\_\_\_\_\_\_\_\_\_ to useful service
* CONTINUAL ***CLEANSING*** is absolutely **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** for FELLOWSHIP

2:2 And He is the propitiation for our sins: and not for our’s only, but also for *the sins of* the whole world.

“Propitiation”

= Christ ***\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*** God’s offended righteousness for the sins of all who believe!

*“****NOT*** *for ours only”*

= God never intended that the satisfaction accomplished through the Cross be limited to “US”

(= \_\_\_\_\_\_\_\_ and \_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_)

*“but also for the sins of the whole* ***WORLD****”*

John typically uses “the world” for \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

(John 1:10; 3:16-17; 4:42; 8:23, 26; 12:31, 46-47; 14:19, 27, 30; 15:18-19; 16:33; 17:6-26

I John 2:15-17; 3:1, 13; 4:1, 4, 5, 14; 5:5, 19)

THE BLOOD OF CHRIST IS \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ FOR THE SINS OF \_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_

IS GOD PERFECTLY SATISFIED **WITH ME?**

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ & \_\_\_\_\_\_\_\_\_\_\_\_\_\_**

ON WHAT BASIS?

MY WORKS?

***ANYTHING*** I DID?

**On the sole basis of \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ AND HIS \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_!**

**“The great secret is to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ TO BEING LOVED while \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.*”***

***– William R. Newell***

CAN GOD BE PERFECTLY SATISFIED WITH **ME** AND ***NOT*** BE SATISFIED WITH **\_\_\_\_ \_\_\_\_\_\_\_?**

\_\_\_\_\_, \_\_\_\_\_\_\_\_\_!

*(I Cor. 1:4-9 cf. I Cor. 3:1-4; 4:18-6:8; 9:27; 15:34; II Cor. 5:9)*

2:3 And hereby we do know that we know Him, if we keep His commandments.

***“Know Him” ≠*** *Know Him as Savior (as in I Tim. 2:4)*

1. The word “know” is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (capable of several meanings):

Meaning, we may “KNOW” someone in \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_ \_\_\_\_\_\_\_

1. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ used with state of being verb **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** meaning

(= we KNOW Him **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**, deeply, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_)

What IS the ***BIBLE’S ONE*** ***CONDITION*** for *“knowing Christ AS SAVIOR?”*

= Have you placed your \_\_\_\_\_\_\_\_\_\_\_\_\_ in Christ as Savior???

“Whosoever **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** on Him HATH EVERLASTING LIFE”

John 1:12; 3:16; 5:24; 6:47; 9:35-38; 11:25-27; I John 5:13; Acts 16:31; Ro. 4:3-5; Eph. 2:8-9 etc.

2:4 He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in Him.

What does it mean to “keep His commandments?”

“keepeth” = tereo: “\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_, keep watch over”

= obedience marked by special concern and attention for

*(To keep in a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, treasuring sort of way)*

*TO* ***WHAT*** *COMMANDMENTS IS JOHN REFERRING?*

**Upper Room Discourse:**

1. **“A New Commandment:” \_\_\_\_\_\_\_\_\_\_ AS HE \_\_\_\_\_\_\_\_\_\_\_** (John 13:34-35; 15:12)

Romans \_\_\_\_\_\_\_\_\_ *“He that \_\_\_\_\_\_\_\_\_\_\_\_\_ another hath fulfilled the law.”*

1. **ABIDE IN HIM** (John 15:1-11)

= \_\_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_ “IN HIM”

– WALK in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ consistently & dependently!

“the truth is not IN HIM”

Does **NOT** mean . . .

He has **NO \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ WHATSOEVER** to the **TRUTH**;

he is **NOT EVEN \_\_\_\_\_\_\_\_\_\_\_**

**DOES** mean . . .

His life is not \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_AS LONG AS SUCH IS THE CASE;

The **TRUTH** is not what is \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in his life AT SUCH A TIME

2:5 But whoso keepeth His word, in him verily is the love of God perfected; hereby know we that we are in Him.

“in Him”

This expression is **NOT** the same as Paul’s “**\_\_\_ \_\_\_\_\_\_\_\_\_\_\_**” (I Cor. 1:30; Eph. 1:6; 2:6)

***= \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_***

“It would be a mistake to equate the concept of being ‘in Him’ as John uses it here with the Pauline concept of being ‘in Christ.’ For Paul, the words ‘in Christ’ describe a Christian’s permanent position in God’s Son with all its attendant privileges. With John, the kind of relationship pictured in the vine-branch imagery describes an experience that can be ruptured (John 15:6) with a resultant loss of relationship and fruitfulness. Thus here in I John, the proof that a person is enjoying this kind of experience is to be found in a life modeled after that of Jesus in obedience to His Word. In short, 2:5-6 continues to talk about the believer’s FELLOWSHIP with God.” *– Zane Hodges*

John’s (*really, Jesus’!*) “in Him”

Refers to a CHILD OF GOD \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_\_\_\_\_IN \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

& DEPENDENCE

*– as Jesus described in \_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_ discourse (John 15:1-11)*

*= \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*

= “Hereby know we that we are living our lives ***\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_ \_\_\_\_\_\_****”*

“The Vine and the Branches passage can rightly be understood as a metaphor for the relationship between a disciple and His Lord. This is made clear by the words that conclude the Vine/branches discourse: ‘By this my Father is glorified, that you bear much fruit; *so you will be my disciples.’ (John 15:8)* Unlike the salvation relationship, the relationship of a disciple to his Teacher can be lost” *– Zane Hodges.*

“in him verily is the love of God perfected”

**“The LOVE of God”**

(This can be understood in more than one way!)

1. **\_\_\_\_\_\_ \_\_\_\_\_\_\_** for us/in us

*= God is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; HE is the One Who LOVES*

1. \_\_\_\_\_\_ love **FOR GOD**

*= God is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of our love; HE is the One Who IS LOVED.*

**“IS PERFECTED”**

= brought to its \_\_\_\_\_\_\_\_\_\_; \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, fully developed, \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_

2:6 He that saith he abideth in Him ought himself also so to walk, even as He walked.

**“ABIDE IN HIM”**

= to **\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_;**

**to \_\_\_\_\_\_\_\_\_\_\_\_\_\_** in trusting, dependent communion with CHRIST

THE VINE & THE BRANCHES - Jn. 15:1-11

Branch’s function: NOT to **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** its own fruit!

*– to* ***\_\_\_\_\_\_\_\_\_ the*** *fruit of the Vine*

**ONLY** possible as it remains in close connection to **\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_**

2:7 Brethren, I write no new commandment unto you, but an old commandment which ye have heard from the beginning.

2:8 Again, a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth.

**An old, yet “new commandment”**

**\_\_\_\_\_\_\_\_\_\_ AS \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_**

**God’s AGAPE love:**

* A love of the \_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_ over our feelings
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ what is best for the beloved in view of eternity, regardless of the cost, because I \_\_\_\_\_\_\_\_\_\_\_\_\_ them as \_\_\_\_\_\_\_\_\_\_\_\_\_\_
* “True in Him:”

**LOVE** was \_\_\_\_\_\_\_\_\_\_\_\_\_ in Christ (\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_)

– He \_\_\_\_\_\_\_\_\_\_\_ it; it is His very nature, describes **\_\_\_\_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_**

* “True in us:”

**LOVE is \_\_\_\_\_\_\_\_\_\_\_\_\_ in us (\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_)**

**– it DESCRIBES OUR VERY \_\_\_\_\_\_\_\_\_\_\_\_\_\_; \_\_\_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_\_\_,**

**BECAUSE WE ARE \_\_\_\_\_\_\_\_ OF HIM AND HE LIVES IN US**

WHAT O.T. SAINTS WERE LOOKING FOR:

Age of Darkness Age of Light

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_/\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

OUR CURRENT SITUATION AS REVEALED IN THE NEW TESTAMENT:

Age of Darkness

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Age of Light

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2:9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

2:10 He that loveth his brother abideth in the light and there is none occasion of stumbling in him.

2:11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

To “hate” one’s brother = the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of AGAPE “love:”

A \_\_\_\_\_\_\_\_\_\_\_\_\_\_ attitude towards; strong dislike or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for; willful \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or callused \_\_\_\_\_\_\_\_\_\_\_\_\_ towards others in need

* Shows we are walking “in \_\_\_\_\_\_\_\_\_\_\_\_\_\_”
* Means loss of \_\_\_\_\_\_\_\_\_\_\_\_\_ sensitivity
* Especially prone to spiritual \_\_\_\_\_\_\_\_\_\_\_; easily \_\_\_\_\_\_\_\_\_\_\_\_\_ in other areas

2:12 I write unto you, little children, because your sins are forgiven you for His name’s sake.

2:13 I write unto you, fathers, because ye have known Him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

2:14 I have written unto you, fathers, because ye have known Him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

John’s powerful assurance for the family:

**First Triad** (1:12-13)**:**

1. “Little Children” (\_\_\_\_\_\_\_\_\_\_\_) = little \_\_\_\_\_\_\_\_\_-\_\_\_\_\_\_\_\_\_

– one’s own \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ by birth

1. “Fathers” – characterized by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with the \_\_\_\_\_\_\_\_\_\_\_\_\_ **“I AM”**
2. “Young men” – have known \_\_\_\_\_\_\_\_\_\_\_\_\_ over Satan

**Second Triad** (2:14)**:**

1. “Little Children” (\_\_\_\_\_\_\_\_\_\_)

= little ones under \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

1. “Fathers” – characterized by intimacy with the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ **“I AM”**
2. “Young men” – ARE \_\_\_\_\_\_\_\_\_\_\_\_, the \_\_\_\_\_\_\_\_\_\_ of God \_\_\_\_\_\_\_\_\_\_\_\_\_\_ IN THEM, they have experienced victory over Satan

**The Key to their Strength and Victory:**

“the Word of God ABIDES in them”

They consistently \_\_\_\_\_\_\_\_\_\_\_\_\_ the Word *(= drink in; absorb, consume)* and allow it to exercise \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ in their lives!

John’s powerful assurance for the family (I John 2:12-14)

Fathers Fathers

Young Men Young Men

Little Children Little Children

(teknia) (paidia)

2:15 Love not the world, neither the things *that are* in the world. If any man love the world, the

love of the Father is not in him.

“The World”

= The \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_of \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ under Satan’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_, driven by the lusts of their \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ and excluding \_\_\_\_\_\_\_ from their lives

“The world is that moral and spiritual system designed to draw humanity away from the living God” *– Zane Hodges*

“It is the anti-God mentality of the human race, the worldwide fondness for sin and self which causes men and women to stumble into wickedness. It is rebelliousness, spiritual ignorance, combined with hostility towards God. Behind it is the grip of Satan. ‘Worldliness’ is the inclination to be drawn into the ways of the people around us who do not know God. The things of the world are the ways in which the world’s magnetism operates. To refuse to love the world means a decisive rejection of the world’s aspirations and outlooks” *– Michael Eaton*

“LOVE NOT”

**AGAPAO:** To \_\_\_\_\_\_\_\_\_\_\_\_\_ above others; find great \_\_\_\_\_\_\_\_\_\_\_\_ in, center our interest on, pursue as \_\_\_\_\_\_\_\_\_\_\_\_ to obtain

*= a Love of the \_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_ (John 3:19; 12:43; Luke 11:43)*

*WE* ***\_\_\_\_\_\_\_\_\_\_\_\_\_*** *TO SET OUR AFFECTIONS ON*

“the love of the Father is not **IN HIM**” (2:15)

* A phrase John uses to describe an \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that is determining the \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in our lives
* Loving the world **\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_ the love of the Father** as the **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ IN OUR LIVES**

2:16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

**The True Character of this World System:**

1. LUST OF THE FLESH: all craving of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ or \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ pleasure to gratify our fallen nature
2. LUST OF THE EYES: Illicit desire aroused by \_\_\_\_\_\_\_\_\_\_\_\_ on what is not ours to enjoy.
3. PRIDE OF LIFE: Self-\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; glorying in earthly \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, abilities or advantages over others

2:17 And the world passeth away, and the lust thereof: but he that doeth the will of the Father abideth for ever.

The world and its lusts are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ & already in the process of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**“He that doeth the will of God ABIDETH FOREVER”**

THE CHILDREN OF GOD are \_\_\_\_\_\_\_\_\_\_\_\_\_\_ with the potential to have real **\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

OCCUPATION w/ THE WORLD **\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_** our chance to impact **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

HOW DO I “LOVE NOT THE WORLD?”

**\_\_\_\_\_\_\_\_\_\_\_\_\_\_** yourself to the Love of the \_\_\_\_\_\_\_\_\_\_\_\_\_

– Must begin by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ on ***HIS LOVE FOR ME***

*(I John 4:10, 16, 19)*

*“*The great secret is to BELIEVE and to CONSENT TO BEING LOVED while **UNWORTHY.”** *– William R. Newell*

“Keep yourselves out there in the sunshine of God’s love. Let His love FLOOD your heart and life!” *– J. Vernon McGee*

2:18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know it is the last time.

2:19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out,* that they might be made manifest that they were not all of us.

“The Last Time:”

* Period that will climax with \_\_\_\_\_\_\_\_\_\_\_ final \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and end with \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_

– *“the end of the Age”*

* The end of this world is \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_

**“Anti-Christ”**

* One \_\_\_\_\_\_\_\_\_\_\_\_\_\_ to Christ
* One standing \_\_\_\_ \_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_ Christ

The Roman Catholic Church considers the pope the “vicar” of Christ

“\_\_\_\_\_\_\_\_\_” (Latin for “anti”) – one who stands in the stead of

“even now are there MANY antichrists”

***=*** the fact that there are **MANY** *\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_ (whose teaching is opposed to Christ, who try to take the place of Christ)* means the end of the age is \_\_\_\_\_\_\_\_ at hand!

2:20 But ye have an unction from the Holy One, and ye know all things.

**“Unction” = \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

* All believers have the “anointing” of the \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_, our \_\_\_\_\_\_\_\_ faithful Teacher Who guides us into all Truth! – I Cor. 2:10-16; II Cor. 1:21-22

“ye know all things”

* Not claiming they are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* They have the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_ – the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to know ALL TRUTH that God has revealed to men (John 16:13)
* Suggests John is writing to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ BELIEVERS: They have been taught “the \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God” (Acts 20:27; Jude 3)

2:21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

2:22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

What the antichrists deny:

* That Jesus of Nazareth is the \_\_\_\_\_\_\_\_\_\_\_\_\_\_;
* To believe that Jesus is the Christ is to trust in \_\_\_\_\_\_ \_\_\_\_\_\_\_\_ as \_\_\_\_\_\_\_\_\_\_\_\_\_

– John 3:14-16; 20:31; Romans 3:24-25; I Peter 1:10-12; 3:18; I John 5:1

2:23 Whosoever denieth the Son, the same hath not the Father: *[but] he that acknowledgeth the Son hath the Father also.*

2:24 Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

* “abide,” “remain,” “continue” = \_\_\_\_\_\_\_\_\_\_\_
* ABIDING IN CHRIST depends on continuing in **\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

2:25 And this is the promise that He hath promised us, *even* eternal life.

**= the \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of Eternal Life here and now**

(John 10:10b; 17:3; I Tim. 6:12, 19)

**= The vibrant, victorious fullness of TRUE LIFE God \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for us to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**!

(LIFE real and genuine, active and vigorous, ethical and essential, devoted to God, blessed and eternal *– James Strong)*

‘Eternal life’ does not refer here to initial conversion. John is not urging them to become Christians, nor is he urging them to be sure to get to Heaven. ‘Eternal life’ often, as here, refers to the day to day experience of the vitality of God Paul said to Timothy, “lay hold of eternal life” (I Tim. 6:12). ‘Eternal life’ is the daily experience of entering into a life that comes from God. It is the working of the Holy Spirit springing up (John 4:14) within us. It is a liveliness daily experienced by heeding the words of Jesus (John 6:68). The LIFE of God burns within us. ETERNAL LIFE is being lively people with the liveliness that comes not from temperament or physical health but from God. It is promised to us and it will come to us in experience if we are leaning on the same Jesus who saved us “at the beginning.”

*– Michael Eaton*

2:26 These *things* have I written unto you concerning them that seduce you.

“seduce” = lead astray

“Satan is not apt to serve up naked and bare error, but generally garnishes it with more or less of truth, attractive to the mind.” *– William Kelly*

2:27 But the anointing which ye have received of Him abideth in you, and ye have need not that any man teach you: but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in Him.

“ABIDETH IN YOU:”

POSITIONAL (permanent):

* “To \_\_\_\_\_\_\_\_\_\_\_\_\_; not to depart, not to leave, to continue to be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to help one”

(in keeping with Jesus’ promise in the Upper Room – John 14:16)

CONDITIONAL (temporary):

* “to be continually operative in one in the sense of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_”

*– Thayer’s Greek-English Lexicon*

* Tells us Who or what is consistently exercising chief \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in what we do and say

(depends on *OUR \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ IN HIM*)

“ye need not that any man teach you”

* **NOT** saying Christians have no need for teachers! (Ro. 12:4-8; Eph. 4:11-16)
* The **\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_** is the believer’s One True Teacher
* **The teaching ministry He continually has in your lives is perfectly \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, you have no need for any \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ these men have to “add”**

2:28 And now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming.

“APPEAR”

phanerŏō – “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_,” To make \_\_\_\_\_\_\_\_\_\_\_\_ or plainly recognized;

to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; to put on \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

* **\_\_\_x in this section:**

**I John 2:28; 3:2** (2x)**; 3:5, 8, 10**

“CONFIDENCE” (parresian)

* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ marked by calmness and freedom from concern;

*(\_\_\_\_\_\_\_\_\_\_\_\_\_\_, outspokenness, frankness in speaking)*

Comes from knowing I will present to Him a life that is really **THE \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ OF HIS OWN LIFE!**

“ABIDE IN HIM”

***= THE KEY to . . .***

1. \_\_\_\_\_\_\_\_ in our present lives
2. \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ at HIS \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

2:29 If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him.

3:1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not.

* John calls ALL BELIEVERS to stand up and \_\_\_\_\_ for themselves a \_\_\_\_\_\_\_\_\_\_ that is TRULY AMAZING!
* **“\_\_\_\_\_\_\_\_\_\_\_\_”** indicates there is something **\_\_\_\_\_\_\_\_\_\_\_\_\_\_** to be seen

“the SONS OF GOD”

(= tekna) As His “born-ones,”

**WE** **SHARE \_\_\_\_\_\_\_ \_\_\_\_\_\_\_ RIGHTEOUS \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

When Christ is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in His True **GLORY;**

**WE** will be \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ as well – into His GLORIOUS \_\_\_\_\_\_\_\_\_\_\_\_\_,

**FOR WE SHALL SEE HIM \_\_\_\_ \_\_\_\_ \_\_\_\_**

By GAZING ON His True **\_\_\_\_\_\_\_\_\_\_** (in the Word of God)**,** *we are \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ into His likeness* **NOW** – II Cor. 3:18

(to the extent we “SEE HIM AS HE IS”)

**THAT “BORN-ONE” THAT IS “\_\_\_\_\_\_\_\_ \_\_\_\_\_” IS WHO I TRULY** *\_\_\_\_****,***  \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_

(= MY ESSENTIAL IDENTITY!)

3:3 And every man that hath this hope in Him purifieth himself, even as He is pure.

3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

**“Sin is Lawlessness”**

**= the very \_\_\_\_\_\_\_\_\_\_\_\_\_ of sin is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_:**

* Refusal to be \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_
* \_\_\_\_\_\_\_\_\_\_\_\_\_\_ & disregard for **ALL** law
* “Casting off of God’s \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_”

3:5 And ye know that He was manifested to take away our sins; and in Him is no sin.

Christ’s Purpose in our lives:

To completely deliver us from \_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_ \_\_\_\_\_\_\_

3:6 Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him.

How is His LIFE manifested during this present age?

* Abiding in the \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_ results in a \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**“whosoever sinneth hath not seen Him, neither known Him”**

The Greek perfect tense does not translate exactly into English. The *English* perfect *(“hath not seen Him, neither known Him”)* makes it sound like the person who sins HAS **NEVER** SEEN OR KNOWN CHRIST. That would suggest that a person who sins is “unsaved” (see Matt. 7:23; John 1:10). But that is NOT AT ALL what John is saying.

* State of being verbs + perfect tense **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**
* Any time we choose sin, we are completely \_\_\_\_\_\_ \_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ with Who God really is!
* When we choose sin, we do NOT \_\_\_\_\_\_ Him or \_\_\_\_\_\_\_\_\_ Him for WHO HE \_\_\_\_\_\_\_\_\_\_ \_\_\_\_;

*= we do NOT KNOW Him ACCURATELY, INTIMATELY,* ***INTENSELY***

3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous.

* The one who does righteousness is \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ as a \_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_
* The New Creation I am is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_
* THIS IS MY NEW, ***TRUE*** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

**– I AM THAT \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ INDIVIDUAL**

3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

“of the devil” – ek tou diabolou

ek = preposition meaning *\_\_\_\_\_ \_\_\_\_* or \_\_\_\_\_ \_\_\_\_\_\_\_\_

(NOT showing a person’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; but the \_\_\_\_\_\_\_\_\_\_\_ of one’s conduct)

To choose sin = to \_\_\_\_\_\_\_\_\_\_\_\_\_ Christ’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in my life (v. 5)

= to be SOURCED IN **\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

3:9 Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God.

* SPEAKING OF THE \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_;
* THE \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_ **WITHIN**

(= my \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ nature, MY TRUE \_\_\_\_\_\_\_\_\_\_\_\_\_\_)

= the **SAME LIFE/SAME \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** as God, Himself!

(Eph. 4:24; Col. 3:10; I John 3:1-2)

***“HIS SEED remaineth in him”***

“A seed embodies in full the reproduction of the life from which it came.”

*– Miles J. Stanford (Complete Green Letters)*

= “***\_\_\_\_\_\_\_\_\_\_\_\_\_\_ IN HIM!”***

= is ***\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*** what is exerting power, influence, energy

* **GOD’S OWN SINLESS LIFE** is the **ONE \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_** & \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the New Man

*“Thus, at the inward level of his redeemed nature, the believer is every bit as pure as His Savior is”*

*– Zane Hodges*

“None but the Hungry Heart” 10-22

“The Christian life is nothing short of ***the life of the Lord Jesus*** (Col 3:4). It is His life reproduced in us. ‘That the life also of Jesus might be made manifest in our mortal flesh’ (II Cor. 4:11). The common conception of sanctification is that every area of the life should be holy; but that is not holiness, it is the fruit of holiness: holiness is the Lord Jesus Christ.

“When we are conscious of pride we fancy that humility will meet our need, but the answer to pride is not humility, it is the Lord Jesus, and He is the answer to every need. The Father will not give you humility or patience of love as separate gifts of grace; He has given you the Lord Jesus, and if you simply trust Him to live out His life in you, He will be humble, patient, loving and everything else you need.” *– Miles J. Stanford*

3:10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

Our **TRUE \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_** as the born-ones of God is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ through this

*–the born-ones are* ***\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*** *FOR WHO THEY TRULY ARE*

3:11 For this is the message that ye heard from the beginning, that we should love one another.

**CENTRAL TO THE MESSAGE OF I JOHN:**

Christ’s “New Commandment:”

“Love one another; ***\_\_\_\_ \_\_\_ \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_”***

*– John 13:34-35 (& John 15:12, 17)*

3:12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous.

3:13 Marvel not, my brethren, if the world hate you.

3:14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

“we know” = oidamen

= “we *experience* this*;”* we know in terms of our own practical \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

* ABIDING will result in ACTIVE, GENUINE \_\_\_\_\_\_\_\_\_\_\_\_ LOVE
* Thus, I will KNOW \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ the REALITY of **His \_\_\_\_\_\_\_\_** operating in me!

“‘Knowing God’ is the major theme of I John. It was the main matter in dispute between John and the cult that was trying to entice away his ‘little children’.

“The Greek word *ginosko* (‘to know’) occurs 25 times: 2:3, 4, 5, 13, 14, 18, 29; 3:1, 6, 16, 19, 20, 24; 4:2, 6, 7, 8, 13, 16; 5:2, 20). The verb *oida* (another verb for ‘to know’) occurs 15 times: 2:11, 20, 21, 29; 3:2, 5, 14, 15; 5:13, 15, 18, 19, 20).

In Classical Greek the first verb meant ‘know by experience’ and the second meant ‘know directly’. However, in the Hellenistic Greek of the New Testament, the distinction between the two verbs is not a sharp one. They overlap in connotation, and both have a wide range of meanings. When, for example, in I John 2:29 John switches from *oida* to *ginosko* very easily, it is not likely that there is any great change in meaning. As often in the Johannine writings, the nuances of meaning are so varied as to give rise to difficulties in interpretation.

However, it is not likely that John is ever referring to logical deduction. It is far more likely that the force of the verb *(oidamen)* is ‘we experience’. The word *oida* (used in I John 3:14) may have this nuance. Ignatius asks his readers at Rome to ‘sympathize with me’ (*sumpatheito moi*) as those who are ‘experiencing the things that constrain me (*eidos ta sunechonta me*). Also the phrase contrasts with ‘abiding in death’. The opposite of abiding in death is surely experiencing life. This thought coheres with John’s teaching elsewhere. He is concerned that those who are Christians may experience fellowship. His point in I John 3:14 is, I believe, that the pathway of love is the key to *experiencing* the fact that the Christian has passed from death to life. To ‘know’ is to ‘experience’. – Michael Eaton, *1,2, 3 John*

[“Obviously, *to know* in the O.T. had many uses which took the knower beyond superficial experience (Gen. 4:1; Hosea 2:19-20; Gen 22:12). That may well be what’s going on with the meaning of *know* in I John 3:14. A new believer can have assurance he will spend eternity with God when he dies based on God’s promises [I John 5:13]. But when he has an experience of outrageous, triumphant love (loving someone who has hurt him), he ENJOYS the fact that he has passed from life unto death IN HIS EXPERIENCE”

– Dave Anderson, *Maximum Joy*

“he that loveth not his brother ABIDETH IN DEATH!”

= NOT abiding in Christ

= Shares the same \_\_\_\_\_\_\_\_\_\_\_\_\_ as the world (= \_\_\_\_\_\_\_\_\_\_\_\_\_)

*= One who HAS TRUE \_\_\_\_\_\_\_\_\_ STILL \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ DEATH (Ro 8:13)*

3:15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him

**HATRED:**

* \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of hostility or animosity
* Strong aversion or disregard
* Callused \_\_\_\_\_\_\_\_\_\_\_\_ of needs

“Can a Christian hate his brother? John says ‘Yes’. When we allow resentment to rise in our hearts, when we withhold forgiveness, when we disregard feelings of compassion, when we resist the promptings of the Spirit to give help, John calls it ‘hate’.

The result in the life of a Christian who tolerates hate is that his experience of eternal life ceases to operate at that point. ‘Eternal life’ is not justification by faith or one’s position as God’s elect. Here it surely means the flowing liveliness that comes from fellowship with God. The Christian who hates will find himself to be powerless, joyless, feeble in resisting temptation and ineffective in his testimony. The eternal liveliness of the presence of God has withdrawn because at the moment the Christian is frustrating the purpose of his salvation and is living a life of hate.” – Michael Eaton, *1.2.3 John,* p. 112

– REFUSING TO \_\_\_\_\_\_\_\_ IN TRUE AGAPE LOVE – refusing to minister to my brother’s needs

**“**No murderer hath ETERNAL LIFE ABIDING in him**”**

**Eternal LIFE = \_\_\_\_\_\_\_\_\_\_\_\_ LIFE**

**“Abiding”** in this context:

Shows what is continually acting as one’s chief \_\_\_\_\_\_\_\_\_\_ of \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_

In other words,

A brother who hates a brother = **A \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

(in the tradition of Cain)

* THE \_\_\_\_\_\_\_\_\_ OF CHRIST is NEVER what is exercising chief \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_ in A SAINT WHO HATES HIS BROTHER

3:16 Hereby perceive we the love *of God,* because He laid down His life for us: and we ought to lay down *our* lives for the brethren.

**The Standard for Love = \_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_**

“Lay down our lives”

**=** Acting in **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_;**

Giving up my own interests to meet the needs of others

3:17 But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

3:18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

**AGAPE = A LOVE THAT TAKES \_\_\_\_\_\_\_\_\_\_\_\_\_\_**

*(I John 3:18)*

* It is **NOT** true AGAPE LOVE if it is not being \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in selfless acts towards \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

3:19 And hereby we know that we are of the truth, and shall assure our hearts before Him.

“the heart” = the seat of the intellect, \_\_\_\_\_\_\_\_, emotions

* The issue is “confidence” – \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ before the Judgment Seat of Christ
* ONLY \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ IN TRUE \_\_\_\_\_\_\_\_\_\_ will give us BOLDNESS to stand before Him
* *ONLY \_\_\_\_\_\_\_\_\_\_\_\_\_\_ IN HIM results in \_\_\_\_\_\_\_\_\_\_\_\_\_\_ IN TRUE LOVE*

3:20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

3:21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

3:22 And whatsoever we ask, we receive of Him, because we keep His commandments, and do all those things that are pleasing in His sight.

3:23 And this is His commandment, That we should believe on the Name of His Son Jesus Christ, and love one another, as He gave us commandment.

**“His Commandment”**

**ONE commandment, two aspects:**

1. Believe on the \_\_\_\_\_\_\_\_\_\_ of His Son, Jesus Christ

= *walk in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*

1. **LOVE AS HE LOVED**

*=* ***ONLY*** *possible as we WALK \_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ dependence* ***(SEE #1)***

3:24 And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us.

4:1 Beloved, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world.

4:2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

4:3 And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

TESTING THE SPIRITS:

**TEST #1: Right \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

*“Jesus Christ is come in the flesh”*

Jesus = **CHRIST** (God’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_):

1. \_\_\_\_\_ - \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_ \_\_\_\_ \_\_\_\_\_\_ Who came to live in a real human body
2. The One sent to accomplish the work of our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
3. The One Who gives \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_

4:4 Ye are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world.

4:5 They are of the world: therefore speak they of the world, and the world heareth them.

**TEST #2: A Worldly \_\_\_\_\_\_\_\_\_\_\_\_\_\_**

False teachings show they are \_\_\_\_\_\_\_\_\_\_\_\_\_ in the world by appealing to \_\_\_\_\_\_\_\_\_\_\_\_ interests:

“The lust of the flesh, the lust of the eyes and the pride of life”

(I John 2:16)

4:6 We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

**TEST #3: Doctrine of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_**

Apostles doctrine = \_\_\_\_\_\_\_\_\_\_\_\_ doctrine

We know it is \_\_\_\_\_\_\_\_\_\_\_\_ teaching if it doesn’t line up with the Apostle’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_

(= the New Testament \_\_\_\_\_\_\_\_\_\_\_\_\_\_ – Eph. 2:20)

4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

* **TWO things we know *FOR SURE* about everyone who LOVES:**

1. “Born of God”

***They are \_\_\_\_\_\_\_\_\_\_\_***

1. “**KNOWS** God”

*= THEY ARE ENJOYING* ***\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*** *WITH HIM; THEY* ***\_\_\_\_\_\_\_\_\_\_\_*** *IN HIM*

4:8 He that loveth not knoweth not God; for God is love.

* **ONLY ONE thing we know *FOR SURE* about one who DOESN’T love:**

“**KNOWETH** ***NOT*** GOD”

*= HE IS* ***NOT*** *ENJOYING \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ WITH HIM; IS* ***NOT******\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_*** *IN HIM!*

4:9 In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him.

4:10 Herein is love, not that we loved God, but that He loved us, and sent His Son *to be* the propitiation for our sins.

**THE LOVE OF GOD:**

* Gave His \_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ when I was least deserving, that I might fully *EXPERIENCE* LIFE by \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ HIS OWN **\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_**
* Loved me when **I** was \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_ to \_\_\_\_\_\_\_\_\_ in return; sent His Son to die to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ all \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to **LOVE**

4:11 Beloved, if God so loved us, we ought also to love one another.

4:12 No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us.

When His LOVE is consistently expressed through me to others . . .

1. His love has fully reached its \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in me
2. ***GOD is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to the world***

4:13 Hereby know we that we dwell in Him, and He in us, and His love is perfected in us.

4:14 And we have seen and do testify that the Father sent the Son *to be* the Saviour of the world.

What do we “see?”

* We “see” \_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_ MANIFESTED through our \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of LOVE for \_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_

How do we “testify that the Father sent the Son to be the Saviour of the world?”

* We “testify” that the Father sent the Son through \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_ as \_\_\_\_\_\_\_\_\_\_\_\_ has \_\_\_\_\_\_\_\_\_\_ \_\_\_\_

4:15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

4:16 And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God, and God in him.

* Through the reality of His love \_\_\_\_\_\_\_\_\_\_\_\_\_\_ through \_\_\_\_\_, we have come to know & believe His love on the level of \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ – *“a knowledge attained & possessed”*

4:17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world.

* As He is PERFECTLY \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, so am I RIGHTEOUS
* As He is loved by the Father, so am I \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Father

As He **IS** **\_\_\_\_\_\_\_\_\_\_\_**, so am I the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of **THAT LOVE** in this world

As I TRULY \_\_\_\_\_\_\_\_ in this world (= ABIDE IN HIM), He is seen on earth as He **IS** in Heaven

4:18 There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.

1. Fear involves thoughts of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_; it shows a lack of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in His love
2. Confidence in HIS LOVE is a \_\_\_\_\_\_\_\_ for me to be the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of that LOVE to others
3. John’s objective is to build my \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in God’s \_\_\_\_\_\_\_\_\_, *NOT CAUSE ME TO \_\_\_\_\_\_\_\_\_\_\_\_ IT*

4:19 We love Him, because He first loved us.

4:20 If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God Whom he hath not seen?

* *Since my brother is the visible extension of God on this earth (v. 17),*

it is **IMPOSSIBLE** to love God and \_\_\_\_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ at the same time!

* Since true agape love is expressed in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ acts,

loving my brother = my **\_\_\_\_\_\_\_\_** \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to love God “in deed and truth**”**

4:21 And this commandment have we from Him, That he who loveth God love his brother also.

5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth him also that is begotten of Him.

5:2 By this we know that we love the children of God, when we love God, and keep His commandments.

**THE MOST LOVING THING I CAN DO FOR MY BROTHER:**

**\_\_\_\_\_\_\_\_ GOD & \_\_\_\_\_\_\_\_\_ HIS COMMANDMENTS**

* ***BY DOING SO . . .***

1. I will be loving my brother in \_\_\_\_\_\_\_\_ and in \_\_\_\_\_\_\_\_\_\_\_
2. I will be showing my brother \_\_\_\_\_\_\_\_\_\_\_ “AS HE IS” (v. 17)
3. I encourage/enable my brother to TRULY LIVE

5:3 For this is the love of God, that we keep His commandments: and His commandments are not grievous.

**NEW CREATION OBEDIENCE:**

* I obey NOT in order to BE \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, but because I ***AM*** perfectly \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_
* I obey *NOT* out of \_\_\_\_\_\_\_\_\_\_, but out of the \_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ OF A SON
* His commands do not \_\_\_\_\_\_\_\_\_\_\_ against me, but are the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the New Creation man I now am (= my \_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_); THE VERY THINGS MY INNER MAN FINDS THE GREATEST \_\_\_\_\_\_\_\_\_\_\_\_\_\_ IN DOING
* **HE** fulfills His commands \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_ as I rely on \_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_ ***IN ME*** (Phil. 2:13; 4:13; I Thess. 5:24)

5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

* Our **\_\_\_\_\_\_\_\_\_\_\_\_\_** overcomes the world, because the OBJECT OF OUR FAITH is the **OVERCOMER**, Himself:

**= JESUS CHRIST, the \_\_\_\_\_\_\_ \_\_\_\_\_ \_\_\_\_\_\_\_\_**

“There is something inherently world-conquering in the very experience of being born of God.” – Zane Hodges

5:5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

**“The overcomer of the world”**

= “the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that Jesus is Son of God!”

5:6 This is He that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

“The Greek constructions here translated “he that overcometh” (ho nikon) and “he that believeth” (ho pisteuon) are present participles preceded by the Greek article. This construction in Greek is essentially timeless and characterizes an individual by some act or acts he has performed. Such statements have their closest analogy to many English nouns (often ending in –er) that express completed or ongoing action. For example, “he is a murderer.” In this case, the person may be described this way based on one instance of murder or on the basis of many such acts. John is thus saying that “the overcomer of the world” is one and the same as “the believer in Jesus Christ, the Son of God.” As is made clear by the past tense of v. 4 (“*has* overcome”), this is *already true!* But since John is discussing the fact that keeping God’s commandments is not burdensome, the implication is that such victory can continue and that the key to it is FAITH! Just as the Christian life begins at the moment of saving faith in Christ, so also that life is LIVED by faith in Him.” *– Zane Hodges*

5:8 And there are three that bear witness in the earth, the Spirit, the water, and the blood: and these three agree in one.

**I John 5:7-8 – “The Three Heavenly Witnesses”**

**TEACHES:**

The Father, Word and Spirit agree in **ONE** that Jesus is \_\_\_\_\_\_\_\_\_\_\_\_ & \_\_\_\_\_\_\_\_ \_\_\_\_ \_\_\_\_\_\_\_\_!

**Two Crucial Facts the Antichrists Deny:**

1. Jesus is the \_\_\_\_\_\_\_\_\_\_\_, having come in the \_\_\_\_\_\_\_\_\_\_\_
2. Jesus is Son of God: Denial of His \_\_\_\_\_\_\_\_\_\_\_\_

**The Double Triune Witness of I John 5:6-8:**

The Spirit, the water and the blood

**+** The Father, the \_\_\_\_\_\_\_\_\_ & the Spirit = **\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ WITNESS \_\_\_**x

(Deut. 19:15; II Cor. 13:1)

* Perhaps the strongest verse in scripture for proving the \_\_\_\_\_\_\_\_\_\_\_\_\_

The ONLY place in scripture that teaches that the Father, the Word and the Holy Spirit are

\_\_\_\_ - \_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_ in \_\_\_\_\_\_\_\_\_\_\_\_\_\_

* **IS NOT** found in the \_\_\_\_\_\_\_\_\_\_\_\_\_ of Greek manuscripts
* **IS** found in the vast majority of \_\_\_\_\_\_\_\_\_\_\_\_\_ mss., in early \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of the Greek church, in the oldest versions of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and in early quotations of the “church \_\_\_\_\_\_\_\_\_\_\_\_\_.”

**If v. 7 is removed, it creates *two* significant problems in Greek grammar:**

1. The *neuter* nouns of v. 8 do not \_\_\_\_\_\_\_\_\_\_\_ in \_\_\_\_\_\_\_\_\_\_\_\_ with the *masculine* participle “testifies”

(the two *masculine* nouns in v. 7 provide the perfect solution)

“Erasmus, in his Notes on the place (I John 5:7-8), owns that the Spanish edition took it from a Vatican manuscript, and Father Amelote, in his Notes on his own version of the Greek New Testament, affirms that he had seen this verse in the most ancient copy of the Vatican Library. The learned author of *The Enquiry into the Authority of the Complutensian Edition of the New Testament* [Richard Smalbroke], in a letter to Dr. Bentley, from these and many other arguments, proves it to be little less than certain that the controverted passage I John 5:7 was found in the ancient Vatican manuscript, so particularly recommended by Pope Leo to the Editors at Complutum”

(Leonard Twells, *A Critical Examination of the Late New Text and Version of the New Testament,* written in 1731; volume II, page 128; Quoted in *The Bible Version Question/Answer Database,* by David Cloud; Way of Life Literature, 2005, p. 238-239).

“In the 16th and 17th centuries, both the Catholic and Reformation editors were convinced of the authenticity of I John 5:7 based on the Greek manuscript evidence that was before them”

(David Cloud, *Faith vs. the Modern Versions,* Way of Life Literature, 2005, p. 399).

1. Removes the natural \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for the words, “and these three agree *UNTO THAT* *ONE”*

5:9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son.

5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son.

5:11 And this is the record, that God hath given to us eternal life, and this life is in His Son.

Robert Lewis Dabney, esteemed leader of Southern Presbyterian Church in 19th century, writes: “If the words are omitted (v. 7), the concluding words at the end of verse 8 contain an unintelligible reference. The Greek words KAI HOI TREIS EIS TO HEN EISIN mean precisely – “and these three agree to that (aforesaid) One.” If the 7th verse is omitted “that One” does not appear.”

Louis Gaussen in his classic work, “The Inspiration of the Holy Scriptures,” quotes respected Greek scholar Thomas Middleton: “To this Bishop Middleton devotes eighteen pages in his beautiful work on the Doctrine of the Greek Article (1828). ‘I cannot conceive,’ says he in conclusion, ‘how this word, ***that*** ONE (TO HEN) can be reconciled with the taking away of the preceding words.’”

5:12 He that hath the Son hath life; *and* he that hath not the Son of God hath not life.

5:13 These things have I written unto you that believe on the Name of the Son of God; that

ye may know that ye have eternal life; and that ye may believe on the Name of the Son of God.

The Purpose for this Epistle:

* To move believers to the deepest possible \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ with Christ
* A vital element in ABIDING is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_:

1. That I am HIS \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_
2. That I am a true \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in His LIFE

* Two reasons for this section (I John 5:9-13):

1. Know \_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ we HAVE eternal life
2. Go right on \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ on Him to \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that LIFE to the FULL

5:14 And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us:

5:15 And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.

5:16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray

for it.

5:17 All unrighteousness is sin: and there is a sin not unto death.

**“The Sin unto Death:”**

**John’s clear \_\_\_\_\_\_\_\_\_\_\_\_ is that we pray for brothers who have sinned “NOT UNTO DEATH”**

**“He shall give them LIFE”**

* Extend their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_
* \_\_\_\_\_\_\_\_\_\_\_\_ them to fellowship

What **IS** the “sin unto death?”

= Imminent \_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_ for severe cases of sin

* NOT referring to just one PARTICULAR sin, but \_\_\_\_\_\_\_\_ sin that brings \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ physical death

NOTE: John does NOT say we should \_\_\_\_\_\_\_ pray;

There simply is no \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to pray for a brother who sins a sin “unto death.”

5:18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

5:19 *And* we know that we are of God, and the whole world lieth in wickedness.

5:20 And we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, *even* in His Son Jesus Christ. This is

true God, and eternal life.

5:21 Little children, keep yourselves from idols. Amen.

“Idol” = **ANYTHING** we worship, trust in or run to \_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_ \_\_\_\_\_\_\_\_

“None but \_\_\_\_\_\_\_\_\_\_\_\_\_\_,

None but \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_!”

– Last words of martyr John Lambert, as flames spewed from his raised hands

*(Nov 22, 1538; Smithfield, England)*

“On the day appointed for this holy martyr to suffer, he was brought out of prison, at eight o'clock in the morning, to Lord Cromwell's house, and taken into his chamber, when Cromwell asked his forgiveness for what he had done. And being informed that the hour of his death was at hand, he was greatly comforted with the prospect of departing to be with Christ, which was far better to him than remaining in this troublesome world. And going out of the chamber into the hall, he saluted the gentlemen who came to attend his execution, and sat down to breakfast with them without any sadness or fear. When breakfast was ended, he was taken to Smithfield, where he was very cruelly treated. For after his legs were consumed and burnt up to the stumps, the wretched tormentors withdrew the fire, leaving but very little under him. Then two men, that stood on each side of him, thrust their halberts into his body, and raised him up as high as the chain would permit. When Lambert, lifting up such hands as he had, his finger ends flaming with fire, cried unto the people in these words, "none but Christ, none but Christ;" and being let down again from their halberts, he fell into the fire, and ended this mortal life.”

*– Excerpt from “The history of the worthy martyr of God, the rev. John Nicolson, better known by the name of John Lambert, who was burned in Smithfield, in the year 1538”*

– Church of England Tract Society Instituted in Bristol, 1811.