

First Epistle of John I

Fred R. Coulter—May 28, 1994

I've said for years that I want to do a series in 1-John. We see that there are many, many parallels in the first epistle of John that fit today. The Epistle of 1-John is really quite a tremendous and fantastic book. I'm not going to go much into the background here today. Rather, when I send this out I will have the background all written up so you can go ahead and read it. But there are just a couple of things that I want to cover.

Here in a book entitled *An Introduction to the New Testament*, it says concerning 1-John:

The forcible simplicity of its sentences, the node of finality behind its utterances, the marvelous blending of gentle love and deep cutting sternness of its contents and the majesty of its un-garnished thoughts have made 1-John a favorite with Christians everywhere. The simplicity of its language makes it intelligible to the simplest saint. While the profundity of its truth challenge the most accomplished scholars.

Now, I'll have to say, 'Amen' to that. That is a good evaluation of it.

It's grand theological revelation and its unwavering ethical demands have left their enduring impact on the thought and life of the Christian church. Now, for example, there's something most important that we find in 1-John. He says about what he is writing.

Now, what we're going to do as we go into the book of 1-John, we're going to go ahead and we'll use The New Testament in Its Original Order—A Faithful Version, which I did. And we're going to see some very profound things in an overview as we look at it. You will notice the Greek text from the *Interlinear* by Berry—and we're going to cover some of those things in the *Interlinear*, because this will help us a great deal. Now, let's focus in on something that's important that John did. He said, 'I write' or 'I wrote'; and only in one place does he say, 'I say.' So that in itself is very profound. So as we do, as we do this survey we'll go to these verses very quickly. Then when we come back and do a verse-by-verse, this will help us connect it all together.

1-John 1:4: "These things **we are also writing** to you, so that our joy may be completely full." Let me mention here that the scholars have a dispute as to who wrote 1-John. Because in the first part of it, it is *we*. And I'm convinced that the *we* has

to do (as we'll see when we get to it) with the apostles that were *with* John. So, he says, "...we are writing..."

Now, let's go to 1-John 2:1 "My little children, **I am writing**..." So it's very important what he's saying. And we're going to see that every one of these things has to do with knowledgeable, long-time, converted brethren of Christ, and the crisis that was at hand then.

1-John 2:7, he says: "Brethren, **I am not writing** a new commandment to you but an old commandment... [Yet on the other hand] (v 8): ...**I am writing** a new commandment to you..." Now, you will notice all the way through that I translated these in the present tense, because that's what it is in the Greek. And I'll explain in a little bit about that as we go along.

Verse 12: "**I am writing to you**, little children, because *your* sins have been forgiven you through His name."

Verse 13: "**I am writing to you**, fathers..."

Verse 14: "**I wrote to you**, fathers..."

So this is most interesting the way it is done—and all the way through.

Verse 21: "**I did not write to you** because you do not know the Truth..."

So, he is *writing* to long-time, converted members. He's *writing* to them because they have known the Truth.

Verse 26: "These things **I have written** to you concerning those who are leading you astray."

A current event that *was happening*. That's why it's so applicable to the Church today—*those who are leading you astray!*

Now, 1-John 5:13, where he says: "These things **I have written to you** who are believing in the name of the Son of God..." So that's *why he wrote* the whole book.

Verse 16: "If anyone sees his brother sinning a sin *that is* not unto death, he shall ask, and He will give him life for those who are not sinning unto death. There is a sin unto death; concerning that *sin*, **I do not say** that he should make any supplication *to God*." That's the only place that he said, **I say**. In this case it's a negation: **I am not saying** that you should pray for that individual.

Let's go back to the first part of 1-John, I'll continue with a little bit of background, so we can really understand it. Now, first of all, the ultimate reason for writing 1-John was *the spiritual condition* of the believers. And *nothing* could be

more apropos than that today. The *spiritual condition* of the believers!

Now let's also see something else—1-John 2:18—let's discuss something here, which even John may not have fully realized. He says, "Little children, it is *the* last time... [Now, we'll show a little bit more what that could possibly mean as we go along.] ...and exactly as you have heard that the antichrist is coming, even now many antichrists have risen up, by which we know that it is *the* last time." So, not only was the last time for them, at that particular time, but this is also a prophecy for us today.

Now, let's go to the Gospel of John, chapter 21; and let's see what it was said of John by Jesus; and why he would write that it is the last time—because maybe even John had hopes that this might occur. There are some things that you *believe in absolutely*. There are some things you *believe in until you find out the whole truth* and find something better. There are some things you *hope are true* but may not work out that way—which we have here, as with the Apostle John. I am sure that he *hoped* that what Jesus said here would be true.

John 21:19—after He told Peter, 'If you love Me' three times 'feed My sheep'—"Now He said this to signify by what death he would glorify God.... [That is that Peter would die a very ignominious death.] ...And after saying this, He said to him, 'Follow Me.'" So, not only did He say *feed My sheep* three times, He said *follow Me*, which means, as you're going to be feeding the sheep, 'you follow Me while you're feeding the sheep.'

"But when Peter turned, he saw the disciple whom Jesus loved following [behind], who also had sat at the supper and *leaned* on His chest, and had said, 'Lord, who is it that is betraying You?' Seeing him, Peter said to Jesus, 'Lord, what *shall happen* to this one?'.... [Very profound lesson for us, Peter was not out of the 'political woods' at all. As a matter of fact, in the series *Scripturalism and Judaism* we see that that was (as you could say) an Achilles heel that followed Peter all along. Cost him a great deal of trouble.] ...Jesus said to him, 'If I desire that he remain alive until I come, what *is it* to you? You follow Me'" (vs 20-22). Some very profound lessons for any person, but in particularly, any minister. You have to follow God under all circumstances regardless of what any other minister may or may not do.

Verse 23: "Then this saying went out... [and I'm sure that John wrote this in there:] ...among the brethren, that that disciple should not die. However, Jesus did not say to him that he would not die; but, 'If I desire that he remain alive until I come, what *is it* to you?'" So even in writing this, John did not say

that he was going to die, or that he expected to die. So I think that John was hoping that it was the last time, not knowing that it was a prophecy, and hoping that he would remain until Jesus came. Now that didn't happen physically, but it did spiritually, because the Apostle John was the one to whom the Revelation of Jesus Christ was given by the Father to Christ to give to John. So he did *literally see*, in prophetic events, the return of Christ—before he died. So, I'm sure that that statement—*this is the last time*—he was hoping that this maybe so.

Now, let's look at a couple of other Scriptures. Let's go to 2-Thessalonians the second chapter and tie this together, because even the Apostle Paul said that 'the mystery of iniquity is already working.' And brethren, that's what we are dealing with now. This whole New Age stuff and what is happening to all the Churches of God is 'the mystery of iniquity.' And the 'mystery of iniquity' (as I pointed out earlier) starts out leaving the Truth, but *retaining a tinkle* of the Truth, which *leads to the thud of deception*. And that's exactly what we are seeing happening today!

2-Thessalonians 2:7: "For the mystery of lawlessness is already working; only *there is* one Who is restraining at the present *time* until it arises out of *the midst*." And I feel that the restraint has been taken away. Now how long it's going to occur before the end comes, I do not know. Because none of us can say what the fullness of the iniquity of Babylon the Great is going to come to. We look at things in the world and we can see, by degree and in relationship to what we've known in the past, that things are getting more and more wicked. That they're getting more and more evil. But, what is the fullness of that? I don't say I can tell you what it is. But, I think we have clue.

Revelation 11 says of Jerusalem that it's Sodom and Egypt. How bad was it when the two angels went to rescue Lot? Is that how bad it's going to get? *I don't know*, but it gives us kind of question mark and a guidepost to say: Why does it say Sodom and Egypt?

- Sodom: referring to the sexual mores
- Egypt: referring to the religion

And we're going to see that all of this stuff that's coming into the Churches of God today is a reincarnation of the old Egyptian religion under the guise of New Age. And we will see that's why John talks about the light. So I think that John's epistle is a direct prophecy to the Churches of God as to what exactly is going to happen in the end-time when God removes the restraint and the evil is unleashed in the world and within the Church. And what happens to the doctrines?

Now here's some comments from the *Interpreter's Dictionary of the Bible*:

It's talking about the permanent interest and importance for [1-John] for Christian faith and practice. The validity of religious experience, the relation of inspiration to authority... [and that's profound—isn't it?] ...**Does authority exist when lies are enforced?**

What is the authority of God? The authority of God is based on what? *Truth!* The administration of the Church is through the Spirit of Truth. So when we have the *authority* of the Church coming along, preaching lies, as we will see in the book of 1-John, that's what was happening. Then this tells us exactly what was going on.

The meaning of love and the nature of Christian hope and the proper attitude to those who have convictions radically different than our own.

So, he goes through and identifies the nature of the opposition (as we will see); the identity of the opponents, and how all that fits in.

These are not letters written to convert people or to defend a certain particular doctrine, rather these are pastoral letters, directed to those Christians who have remained faithful in order to under-gird their faith and reinforce their loyalty during the period of crisis.

That's exactly what we have today. Now again, let's look at some of the nature of the opposition. We will go ahead and take a little survey as we're going along. This is not a problem of Judaizers as we have in the book of Galatians. This is a problem with Gnostics. And Gnostics means *we know*. And the illumination of Gnosticism is *illuminism*—what we know as the Illuminati today. Masonry—and, I think we're in for a big surprise how much that really is controlling everything—and with their subsidiary groups that they have. This has to do with the beginning paganization of the Church of God, rather than the conspiracy to bring it back to Judaism through circumcision.

Now let's look at some of this and why he uses this terminology. Again, let's go to the Epistle of 1-John 1:6, and it talks about some of the opposition, which is bringing *spiritual darkness*. And that's happening in the Church today. 1-John 1:6: "If we are proclaiming that we have fellowship with Him, but we are walking in the darkness..." *Very profound!* We'll talk about light and darkness as we get into the series. But this is *exactly* what is happening in the churches today. *Exactly* what is happening within all of the ministers today. They are

being told to *preach darkness*, and yet, they keep saying they are of the light.

Verse 8—it also shows that there are those coming around: "If we say that we do not have sin, we are deceiving ourselves, and the Truth is not in us." Guess what one of the latest teachings is: *That other religions can also receive salvation through their religions*. And so, I think that Satan has received permission to take down, in particular, the Worldwide Church of God as quickly as he can. So that *this test*, that we are going to see in 1-John, is going to be so profound because everyone must follow the Truth.

Let's go to 1-John 2:4. Now they are saying that it's not necessary for salvation to keep the commandments of God and that commandment-keeping is only the 'tradition' of the Church. Now think on that *tinkle* of Truth for just a minute. If commandment-keeping is only a 'tradition' of the Church that means that other traditions in other churches are just as valid—correct? *Yes!* And above all, I want you to understand something: that the book of 1-John—though it is simple to read, though it appears easy to understand—is very deep and very profound and it really teaches you *how to think!* And so that's what we will do as we go through here.

1-John 2:4: "Anyone who says, 'I know Him,' and is not keeping His commandments, is a liar, and the truth is not in him." Now we're also going to cover a little session on commandment-keeping when we're going through here. And we're also going to make this a major series in love.

Let's come down here to v 8: "On the other hand, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true light is already shining." And we will have to put 'if you are walking to the light' (John 3:16-21).

Now, let's come back up here to v 6 and we will see the opposition again: "Anyone who claims to dwell in Him is obligating himself also to walk even as He Himself walked." Is another way of saying *you shall know them by their fruits*.

Now let's come to 1-John 4:20: ""If anyone says, 'I love God,' and hates his brother, he is a liar. For if he does not love his brother whom he has seen, how is he able to love God Whom he has not seen?" And that's part of the opposition.

Let's go back to 1-John 2:22 and let's see a couple of other things. Chapter two is full of the opposition. Let's just nail this down here: "Who is the lying one... [That's what we're dealing with today. *Lies* being preached in the name of Jesus Christ. *Lies* that are being preached as Truth. *Lies*

that are, that have a *tinkle* of the Truth **and are not truth.**] ...Who is the lying one if it is not the one who is denying that Jesus is the Christ?... [And how do you deny that Jesus is the Christ? *That He didn't come in the flesh*, or that He didn't have the same flesh that we have. That He is not the Savior of the whole world—that people can be saved some other way. And you can just add the whole list up.] ...He is the one who is the antichrist—the one who is denying the Father and the Son”

And how do you deny the Father and the Son? *You deny the true, revealed existence as shown in the Bible as to the nature of God*—that's how you deny it. Then you also deny it by breaking the commandments of God. Then you also deny it by trying to find your place in the world—**which is exactly what is happening.** They're trying to find their place in the world by denying Christ. So that's, that's the profound part of it.

Let's go back to John 4:1—I already covered part of it, but let's just read it into the record: “Beloved, do not believe every spirit, but test the spirits, whether they are from God, because many false prophets have gone out into the world.... [Now let's reverse that just a little bit. Many false prophets have gone out into the world **through** the Church of God.] ...By this *test* you *can* know the Spirit of God: every spirit that confesses that Jesus Christ has come in *the* flesh is from God. And every spirit that does not confess that Jesus Christ has come in the flesh is not from God. And this is the *spirit* of antichrist, which you heard *was* to come, and even now it is already in the world” (vs 1-3). And yea, brethren, **today is in the Church!** So, that's part of the nature of the opposition. We will see there's more to it when we get there, but I want to do another survey to show you that this was written to Christians **who know.** This was written to Christians who should be able to **think** with the Word of God. To be able to **perceive** with the Spirit of God. Very profound!

There are a combined total of 37 **profound things** in the book of 1-John that **you are to know.** And I think it's very profound that John used this translated *you know* or *have known*—which comes from two Greek words, one of which is ‘gnosis.’ *Gnosis* is what they were fighting—the Gnostics who said, ‘**we know** through our philosophy.’ Now Paul was fighting this, as we saw in Col. 2, but John now goes right after them tooth-and-nail to label the Gnostics. And he shows to the brethren **what** they should know. And I think it's most interesting that it does not start until chapter two. Now the first Greek “knowing” that we're going to go after is ‘ginosko,’ which means: *to know.* And it means: *to know from experience;* to have *learned by doing;* to have *comprehended by practicing.*

So, we are **to know** the things of God. It also means: *to learn and understand and comprehend.* It also means to “*realize*—and it sort of overlaps with the other word for *know*, which is ‘oida’—which means to **comprehend mentally.** Not only is it a result of experience, but taking the ‘ginosos’ of experience of knowledge to then comprehend. In other way of putting it is, how we have said, **we are to think** with the Scriptures and the Spirit of God.

Now let's understand some other words which I will have written up for you:

- ginoema—*shows purpose and intent.* So knowledge then reveals the purpose and intent of God
- gnorizo—which then is the verb *to make known* or *reveal*
- gnosis—which is *knowledge*
- Gnostics—which is *gnosticism*

Now let's look at the other word: ‘oida’—which means:

- also to know
- to know by perception
- to know by close relationship
- to know by understanding

And we are going to see, as we go through, that John uses ‘ginooskoo’—*to know by experience;* and ‘oida’—*to know by comprehension and perception.* He uses one and then the other. Now let's go through and we will see each one of these as we are going along. Let me make a correction on the number of times it is used. ‘Ginooskoo’ is used 23 times. ‘Oida’ is used 14 times in 1-John. ‘Ginooskoo’ is used once in 2-John and ‘oida’ is used twice in 3-John. Now let's go through and see **what we should know.** And it's also very interesting, that John does not start this until chapter two.

Now, if you would want to, let's go ahead and take our *Interlinear* text. Now, I know that sometimes when we do this it is a little difficult for some people. But if you bear with it and go over it again, and repeat it you will understand it. I do not believe that the brethren of God should be kept in a perpetual state of mediocrity in their knowledge of the Scriptures. Neither should any minister be kept in a perpetual state of mediocrity. Neither should we say at any time that the knowledge we have is sufficient. Neither at any time should we say that we no longer need to grow in grace and knowledge—because we constantly need to. And so therefore, even though some people have criticized me by saying that I go to the original language too much, I'm sorry to tell you that the Bible was not inspired in English. And even though some people say I read too many books, I'm sorry to tell you that if you don't read you're going to get *snowed with*

deception. Now I don't read a lot of *ferbelfrabble*—and I detest novels. I'm very thankful to one lady who sends me things all the time; she sent me some things on the, on the Jewish Kabbalah, which it just blows your mind when you understand what they really believe. So it is necessary, and I hope I can help you along, kind of nurse you along with the *Interlinear*. I understand that there are going to be the Greek words which you won't be able to comprehend. But you will be able to see the difference in the spelling of the Greek directly above it—so that you can know the difference in the two words: *ginooskoo* and *oida*.

1-John 2:3 (*Interlinear*): “And by this **we know**... [these are the things we are to know as Christians. This word is ‘ginooskoo’—pronounced in the case ‘ginooskoo-hemin’ because *we know*—that is all the apostles and all the brethren.] ...that we have known Him... [that's the apostles knowing Christ personally—have known, experiential knowledge. ‘Ginooskoo’—another form of ‘ginooskoo’—which then is ‘ginooskoo-hemin,’ which then is in the past tense.] ...that we have known Him... [because a lot of people go around saying, ‘Well, I've known the Lord.’ How do you know you know Him? *Fundamental Christianity*] ...if His commandments we keep.”

Verse 4 (*Int*): “He that says... [Now, wherever you have ‘He that says’ I translated it correctly: ‘The one who is saying’—because that's what it means. So you'll be able to identify it as we go through.] ...I have known Him...[That is Christ. Attest—right? Profound knowledge—correct?] ...and His commandments is not keeping, a liar is, and in him the Truth is not...”—because a liar cannot have the Truth in him. Now he may have part of the Truth to deceive you, but he does not have *THE TRUTH* because he's a liar. And that's exactly what we are experiencing in the Church today. So there it is, *fundamental*. If you know Christ, you're going to be keeping His commandments. And we know that ‘sin is the transgression of the law.’ And no sinner's going to be in the Kingdom of God, so therefore, *commandment-keeping is essential to Christianity and salvation*. Now, we'll cover it in more detail, but I want to focus on the things we are *to know*.

Verse 5 (*Int*): “...but whoever may keep His Word, truly in him the love of God has been perfected. **By this we know**... [*experiential knowledge*—‘ginooskoo-hemin’—*we are knowing*, present tense.] ...that in Him we are.” Simplest Greek. The most profound and powerful, and yet the most loving of all. Remember: John, when he was called, was called one of ‘the sons of thunder.’ So he did not come by his love very easily. But the thunder is still there with the love when you get into it.

Now we're going to see both of the *knowings*. Here is the other *knowing*—‘*eido*.’ Let's read it, v 11 (*Int*): “But he that hates his brother... [or the one who is hating his brother] ...in the darkness is, and in the darkness walks... [and we're going to see that it has to do with our Christian walk. Are we walking with Christ? Are we walking in darkness? Are we walking in the light, but are back to it and walking away from it? Are we walking in the light and coming to it?] ...and **knows not**... [now look at the second word above *knows not*—that is ‘*oida*.’ Wherever you see, look at the first word there, it looks like an *o-u-k*. That's the same in the Greek as in the English. And is ‘*ook*’: *the impossibility of comprehending where he's going*. Now, that's what it means. So he cannot *perceive* where he's going. He mentally doesn't get it. So you see the difference in the word. One is, you *know by experience*—*you know* because *you know that you know*—*ginooskoo*. ‘*Oida*’ means *to perceive*, mentally comprehend the circumstances as you see them.] ...and knows not where he goes, because the darkness blinded his eyes.”

Again we will see ‘ginooskoo’ twice in v 13 (*Int*): “I write to you, fathers, because ye **have known** [past tense] him who {is} from {the} beginning. I write to you, young men, because ye have overcome the wicked {one}. I write to you, little children, because ye **have known the Father**.... [By experience of conversion, by experience of living, by receiving the Holy Spirit—*have known*.] ...I wrote to you, fathers, because ye have known him who {is} from {the} beginning” (vs 13-14) ‘Have known’ again, *by experience*.

Let's come down to v 18 (*Int*): “Little children, {the} last hour it is, and according as ye heard that the **antichrist is coming**... [Now, notice what he does here: there is THE antichrist. So he understood what Paul was writing about in 2-Thess. 2. And everyone is looking for THE antichrist, and they forget to look at all the little mini-antichrists.] ...even now antichrists many... [because the word order in Greek is a little different so you see the little #1 and #2—right?] ...have arisen, whence **we know**... [because we are experiencing what this is and *by this experience* we understand.] ...that {the} last hour it is.”

Now, let's come v 20 (*Int*): “And ye {the} anointing have from the holy {one}, and ye know [*oida-tee*: comprehend] all things.” Or *perceive*. That doesn't mean you know everything in the world. But it means that pertaining to life and Christianity and the commandments of God and what's going on in the Church, you are able to perceive or understand all things. Now, that's what it means. Notice the difference in it again: This is *you*, *you can perceive it*. Not that you have **experienced**

it, but your experience (of *ginosos*) gives you (*oida*) perception of what's going on.

And that's where we are in the Church today. People know certain things but they don't take that knowledge so they can perceive. So therefore, the things they know are being taken from them.

(go to the next track)

So the comment was made, which is very apropos that he's doing the same thing that Peter was doing in 2-Peter 1:12, to establish them in the present Truth. The Truth expands **as you use the Truth**—so this is what John is doing. He's saying: 'You are to **perceive** all things because of the truth of the knowledge—the knowledge of the Truth that you have'

2-Peter 1:12: "Therefore, I will not neglect to make you always mindful of these things, although you *already know them*... [and I'm sure that that is 'oida' ^[corrected]] ...and have been established in the present truth" But the *present Truth*, brethren, is **eternal Truth**—and eternal truth is to always give us the **perception**, the 'oida'—so we can continue to function. So that you perceive.

So in other words, he's talking the same thing as John: using the Truth to understand and perceive based upon the *present Truth*, which you have to expand upon that—in Truth. Because as you are walking to the light:

- you're growing in grace
- you're growing in knowledge
- you're growing in truth

Not only are you growing in what you know by experience, but you're growing in what you **understand** and **perceive** because you're thinking with the Truth of God.

Peter and John were having the same problems within the Church—weren't they? And I'll tell you, it is most difficult to try and talk with someone who is leaving the Truth but still having their fingers on it, but in a corrupt way. It is most difficult! So this is why John is writing the way he is, to then base it on the commandments. If you know Him you're 'keeping His commandments.'

I might mention that if you want to circle 'ginooskoo' and 'oida' as we go through and mark it one and two, that's fine. That'll help you as you go back and study it again.

Now John 2:21 (*Int*)—and this is another one where it's 'oida-te.' "I have not written unto you because ye know not the Truth, but **because ye know it**..." There it is used twice. Not only do you experience by doing it, but you **comprehend** and **understand** it as a way of thinking.

Now let's come down to v 29 (*Int*) and we're going to see it used in both cases. "If you know..." Let me just say, the tense of the verb changes the spelling of the verb. That's why this one is spelled 'eid'—the long *e—te*. Because when you use the 'if' you change the spelling. In English you don't change it, but in Greek you do, it still means the same.

"If you know **that He** [Christ] is righteous, you *also* know [by experience] that everyone who practices righteousness has been begotten by Him" (v 29). Now we'll come back and analyze that even more when we go through a verse-by-verse study of it. But you have the two. If you comprehend and understand that Christ is righteous, you **know from experience** that everyone who practices righteousness has been begotten of Him. In other words any righteousness that we are practicing is motivated by the Spirit of God within us, because we can't do it on our own. Why? *Because 'the carnal mind cannot please God, neither indeed can be.'* But if we are minding the things of the Spirit then we are pleasing to Him because we are walking in the things of the Spirit. So there we have both of them together—1-John 2:29 has both of them.

Now, let's come to 1-John 3:1(*Int*)—and this is going to necessitate, when we get to it, a change. The first word, where it says 'see'—now that is a command form of 'oida.' So it really is, instead of "See what love has given to us the Father..." it is "**Comprehend the magnitude of the love** that the Father has for us." And isn't that what we've been trying to do these years?—*comprehend the magnitude of the love of God*. So it's more than just *behold* or *see*—it is *see; to perceive*. It is *to behold* because you *comprehend*. And, boy! I just about came unglued when I read that, because that is something!

Now, let's go on. 1-John 3:1: "[See or] Behold! [from perception] What *glorious* love the Father... [or what kind of love—when it says 'what manner' (*KJV*) or kind is understood.] ...has given to us, that we should be called the children of God! For this very reason, the world does not know us... [Doesn't understand us; by experience the world cannot figure us out; by experience the world doesn't realize who we are.] ...because it did not know ['gino'] Him."

I don't know about you, but I get excited when I go through this, so if it's tough on you don't worry about it, bear with me, we'll get it. But, I think when you understand this kind of writing, this just **lifts** your understanding of the Scriptures **so much more**. And it gives you a real spiritual feeling and understanding when you're reading it. That this

is not just some words that some man wrote down, but the *profound, inspired* Word of God. So when we get the spiritual sense out of this, God is speaking to us through His Spirit, just like He inspired it to be written.

Verse 2 (*Int*): “Beloved, now children of God are we, and not yet was it manifested what we shall be; but we know... [oida-hemin—*we comprehend*. You don’t know from experiential fact do you? You don’t know from ‘ginooskoo’ because it’s something that you know by experience but you know because you comprehend it with God’s Spirit.] ...that if He be manifested, **like Him we shall be...**”

So what is it that is being taken away from the Church of God today? *The very comprehension of their ultimate destiny! That comprehending knowledge*—obviously we can’t experience it until the resurrection—correct? *Yes!* But we can perceive and comprehend it *now!* That we are going to see him *exactly* as He is. Because *we* will be as He is! And that’s a most vital and important thing that we can know.

Now, let’s continue our survey—see if we can get through all of it on this first lesson today. Let’s come down to v 5 (*Int*): “And ye know that he was manifested, that sins our he might take away; and sin in him is not” Now this here is: *you comprehend, you know and understand*. A lot of them did not visually *see* Christ crucified—and even then they didn’t understand it by the experience, but you understand it because of the *spiritual perception* that God has given you.

Now let’s come down to v 6, (*Int*): “Anyone that in him abides not sins... [now this means practice sin—we’ll go through that as we get to that.] ...anyone that sins not has seen Him, not has **known** [ginos-kin] Him.” Very interesting. Were there people alive who had seen Christ? *Thousands!* Were those people going around saying, ‘I know Him but we’re keeping His commandments and sinning?’ *Yes!* So we are dealing with some very deep understanding here. ‘Anyone who says that he abides in Him has seen Him, and is sinning, has not known Him.’ There is no way that he could have known Him. Why? *Because he would have gotten the message very loud and clear that ‘the wages of sin is death.’*

Let’s come down here to v 14 (*Int*): “We know... [oidaem—and it looks like a funny ‘y’ with a ‘y’ on the wrong side—that is a Greek ‘em’. Whenever you see that, that is an ‘em’] ...we know, ‘oida- hemin’ that we have passed from death to life... [In other words, you **comprehend** this because of all the facts that you know and have understood and have experienced.] ...because we love the brethren.” That’s how we know. And I tell

you, all of us ministers better understand that clearly. Do you love God? Love the brethren? If you love God then serve the brethren, feed the sheep—isn’t that what Jesus told Peter? *Yes!*

Verse 15 (*Int*): “Everyone that hates brother his a murderer is, and **ye know** [comprehend] that any murderer not has life eternal in him abiding.” And we’ll talk about *spiritual* murder, because that happens—doesn’t it? Have you experienced a *spiritual murderous attack* upon you? If you have you understand what I’m talking about.

Verse 16 (*Int*): “By this we have **known love...** [experienced it—right?] ...because he for us has life laid down... [you experience that love—knowledge by experience] ...and we ought for the brethren {our} lives to lay down.”

From here on there are no more ‘oidas’ until we come to chapter five. All through chapter three and chapter four are ‘ginooskoo’—*by knowledge and experience*. Verse 19: “And by this **we know...** [and that’s present tense—‘we are knowing’] ...that of the Truth we are, and before Him shall persuade our hearts, that if should condemn our heart, that greater is God than our heart and **knows all things**” (vs 19-20, *Int*). Now, this is talking about experience in relating to you and your relationship with God. Not only does God comprehend everything, but He also *knows*, by experience, everything—doesn’t He? Because He’s God? *Yes!*

Let’s come down to v 24 (*Int*): “And he [the one] that keeps His commandments... [now that’s the way it should read] ...in him abides, and He in him: and by this **we know...**”—‘ginooskoo-hemin’—by an ongoing experiential knowledge. So, this tells us that we have the Spirit of God—correct? We’re not to doubt. Now there are times when the Spirit of God may be, in some people, just flickering. But I know we’ve all experienced that at times. But we know that we are in Him by experiential knowledge. How do we know? *By the Spirit which He’s given to us.*

Now let’s come to 1-John 4:2 (*Int*): “By this ye **know...** [now next time we’ll go back and see all ‘by this’] ...the Spirit of God...” So we’re also to know the Spirit of God. Not only in us, but we’re also to know, *by experience*, the Spirit of God in all the preaching done by false prophets—or true prophets—whether they have the Spirit of God or not.

Verse 6: “We of God are; he that **knows God...** [present tense—the one who is knowing God by the experience in their lives—not just comprehending what He shall be. But *knowing God by experience*. And that ties right back in with, ‘The one who says ‘I have known Him and is not keeping His commandments is a liar and the Truth is not in

Him. The one who KNOWS Him is keeping His commandments.’ So that ties right in there.] ...hears us; he [the one] that is not of God, hears not us. By this **we know** the *Spirit of Truth*, and the *spirit of error*.” They’re both spirit. We *know by experience*, as well as *perceiving* the Spirit of Truth and the spirit of error. Boy! You add up all the things we are *to know* it’s something— isn’t it? ***It is profound!*** And these are things, which those who have the Spirit of God if they don’t know, then Satan can come along and knock them off center—he can get an advantage over them.

Verse 7: “Beloved, we should love one another; because love of God is, and everyone that loves, of God has been begotten, and [*is knowing*] **knows** God.” Now, we’ll get into that a whole, whole much more and very deeply when we come to it. Because when we come to this section it is ***profound!*** and ***so meaningful!*** I tell you this book of 1-John just is like when we went through the Gospel of John. That was really exciting when we went through it. When we got all done with it, we said, we just feel like we’re ready to start again. Well, the book of 1-John is going to be the same way—it is *profound*.

Verse 8: “He that loves not, knew not God; because God love is.” Doesn’t know God.

Verse 13: “By this we know that in Him we abide, and He in us, because of His Spirit He has given to us.”

Again, Christians who have been long-time Christians and converted know they have the Spirit of God. Now, what are we to do with the Spirit of God if it’s kind of left flickering here a little bit? *We’re to stir up Spirit that’s within us* (2 Tim. 1:6-7)—right?

1-John 5:2 (*Int*): “By this we know {are knowing} [present tense] that we love the children of God, when God we love and His commandments keep.” And I want you to notice that is the same order as Jesus said, ‘If you love Me keep My commandments.’ That’s the same order that you find in Exo. 20, in the second commandment: ‘to those who love God and keep His commandments.’ ***Very profound Spirit Truth!***

Verse 13 (*Int*): “These things I wrote to you who believe [into] on the name of the Son of God, **that ye may know** [comprehend] that life ye have eternal...” Again, this is just a survey, we’ll expound this as we get into each verse.

Verse 15 (*Int*): “And if we know... [Now, all the way through here, we’re using ‘oida’; ‘oida-hemin’ in this case—we know; we are knowing] ...that He hears us...[In other words: You have, when you pray, you comprehend and know that He’s hearing you. Why? *Because of the Spirit that is in*

us—that He gives us. Now also, that we know that He hears us.] ...whatsoever we may ask, we **know** [‘oida-hemin’—comprehend] that we have the requests which we have asked from Him.” And that’s because we’re doing the things that please Him.

Verse 18 (*Int*): “We know that anyone that has been begotten of God not sins... [and that really means *practicing sin*] ...but he that was begotten of God keeps himself, and the wicked {one} does not touch him. We **know** [comprehend, ‘oida-hemin’] that of God we are, and **the world whole in the wicked {one} lies**... [or lies in the wicked one—we comprehend that.] ...And we know that the Son of God is come, and has given us an understanding that we might **know** [experiential knowledge] Him that {is} true [Christ]...” (vs 19-20)

Now there are two other places. Let’s go to 2-John 1, because we have it right there. I’ve given you 1st, 2nd, & 3rd John because we’re going to cover all of them in this series.

Let’s come to 2-John 1 (*Int*): “The elder to {the} elect lady and her children, whom I love in truth, and not I only, but also **all those who have known** the Truth.” Have known. by experience, the Truth. And that’s what we need to do.

- we have to exercise
- we have to *use*
- we have to *build*
- we have to *grow*
- we have to *comprehend*

—and all of those things come from God.

Now, let’s come to 3-John 12 (*Int*) because he uses ‘ginooskoo-hemin’ twice: “To Demetrius witness is borne by all, and by itself the Truth... [so can only comprehend that your witness is true—you’ve experienced it. But when you write to someone else, you have to say, ‘We comprehend’] (or): ...and we also bear witness, and ye know that our witness true is.”

Verse 14: “...but I hope immediately [or shortly] to see thee... [and it’s interesting, in the Greek:] ...and mouth to mouth... [in English we say, face-to-face, but it’s the same thing.] ...we shall speak.” Oh, *to see you*—that’s interesting. Notice the ‘see’—that comes from ‘oida.’ That is the infinitive form of the verb: *to see you*. I’m going to have to do some studying on that. That’s interesting! Not only *to see you*, this means *to perceive* and *understand* with you. There are a lot of coded things in John that he writes that way.

We have a little more to go as far as the time goes, but this a pretty intense study that we’ve gone through so we’ll go ahead and end it here for today.

This is going to be a very exciting and profound and deep study that we're going to do in the Epistle of 1-John.

FRC:bo
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And it's, **it's wonderful!** It is absolutely a wonderful book. It is filled with, as it says there, with simplicity and with power and also with knowledge and understanding. Now next time we will do a little more surveying because as we went through, you saw many times where it is translated *by this*. And *by this* comes from the Greek phrase: 'en toutoo'—which means: *in this*. So then you supply the word, test, manner, standard, whatever—*in this*.

So I'll show you how I translated that the next time we get together and cover 1-John.

- 1st, 2nd, 3rd-John Scriptures from *The Seven General Epistles* translation by Fred R. Coulter—except where noted
- All other N.T. Scriptures from: *The New Testament in Its Original Order—A Faithful Version* by Fred R. Coulter—except where noted
- *King James Version*
 - *Interlinear Greek-English New Testament* by George Ricker Berry

Scriptural References:

- 1) 1-John 1:4
- 2) 1-John 2:1, 7-8, 12-14, 21, 26
- 3) 1-John 5:13, 16
- 4) 1-John 2:18
- 5) John 21:19-23
- 6) 2-Thessalonians 2:7
- 7) 1-John 1:6, 8
- 8) 1-John 2:4, 8, 6
- 9) 1-John 4:20
- 10) 1-John 2:22
- 11) 1-John 4:1-3
- 12) 1-John 2:3-5, 11, 13, 14, 18, 20
- 13) 2-Peter 1:12
- 14) 1-John 2:21, 29
- 15) 1-John 3: 1-2, 5, 14-16, 19-20, 24
- 16) 1-John 4:2, 6-8, 13
- 17) 1-John 5:2, 13, 15, 18-20
- 18) 2-John 1
- 19) 3-John 12, 14

Scriptures referenced, not quoted:

- Revelation 11
- John 3:16-21
- Colossians 2
- 2 Timothy 1:6-7
- Exodus 20

Also referenced: Books:

- *An Introduction to the New Testament* (no author cited)
- *Interpreter's Dictionary of the Bible*

Sermon Series: *Scripturalism vs Judaism*