

**[Sunday, September 25, 2016] 1John Series, 1John chapter 4, verses 7-21 – Craig Thurman**

Though I may not have covered these topics as we should have, verses 1-6 concerns two aspects of the professed preacher of the Word. (In the O.T., and that early N.T. period, these were called *prophets*. Peter, in his second epistle calls these *teachers*. [2Pe.2.1]) The two aspects of the professed preacher of the Word are:

1. The doctrine of Jesus Christ come in the flesh reveals *what spirit* is at work *in* them. (vss.1-5)
2. The doctrine of the apostles reveals *which preachers* know God, or not (vs. 6)

In both instances *we know* the spirit of truth and the spirit of error in the invisible and visible spheres. (vs.6b)

Chapter 4, particular beginning with verse 7 is the love chapter of the New Testament. When we think of the love chapter 1Corinthians chapter 13 doubtless comes to mind. But it is here in 1John chapter 4 that love is mentioned more than in any other chapter in the New Testament.

The apostle John uses the Greek for love, its verb, noun, and vocative forms 35 times in chapter 4. (#35 is said to represent the concept of *hope*.)

Verb, (15), Noun, (17), Vocative (3)

While verse divisions are an added innovation to the Sacred text, it is interesting that the word love, whether in Greek or English, is found in sixteen verses of this chapter. *Sixteen* is the number for love. **If we might say anything about John's teaching it is that if we truly love God we certainly *ought to love one another*.**

Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους  
7 ¶ Beloved, let us love one another:  
we should love

(G. R. Berry's N.T. Greek Interlinear)

*let us love*, ἀγαπῶμεν, 1ppl. pres. subj. of ἀγαπάω; **ἀγαπῶμεν can be either 1ppl. pres. ind. or 1ppl. pres. subj.**; Nine times ἀγαπῶμεν is found in the first epistle. It is in the pres. ind. in 1Jn.3.14, 4.19; 5.2 (twice); it is pres. subj. in 1Jn.3.11; 3.23, *should love*; 4.7, *let ... love*; 4.12, *love (w/if)*; 2Jn.5, *love*. **The apostle John is the only one who uses these two forms of this word, stating either the fact that we love, or that we should love.**

The first use is in the present subjunctive mood:

*1Jo 3:11 For this is the message that ye heard from the beginning, that we **should love** ἀγαπῶμεν one another.*

The second use is in the present indicative mood:

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

This expresses the potential in the children of God to love. They can and they ought to love one another. Why?

ὅτι	ἡ ἀγάπη	ἐκ τοῦ Θεοῦ ἐστίν
<i>for</i>	<i>love</i>	<i>is of God;</i>
<i>because</i>		<i>is out of God</i>
		<i>is from God</i>

ὅτι ἡ ἀγάπη, phrase in Ro.5.5 ... *because the love*

ἀγάπη ἐκ, phrase in 1Ti.1.5 ... *charity out of*

ἐκ τοῦ Θεοῦ ἐστίν, phrase, ... Jn.7.17 ... *be of God*; 1Jn.4.1, 2, 7; 3Jn.11 ... *is of God*.

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πᾶς ὁ	γεγέννηται		
<i>and every one that</i>	<i>loveth</i>	<i>is born</i>	<i>of God, and knoweth God.</i>
3.5; 5.1	is loving	[already]	knows
whosoever	pres. part.	3ps. perf. ind. pass.	pres. ind. act.
everyone that			
every man that			

that loveth, ἀγαπῶν, nom., sing., masc., part., pres. of ἀγαπάω, to love; 11 times used by John; 3 times by Paul (cf. to Ro.13.8); in 1Jn. 3.10, 14; 4.7, 20, 21; 5.1.

*is born*, γεγέννηται, 3ps. perf. ind. pass. of γεννάω; Gal.4.23, *was born*; 1Jn.2.29; 3.9 (the second use in this verse); 4.7; 5.1, *is born*; **the birth necessarily precedes the fruit of love.**

*knoweth*, γινώσκει, 3ps. pres. ind. act. of γινώσκω, to know; this is a thorough acquaintance or understanding of the person; γινώσκει, is translated, *aware, aware of, know, and knoweth*; 3.1; 3.20; 4.7.

We ought to love one another because love is from God. Love procedes from God. Those who are of God must have His love in them because they *are born* (perf. ind. pass.)of God and know Him.

Notice that the birth of God precedes the knowledge of Him. We come to know Him *after* He has brought us forth in the new birth.

The children of God are partakers of the divine nature. Love is imparted to the children as are faith and hope. The apostle Peter in his second epistle writes of adding certain elements to our faith. It appears that as each are acquired in our growth in grace another quality will be called forth into action. Charity is the final quality he gives us. Not that each should not have love, but this is the ultimate of the Christian experience. (Read 2Pe.1.2-7)

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7 Ἀγαπητοὶ, ἀγαπῶμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγαπῶν, ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει τὸν Θεόν

ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν Θεὸν ὅτι ὁ Θεὸς ἀγάπη ἐστίν  
8 He that loveth not knoweth not God; for God is love.  
is not loving aorist ... no point  
part. pres. in time necessary;  
He **hath not known**  
Him to this time.

*knoweth, ἔγνω, 3ps. aor. ind. act. of γινώσκω; Mk.5.20, felt; Lk.2.43; Jn.1.10; 4.1, 53; 12.9; 13.28; 16.19; 1Co.1.21; 1Jn.3.1, knew; Jn.17.25; Ro.11.34; 1Co.2.16, hath known; Ro.10.19, did ... know; 2Ti.2.19, 1Jn.4.8; Re.2.17, knoweth.*

He that is not loving (part. pres.) knows (aor.ind. act.: the time of knowledge is unspecified, and therefore doubtful) not God, because God is love. In verse 7, he that is loving *is born* and *knows God*. Here, not knowing God could mean not born of God, though the apostle does not go so far as to express that point. The issue of the birth of God for this one is at best *doubtful*.

8 ὁ μὴ ἀγαπῶν, οὐκ ἔγνω τὸν Θεόν, ὅτι ὁ Θεὸς ἀγάπη ἐστίν

ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν  
9 In this was manifested the love of God **toward us,**

*was manifested, ἐφανερώθη, 3ps. aor. ind. pass. of φανερώω, to appear; the verb, ἐφανερώθη, is found 10 times in the N.T. and is translated appeared, shewed, made manifest, was manifest, was manifested, doth ... appear. Of those 10 times, 5 are in this epistle (1.2, [twice], 5, 8; 4.9, was manifested; 3.2, doth appear.*

Or, 'The love of God was manifested **to us** by this' states a purpose of God's love. The purpose of God was to manifest His love *to us*.

ἐν ἡμῖν, is found 25 times in the N.T.; KJV, *in us* (15); *among us* (4); *to us* (2); *within us, with us, unto us, toward us* (once each); In 1John see, 1.8, *in us*, 10, *in us*; 3.24, *in us*; 4.9, *toward us*; 12 (twice) *in us*, 16, *to us*.

God has no random act. *Ac 15:18 Known unto God are all his works from the beginning of the world.*

God is perfect in all His ways. *2Sa.22.31; Ps 18:30 As for God, his way is perfect:*

Therefore all that He does, whether He love or hate, it is as He purposed. If God purposed it, then it is an eternal purpose.

*Ro 8:28 And we know that all things work together for good to **them** that love God, to **them** who are the called according to his purpose.*

*29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.*

*Jer 31:3 The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. (Does God love and then not love? Does He change? No. An everlasting love is a love that never ceases. The objects of God's love has no beginning or ending. Is our theology consistent with God's Word?)*

*Eph.2.4 ¶ But God, who is rich in mercy, for his great love wherewith he loved us,*

*5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)*

*6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:*

*7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*

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ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον  
*because that God sent his only begotten Son into the world,*  
(the coming of Jesus Christ a past fact)

*that ... sent, ἀπέσταλκεν, 3ps. perf. ind. act. of ἀποστέλλω, to send forth.*

*only begotten, μονογενῆ, acc. sing. masc. of μονογενής; Lk.7.12, the **only son of his mother**; 8.42, he had one **only daughter**; 9.38, he is mine **only child**; Jn.1.14, the **only begotten of the Father**; 1.18, the **only begotten Son**; 3.16, his **only begotten Son**; 3.18, the **only begotten Son**; He.11.17, offered up his (Abraham's) **only begotten son** (of the promise); 1Jn.4.9, God sent his **only begotten Son**.*

The truth of this statement is that God has a Son; that Jesus Christ did not *become* the Son when He came into this world; or, God did not send Him to become the Son.

*1Ti 1:17 (Referring to Jesus our Lord,) Now unto the King **eternal**, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.*

In order to send *His Son* the Son had to preexist the act of God's sending. The heresy that Jesus Christ *became the Son* which was sent of the Father is rejected.

*Joh 1:18 No man hath seen God at any time; the only begotten Son, which **is** in the bosom of the Father, he hath declared him.*

*1Jo 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 (Son) is the true God, and eternal life.*

ἵνα ζήσωμεν δι' αὐτοῦ  
*that we might live through him.*  
in order that should

*we might live, ζήσωμεν, 1ppl. aor. subj. of ζάω; 1Thes.5.10; Tit.2.12; 1Pe.2.24, should live; Ja.4.15, shall live; 1Jn.4.9, might live; expressing the fact that we were dead and that by Him we shall receive life.*

This marks the only time that John uses the verb for *life*, ζάω, in any of his three letters. He uses the Greek noun, ζωή, thirteen times, which equals 14 times in this first epistle. Fourteen is the number for salvation.

This expresses more than the *fact* of life, but the *act* of living. The Father sent His only begotten Son into the world so that we, not only receive eternal life, but that we might live by Him in this world.

*Ga 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

*Joh 10:10b ... I am come that they might have life, and that they might have it more abundantly.*

We are being led to the height of this thought (vs. 11) ... We ought to love ...

9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ

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

Notice that once again we read of Christ's propitiation for *our* sins. There is no mention of the propitiation of the sins of the *whole world* as there was in 2.2. 2.2 and 4.10 must equal the same truth. In 2.2, the context of the epistle limits the application of its remarks to a specific people. For example, it cannot (or at least it should not) be thought that every believer at large (that is, outside of N.T. church context) has the unction of the Holy One. That remark does not apply to everyone. It belongs to those to

whom John wrote. And his letter is written with a New Testament church in mind. Therefore, in 2.2, Christ's propitiation must be further explained so that it might not be thought or taught that salvation is through the church. Christ is the propitiation for our sins, **and** the sins of the whole world of the elect (outside). He is the only propitiation that there is!

More examples: Christ is said to have especially died for His church, yet we know by the Word of God He died for all of the elect whether they are of His church or not. It is written that He especially loves His church, but we know by the Word of God that He loves all of the elect. The former magnifies the abundance of His grace upon some, and the last the sufficiency of His grace unto all. It is true to say that Christ propitiated especially for the sins of His saints, and for the sins of the whole world.

Consider the **origination** and **object** of God's love. Love originated with God. Among men, it is not that we loved Him and then He loved us in return. It is that He loved us first, *while we were yet sinners*, and *when we were enemies*. (Ro.5.8, 10) It is sound doctrine to teach that the love of God preceded our love for Him. Jesus Christ came to die for sinners, *of whom*, I am chief. So that there is no misunderstanding this is stated against in even more clear terms.

*1Jo 4:19 We love him, because he first loved us.*

The objects of God's love equals those for whom it originated. It can be no more and no less. In other words, if love originated with God then it must have someone in mind. Love without an object is theoretical, not real. Therefore every object of God's love must receive it or it is not love.

10 ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν

Ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς  
11 Beloved, if God so loved us,  
God loved us after this manner



*so, οὕτως, 206 verses contain this adverb; KJV, on this manner, after this manner, likewise, on this fashion, on this wise, so, et al.*

*loved, ἠγάπησεν, 3ps. aor. ind. act. of ἀγαπάω; the snapshot verb; punctiliar action; time isn't the concern, but the fact.*

καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν  
*we ought also to love one another.*  
we are about also

*ought, ὀφείλομεν, 3prpl. pres. ind. of ὀφείλω; KJV translates this also we are bound.*

*to love, ἀγαπᾶν, pres. infin. to love.*

*ἀγαπῶμεν ἀλλήλους v.7, let us love one another, or, we should love one another*

*ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν v.11, we ought love one another*

This seems to be the conclusion of verses 7-10:

We should love one another.

He that doesn't love doesn't know God.

Love was manifested that we might live through Him.

Therefore, we ought to love one another.

**A proof of God's indwelling us through the love that we have for one another ...**

11 Ἀγαπητοὶ, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν

(as if to say, 'For example ...')

Θεὸν οὐδεὶς πώποτε τεθέαται

12 *No man hath seen God at any time.*

God no one at any time has seen.

*hath seen*, τεθέαται, 3ps. perf, ind. as an matter of fact historically, of the root, θεάομαι; the perfect indicative moods of this verb are only used 3 times in the N.T.: Jn.1.32, *saw*; 1Jn.4.12, *hath seen*; **14**, *have seen*.

You, me, we, have never seen God, yet we love one another.

*Joh 1:18 No man hath seen God at any time πώποτε; the only begotten Son, which is in the bosom of the Father, he hath declared him.*

*hath declared*, ἐξηγήσατο, 3ps. aor. ind. of ἐξηγέομαι; to tell, declare. **The Son declared the Father to us.**

*Joh 5:37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time πώποτε, nor seen his shape.*

In in the O.T. it is written that certain saw *God*. What they saw was the pre-incarnate Christ of God.

*Ex.24.9 ¶ Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:*

*10 And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.*

*11 And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.*

*If we love one another, God dwelleth in us,  
[and we ought to]*

*love*, ἀγαπῶμεν, 1ppl. pres. subj. of ἀγαπάω; **ἀγαπῶμεν can be either 1ppl. pres. ind. or 1ppl. pres. subj.**; Nine times ἀγαπῶμεν is found in the first epistle. It is in the pres. ind. in 1Jn.3.14, 4.19; 5.2 (twice); it is pres. subj. in 1Jn.3.11; 3.23, *should love*; 4.7, *let ... love*; 4.12, *love (w/if)*; 2Jn.5, *love*.

*dwelleth, μένει*, 3ps., pres., ind. of *μένω*, to abide, remain, dwell, continue, tarry; John uses this verb, 12 times in this epistle (1Jn.2.10, 14, 17, 27; 3.9 14, 17, 24 [2], 4.12, 15, 16).

This dwelling I take to mean, not the unction or anointing which is upon the saints of God, but the imperative presence of the Lord in salvation. (Ro.8.9) Positively stated, the assurance of God's presence is confirmed to us when we love one another. Negatively, we have not the assurance, though He remains, when we do not love one another. This does not say, that if we are not loving one another He does not continue to *savingly* indwell us.

καὶ ἡ ἀγάπη αὐτοῦ    τετελειωμένη ἐστὶν    ἐν ἡμῖν  
*and his love                    is perfected                    in us.*  
made perfect

*is perfected, τετελειωμένη*, nom., sing., fem., part., perf., pass. of *τελειόω*; the part. perf. pass. (nom., acc. and gen. sing. and plural forms) is translated in the KJV, *Jn.17.23, made perfect; He.7.28, who is consecrated; 12.28, made perfect; 1Jn.4.12, perfected.*

This does not say that our love is perfect, but that it is perfected in us. We cannot love perfectly, but we can be perfected in our love. In every vocation we have a beginning place. There is enough *wiggle* room in every field so that while perfection is the standard, very likely, in everything we do what we lacked in perfection we were to some extent perfected in the practice or application of it. Whether it is a dentist, physician, carpenter, plumber, electrician, and so forth there is always room for improvement. The goal for us is perfect love, but along the way we are perfected in it.

12 Θεὸν οὐδεὶς πώποτε τεθέαται ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν

13 *Hereby*    γινώσκομεν    ὅτι    ἐν αὐτῷ μένομεν    καὶ αὐτὸς ἐν ἡμῖν  
*know we    that    we dwell in him,    and he    in us,*  
*we know                    in him we dwell*

*dwell, μένομεν, 1ppl. pres. ind. of μένω; to abide, continue, dwell, remain, tarry.*

*because* δέδωκεν ἡμῖν  
*he hath given us of his Spirit.*  
he hath committed to us  
he hath bestowed upon us

*hath given, δέδωκεν, 3ps. perf. ind. act. of δίδωμι, to give; δέδωκεν is found 12 times in the N.T. and translated, Jn.3.35, hath given, Jn.5.22, hath committed; Jn.6.32, gave; Jn.7.19, did ... give; Jn.13.3, had given; Jn.3.1, hath bestowed.*

δέδωκεν

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

*1Jo 5:20 And we know that the Son of God is come, and **hath given us δέδωκεν ἡμῖν** 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 the true God, and eternal life.*

If we are truly His, we have His Spirit.

*Ro 8:9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.*

**But this says more.** This does not concern God's indwelling us, as verse 12 indicates, but our abiding in Him. We have not only come to faith in Christ. We have not only received biblical baptism. We have come to the church of the living God. (1Ti.3.15) Here we have received that *unction* of the Holy One. (1Jn.2.20) Here is the people of God with whom we identify and to whom we may show this love.

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*Ga 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.*

Many believers treat the Lord like many men treat women. Many a man will give a woman all that a normal married relationship requires except for one thing: marriage itself. They say that they can love without the commitment. Frankly, the marriage covenant is the very expression of love. There is always something suspicious and errant about a love between a man and a woman that is unwilling to enter into the marriage covenant. Like this, believers want all of the benefits of a church relationship without making the ultimate commitment to come into the fellowship. At best, that believer's expression of love is suspicious and is clearly in error.

Notice that the churches of our Lord and Savior Jesus Christ come under His especial love.

*1Ti 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all [kinds of] men, specially of those that believe. [whose faith is true by continued obedience]*

*Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it ...*

There is an identifiable people that we can and should love. They are the members of this church. If we do love the membership of this church we cannot love the membership of another. And we certainly do not profess a genuine love for the Lord.

13 ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν

14 ¶ And we have seen and do testify  
viewed, observed, inspected (pres. ind.)

*have seen*, τεθεάμεθα; 1ppl. perf. ind. of θεάομαι ;**v.12**, *hath seen*; this carries the idea of viewing as a spectator, reviewing as an inspector; Cf. 1.1; 4.12, 14.

*do testify*, μαρτυροῦμεν, 1ppl. pres. ind. of μαρτυρέω; KJV, μαρτυροῦμεν, *Jn.3.11, testify; 1Jn.1.2, bear witness; 4.12, do testify; Re.1.2, bear record.*

*that the Father sent the Son to be the Saviour of the world.*

The first person plural pronoun *we* seems best at this point to refer to the apostles, as 1.1-3a. This is their peculiar record concerning Jesus Christ. They had the singular opportunity to view, review, and inspect the life of the Lord Jesus and thereby testify of a truth, which record is the New Testament Scriptures, that He is the Son of the Father and Savior of the world. Therefore, it is by this record the children of God may discern those who are of God or not.

14 καὶ ἡμεῖς τεθεάμεθα, καὶ μαρτυροῦμεν ὅτι ὁ πατήρ ἀπέσταλκεν τὸν υἱὸν σωτήρα τοῦ κόσμου

*15 Whosoever shall confess that Jesus is the Son of God,  
should*

*God dwelleth in him, and he in God.*

*shall confess*, ὁμολογήσῃ, 3ps. aor. subj. act. of ὁμολογέω;,,

*dwelleth*, μένει, 3ps., pres., ind. of μένω, to abide, remain, dwell, continue, tarry; John uses this verb, 12 times in this epistle (1Jn.2.10, 14, 17, 27; 3.9 14, 17, 24 [2], 4.12, 15, 16),

Again, like the text of verse 12, this concerns God's indwelling in a saving sense. This is that most basic, fundamental and essential indwelling. Every true believer has he presence of the Spirit of God in this capacity.



In other words, those who will not abide in love, God continues abiding nonetheless. But there comes for unfaithfulness the continuance of an imperfected love.

16 καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν ὁ Θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ, ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ

17 ¶ *Herein is our love made perfect,*  
Herein our love is perfected

*is ... made perfect, τετελείωται, 3ps. perf. ind. pass. of τελειόω;*  
(cf.v.12).

*that we may have boldness in the day of judgment:*  
*that should confidence*  
pres. subj.

*boldness, παρρησίαν, acc. sing. of παρρησίη; KJV, openness,*  
*boldness, plainness, confidence.*

*judgment, κρίσεως, gen. sing. of κρίσις; KJV, judgment, damnation,*  
*condemnation and accusation.*

*ὅτι καθὼς ἐκεῖνός ἐστιν, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ*  
*because as he is, so are we in this world.*

*Ro 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

Of the words *as he is*, what has John said of our Lord Jesus Christ?

He said that He is in the light: *1Jo 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. (The Light is the way of life. It is the only true and living way before God.)*

He said that He is pure: *1Jo 3:3 And every man that hath this hope in him purifieth himself, even as **he is pure**.* (Another translation of this word, ἀγνίζω, ἄγνος, in the KJV is chaste: living a *chaste* life. A Christian should live morally and doctrinally chaste.)

He said that He is righteous: *1Jo 3:7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as **he is righteous**.* (To be just, right; a *straight shooter*. He remains *true*.)

Love perfected in us is to be like our Lord Jesus. Being perfected in love, not perfect in love, gives us the bold anticipation, the hopeful expectation for the coming of the Lord.

17 Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστιν, καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ

*18 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.*

is not perfected  
perf. ind. pass

*fear, Φόβος; KJV, most often fear; terror.*

*perfect, τελεία, nom. sing. fem. of τέλειος; KJV, perfect (thorough, whole, complete, Ja.1.4), mature (1Co.14.20), of full age (He.5.14).*

*torment, κόλασιν, acc. sing. of κόλασις; otherwise translated punishment [Mt.25.46],,*

is ... made perfect, τετελείωται, 3ps. perf. ind. pass. of τελειόω,,

This *fear* causes us to shrink back from faithfulness. There is a proper fear which causes us to remain faithful. We read that our Lord Jesus feared.

*Heb 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared ...*

As our love for God and one another is perfected it increases and the less the fear which would cause us to withdraw from the truth controls our lives.

*1Thes.4.9 ¶ But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. 10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more ...*

Those who are otherwise fall into a *lack of love* for the Lord and His people:

*Mt.24.48 But and if that evil servant shall say in his heart, My lord delayeth his coming;  
49 And shall begin to smite his fellow servants, and to eat and drink with the drunken;  
50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,  
51 And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth.*

Fear of this sort promotes disobedience. In Luke chapter 19, the return of a certain nobleman has come, and it is time for reckoning with his servants. He gave to them each a pound of silver, called *the money*. The first two servants had gained through their pragmatism or business, or transacting, another pound for their lord. But there was one *that feared*:

*Lk.19. 20 And another came, saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin:*

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

This servant lacked love for his lord and very likely failed to love his brethren. He was never perfected in love.

18 Φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ

19 We love him, because he first loved us.

we love, ἀγαπῶμεν, 1ppl. pres. ind. of ἀγαπάω; **ἀγαπῶμεν can be either 1ppl. pres. ind. or 1ppl. pres. subj.**; Nine times ἀγαπῶμεν is found in the first epistle. It is in the pres. ind. in 1Jn.3.14, 4.19; 5.2 (twice); it is pres. subj. in 1Jn.3.11; 3.23, *should love*; 4.7, *let ... love*; 4.12, *love (w/if)*; 2Jn.5, *love*.

How many children of God can hear this truth without all of the humanistic-religious spin? How many can read this without giving a single instance of worth on our part? Dead in sins, separated from God, haters of God, going away from Him, with no hope, no light, no righteousness, totally corrupt: that was our state before Christ sought us out by way of the cross. Therefore God loved us first; God the Father and the Son; else we had died in this miserable conditions and suffered worthily eternal perdition.

19 ἡμεῖς ἀγαπῶμεν αὐτὸν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς

ἐάν τις εἴπῃ ὅτι ἀγαπῶ τὸν Θεὸν  
20 If a man say, I love God,  
any

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καὶ τὸν ἀδελφὸν αὐτοῦ μισῆ ψεύστης ἐστίν  
and hateth his brother, he is a liar:

The term, *a liar*, is found eight times in the New Testament. Seven of those times are used by John. Five times in this letter he has employed it.

1.10, We make out God to be a liar when we refuse to confess that we are capable of sinning;

2.4, To claim that we know God while not keeping His commandments; we are a liar;

2.22, The one who denies that Jesus is the Christ is a liar and an antichrist;

4.20, The one who claims to love God, yet he hates his brother, is a liar;

5.10, the one that does not believe the record of God concerning the Son of God is a liar.

ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακεν  
for he that loveth not his brother whom he hath seen,  
the one not loving

*he hath seen, ἐώρακεν, 3ps. perf. of ὁράω; not only the act of seeing, βλέπω, but emphasizing the reality of seeing with the organ of the eye.*

<sup>4</sup>τὸν Θεὸν <sup>5</sup>ὃν <sup>7</sup>οὐχ <sup>6</sup>ἐώρακεν, <sup>1</sup>πῶς <sup>2</sup>δύναται <sup>3</sup>ἀγαπᾶν  
<sup>1</sup>how <sup>2</sup>can he <sup>3</sup>love <sup>4</sup>God <sup>5</sup>whom <sup>6</sup>he hath <sup>7</sup>not <sup>6</sup>seen?

that loveth, ἀγαπῶν, nom., sing., masc., part., pres. of ἀγαπάω, to love; 11 times used by John; 3 times by Paul (cf. to Ro.13.8); in 1Jn. 3.10, 14; 4.7, 20, 21; 5.1.

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20 ἂν τις εἶπῃ, ὅτι ἀγαπῶ τὸν Θεὸν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακεν, τὸν Θεὸν ὃν οὐχ ἐώρακεν, πῶς δύναται ἀγαπᾶν

καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ  
21 *And this commandment have we from him,*

ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ  
*That he who loveth God love his brother also.*  
Because the one loving should love

who loveth, ἀγαπῶν, nom., sing., masc., part., pres. of ἀγαπάω, to love; 11 times used by John; 3 times by Paul (cf. to Ro.13.8); in 1Jn. 3.10, 14; 4.7, 20, 21; 5.1.

*love, ἀγαπᾷ, is either 3ps. pres. ind. of pres. subj. of ἀγαπάω.*

In the simplest terms how does love for the Lord and for one another manifest?

*1Jo 2:10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. (The one who loves will alter his life more and more so that it agrees with the Word of God, because he loves Christ and his brethren.)*

*Joh 14:15 If ye love me, **keep my commandments.***

*Joh 14:21 He that hath my commandments, **and keepeth them**, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.*

*Joh 15:10 If ye **keep my commandments**, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.*

There is no greater assurance for the children of God than when they abide in the love of God:

*1Jo 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. (manifests himself as a child of God)*

*1Jo 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.*

*1Jo 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.*

*1Jo 4:8 He that loveth not knoweth not God; for God is love.*

So, in our text today, we began with:

Beloved, let us love one another ... (7)

We ought to love one another ... (11)

... we should love one another ... (21)

Let us love; we ought to love, we should ... love one another.

21 καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν, ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ