

**[Sunday, August 28, 2016] 1John Series, 1John chapter 3, verses 9-24 – Craig Thurman**

(An occasion presented itself to share these remarks prior to the lesson for today. This is the substance of those remarks.)

A significant verb used of John in his epistles is the present participle in the nominative or genitive (generally a verb forming a subject or object of the sentence), singular, masculine case: 17 verbs, 40 times. These are listed below in the order in which they appear in the epistles:

ποιῶν, 1Jn.2.17, 29; 3.4, 7, 8, 10, doing  
πλανώντων, 1Jn.2.26, seducing  
λεγῶν, 1Jn.2.29, saying  
ἔχων, 1Jn.3.3; 5.12 (2); 2Jn.12, having  
μένων, 1Jn.3.6; 4.16; 2Jn.9 (2), abiding  
ἁμαρτάνων, 1Jn.3.6, sinning  
ἀγαπῶν, 1Jn.2.10; 3.10, 14; 4.7, 8, 20, 21; 5.1, loving  
μισῶν, 1Jn.2.9, 11, hating  
τηρῶν, 1Jn.3.24, keeping  
γινώσκων, 1Jn.4.6, knowing  
πιστεύων, 1Jn.5.1, 5, 10 (2), believing  
νικῶν, 1Jn.5.5, overcoming  
παραβαίνων, 2Jn.9, transgressing  
ἐρχομένων, 3Jn.3, coming  
μαρτυρούντων, 3Jn.3, testifying  
ἀγαθοποιῶν, 3Jn.11, doing good  
κακοποιῶν, 3Jn.11, doing evil

The time relations of the participle do not belong to its tense, but to the sense of the context. For example, 1Jn.2.9, and this follows through verse 11.

*1Jo 2:9 He that saith (λεγῶν, that is saying) he is (εἶναι, pres. infin.: he is making a claim to be ...) in the light, and hateth (μισῶν, hates) his brother, is (ἔστίς, present ind. act.) in darkness even until now.*

You might recall that my position on this text was that John was speaking to the fact of one's claims to be abiding in Christ. But we notice that the present participle stands with present tense verbs. Again, the next occasion for the present participle is found in 1Jn.2.17, *he that doeth ... abides ...* present participle, present tense verb; in other words, *he doing ... abides.*

The next present participle is found in 1Jn.2.26; *seduceth, or seducing.*

*1Jo 2:29 If ye know that he is ἔστιν righteous, ye know that every one that doeth (ποιῶν, or doing) righteousness is born (3ps. perf. ind. pass ... already; the birth is accomplished) of him.*

Since Christ is righteous, then all those doing the same are the children of Jesus Christ. **Chapter three of 1John sets up the sharp distinction between those who are and those who are not sons of God. There are those who *can* abide in Him, and those who *cannot*.**

As children of God, we shall not be comforted if we continue to walk after the flesh. If we say that we love Him whom we have not seen, we should show it so by loving our brother whom we have seen. That is a consistent Christianity. Less than this in us causes serious questions to rise in our hearts and minds as to whether or not we are known of God as His elect. We shall not have the joy that we ought in the Lord until we begin to show love to one another. That must be accomplished in us if we are truly born of God. There is a contrast between those who are the sons of God and those who are not.

*1Jo 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.*

Let others see in us the love of God. How is that?

*Joh 13:35 By this shall all men know that ye are my disciples, if ye have love one to another.*

**Review:**

Behold the kind of love bestowed to be called the Sons of God. On this account the world does not know us.

Beloved, we are now the sons of God, and when He appears we shall be like Him.

Every one having this hope in him purifies Himself as He is pure.

Every one doing sin are transgressors of the law.

This contradicts the purpose of Christ's coming; to take away our sins.

Every one abiding in Him do not continue in sins (ἁμαρτάνει, pres. ind.) Every one sinning (ἁμαρτανων, part. pres.) has not seen or known Him.

Little children, let no one deceive you. He doing righteousness is righteous, as He is righteous.

He doing (ποιῶν, part. pres.; 2.17, 29, *that doeth*; 3.4, *committeth*; 3.7, *that doeth*; 3.8, *that committeth*; 3.10, *whoso[ever] doeth*) sin is (ἐστίν) of the devil, because the devil continues in sins (ἁμαρτάνει, pres. ind.) since (his) beginning.

The contradiction to the continuance in sin is that –

The Son of God was manifest in order that He *might loose* the works of the devil – in us.

9. He that is born of God does not sin in continuance.

His seed abides in Him

and

because he is born of God he is not able to sin in continuance.

9 πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ  
*Whosoever is born of God*  
(2.23; 3.4, 6 [twice], 9, 10,15; 5.1, 18)

Every one that (2.29; 4.7; 5.1)

Every man that (3.3)

The subject of the sentence is: *Whosoever is born of God.*

*is born*, γεγεννημένος, nom. sing. masc. part. perf. pass. of γεννάω;  
γεγεννημένος is found four times in the N.T.:

*Joh 3:8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that **is born** of the Spirit.*

**The new birth is imperceptible until it has already brought forth life.**

*Ac 22:3 ¶ I am verily a man which am a Jew, **born** in Tarsus, a city in Cilicia; 1Jo 3:9 Whosoever is born of God doth not commit sin ...*

Stating the fact that he was born in a place called Tarsus.

*1Jo 5:18 ¶ We know that whosoever **is born** of God sinneth (ἀμαρτάνει, 3ps. pres. ind.; **compare this to 1Jn.3.8.**) not; but he that is begotten (γεννηθείς, nom. sing. masc. part. aor. pass., was born [twice],) of God keepeth (τηρεί, 3ps. pres. ind. act.; reserves, preserves) himself, and that wicked one toucheth (ἄπτεται, 3ps. pres. ind. pass. of ἄπτω; and it means touch.) him not.*

We know ... something:

Compound statements:

1. Those who are born are not committing sin.
2. He keeps himself, and that wicked one does not touch him; that is born.

The participle perfect passives,

γεγεννημένον,

*Joh 3:6 That **which is born** of the flesh is flesh; and that **which is born** of the Spirit is spirit.*

Flesh in this sense speaks of *nature*; flesh births flesh;  
Spirit births spirit.

*1Jo 5:1 ¶ Whosoever believeth that Jesus is the Christ is born (γεγέννηται, 3ps. perf. ind. pass.) of God: and every one that loveth him that begat (γενήσαντα, acc. sing. masc. part. aor. act., births) loveth him also **that is begotten** of him.*

The fact that a birth must precede faith. An indication of the new birth is faith in Christ.

*1Jo 5:4 For whatsoever **is born** of God overcometh the world: and this is the victory that overcometh the world, even our faith.*

The overcomer is one who is already born of God.  
Therefore faith is an indication of the victory through Christ.

γεγεννημένου,

*Joh 9:32 Since the world began was it not heard that any man opened the eyes of one **that was born** blind.*

The perfect tense verb: *A Manual Grammar of the Greek New Testament*, Dana and Mantey, p.200, 201 'The perfect is the tense of complete action. Its basal significance is the progress of an act or state to a point of culmination and the existence of its finished results. That is, it views action as a finished product. ... It implies a process, but views that process as having reached its consummation and existing in a finished state. The point of completion is always antecedent to the time implied or stated in connection with the use of the perfect.

...

The significance of the perfect tense in presenting action as having reached its termination and existing in its finished results lies at the basis of its uses. Emphasis, as indicated by the context or the meaning of the verb root may be on either the completion of the action or on its finished results.'

ἀμαρτίαν οὐ ποιεῖ ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει  
*doth not commit sin; for his seed remaineth in him:*  
[God's]

*doth ... commit, ποιεῖ, 3ps. pres. ind. act. of ποιέω, to do, make, cause.*

*remaineth, 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 is more than a reference to the whole consideration of the believer. This speaks to that which is incorruptible, undefiled, and that *fadeth* not away. That is the core of life, eternal life, which was gifted to us through Christ.

*Joh 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. (eternal life must precede faith)*

*Joh 6:33 For the bread of God is he which cometh down from heaven, and **giveth life** unto the world.*

*Jn.10.27 My sheep hear my voice, and I know them, and they follow me:*

*28 And **I give** unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*

*Joh 17:2 As thou hast given him power over all flesh, that he should **give eternal life** to as many as thou hast given him.*

καὶ οὐ δύναται ἁμαρτάνειν ὅτι ἐκ τοῦ Θεοῦ γεγέννηται  
*and he cannot sin, because he is born of God.*  
from God he is born

*can*, δύναται, 3ps. pres. ind. of δύναμαι

*sin*, ἁμαρτάνειν, pres. infinitive of ἁμαρτάνω

*he is born*, γεγέννηται, 3ps. perf. ind. pass. of γεννάω

There is in the believer that which cannot sin. It is 'he' which has born again. But there is certainly that which continues with the believer, that which can sin, which corrupts, which defiles, and which passes away.

9 πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ, ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται

ἐν τούτῳ φανερά ἐστιν τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου  
10 *In this the children of God are manifest, and the children of the devil:*  
By

πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ Θεοῦ  
*whosoever doeth not righteousness is not of God,*  
v.9, 15 committeth

Every man doing not righteousness is not of God

*doeth*, ποιῶν, nom. sing. masc. part. pres. act. of ποιέω; to do, make, cause; cf. 2.17, 29; 3.7, *that doeth*; 3.4, *committeth*; 8, *that committeth*; 10, *who[soever] doeth*.

*neither he that loveth not his brother.*

Neither he loving not his brother.

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.

10 ἐν τούτῳ φανερά ἐστὶν τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου  
Πᾶς ὁ μὴ ποιῶν δικαιοσύνην, οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν  
ἀδελφὸν αὐτοῦ

ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς  
11 ¶ For this is the message that ye heard from the beginning,

message, ἀγγελία, only this once; related to ἄγγελος, angel, messenger.

you heard, ἠκούσατε, 2ppl., aor., ind., act. of ἀκούω, to hear; is used 24 times in the N.T.: KJV, **have heard (20); did ... hear (1), had heard (1), heard (3);** this is found in **1Jn.2.7, the word which ye have heard from the beginning; 18, as ye have heard that antichrist shall come; 24, which ye have heard from the beginning; If that which ye have heard from the beginning; 3.11, the message that ye heard from the beginning.**

ἵνα ἀγαπῶμεν ἀλλήλους  
that we **should** love one another.

should 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*.

11 ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν  
ἀλλήλους

οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ  
12 Not as Cain, who was of that wicked one, and slew his brother.  
killed



*slew, ἔσφαξεν, 3ps. aor. ind. act. of σφάττω; KJV, to slay, kill, and wound; only this once in John; otherwise always in the book of Revelation (Re.5.6, had been slain; 5.9, wast slain; 5.12, that was slain; 6.4, should kill; 6.9, that were slain; 13.3, wounded; 13.8, slain; 18.24, that were slain. (Total N.T. usage: 9)*

[It was, s,v implied] Not [that message] as Cain ...

καὶ	χάριν	τίνος	ἔσφαξεν	αὐτόν
And	wherefore		slew he	him?
	for what [reason, on what account]		kill	

*χάριν, adverb, Moulton, ‘used as a particle governing the genitive case, on account of, ... for the sake of, in order to, ... on the score of, ...*

*τίνος, gen. sing. interrogative of τίς; whether, who, what, why, how, where, whose, whom.*

ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια  
*Because his own works were evil, and his brother’s righteous.*

Because – His works were wicked, but his brother’s [works] were righteous.

*were, ἦν, 3ps. imperf. of εἶμι, I am; KJV, was, were; 1Jn.1.1, That which was from the beginning; 2, which was with the Father.*

*A Manual Grammar of the Greek New Testament, Dana and Mantey, p.187, ‘The imperfect is “a sort of moving panorama, a ‘moving picture show.’ ... It helps you to see the course of the act. ... That is, “it dwells on the course of an event instead of merely stating its occurrence” ...*

...

Webster quotes from Donaldson the following definition of the imperfect: “The imperfect denotes an incomplete action, one that is in its course, and is not yet brought to its intended accomplishment. It implies that a certain thing was going on at

a specified time, but excludes the assertion that the end of that action was attained” ....’

Cain’s works were evil. We have the course of Cain’s life. It was wicked. That is all that is was, not matter what religious service and sacrifice he might have shown outwardly. On the other hand, Abel’s works were righteous, and his service and sacrifice proved it to be so. And this was why Cain murdered his brother.

12 οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ καὶ χάριν τίνος ἔσφαξεν αὐτόν ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια

Μὴ θαυμάζετε ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος  
13 *Marvel not, my brethren, if the world hate you.*  
hates

*marvel*, θαυμάζετε, 2ppl., pres. imper. of θαυμάζω; KJV, *marvel, wonder*; the only other time the imperative is used is Jn.5.28.

*hate*, μισεῖ, 3ps. pres. ind. act. of μισέω; Luke uses this tense of the verb once (Lk.14.26), otherwise John only: gospel (5), first epistle (1).

### **This is the 5<sup>th</sup> imperative of 1John. (3.7; 4.1)**

13 Μὴ θαυμάζετε ἀδελφοί μου, εἰ μισεῖ ὑμᾶς ὁ κόσμος  
πάντα

ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν  
14 ¶ *We know that we have passed from death unto life,*  
*are sure*  
*can tell*

*we know*, οἶδαμεν, 1ppl. of οἶδα; οἶδαμεν is found 42 times; KJV, *can ... tell, know, are sure* (Jn.16.30; Ro.2.2),,

*we have passed*, μεταβεβήκαμεν, 1ppl. perf. ind. of μεταβαίνω, μετά after, since + βαίνω LXX, *to go*, Deu.28.56; KJV, μεταβαίνω, to remove, go, depart, pass; **past action with present results.**

ὅτι ἀγαπῶμεν τοὺς ἀδελφούς  
*because we love the brethren.*

*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*.

Not only does the world not know us, but it hates us. It is not the hatred of the world toward us that gives us joy. That is a very difficult experience. But the fact that, rather than we hating our brother, we love him. This marks for us the reality of our having passed from death unto life. We have been born of God.

ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν μένει ἐν τῷ θανάτῳ  
*He that loveth not his brother abideth in death.*  
He not loving the brother abides in death.

This isn't only a corporate love, it is an individual love. It doesn't just love the brethren, it loves my brother.

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.

*abideth*, 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),

14 ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν, μένει ἐν τῷ θανάτῳ

15 πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστίν  
**Whosoever** *hateth his brother is a murderer:*  
Every man hating  
v.10, 4.7

*hates*, μισῶν, nom., sing., masc., part., pres., act. of μισέω, always translated with the English word *hate* (42); this verb μισῶν, nom., sing., masc., part., pres., act., is only used by John. (cf. Jn.12.25; 15.23; **1Jn.2.11**, *that hateth*; 15.23; **1Jn.2.9**, ***hateth***; 3.15, *who[soever] hateth*.)

*murderer*, ἀνθρωποκτόνος, noun; ἄνθρωπος man + κτείνω, LXX, Pv.24.11, *slain*; 25.5, *slay*.

Floyd Leon King, said this, ‘Hate is murder without opportunity.’ (May 10,2011)

καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν  
*and ye know that no murderer hath eternal life abiding in him.*  
ye can tell  
ye are sure

*ye know*, οἴδατε, 2ppl. pres. ind. of οἶδα; cf. v.14; *can ... tell, know, are sure*; for , cf. 1Jn.2.20, 21 [twice]; 3.5, 15.

*hath*, ἔχει, 3ps. pres. ind. act. of ἔχω, to have.

*abiding*, μένουσαν, acc. sing. fem. **part.** pres. of μένω, to abide; μένουσαν, KJV, *enduring, continuing, abiding*; the participle presents are translated, *remaining, endureth, abide, while ... remained; which remaineth; abideth*.

15 Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ, ἀνθρωποκτόνος ἐστίν καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν

ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην  
16 *Hereby perceive we the love [of God],*

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perceived  
perfect ind. act.  
the accomplished fact

*we perceive, ἐγνώκαμεν, 1prpl. perf. ind. act of γινώσκω, to know.*

ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν  
*because he laid down his life for us:*  
*that for us his life he laid.*

*laid down, ἔθηκεν, 3ps. aor. ind. act. of τίθημι; KJV has the aor. ind. act. of this verb translated, laid, layesdst ... down, laid down, ordained, put, have laid, hath appointed, set.*

καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι  
*and we ought to lay down our lives for the brethren.*  
*for the brethren the lives lay down.*

*ought, ὀφείλομεν, 1prpl. pres. ind. of ὀφείλω; ὀφείλομεν, 2.6; 4.11; 3Jn.8, ought; the KJV translated the pres. indicative, owed, debtor, guilty, ought, duty, need, due, bound.*

*to lay down, τιθέναι, pres. infin. act. of τίθημι; KJV, laid, put, to lay down.*

16 ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς τιθέναι

Ὃς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου,  
17 *But whoso hath this world's good,*  
*should have substance*

*hath, ἔχη, 3ps. pres. subj. of ἔχω, to have; the KJV has the present subjunctive (24 times) translated, have, hath, might have, may have.*

Meaning that there is more to life than only the possession of it; we are to experience it:

*Joh 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, **may have** everlasting life: and I will raise him up at the last day.*

*Joh 20:31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye **might have** life through his name.*

The certain, unconditional suffering; the condition for peace:  
*Joh 16:33 These things I have spoken unto you, that in me ye **might have** peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*

Possessing is not a certainty that you will have to give; but it makes for the potential:  
*Eph 4:28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he **may have** to give to him that needeth.*

The reality of fellowship; the potential for fellowship:  
*1Jo 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.*

goods, βίον, acc. sing. of βίος; KJV, *Mk.12.44*, all that she had, even all her *living*; *Lk.8.14*, riches and pleasure of this **life**; *Lk.8.43*, spent all her **living**; *Lk.15.12*, he divided unto them his **living**; *Lk.15.30*, hath devoured they **living** with harlots; *Lk.21.4*, cast in all the **living** that she had; *1Ti.2.2*, a quiet and peaceable **life** in all; *2Ti.2.4*, himself with the affairs of this **life**; *1Pe.4.3*, the time past of our **life** may; *1Jn.2.16*, the pride of **life**, is not of the Father; *1Jn.3.17*, whoso hath this world's **good**.

καὶ θεωρῆ	τὸν ἀδελφὸν αὐτοῦ	χρειαὶν ἔχοντα
and seeth	his brother	have need,
should see		having necessity, want, lack

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*seeth*, θεωρῆ, 3ps. pres. subj. of θεωρέω; only four present subjunctives in the N.T. and by John only: *Jn.6.62, see; 7.3, may see; 17.24, may behold; 1Jn.3.7, seeth.*

*have*, ἔχοντα, acc. sing. masc. and nom. pl. neut. part. pres. of ἔχω, to have; KJV, translates the participle present as *have, having, and had, that had, that are (He.2.14); which hast; which have; who hath; had, which hath.*

καὶ κλείση	τὰ σπλάγχνα αὐτοῦ	ἀπ' αὐτοῦ
<i>and shutteth up</i>	<i>his bowels of compassion</i>	<i>from him,</i>
should shut (when he has the goods)	his inward affection	

*shutteth*, κλείση, 3ps. aor. subj. act. of κλείω; always translated as either *shut* or *shut up*.

*bowels of compassion*, σπλάγχνα, nom. and acc. pl. of σπλάγχνον; *Lk.1.78, tender; Acts 1.18, bowels; 2Co.7.15, inward affection.*

πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει	ἐν αὐτῷ
<i>how dwelleth the love of God</i>	<i>in him?</i>
abides	

*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).

To do such, while it does not discount the fact of eternal life, it contradicts its presence. We *ought* to do otherwise. And that is the direction that John takes us by the Holy Spirit ...

17 Ὃς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου, καὶ θεωρῆ τὸν ἀδελφὸν αὐτοῦ χρεῖαν ἔχοντα, καὶ κλείση τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ

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Τεκνία μου    μὴ ἀγαπῶμεν    λόγῳ    μηδὲ    γλώσση  
18 *My little children, let us not love in word,    neither    in tongue;*  
Ja.1.22    nor, not so much as  
*be doers of the word*

*but in deed and in truth.*

*let us love, ἀγαπῶμεν, 1ppl., pres., subj. of ἀγαπάω; the only N.T. writer to use this verb is John; in the first epistle, nine times; in the second epistle once; cf. 3.11, should love; 3.14, 23; 4.12, 19; 5.2 [twice]; 2 Jn.5, love; 3.18, 4.7, let ... love;*

*neither, μηδὲ, conjunction; KJV, nor yet, neither, nor, no so much as, and not.*

*in word; meaning not loving just by verbal communication. Perhaps these are the gestures, emails, cards.*

*in tongue; meaning not loving by that speech which we speak with our lips. Perhaps this is the personal speech of our lips to another.*

Love translates into helping others with that which we have to give; not what others have. Love *costs* us personally, perhaps dearly. Whatever we *give* translates into something that took a part of our life to have it. Whether we are a carpenter, a seamstress, a cook, an accountant, a doctor, a driver, whatever it is that the Lord gave to us as a means for *having* substance, something of this is given to our brother who has need. **It is not a barter. It is not an exchange.** This will help us to determine needs from wants. If my brother has need, and I have what he needs, I should give it without strings. This world's good is that which we have to live by.

18 Τεκνία μου, μὴ ἀγαπῶμεν λόγῳ, μηδὲ γλώσση, ἀλλ' ἔργῳ καὶ ἀληθείᾳ

καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἐσμεν  
19 *And hereby we know that we are of the truth,*



καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν  
and shall assure our hearts before him.  
before Him we shall persuade the hearts of us

*before, ἔμπροσθεν, ἐν by, in, with + πρόσθεν ; used as both adverb & preposition; Thayer, 'prop. in the fore part'; KJV, before, in thy sight, of, against, in the sight, in the presence, and at.*

*shall assure, πείσομεν, 1ppl. fut. ind. act of πείθω, to persuade, trust, yield, believe, to be confident, obey and assure; the future πείσομεν, Mt.28.14, will persuade.*

19 καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν

ὅτι ἐὰν καταγινώσκη ἡμῶν ἡ καρδία  
20 ¶ For if our heart condemn us,

*condemns, καταγινώσκη, 3ps. pres. subj. act. of καταγινώσκω, κατά against, down + γινώσκω to know [see last phrase of this verse]; thus knowledge which stands against our heart, and so, **contradiction 'in the heart'**; found in the N.T. three times: Gal.2.11, to be blamed; 1Jn.3.20, condemn; 1Jn.3.21, condemn.*

ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα  
God is greater than our heart, and knoweth all things.

*greater than, μείζων, comparative of μέγας, great; KJV, greater than, greatest.*

*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.*

Contradictions within the heart indicated a need to examination of the truth. We have have contradictions because we are either poorly informed

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in the Word of God or disobedient. The Lord knows the truth of either instance.

But if when we know what the Word teaches and we do not act accordingly, then we have a contradiction which the Lord knows and we know to be true.

20 ὅτι ἐὰν καταγινώσκη ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα

Ἀγαπητοὶ, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκη ἡμῶν  
21 *Beloved, if our heart condemn us not,*

If our heart does not contradict what we know to be true ...

παρρησίαν ἔχομεν πρὸς τὸν Θεόν  
*then have we confidence toward God.*  
with, before

*then ... confidence, παρρησίαν, acc. sing. of παρρησία, KJV, open, bold, plain, free, confident.*

There is a two-fold confidence. There can be no confidence without knowing the truth. And there can be no confidence without acting on that truth.

21 Ἀγαπητοὶ, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκη ἡμῶν, παρρησίαν ἔχομεν πρὸς τὸν Θεόν

καὶ ὃ ἐὰν αἰτῶμεν λαμβάνομεν παρ' αὐτοῦ  
22 *And whatsoever we ask, we receive of him,*  
that which we would ask

*we ask, αἰτῶμεν, 1ppl. pres. subj.act. of αἰτέω, to ask; this is the only subjunctive of the verb in the N.T.*

*we receive*, λαμβάνομεν, 1ppl. pres. ind. act. of λαμβάνω, to receive; clearly, if we are asking it is not the action of *taking*, but *receiving*. We do not take faith, we receive faith. We do not take grace, we receive grace. We do not take a gift. We receive a gift. The Arminian religion makes a work out of it all. It follows after the patten of the natural man and is a religion of man's own making.

ὅτι τὰς ἐντολάς αὐτοῦ τηροῦμεν  
*because we keep his commandments,*  
for

*we keep*, τηροῦμεν, 1ppl. pres. ind. act. of τηρέω, to *keep, preserve, reserve*.

καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν  
*and do those things that are pleasing in his sight.*  
the

*do*, ποιοῦμεν, 1ppl. pres. ind. act. of ποιέω, to do.

*things that are pleasing*, ἀρεστὰ, acc. pl. neut. of ἀρεστός. Used four times in the New Testament. (Jn.8.29; Acts 6.2; 12.3; 1Jn.3.22)

*Joh 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those **things that please** him.*

The verb is ἀρέσκω, aresko. Like ἀρεστός, it is translated always with the English word *please*. (17 times)

Those who are walking after the nature of the old man cannot please God:

*Ro 8:8 So then they that are in the flesh cannot please God.*

*1Co.10.31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all [kinds of] men in all things [certainly not all men without exception), not seeking mine own profit, but the profit of many, that they may be saved.

*Ga 1:10 For do I now persuade men, or God? or do I seek to please men (by altering the truth of the gospel of Christ)? for if I yet pleased men, I should not be the servant of Christ.*

22 καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ, ὅτι τὰς ἐντολάς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν

καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ ἵνα πιστεύσωμεν τῷ ὀνόματι  
23 ¶ *And this is his commandment, That we should believe on the name*  
Not ye, not them, but **we**.

*we should believe, πιστεύσωμεν, 1ppl. aor. subj. of πιστεύω, to believe. There are 25 aorist subjunctive in the New Testament. Most express either the potential for or against faith in Christ; that the disciple should believe the things that are written, and that the unbelieving ought to examine the works of Christ, that they might conclude that the Father is in Him and He in the Father. (Jn.10.38)*

τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους  
*of his Son Jesus Christ, and love one another,*  
[should]

[should, already understood] *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*.

Genuine faith in Christ compels the Christians to always love the brethren.

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καθὼς ἔδωκεν ἐντολὴν ἡμῖν  
as he gave us commandment.

*he gave, ἔδωκεν, 3ps. aor. ind. act. of δίδωμι, to give; 88 aorist indicatives in the N.T. translated almost always as gave, gavest, hath given.*

Loving one another is the only way to show the genuineness of our faith in and love for Christ. There were times when our Lord Jesus said things concerning faith to those who had faith. In other words, their faith should be strengthened and increased.

*Jn.11.13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.  
14 Then said Jesus unto them plainly, Lazarus is dead.  
15 And I am glad for your sakes that I was not there, **to the intent ye may believe**; nevertheless let us go unto him.*

Again,

*Jn.13.12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?  
13 Ye call me Master and Lord: and ye say well; for so I am.  
14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.  
15 For I have given you an example, that ye should do as I have done to you.  
16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.  
17 If ye know these things, happy are ye if ye do them.*

*Jn.20.31 But these are written, that ye might (should) believe that Jesus is the Christ, the Son of God;*

Not that they hadn't faith in Christ, but that they hadn't had it as they *could* yet.

*and that believing ye might have life through his name.*

*might have, ἔχητε, 2ppl. pres. subj.; Again, not that they hadn't life, but that they might have the experience of that life which was through Christ.*

Christ gave commandment to love one another:

*Joh 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.*

*Joh 15:12 This is my commandment, That ye love one another, as I have loved you.*

23 καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν

καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει  
24 *And he that keepeth his commandments dwelleth in him,*  
in Him he dwells

καὶ αὐτὸς ἐν αὐτῷ καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν  
*and he in him. And hereby we know that he abideth in us,*

ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν  
*by the Spirit which he hath given us.*  
from

*dwelleth & abideth, 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),*

24 καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ, ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἔδωκεν