

# NEW TESTAMENT SYNTHESIS NOTES

by Dr. Fred Wittman

## FIRST GENERAL (CATHOLIC) EPISTLE BY JOHN

**INTRODUCTION:** What would you do in response to becoming fully aware of how to, and the serious consequences of failure to, enter into union and fellowship with The Godhead and persistently maintain close Fellowship with The Father and His Son, The Lord Jesus Christ?

### Review:

1. **The Theme of The Bible: The Coming of The Messiah, The King and His Kingdom of Righteousness and Peace.**
2. **The Purpose of The Bible: To Present The Lord Jesus Christ as The Redeemer or To Teach The God's Plan of Redemption.**

### PRESENTATION:

#### I. Facts to Be Noted

Author: John, the Beloved Apostle Date Written: Late A.D. 91-95 Provenance: Ephesus (?) Written to: The Churches at Large Key Word: "know" 29x + -eth 6x + -n 5x = 37x Key Verse: 5:13

Other Prominent Words: light, life, love, fellowship, and commit-trust Theme: Fellowship

Content: Christian Communion The Thrust of The Book: Solving Problems Emphasis: The Tests of Life

Key Thought: The basis, conditions, hindrances, helps, and blessings of fellowship

#### A. The Author of First General (Catholic) Epistle by John.

1. The writer of this Epistle was the beloved Apostle, John, a fisherman from **Kahpehrnah-óúm** and the younger brother of James, the son of **Zehbehdáiòhs** (Zebedee) and Salome (Mk. 15:40 cf. Mt. 27:56).
2. He was a disciple of John the Baptizer (Jn. 1:35-42) first before becoming a disciple of The Lord Jesus Christ.
3. He was called by The Lord Jesus Christ to be His disciple (Mk. 1:19,20).
4. He was the youngest disciple, who later owned his own house in Jerusalem (John 19:26, 27) and outlived all the other disciples.
5. He was prominent among the disciples.
  - a. He was one of the select three:
    - (1) He was third in order on the list of disciples (Mk. 3:17; Acts 1:13).
    - (2) He was one of only three who entered the house of **Yáh-eh-eerohs** (Jairus), the ruler of the Synagogue at **Kahpehrnah-óúm** (Capernaum) (Mk. 5:22,35-42 cf. Mt. 9:1; Lk. 8,40,49-56).
    - (3) He was one of the only three to be close to The Lord Jesus Christ in the Garden of **Gethsaimahnáy** (Mt. 26:37; Mk. 14:33).
    - (4) He was the third one of four to enquire of the future (Mk. 13:3).
  - b. He along with Peter:
    - (1) was selected and sent to prepare the Passover Meal, which made him the alternate host;
    - (2) went together with Peter into the Temple c. two weeks after Pentecost (Acts 3:1) and again c. a month later they spoke boldly teaching the people in the Temple (Acts 4:13), were arrested together and answered the council boldly when charged not to continue uttering under influence nor to teach using the name of Jesus (Acts 4:19 APT);
    - (3) were sent by the apostles at Jerusalem to **Sahmáhreh-eeah** (Samaria) to follow up to disciple the one who had hospitably received The Proclaimed Word of God (Acts 8:14 APT).
  - c. He along with James, the brother of The Lord Jesus and **Kayfáhs** (Peter) were called "pillars" of The Church by Paul the Apostle (Gal. 2:9).
6. John and his brother, James were called, "**Bohahnergéhs**" or "Sons of Thunder" by The Lord Jesus Christ because of their stern and severe temperament (Mk. 3:17 cf. Lk. 9:49-56).
7. He referred to himself as "the disciple whom Jesus loved" (Jn. 13:23; 19:26; 20:2; 2:7,20).

#### B. Internal Evidence to John's Authorship is clear by the fact that he identified himself within this Epistle by referring to the following determinate facts that all together clarify any suppositional doubts.

1. The accepted title bears his name, which was placed at 'the head of the scroll' of the circulated copies.
2. The John who wrote this Epistle is undoubtedly the same writer as the disciple John who wrote The Gospel According to John. This is determined by comparison of the opening statements of John 1:1-4 with 1:1-2 of this Epistle, and the comparison of purpose, of vocabulary, and of style of each Book.
  - a. The purpose of the Gospel (20:31), that humans commit trust in The Lord Jesus Christ in order to possess Eternal Absolute Life, is complemented by the purpose of this Epistle (5:13), that those committing persistent trust in The Lord Jesus Christ know from experience that they absolutely possess Eternal Abso-

## INTRODUCTION (Cont.).

### I. Facts to Be Noted (cont.)

#### B. Internal Evidence to John's Authorship (cont.)

##### 2. a. Purpose (cont.)

lute Life and persist committing trust in the name of The Son of The God.

##### 2. He is the same writer as the writer who wrote The Gospel of John.

b. Numerous vocabulary words repeatedly used in this Epistle can also be found repeatedly in John's Gospel, such as 'flesh,' 'spirit,' 'light,' 'darkness,' 'life,' 'death,' 'abide,' 'love,' 'hate,' 'righteous,' 'sin,' 'sinned,' and 'commit-trust (believe)'.

c. One only needs to read each Book side by side to notice the similarity of style and recognize both are written by the same person.

##### 3. The writer's declaration which identifies the writer in his opening salutation as one of the eye witnesses who heard, beheld with their eyes with rapt attention, and whose "hands have-handled of-The Word<sup>+</sup> of-The Life<sup>[masculine gender]</sup>, Whoever<sup>[mixed gender]</sup> was-continuously with<sup>[to the face of]</sup> The Father . . . He-was-constantly-being-displayed to-us" (1:1,2 APT).

##### 4. To question John's authorship is to deny verbal plenary inspiration.

#### C. External Evidence to John's authorship comes from the Muratorian Canon (A.D. 160-200: "The Epistle of . . . and two bearing the name of John, are accepted in the Catholic Church (universally received churches)." Papias (A.D. 70-163), Tertullian (A.D. 150-220), Clement of Alexandria (A.D. 155-216), Origen (A.D. 184-254), and Irenaeus (c. A.D. 185), a disciple of Polycarp, John's disciple, all quoted from this Epistle as St. John's Epistle. And Eusebius (c. A.D. 324) placed it among the universally acknowledged canonical Scriptures.

#### D. The Recipients or Destination of The First General (Catholic) Epistle by John is determined by the title, "Catholic," which is the translation of the Greek adjective καθολικός (kathohlikós) which literally means "according to whole," thus includes the 'whole church,' so to the churches at large.

#### E. Provenance (the place written) and Dating of The First General (Catholic) Epistle by John is difficult because precise information is lacking. Since it is a fact that will be proven that this Epistle is a sequel to The Gospel of John and The Second and Third Epistles by John, and later Revelation were written by John, the date would be late A.D. 91-95 or later. And since John's ministry in his later years was at Ephesus according to the recorded translations of *The Ante-Nicene Fathers*, Vol. VIII, Wm, B. Eerdmans Publishing Co., Grand Rapids, MI, n.d., p. 562, it was likely written from Ephesus. As for the dating of this Epistle, a difficulty is encountered because precise information is lacking. But since it appears that this Epistle is a sequel to The Gospel of John (A.D. 90-94), and John's Epistles were written after His Gospel but before Revelation, the date would be late A.D. 91-95 or later.

#### F. The Characteristics of The First General (Catholic) Epistle by John include: exhortative, corrective, loving, and difficult for people to understand because of extreme contrasts (everything is black or white, with no in-betweens. There are no grays. It is or it is not!). This is called the contrast method of teaching; the dominant characteristic is in view when a topic is discussed, and not a misleading incidental.

#### G. The Purpose of John in writing this Epistle is fivefold: that the readers: (1) have Fellowship with the Father, The Son of His Son, and with the saints (1:3); (2) have "joy standing fully-filled" (1:4); (3) have freedom from sinning: "that you do not sin" (2:1); (4) be warned "concerning the ones continually deceiving them with their teaching" (2:26); and (5) have full assurance and "know that they have Eternal Absolute Life" (5:13) because many false prophets have seduced believers (2:26). Four Secondary reasons are given in Chapter 2:2-14.

#### H. Scenes in First John: The Fellowship (1:3), the darkness (1:6; 2:11); the light (1:7; 2:9), the world (2:15,16; 4:3,4); His Coming Presence (2:28), The Death (3:14); the Day of The Judging (4:17); The Love (18); The Absolute Life (5:11,20); the Wicked One (5:19).

#### I. The Characters in First John:

The God, The Father (1:2,3; 2:22,23); The Son, The Lord Jesus Christ (1:3,7; 2:22-24; 3:8,23; 4:9,10,14,15; 5:5,9-13,20); brothers or one's brother (2:7,9-11; 3:10,12-17; 4:20,21; 5:16); dear children {relational, affectionate aspect} (2:1,12,28; 3:7,18; 4:4; 5:21); fathers (2:13,14); young men (2:13,14); educable children (2:13,18); the Wicked One or the Devil (2:13,14; 3:8,10,12; 5:18); The Antichrist (2:18,22; 4:3); **Káh-ëen** {Cain} (3:12); The Spirit {of Truth} (3:24; {4:6}; 4:13; 5:6,8); false prophets (4:1); and idols (5:21).

#### J. The Theme is also The Key Thought and The Key Note in This Epistle, which is Fellowship -- Its: Basis, Conditions, Blessings, Hindrances, Helps, and Results, before which Fellowship there must be Light and Abso-

FIRST GENERAL (CATHOLIC) EPISTLE BY JOHN (cont.)

INTRODUCTION (Cont.).

I. Facts to Be Noted (cont.)

K. The Theme is also The Key Thought and The Key Note (cont).

lute Life in the participant. W. W. Rugh of The Bible Institute of Pennsylvania points out the following about Fellowship:

- “1. With Whom we have Fellowship (1:1-4).
2. Where we have Fellowship (1:5-10).
3. How we have Fellowship (2:1-6).
4. Who has Fellowship (2:7-10,11).
5. Three Classes (Stages) of those have Fellowship [as dear children] (2:12-17) [added by author].
  - [a. Fathers - full age spiritual mature adult dear children (2:13,14),
  - b. Young Men - Spiritual youth (2:13,14), and
  - c. Educable Children - Spiritual childhood (2:13-17)].

{N.b.: Peter recorded that the first stage is Babes or Spiritual infancy (1 Peter 2:2).}
6. Those who do not have Fellowship (2:18-26).
7. [The] One Who empowers us to have Fellowship (2:27-29).
8. Character (inner life) of those who have Fellowship (3:1-12).
9. The Walk of one who has [is in] of those who have Fellowship (3:13-24).
10. The Spirit of those who have Fellowship (4:1-6).
11. The Ruling Principle in (or law of) the life of one who is having fellowship (4:7-21).
12. The Assurance of those who have Fellowship (5:1-13).
13. Privilege of those who have Fellowship (5:14-17).
14. Protection of those who have Fellowship (5:18-21).

L. Two Special Reasons for John to Write this First Epistle.

1. There were errors in doctrine propagated in John’s day which must be counteracted and corrected (2:26). These errors in varied forms even persist in our day although somewhat altered or modified in doctrine, but must be recognized and refuted. There were three sets of Gnostic doctrines spreading their false teaching and infiltrating into the local churches in the first century. The strain of doctrine that stands out in all three of these heretical cults is their common emphasis on the denial of the humanity of The Lord Jesus Christ. John wrote this Epistle to refute them by presenting The Truth from the positive position of what Truth The Genuine God has stated that He requires rather than attacking the heretics’ doctrine negatively (3:1-6). He clearly defined the differences between those who possess Absolute Eternal Life abiding in them and those who do not by specifying all that must be fulfilled in the life in order to be sure where one stands in this regard (2:3,4).

a. Cerinthians (Serinthians) denied the union of the two natures, Human and Divine, of The Lord Jesus Christ prior to His baptism, at which time Christ descended upon Him in the form of a dove. But at last Christ departed from Jesus; “Then Jesus suffered and rose again, while Christ remained impassable, in-as-much as He was a spiritual being” (*Ante-Nicene Fathers*, Vol. I, Eerdmans Publishing Co., Grand Rapids, MI, vol. I, p. 352). Cerinthus {Ser-éenthus) was a follower of Carpocrates {} (vol. III, p. 361 generated), who used The Gospel of Matthew only and repudiated the apostle Paul, maintaining that he was an apostate from the law. He affirmed that Christ was not born of the virgin Mary, but was a mere generated human being, of Joseph’s seed, and maintained that there are no resurrections of the body (Vol. 3, p. 651).

Polycarp (A.D. 65-155) was a disciple of John (Vol. I, p. 31) and in an epistle that Polycarp wrote to the Philippians which has been considered to be a preface to the epistles written by Irenæus (A.D. 120-202), a much younger friend of Polycarp, as they were discipled together by John (Ante-Nicene Fathers (Vol. I, p. 309). Irenæus recorded that when John went to bathe at Ephesus, he perceived that Cerinthus was inside, he rushed out of the bath-house without bathing and exclaimed, “Let us fly, lest even the bath-house fall down, because Cerinthus is within” (Vol. I, p. 416).

Cerinthus denied: creation by The Godhead but rather by an angelic power; that Jesus was born of a virgin, but excelled in justice, prudence and understanding above the rest of mankind. And he denied the union of the two natures, Human and Divine, of The Lord Jesus Christ prior to His baptism, at which time Christ (and **not** The Holy Spirit of The God), descended upon Jesus until after the passion, Christ flew away from Jesus; but Jesus suffered and Christ, being a spirit of *the* Lord continued to exist incapable

**FIRST GENERAL (CATHOLIC) EPISTLE BY JOHN (cont.)**

**PRESENTATION (Cont.).**

**I. Facts to Be Noted (cont.)**

J. Two Special Reasons for John to Write this First Epistle (cont.).

1. There were errors in doctrine propagated in John's day which must be counteracted and corrected (cont.).

a. Cerinthians (Serinthians) denied (cont.):  
of suffering (Vol. V, p. 147).

b. Ebionites (modernists of old) denied the deity of The Christ and taught that He was merely a creature. The successor to Cerinthus was Ebion, after whose name the heretical sect, Ebionites was named. The name 'Ebionites' also has the concept of those who are "poor in understanding," which the Hebrew word "Ebyôwn" means "poor, needing help, and is a general reference to lowest class" (Strong's Concordance, O.T., p. 7). Ebion did not agree with his predecessor that the world was made by angels but held that God was the maker (Vol. III, p. 651). They speak of Christ in the same manner as the Cerinthians do. However, they live according to The Law of Moses, asserting that they by means of Law they are justified (Vol. V, p. 146).

c. Docetists (docetæ) denied the humanity of The Lord Jesus Christ and taught that he was merely a visionary. Being a phantom, He was void of corporal (relating to the body) nature or if real its substance was celestial and not human or material. Therefore He did not come in the flesh. John Báymah Judgment The Docetists have embraced many particulars of the doctrines of the sophists of the Greeks of ancient times (Vol. V, p.120). The sophists were prominent educators and masters of specious reasoning which appeared plausible and correct at first, but later though not intended to be, they were discovered to be false, deceiving, and misleading.

2. There was a necessity in the first century as there is today to make clear the distinguishing features which characterize those who have truly repented, committed persistent faith, are redeemed, regenerated, and are children and bondslaves of The God in contrast with those features which mark the children and bondslaves of the Wicked or Evil One, Satan.

K. Outline of The Epistle of First John by Dr. C. E. Mason adapted by the Author:

- " I. Prologue: The Manifested Life of The God (1:1-3).
- II. The Message: Maintaining Fellowship with God (1:4-2:5a)
- III. The Life: Manifesting Relationship To The God (2:5b-3:24).
- IV. The Love: Manifesting Maturity in The God (3:24b-4:8).
- V. The Manifested Love of the God and its Results (4:7-5:5).
- VI. The Faith: Manifesting Complete Confidence in The God (5:4-20).
- VII. Conclusion: Exhortation (5:21).

L. Outline by John Smart:

- I. The Life of Fellowship is The Joyful Life (1:1-10).
- II. The Life of Fellowship is the Victorious Life (2:1-17).
- III. The Life of Fellowship is The Guarded Life (2:18-4:6).
- IV The Life of Fellowship is The Life of Assurance (4:7-5:21).

M. Outline from another viewpoint: The Tests of Life by Professor Law:

These are three tests by which the question whether a person is a Christian or not may be settled:

- 1. Producing righteousness (2:29; 3:3.7);
- 2. Loving one another (3:10,24-19,23; 4:11,12,16,20,21; 5:2,3); and
- 3. Persistently committing trust in The Lord Jesus Christ (3:23; 5:13).

- I. Walking in The Light (1:1-2:27).
- II. Sonship (2:28-4:6).
- III. Interrelations of Righteousness, Love, and Committed Trust (4:7-5:21).

N. Contrast between John's Gospel and His First Epistle

1. To support the Saints and Encourage 1. To Warn against False Teachers and them in Persecution Corrupting Doctrines

- |                          |                          |
|--------------------------|--------------------------|
| 2. Enemies are mentioned | 2. Darkness is mentioned |
| 3. Much Suffering        | 3. Much Error            |
| 4. Persecution without   | 4. Errors within         |
| 5. Stand in Grace        | 5. Grow in Grace         |

**FIRST GENERAL (CATHOLIC) EPISTLE BY JOHN** (cont.)

O. No Prophecies in 1 John.

**II. The Theme of The Bible: The Coming of The Messiah, The King and His Kingdom of Righteousness and Peace.**

In James, the earliest written Epistle of The New Testament the transitional teaching from Judaism to The Life of Faith in The Lord Jesus Christ is provided. The only mention of the Kingdom is the mention of “the poor ones rich in faith” who are “heirs of the Kingdom, which He promised to the ones persistently loving <sup>[preferring first before self and others]</sup> Him” (2:5 APT). In Galatians, regarding the coming of the Messiah, the precision of the time of His coming having been accurately fulfilled according to all The Scriptures is indicated. Paul alluded to the return coming of The Lord Jesus Christ by the expression, “persistently eagerly waiting for Hope of Righteousness” (5:5).

Since the initial coming of the Messiah has taken place and His Return was imminently expected, and since Paul discussed the doctrine of The Coming-Presence of The Lord Jesus Christ rather extensively in both both of The Epistles to First and Second Thessalonians Paul only succinctly referred eight times to The (1 Thes. 1:10; 2:19; 3:13; 4:14-17; 5:23; 2 Thes. 1-3; 2:8,9 APT). Then He reminded his readers that we all must present ourselves before the **Báymah** (Judgment Seat on steps) in anticipation of the coming-again of The Messiah to Earth to set up His Kingdom. Then he mentioned His Coming-Presence twice in 1 Corinthians (1:7; 15:23 APT), but not mentioned in 2 Corinthians. However in Romans, since Paul’s emphasis is upon Righteousness, Salvation, Redemption, and Justification by Faith, Paul only succinctly referred five times to The Coming-Presence of The Lord Jesus Christ as: “The Imminently-Coming One” (5:14), “the imminent glory to be revealed unto us” (8:18), “the revelation of the sons of The God” (8:17-19), “eagerly awaiting . . . for the conferral of adult sonship” (8:23), and the expected “redemption of the body of ours (8:23) to be conformed to His Image (8:29,30) in The Doctrinal portion of his treatise. Then again later in The Exhortational portion Paul refers to The Lord Jesus Christ’s future “lordship over both the dead ones and the absolutely living ones” (14:9). He reminded his readers that we all must present ourselves before the **Báymah** (Judgment Seat on steps) in anticipation of the coming-again of The Messiah to Earth to set up His Kingdom (14:9-12).

Then in Ephésseeus (Ephesians), Paul does not mention The Coming-Presence of The Lord Jesus Christ directly, but alludes to His coming when referring to The Lord Jesus Christ loving The Church. He “delivered Himself over in Her behalf of Her . . . so that He present Her to Himself, The Church Glorious, not having spot or wrinkle or any such things.” Likewise The Kingdom of The God is not mentioned positively, but rather from the negative standpoint by reminding his readers of those who are sexually immoral or unclean or covetous or idolaters continually are not having inheritance in The Kingdom of The Christ and of God. Then in Kohlohs-sah-eh-ées (Colossians), we are recipients of Redemption through His Blood and forgiveness of Sins and then he cited only the ones of the circumcision (Jewish heritage) whom he deemed as fellow-workers in The Kingdom of The God. Then in Feeláymohn (Philemon), since Paul was dealing with a personal matter between himself and two brothers (**Ohnýseemohs** and **Feeláymohn**) in union with The Lord Jesus Christ in The Kingdom of The God, The Kingdom is not specifically mentioned.

In Hebrews in chapter one (vs. 8,9), the sceptre of The Lord Jesus Christ’s Kingdom (also previously referred to as ‘The Kingdom of God’ is declared to be Righteousness (AV) [rightness (APT)]. The Son is addressed as ‘The God’ and The Kingdom is referred to as ‘Your Kingdom,’ but in the same quotation The Father addressed Himself as ‘The God of Yours’ Who has significantly anointed ‘You’ and also as The One who wields ‘the scepter of rightness’ (Heb. 1:8,9) and Who ‘laid the foundation to The Earth’ at its ‘beginning’ (1:10). Also in Hebrews twelve it is recorded that the saints receive “an immovable Kingdom alongside with Christ, let us have grace by means of which we sacredly serve The God well-pleasingly with modesty and reverence” (Heb. 12:28 APT). In 1 Timothy there is only one mention of the coming King of kings, the Blessed and a only Potentate and the appointed times of His coming splendid appearance (6:14-16 APT). In Paul’s short Epistle to Téetohs (Titus) there is no mention to The Coming Kingdom but the emphasis is upon The Church and the disciple-saints in building His Church by means of discipleship.

In 1 Peter there is no mention of The Coming Kingdom of The Messiah and His reign in Righteousness and in Peace. And in Jude also there is no mention of The Coming Kingdom of The Messiah, but in His closing exhortation, Jude urges his readers “to keep yourselves watchfully secure in God’s love as ones persistently expectantly awaiting the mercy of our Lord Jesus Christ unto Eternal Absolute-Life and to stand before and directly in His view unblemished with exceeding gladness (1:20-24 APT). Now in 2 Peter once again the theme is confirmed as emphasis is laid upon His coming presence (1:11-16), which he mentions again (3:4,12) and is followed by the perishing of the old and replaced by the New Heavens and New Earth. He exhorts his readers to be diligent in constantly persevering so as to be found in Him ones who are unspotted and without rebuke in peace when He indeed appears again.

Then in 1 John there is mention of His Coming Presence and intimation of The Báymah Judgment Seat where all saints shall be judged by means of admonishment to them as ‘dear children’ (our relational aspect emphasized) “to abide persistently in-union-with-Him so that whenever He-be-displayed we- not -be-shamed by-Him at-The Coming-Presence of-His (2:28 APT). He referred to The Báymah Judgment again as The Day of Judging as He spoke of the love in the midst of us which is perfectly completed so that we have boldness at that Day (4:17).

**III. The Purpose of The Bible: To Teach The God’s Plan of Redemption:**

So far, with regard to The Plan of Redemption, The Word of The God has revealed these Truths: in James the problem of faith demon-stated by works was clarified. In Galatians it is revealed that Faith is the means whereby we live in union with The Son of God, receive The Promise of The Spirit, become the sons of The God, and are in the sphere of Spirit. Also in Galatians a new dimension to Redemption is added, Justification by means of The Lord Jesus Christ’s Faith [note: it is our personal faith in The Lord Jesus Christ’s Faith that results in Salvation]. To be justified is to be declared righteous freed of: blame, guilt, and / or penalty of Sin as a result of The Lord Jesus Christ taking Sin upon Himself and becoming: a curse in behalf of us and the propitiation of our sins in order to provide Redemption which includes complete freedom from bondage to Sin and Satan.

In Thessalonians we are taught that the exchange of bond-slavery, of which Jesus spoke, takes place at Redemption. Paul referred to the redeemed disciple-saints as “Salvation’s purchased possession” (1 Thes. 5:9). Then Paul presented The God’s determined will as a result of Redemption and emphasized sanctification (separation unto a holy relationship with The God) as a result of Salvation and the consequences of rejecting it (1 Thes. 4:3-7; 2 Thes. 2:13). Thus far (up to early winter of A.D. 58), the contents of the plan of

Redemption contain these practical doctrines emphasized in **Romans**: Salvation, Sin, Exchange of Masters in bond-service, Redemption, Reconciliation and Justification (3:26-30; 4:25-5:18; 8:30-34), Sanctification, and Eschatology {the doctrine of last things} (8:19).

In **Ephésseous** (Ephesians) Redemption was referred to in three instances. In the first instance (1:7), ‘Redemption’ referred to the initial occurrence of Redemption of every disciple-saint, when the sinner is identified in union with The Lord Jesus Christ through totally committed faith unto Him and His shed-blood, the result is forgiveness of gross stupid errors (sins). In the second instance (1:14), Paul referred to the occasion of the completion of Redemption of every disciple-saint, when the whole person in the glorified body united with the soul and spirit appears in the presence of The Lord Jesus Christ. Then in **Filippáysious** (Philippians) The God revealed Himself as gracious, loving, righteous, and forgiving so that anywhere with Him is joy unspeakable, even in prison. Three of the seven means of Fellowship (κοινωνία koinōnéah) in Scripture are emphasized: Fellowship in Spirit (2:1-3), Fellowship with His Sufferings (3:10), and Fellowship in The Gospel (1:5; 4:14-19). Paul explained and exemplified Fellowship in The Gospel. He referred to the local church’s on-going relationship with her missionary in both giving and receiving both financially and in prayer and communication as God’s method of provision for His bondslaves serving as Pastors, qualified teachers, and commissioned missionaries involved in evangelizing, discipling and then baptizing those who are discipled, and congregating them into local churches, while trusting and looking to The Lord God alone to meet all needs is revealed and explained. He also referred to this Fellowship as “the public-ministry {λειτουργίας (lehtour-géeahs) of the local church” (2:29,30). Then how to run the race of Faith is to be run: with eyes upon the goal persistently pursue the prize of our vocation by concentrating the mind upon The Lord Jesus Christ and persistently mind the same thing as others who are more mature are continually walking orderly in file with the same rule of conduct (3:13-17). But in **Kohllohs-sah-eh-ées** (Colossians) redemption is only mentioned once (1:14), where the recipients of Redemption through the blood of The Son of The God’s Love are identified with Him.

In **Feeláymohn** (Philemon), since Paul was dealing with Redemption based upon love and forgiveness of seriously offensive Sin deserving death and resulting in a huge debt, discretely he tactfully analogized the imputation aspect of the redemptive work of The Lord Jesus Christ by alluding to the payment of the debt for Sin on our behalf which was charged to Him and His righteousness imputed to us. Paul requested **Feeláymohn** to charge **Ohnýseemohs’** debt to Paul’s account even as every sinner’s debt was charged or ‘imputed’ to The Lord Jesus Christ’s account and graciously received by The God even as The God received Paul and **Feeláymohn** as Jesus Himself did in union with Himself, so Paul urged **Feeláymohn** to do with **Ohnýseemohs** (Phlm. 12,17-19). In **Filippáysious** (Philippians) Redemption is not mentioned but alluded to in the altering of the outward appearance of body of humiliation to conform to the body of The Glory in Heaven which completes the process of Redemption (4:20,21).

In **Hebrews** we have already seen the ten ways in which The Lord Jesus Christ, The Mediator of The New Covenant as well as The New Covenant Itself are better than The Old Covenant (cf. I. G. 1-10) and as a result because The Mediator of The New Covenant completely and satisfactorily to the pleasure of The Father God fulfilled The Old Covenant and replaced and consummated and made it obsolete ‘near to disappearing’ with The New Covenant (8:6,13). This New Covenant provides Redemption of The Nation including restoration on The Land under The Millennial Reign in The Kingdom of The Lord Jesus Christ (8:6-13 cf. 12:18-29; 13:12-14). Then in **1 Timothy** God reveals: the one mediator between God and man, the place of the women in the church, the means of fulfilling her desire, the qualifications for selection and operation for governing officers of the local church and behavior toward and financial care of them, behavior in The Church both worldwide and local, disciplinary action toward those openly and obviously sinning and toward anyone teaching a different doctrine, and the care of widows and behavior of bondslaves and their masters. The church is God’s instrument for expounding Truth.

In **Téetohs** (Titus) there is one mention of ‘Redemption.’ It is found on the verb ‘ransom’ meaning ‘to pay the price for release.’

The

word ‘Redemption’ includes three aspects of Salvation: ἀγοράζω (ahgohrádzō) meaning ‘to buy a slave in the marketplace’;

ἐξαγοράζω

(eksahgohrádzō) meaning ‘to buy a slave-in-the-marketplace **out-of** the marketplace not to be sold into bondage again’; and the verb

form

of the noun translated ‘redemption’, λυτρόω (lutrōō) meaning ‘to pay the ransom price for release from bondage.’ Also in **Téetohs**, Paul

used the third term which calls for the completed process of redemption. He then stated that bondage from which we were redeemed, which is all lawlessness and included the resulting condition, completely cleansed from all Sin and sins to become one of The God’s special chosen people with boiling zeal for intrinsically-good works. Please note the difference between intrinsical and beneficial good. These works are not human works benefitting humans but rather intrinsic coming from within our new nature and The Saving Grace implanted and motivated by The Lord Jesus Christ Himself relating to communicating the Gospel to all humans. Because that is The God’s intention according to the reference by Paul to **Téetohs** to “The Saving Grace of The God,” which ‘splendidly appeared to all humans.’ This Saving Grace is that by which all saints are being-educated-by-discipline” in order to be able to communicate This Grace to all humans. Then in **2 Timothy**, redemption and its cognate words are not mentioned, but Paul alludes to redemption by describing the behavior of The Lord’s bondslave (2:24-26) when one understands that Redemption includes the price that The Lord Jesus Christ paid to redeem (buy back) every lost sinner to Himself, all of whom are bondslaves to Satan, Sin, disobedience, and righteousness, to become bondslaves to The Lord Jesus Christ, The God, obedience, and Righteousness (Rom. 6:16-22). Thus this additional revelation clarifies that which is absolutely necessary for every regenerated disciple-bondslave to fulfill in order to prove that he or she is truly the bondslave of The Lord Jesus Christ.

Then in **First Peter** Redemption and its cognate words appear only once. The means of Redemption is clarified in the first chapter where reference to Redemption relates to the ransom price that was paid for the Redemption of every human being (1:18) and that by mentioning the means and cost of the ransom price in our Redemption, both negatively and positively. “Not ransomed with corruptible things, *namely* with silver or with gold . . . but on the contrary with Christ’s precious blood, and Unspotted Lamb, Who was raised up out of dead ones and has been given glory (majestic-radiant-splendor” (1:18,19). However in connection to Redemption, The God reveals in First Peter that we are regenerated unto a continually Absolutely-Living Hope which shall be fulfilled at Jesus Christ’s Revelation (the consummation of Redemption) to be revealed in the last season of time (1:3-7). By using the imperative mood of command, Peter commanded that the recipients of his Epistle, both in A.D. 65-66 and down through the years until The Lord Jesus

Christ appears, are to “perfectly hope for the grace being brought to you at the time of Jesus Christ’s Revelation!” (1:13). Later in his Epistle the result of redemption for those who have been redeemed (2:16) is declared, exhorting the ransomed to godly behavior. After likening the pilgrim-saints to being children of obedience, newborn babes, absolutely-living stones, sojourners and pilgrims, he addressed them as free ones from bondage. And as such the exhortation to them is to properly behave by persistently respectfully valuing and highly esteeming all people that are not redeemed with tender affection and constantly loving those who are redeemed, called the brotherhood. Then while on Earth we are to be constantly ready ones to give an account of the hope within us when anyone questions our source of and the reason for such hope (3:15). Also Peter commands us, “Since-being-exceedingly-glad- ones, also be-rejoicing in-The Revelation of-the glory of-His (4:14).

Now **in I John**, although the redemption and its cognate words are not mentioned, the four results of redemption are clearly described and the means of discernment between those who have been truly redeemed and regenerated and demonstrate it by the way they live (walk through life) and those who have not been redeemed but claim to be regenerated by demonstrating the characteristics of the those who walk in the darkness and do not The Truth (1:6). The first result of redemption that John mentioned is that there is continual cleansing from all Sin through the blood of Jesus Christ, God’s Son (1:7), which has been revealed previously by Paul as the means of forgiveness of sins, gross-stupid-errors (Eph. 1:7; Heb.9:13,14 APT). The second result of redemption mentioned by John is that we persistently keep the commandments of His watchfully secure (2:13 APT). The contrary to this is not persistently keeping The Word and commandments of His watchfully secure identifies the unregenerate human (2:3-6 APT). The third result of Redemption recorded by John is regeneration or being (born again) “begotten of The God” (3:9 APT) and is not able to repeatedly commit sin because the generative of The God continually abides within Him. John under inspiration by The Holy Spirit indicated an observable and conspicuous distinction between “the children <sup>[relational affectionate emphasis]</sup> of The God and the children <sup>[relational affectionate emphasis]</sup> of the Devil. “Everyone who is- not -persistently producing righteousness and the-one not persistently-loving the brother of-his is-continually not of The God” (3:10,11,16,23; 4:7,8,20-5:3 APT). The fourth result of Redemption recorded by John is continually overcoming the world (5:4-5 APT).

#### IV. The Progressive Revelation of The God:

So far, with regard to The Plan of Redemption, The Word of The God has revealed these Truths: **in James** the problem of faith demon-stated by works was clarified. **In Galatians**, this second written New Testament Epistle clarified that Justification is by Faith, and not the works of The Law (2:16; 3:11; 5:3,4). Three of the seven types of gospels are introduced in Galatians: the True Gospel called ‘The Gospel of The Christ,’ another gospel, ‘a false gospel,’ and ‘the pre-gospel to Abraham.’ The Truth that there is a false gospel, a gospel of another different kind that alters and corrupts The True Gospel of Christ and that curses to destruction (1:6-9) is revealed. This proclamation of another gospel of a different kind including another Jesus of the same kind and another spirit of a different kind (cf. 2 Cor. 11:3,4) is opposed to The Gospel although it sounds much like The True Gospel until it is carefully analyzed. There also are included seven facts concerning those in their midst that are influenced to believe this false gospel. These facts are: they are “not persuaded by The Truth” (3:1), they “determinedly will to be enslaved again” (4:9); Paul continually feared concerning their reality in union with Christ(4:11), they were: “entangled again with yoke of bondage” (5:1); they are: “fallen out of grace” (5:4), they are being “impeded” in pursuing The Truth (5:7); and they had “permitted themselves to be misled” (6:7). All such facts reveal that there are among them both false prophets and true prophets, both false brethren and true brethren, both professing believers on the one hand and on the other hand confessing believers in a mixed congregation, all claiming to belong to The Christ. Thus the true disciples (brethren) are behooved to discern one overtaken in some gross stupid error and restore that one in the spirit of meekness (Gal. 6:1). The reason for The Law is explained. Redemption (3:13; 4:5) is clarified as freedom from bondage (5:1) and true liberty to serve as bondslaves to The Lord Jesus Christ is revealed. The significance of crucifixion of The Lord Jesus Christ (3:13) as well as the need for each redeemed person to experience being crucified with The Christ (2:19,20), to oneself, to the flesh (5:24), and to the world (6:14) is emphasized. The meaning of ‘conferral of adult sonship,’ with the responsibility of careful stewardship of both all spiritual and material possessions as well as a promised inheritance resulting in Redemption, which conferral has been mistakenly labeled ‘adoption of sons’ is depicted (3:29-4:7). The opposition of The flesh against the spirit (5:17) is not finished by satisfying it unless persistently walking by means of Spirit ( 5:16) Eighteen plus sins are listed as works of the flesh, the continual practice of any of which prohibits inheriting (participating in) God’s Kingdom (5:19-21). The Epistle closes with five exhortations before the closing remarks: 1. Restore the one over-taken in some gross stupid error (6:1); 2. Persistently bear one another’s burden (6:2); 3. The one orally instructed in The Word is repeatedly to Fellowship by partaking in sharing *financially* with the one orally instructing (which is also titled ‘Fellowship in The Gospel’ in Philippians (1: 5); 4. Continually work intrinsically good to all people (6:9); and 5. Stop permitting yourselves to be misled (6:10). Another aspect of Fellowship, ‘the Right Hands of Fellowship, which took place at The Church Council in Jerusalem (Acts 15:4-30) is introduced (Gal. 2:9).

**In Thessalonians** we are taught that the exchange of bond-slavery, of which Jesus spoke, takes place at Redemption. Paul referred to the redeemed disciple-saints as “Salvation’s purchased possession” (1 Thes. 5:9). Then Paul presented The God’s determined will as a result of Redemption and emphasized sanctification (separation unto a holy relationship with The God) as a result of Salvation. Then he emphasized the consequences of rejecting or neglecting Salvation (1 Thes. 4:3-7; 2 Thes. 2:13). Thus far (up to early winter of A.D. 58), the contents of the plan of Redemption contain these practical doctrines emphasized **in Romans**: Salvation, Sin, Exchange of Masters in bond-service, Redemption, Reconciliation and Justification (3:26-30; 4:25-5:18; 8:30-34), Sanctification, and Eschatology {the doctrine of last things} (8:19). It was also noted that **in Romans** foundation Truths of The Christian Faith were revealed, especially explaining The Righteousness of The God, Sin, Condemnation and Judgment, Justification by Faith, Salvation including Sin, Exchange of Masters, and sphere of the flesh. It was revealed that Israel’s fall resulted in her being set aside, which resulted in blessing for the Gentiles for the duration of Grace and The Church Age until The Christ raptures The Church. This shall be followed by Israel’s suffering in Tribulation for seven years “until the fullness of The Gentiles enter.” This will take place before The Messiah King returns to Earth to set up The Promised Kingdom. Israel’s fullness in restoration will bring greater blessing for the world. Practical, reasonable, sacred service to The God is to be performed by a public presentation of the body as an Absolutely-Living sacrifice in return for the dying Sacrifice by The New Master, The Lord Jesus Christ. After this occasion transpires, each one is to be renewed in the mind so as to utilize the grace-gifts, serving as bondslaves to The Lord in love. The Truth concerning the future judgment for all saints, who shall present themselves at The Christ’s **Báymah** Seat was disclosed.

Then in Ehféhseeous (Ephesians) at least sixty-three (63) doctrines, many of which were previously expressed, were mentioned or given, one of which is enlightenment, another dealing with the gifted leaders of The Church with their selected realm of ministry for the purpose of building-up The Church as The Body of The Christ to grow unto maturity by means of discipleship with each one having a part in adding to The Body increase of members and nurturing them to maturity in The Christ. Paul especially dealt with three doctrines specifically, on the one hand with unity (oneness) and union with The Lord Jesus Christ; on another hand The God's determined will for a persistently, godly, daily walk and on another hand with the necessary armor with which the disciple-saints are to clothe themselves to be able to stand-fast strongly against the wiles of the Devil and his evil forces of various sorts of fallen spirit-beings. In addition to these two important doctrines, the following were further expanded or introduced throughout this Epistle: the determined will of The God; the sealing ministry of The Holy Spirit; the completion of Redemption when the glorified body shall acclaim His glory; the dead condition of all sons of the disobedience three dispensations {periods of time under The God's Redemption administration}: Dispensation of The Fullness of Times of The Gentiles, The Dispensation of The Grace of The God, and The Dispensation of The Mystery; and four more Mysteries to that which was previously noted: The Mystery of His Determined Will, The Mystery of The Christ, The Great Mystery of Christ and The Church, and The Mystery of The Gospel, also The God's purpose and plan in providing redemption; and method of revealing His mysteries to the world, angels, and all created beings; and The God's determined will for every saint is a persistently, godly, daily walk, and the persistent stand and withstanding in warfare by every disciple-saint of The God. **Finally**, Paul made it very clear that the warfare of the true child of The God, who is a summoned disciple-saint is on the spiritual level and not on a flesh and blood level, nor on a social level, nor on a moral level, nor on a legal level, and not a political level, nor even on a religious level. But on the contrary, our warfare is spiritual. So often those claiming to be Christian, succumb to the trap and wile of the Devil, which is to get involved in battle on one or more of these other levels: religious, social, moral, legal, or political, all of which are aspects of flesh and blood warfare. A warfare on these other levels shall result to the detriment of our intricate relationship with our Blessed Savior and Lord, Jesus Christ as well as hindering the effect of The Gospel in the Salvation of souls.

In Kohlohs-sah-eh-ées (Colossians) Paul emphatically stated that the spread of The Gospel extended to bearing fruit in the whole world (1:6), but more it was proclaimed to every creature under heaven (1:23). This was accomplished by late mid A.D. 62, the time when this Epistle was written. This could only be accomplished by the precise obedience to The Lord Jesus Christ's third and fourth commandments (Mk 16:15; Mt. 28:16-20) by every regenerated disciple's enthusiastic participation in discipleship by training as disciples, and in turn, training others to become disciples and then disciple others. Next Paul reemphasized Christology: The Lord Jesus Christ is The Glorified Head of The Church, which is His Body: He also is The Preeminent One, absolutely preeminent in the sphere of all things (1:18). Paul's aim should be the aim of every disciple saint, that is to present every human perfectly complete in union with The Lord Jesus Christ at The **Báymah** Seat judgment immediately after The Rapture of His Church (1:28). Then Paul exhorted this local church to deal positively with seven heresies that threatened to destroy the union with The Lord Jesus Christ that the saints had initially experienced. These were: Jewish festivals, new moon and Sabbath observance (2:16); angelology, gnosticism, asceticism, will-worship, prohibition of normal body ingestion and abuse thereof, elements of the world: spirits, philosophy, vain deceit, and dogmas according to the commands and teachings of humans, and exclusivism. Then in light of the fact of the glorification of the saints at Christ's coming again is displayed (3:4), the readers are commanded to persistently mind the things above and not on things upon Earth and to put to death their body members, which were previously serving in union with sins as sons of disobedience, by stripping off the old human with his practices and clothe themselves at once with The New Human (3:2-12). Finally, the fact that there were two other churches established and existing in southeast Asia in addition to this one in **Kohlohssai** (Colossæ) being ministered to by **Ahr-khéepohs** (Archippus), one in **Lah-ohdee-keh-éeah** (Laodicea) meeting in the house of **Numfáhs** (Nymphas) and the other in **Hee-ehráhpohlees** (Hierapolis). While in Feeláymohn (Philemon), it is disclosed that the saints at **Kohlohssai** (Colossæ) met in the house of Feeláymohn (vs. 1,2) and that **Ohnýseemohs** belonged to **Feeláymohn** as a runaway bonds slave. For some reason he was imprisoned in Rome and converted under Paul's prison ministry and began to serve Paul domestically in the bonds of The Gospel in union with The Lord Jesus Christ (10-16). **Ohnýseemohs** was sent back to **Feeláymohn** by means of **Tukh-eeekóhs** (Tychicus) with this epistle (Col. 4:7-9). This Epistle exemplifies and applies the doctrine of imputation to the lives of the regenerated-disciple saints both in Paul's life and throughout the remaining time until The Second Coming of The Lord Jesus Christ.

Then in Filippáysious (Philippians) The God revealed Himself as gracious, loving, righteous, and forgiving so that anywhere with Him is joy is joy unspeakable, even in prison. Three of the seven means of Fellowship (κοινωνία (koinōnéeah) in Scripture are emphasized:

Fellowship in Spirit (2:1-3), Fellowship with His Sufferings (3:10), and Fellowship in The Gospel (1:5; 4:14-19). Paul explained and Fellowship in The Gospel. He referred to the local church's on-going relationship with her missionary in both giving and receiving both financially and in prayer and communication as God's method of provision for His bondslaves serving as pastors, qualified teachers, and commissioned missionaries involved in evangelizing, discipling, and then baptizing those who are discipled, and congregating them into local churches, while trusting and looking to The Lord God alone to meet all needs was revealed and explained. He also referred to this Fellowship as "the public-ministry λειτουργίας (leh-eetour-géeahs) of the local church" (2:29,30). Then how the race of Faith is to be run: with eyes upon the goal persistently pursue the prize of our vocation by concentrating the mind upon The Lord Jesus Christ and persistently mind the same thing as others who are more mature are continually walking orderly in file with the same rule of conduct (3:13-17).

In Hebrews The God revealed that He has exalted Christ better than angels and all human systems and heroes through Whom He has provided Eternal Redemption. The Christ has performed and perfectly completely fulfilled all the qualifications absolutely necessary to become The Originator (Captain or Author or Chief Military Leader or Prince) of The Salvation of ours (2:8-10,14-17; 4:14-16), and through obedience became Causer of Eternal Salvation and Great High Priest after the order of **Mehlkee-sehdéhk** (5:5-10; 7:17, 21), and both Guarantor and Mediator of a better Covenant (7:22; 8:6; 9:15 APT). And since He Established the New Covenant, He has Made the first obsolete (8:13; 10:9). By offering His own blood on the Mercyseat in The Holy Place He secured forgiveness of sins and Eternal ransoming (the transaction of payment of the ransom price for all once forever (9:11-15, 22-26). Since The Lord Jesus Christ performed and continues to perform all the mediations of The Great High Priest through His high priestly ministry with all its implications, The Only Way directly to The God is open and accessible through Christ by faith (10:19-23). Then Paul listed a register of the cloud of witnesses summarizing the Heroes of The Faith of The Old Testament (11:1-12:1). Then he



likened the life of Faith as a race run with our eyes upon The Originator and perfecter of The Faith who patiently endured crucifixion, who promised with two triple negatives to assure us his faithfulness unto the absolute end (13:5). He ended his treatise to Hebrews with statements of encouragement, exhortation, injunction, warning, entreaty, and salutation (13:1-25).

Then **in 1 Timothy** The God reveals the one mediator between God and man, the place of the women in the church, the means of fulfilling her desire, the qualifications for selection and operation for governing officers of the local church and behavior toward and financial care of them, behavior in The Church both worldwide and local, disciplinary action toward those openly and obviously sinning and toward anyone teaching a different doctrine, and the care of widows and behavior of bondslaves and their masters. The church is God's instrument for expounding Truth.. **In Téetohs (Titus)**, supplemental qualifications and responsibilities of elders and those saints of three age groups in The Church were stated. Then Téetohs was exhorted to teach the saints that every age group is to display 'the saving grace of The God' through their example. Paul explained the reason and the means of doing this as well as the principle of spiritual growth and the practice of discipleship. Then Paul laid special emphasis upon dealing with human heretics by avoiding and refusing to fellowship with them and stated

three reasons for such severe action, all of which we do well to heed and practice. The Holiness of God is strongly emphasized and three reasons for such severe action, all of which we do well to heed and practice. The Holiness of God is strongly emphasized and conformity to it by His people is expected. Such conformity possibly (most likely) will result in suffering for Christ, or for a godly life. Such suffering glorifies The God.

**In 2 Timothy** The God reveals in the first place that although things are looking dark in the spiritual realm and becoming more difficult, oppressive, and frightful to those who are adhering closely to The Faith of our Lord Jesus Christ, be reminded of the grace-gift of The God and His miraculous power and love, and never be ashamed one bit of The Lord when suffering hardship. Nor be ashamed not one bit of other bondslave-disciples who suffer hardship (1:6-12) and you yourself suffer hardship as an intrinsically as a good soldier of Jesus Christ. Then Paul gave a description of a Lord's bondslave (2:24-26). He also gave a description of the behavior of the humans in the ferocious seasons of time in the last days (3:1-7) and wicked humans and wizards progressing worse and worse, persistently misleading and persistently being led astray (3:13). Also Paul added information concerning Inspiration of all Scripture (3:16,17). An added fact pertaining to the coming season of time when humans shall not forbear teaching of sound doctrine, on the contrary they shall heap up upon themselves teachers that tickle the ears of the hears according to their lusts which shall turn them away from The Truth to myths (4:3,4). Then Paul gave his testimony concerning his life's work in The Faith and introduced the Victor's Crown which he expected to receive from The Lord, The Righteous Judge in That (Judgment of saints) Day (4:6-8). After giving a personal report concerning his fellow-workers, some of which forsook Him, and of (John) Mark who, after starting out to serve The Lord but defected and years later was converted and regenerated to become a profitable bond-slave of Jesus Christ in domestic service (4:11 cf. Acts 12:25; 13:5,13; 15:37;38). Then Paul reminded Timothy and warned him of Alexander who thrust himself away from the faith and became shipwrecked concerning the faith (1 Tim. 1:19,20) but had further exemplified many evils against Paul and shall be repaid according to his works (4:14,14 as every human shall. Finally, before closing his Epistle, Paul indicated His expectation that The Lord shall rescue him from every wicked work and shall save him for His Celestial Kingdom.

**In 1 Peter** the fact that the regenerated disciple-saints are regarded by The God as elect pilgrims scattered abroad unto an incorruptible, unpolluted, and unfading inheritance standing-kept-watchfully-secure in Heaven and securely protected by The God's miraculous power (1:3-5). Additionally the inspiration of prophetic prophecy of The Old Testament Scriptures in regard to The Christ was validated as inspired by The Holy Spirit (1:10-12). The Holiness of God is strongly emphasized and conformity to it by His people is expected (1:15,16). Such conformity possibly (most likely will) result in suffering for Christ, or for a godly life. Such suffering glorifies The God and culminates in the glory of The God which will be shared with those who suffer properly (3:14; 4:14). Household servants (employees), wives, husbands are explored to demonstrate proper behavior and conduct of life and admonished to endure suffering while performing righteous acts with The Christ as The Prototype whose footsteps we are to follow (2:19-23; 3:13-17; 4:1,2; 4:12-19). The Truth concerning final judgment of every human, whether regenerated or still in one's sins, is reinforced (4:5-19). Special admonition to those men serving The Lord as elders is introduced and the reward of the unfading Victor's Crown of Glory is noted. Peter reaffirms the necessity to be ever on guard for our adversary, The Devil (5:7-9). Now **in Jude** emphasis on recognizing Apostasy and intensely agonizing to combat it is stressed to the bondslave-disciple-saints of The Lord Jesus Christ. This solemn and earnest warning has not been heeded consistently and faithfully but The Church and its saints throughout the years so that it is more serious, widespread, and damaging to The Church and The True Gospel of The Christ in these later years and is progressively increasing and more damaging as we near the imminent Return of The Lord Jesus in the air for His Church. Jude has cited three examples of the different kinds of apostasy: immorality polluting the flesh (vs.6-8a cf. Gen. 1-25); rebellion and blasphemy against The God after serving Him (vs. 8b-10); and hatred and murder (v. 11a cf. Gen. 4:3-6); preaching and prophesying for remuneration (v. 11b cf. Num. 22:1-25:1), and contradiction against a bondslave servant of The LORD (v. 11c cf. Num. 16:1-35). They participate in The Lord's Supper and church suppers, pasturing together with the saints by listening to The God's Word with them, but never maturing in Christ. Rather they are ever living in thick darkness, never bearing fruit {neither the fruit of The Spirit (Gal. 5:22) nor the fruit of reproduction by leading souls to The Lord Jesus Christ **and** then disciplining and nurturing them to full maturity for The God thereby increasing The Body of The Christ (Eph. 4:13-16)}. Jude also revealed an historical Truth not pervious recorded in Scripture that Enoch, who pleased and walked with The God for three hundred years and did not die but was translated into Heaven (Gen. 5:22-24 cf. Heb. 11:5) prophesied of The Lord Jesus Christ's coming back to Earth with myriads {en thousands} of His saints to execute judgment against all {genitive plural thus indicating all people, all places and all things} (v. 14). Further Jude reemphasized the declared teachings of the apostles concerning the last period of time, that mockers, sensual ones according to their own passionate lusts of ungodliness shall be continually journeying through life while causing divisions {by making followers of themselves} (vs. 18,19). Finally, Jude declared that The God is continually able to guardedly protect us free from stumbling<sup>[tripping]</sup> Christ. Finally, Peter revealed that those who wrest or wrench The Scriptures do so to their own destruction because "they are untrained as disciples" (3:16).

Then **in 2 Peter**, while dealing with the means whereby the regenerated bondslave-disciples progress in growth, he indicated the things for which we are responsible in order to grow and at the same time assure "that we positively not trip at any time" (1:3-11). Then he clarified the means whereby prophecy does not but how it does come about: not by the determined will of a human but rather by holy humans being driven by The Holy Spirit (1:20,21). Later he revealed that the angels who sinned are confined to **Tahrtahrohs**,

the lowest hell in bindings of thick darkness, standing kept watchfully secure until the final judging (2:4). Then he revealed that Lot persistently tormented his righteous soul by continually dwelling among the Sodomites (2:7,8). Then he indicated that there are some who are spots and blemishes in your midst who will repeatedly feast together with you while persistently living in luxury in enticements of themselves who cannot be restrained from sin with eyes saturated with an adulteress and a heart exercised with covetousness (2:13-15). Then Peter answered the question as to why it seems that The Lord Jesus Christ is slack concerning His Promise to come back again to receive His own to be with Himself forevermore. On the contrary He is longsuffering to us who have not fulfilled His commandments in communicating Truth to the lost but on the contrary He is longsuffering for all that not any should perish but is making room for repentance on the part of both His disciple-bondslaves and the ones who are perishing so that we do our part in communicating Truth and they in repenting and committing trust to The Lord Jesus Christ. Finally, Peter revealed that those who wrest or wrench The Scriptures do so to their own destruction because “they are untrained as disciples” (3:16).

Now **in 1 John**, we first learn that fellowship with one another begins with fellowship with The Father and with The Son of His Jesus Christ and the purpose of fellowship with them both is in order that the joy of ours be fulfilled but we cannot walk in darkness any longer three reasons for such severe action, all of which we do well to heed and practice. The Holiness of God is strongly emphasized and but persistently walk in the light and by this the blood of Jesus Christ The Son of His keeps on cleansing us from all Sin (1:3-9). And if we do sin, we persistently have an Advocate with the Father, Righteous Jesus Christ, the propitiator of all sins, but those who enter in union and fellowship with Him are persistently to walk in the way that He walked {persistently obedient} (2:1-6). But John warned that the one continually hating (not loving) his brother is continually walking in darkness (1:11). The John clarified that those who love the things of the world are not in union with The Father and specified three things that “are in the sphere of the world”: “the passionate lust of the flesh, the passionate lust of the eyes, and the arrogant display of the manner of life <sup>[without The God]</sup> and continually **not** of The Father” (2:15,16 APT). Then John reinforced recognition of the sign of the last time to be the departure out of our fellowship but after false doctrine because they never were of the same source as us or they would definitely would had remained [intensive pluperfect verb] in association with us,” they exited “in order that they be displayed that they all were continually **not** of us (2:18,19 APT). He also gave several additional indications revealing false and unrighteous believers by their actions and attributes (1:6,10; 2:4,9,11,15,16, 21-23; 3:4,6,8-10,14,15; 4:2,3,6,8,20; 5:10).

## **DISCUSSION:**

1. What are the three classes (stages) that John mentions of those dear children who have fellowship in union with the Godhead (2:12-17)?
  - a.
  - b.
  - c.
2. What is the key thought and theme of 1 John?
3. What is the necessity for those in the first century as well as in our generation to make clear the distinguishing features which mark the difference between the children and bondslaves of The God and the children and bondslaves of the Wicked or Evil One, Satan?
4. What were the three errors in doctrine propagated in John’s day, phases of which are still propagated today in our time and must be counteracted and corrected? (Give a brief statement describing their attack upon The Truth of The God and The Gospel of The Lord Jesus Christ.)
  - a.
  - b.
  - c.

5. What reason did John give for admonishing his dear children to abide persistently in union with The Lord Jesus Christ?
6. What four results of Redemption are recorded by John?
- a.
  - b.
  - c.
  - d.
7. What three things did John state are criteria for discerning between those who love the world are continually **not** of The Father nor in union with The Godhead, Father, Son, and Holy Spirit and those who do love The Godhead and are in union with The Father, Son, and Holy Spirit?
- a.
  - b.
  - c.

**APPLICATION:** What will you do to enter into and maintain union and fellowship with The Godhead, together with The Father and His Son, The Lord Jesus Christ, and The Holy Spirit?