

## The Heart of Prayer

Ro 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

**WE HOLD FAST**



# Study Objectives



- Open
- Web Site Materials
  - Resources, Videos, PDF, Video & Sessions
- Welcome Open Prayer Songs – Discernment/Maturity Fri 6:30 PM CST Sept. 6, 2024
- Discussion:
- Session Schedule: Next Session Date 9/04/24
- 1 JN 4.13-16 : Bullets summary Phrase. Insights 2

MPLS  
August 28, 2024

# The Sabbath Rest Experiential Christianity

TBS 1 John  
Thought Block Bible Study

Sabbath Rest



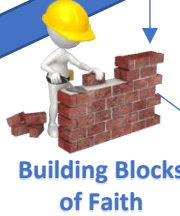
**13** By this we know that we abide in him and he in us, because he has given us of his own Spirit. **14** And we have seen and testify that the Father has sent his Son as the Savior of the world. **15** Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. **16** So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him.

## Study Method



- Methodical Bible Study: Basic & Advanced Step
- Kipling in Experience
- Epistolary Method: Experience of Resident Life
- Know by the Knowing Experience

## Blood of Christ



- Incarnate God; Birth God/Man; New Creation
- Reality of the Blood; Human; Man
- Curse/LIFE
- Blood of Old/Blood of New
- Cry of the Heart "Abba Father"; Peace with God
- Experience of LIFE

## LIFE



- Have LIFE
- Testimony of the Father
- Having Believed Evidence of Faith
- Promise of the Spirit

## Sabbath Rest



- Definitions
- Synonyms
- Apostolic/Scriptural Unfolding – NT Epistles Interpretive Lens
- Exhortational Foundation

*I never asked you to live the Christian life,  
I came to share MY LIFE with you.*



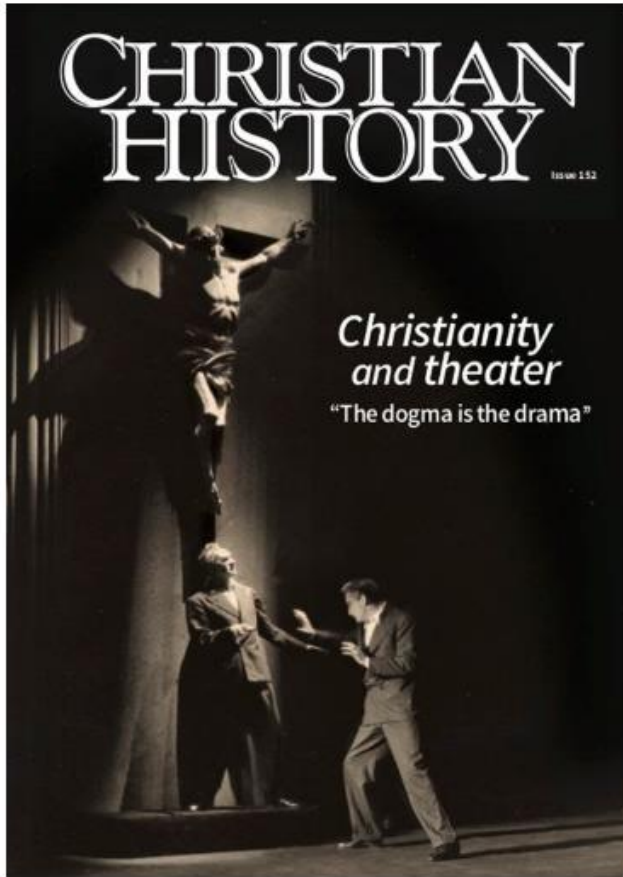
# LARRY FLEET

WHERE I FIND GOD

- Larry Fleet - Where I Find God







## Christianity and theater

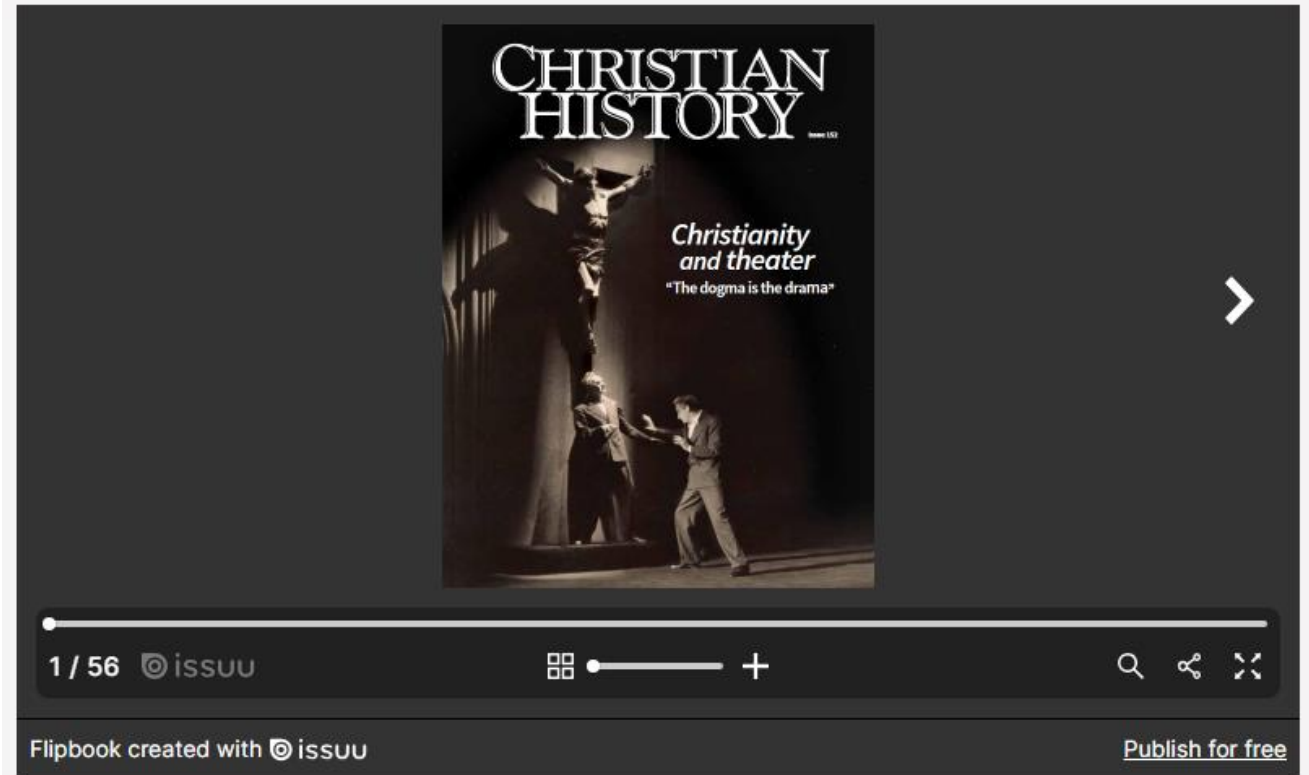
*Christian History Issue 152*


What does a Christian relationship with theater look like? Throughout the years, Christians have approached this question in numerous ways. Some in the early church, like Tertullian, rejected theater, identifying anti-Christian and idolatrous roots that made participation a problem. But others embraced theater, redeemed it, and created it.

**LINK**

Issue 152

# Christianity and theater



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The background is a piece of crumpled white paper. In the bottom left, there is a wooden pencil. In the bottom center, there is a white spiral-bound notebook. In the bottom right, there is a ruler and a protractor. The text is written in a hand-drawn, outlined font.

How Does God  
**COMMUNICATE**  
With Us?

Building  Blocks







**1:1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—**2** the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us—**3** that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. **4** And we are writing this that our joy may be complete.

**5** This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. **6** If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; **7** but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. **8** If we say we have no sin, we deceive ourselves, and the truth is not in us. **9** If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. **10** If we say we have not sinned, we make him a liar, and his word is not in us.

**2:1** My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; **2** and he is the expiation for our sins, and not for ours only but also for the sins of the whole world.

**3** And by this we may be sure that we know him, if we keep his commandments. **4** He who says “I know him” but disobeys his commandments is a liar, and the truth is not in him; **5** but whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in him: **6** he who says he abides in him ought to walk in the same way in which he walked.

**7** Beloved, I am writing you no new commandment, but an old commandment which you had from the beginning; the old commandment is the word which you have heard. **8** Yet I am writing you a new commandment, which is true in him and in you, because the darkness is passing away and the true light is already shining. **9** He who says he is in the light and hates his brother is in the darkness still. **10** He who loves his brother abides in the light, and in it there is no cause for stumbling. **11** But he who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

**12** I am writing to you, little children, because your sins are forgiven for his sake. **13** I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young men, because you have overcome the evil one. I write to you, children, because you know the Father. **14** I write to you, fathers, because you know him who is from the beginning. I write to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.

**15** Do not love the world or the things in the world. If any one loves the world, love for the Father is not in him. **16** For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world. **17** And the world passes away, and the lust of it; but he who does the will of God abides for ever.

**18** Children, it is the last hour; and as you have heard that antichrist is coming, so now many antichrists have come; therefore we know that it is the last hour. **19** They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that it might be plain that they all are not of us.

**20** But you have been anointed by the Holy One, and you all know. **21** I write to you, not because you do not know the truth, but because you know it, and know that no lie is of the truth. **22** Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. **23** No one who denies the Son has the Father. He who confesses the Son has the Father also. **24** Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father. **25** And this is what he has promised us, eternal life.

**26** I write this to you about those who would deceive you; **27** but the anointing which you received from him abides in you, and you have no need that any one should teach you; as his anointing teaches you about everything, and is true, and is no lie, just as it has taught you, abide in him.

**28** And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming. **29** If you know that he is righteous, you may be sure that every one who does right is born of him.

**3:1** See what love the Father has given us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. **2** Beloved, we are God’s children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. **3** And every one who thus hopes in him purifies himself as he is pure.

**4** Every one who commits sin is guilty of lawlessness; sin is lawlessness. **5** You know that he appeared to take away sins, and in him there is no sin. **6** No one who abides in him sins; no one who sins has either seen him or known him. **7** Little children, let no one deceive you. He who does right is righteous, as he is righteous. **8** He who commits sin is of the devil; for the devil has sinned from the beginning. The reason the Son of God appeared was to destroy the works of the devil. **9** No one born of God commits sin; for God’s nature abides in him, and he cannot sin because he is born of God. **10** By this it may be seen who are the children of God, and who are the children of the devil: whoever does not do right is not of God, nor he who does not love his brother.

**11** For this is the message which you have heard from the beginning, that we should love one another, **12** and not be like Cain who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother’s righteous. **13** Do not wonder, brethren, that the world hates you. **14** We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. **15** Any one who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. **16** By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. **17** But if any one has the world’s goods and sees his brother in need, yet closes his heart against him, how does God’s love abide in him? **18** Little children, let us not love in word or speech but in deed and in truth.

**19** By this we shall know that we are of the truth, and reassure our hearts before him **20** whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. **21** Beloved, if our hearts do not condemn us, we have confidence before God; **22** and we receive from him whatever we ask, because we keep his commandments and do what pleases him. **23** And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. **24** All who keep his commandments abide in him, and he in them. And by this we know that he abides in us, by the Spirit which he has given us.

**4:1** Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world. **2** By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God, **3** and every spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which you heard that it was coming, and now it is in the world already.

**4** Little children, you are of God, and have overcome them; for he who is in you is greater than he who is in the world. **5** They are of the world, therefore what they say is of the world, and the world listens to them. **6** We are of God. Whoever knows God listens to us, and he who is not of God does not listen to us. By this we know the spirit of truth and the spirit of error.

**7** Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. **8** He who does not love does not know God; for God is love. **9** In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. **10** In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins. **11** Beloved, if God so loved us, we also ought to love one another. **12** No man has ever seen God; if we love one another, God abides in us and his love is perfected in us.

**13** By this we know that we abide in him and he in us, because he has given us of his own Spirit. **14** And we have seen and testify that the Father has sent his Son as the Savior of the world. **15** Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. **16** So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him.

**17** In this is love perfected with us, that we may have confidence for the day of judgment, because as he is so are we in this world. **18** There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. **19** We love, because he first loved us. **20** If any one says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. **21** And this commandment we have from him, that he who loves God should love his brother also.

**5:1** Every one who believes that Jesus is the Christ is a child of God, and every one who loves the parent loves the child. **2** By this we know that we love the children of God, when we love God and obey his commandments. **3** For this is the love of God, that we keep his commandments. And his commandments are not burdensome. **4** For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith. **5** Who is it that overcomes the world but he who believes that Jesus is the Son of God?

**6** This is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. **7** And the Spirit is the witness, because the Spirit is the truth. **8** There are three witnesses, the Spirit, the water, and the blood; and these three agree. **9** If we receive the testimony of men, the testimony of God is greater; for this is the testimony of God that he has borne witness to his Son. **10** He who believes in the Son of God has the testimony in himself. He who does not believe God has made him a liar, because he has not believed in the testimony that God has borne to his Son. **11** And this is the testimony, that God gave us eternal life, and this life is in his Son. **12** He who has the Son has life; he who has not the Son of God has not life.

**13** I write this to you who believe in the name of the Son of God, that you may know that you have eternal life. **14** And this is the confidence which we have in him, that if we ask anything according to his will he hears us. **15** And if we know that he hears us in whatever we ask, we know that we have obtained the requests made of him. **16** If any one sees his brother committing what is not a mortal sin, he will ask, and God will give him life for those whose sin is not mortal. There is sin which is mortal; I do not say that one is to pray for that. **17** All wrongdoing is sin, but there is sin which is not mortal.

**18** We know that any one born of God does not sin, but He who was born of God keeps him, and the evil one does not touch him.

**19** We know that we are of God, and the whole world is in the power of the evil one.

**20** And we know that the Son of God has come and has given us understanding, to know him who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life. **21** Little children, keep yourselves from idols.





**13** By this we know that we abide in him and he in us, because he has given us of his own Spirit. **14** And we have seen and testify that the Father has sent his Son as the Savior of the world. **15** Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. **16** So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him.



**4:13-16**

Who?      What?      Why?      Where?      When?      How?





## **Anchored in Prayer: Staying Steadfast on the Path to Spiritual Growth**

Session 220, First John Chapter 4 Verses 13 through 16, is a spiritual study session centered on the themes of God's love, the indwelling of the Holy Spirit, and the assurance of eternal life as presented in the Epistle of First John. The session begins with a prayer of gratitude for the opportunity to gather and learn, emphasizing the transformative power of God's love and the believer's identity in Christ. We are encouraged to grow in spiritual maturity, express God's love to others, and embrace our oneness with Christ. The discussion includes a review of previous insights, highlighting the importance of experiential knowledge over mere intellectual understanding. Directives are given to actively cultivate a deeper understanding of one's identity in Christ and to manifest God's wisdom and character in daily life. The session also stresses the necessity of participation in God's love for transformation, urging us as believers to hold firm to our faith, trust in the indwelling Holy Spirit, and live confidently as God's children.

These points capture the main themes, topics, concepts, directives, exhortations, and encouragements presented in the SR 220 transcript.

This structured approach to the session's content provides a comprehensive overview of the theological insights and practical applications discussed, aimed at deepening our faith and understanding.

### Main Themes and Topics

- **God's Love and Fellowship:** The document emphasizes understanding and experiencing God's love, which originates from God and should be manifested through believers. It discusses the transformative power of God's love flowing through believers to the world.
- **Assurance of Eternal Life:** Eternal life is presented as a present reality experienced through the indwelling of God's Spirit, not merely a future promise. The session stresses the assurance of eternal life and confidence in being God's children.
- **Identity in Christ:** Recognizing and embracing one's identity in Christ is highlighted, focusing on understanding that God's love and life are now resident within believers.
- **Indwelling of the Holy Spirit:** The Holy Spirit is described as the foundation of a believer's identity and spiritual life, providing assurance and manifesting divine love.

### Key Concepts

- **Experiential Knowledge:** Moving beyond intellectual understanding to experiential knowledge of God's love and presence is a central focus. This involves personally knowing God's love through assurance, confidence, deliverance, peace, and joy.
- **Transformative Power of God's Love:** The necessity of participating in God's love to experience transformation is emphasized, highlighting the continuous transformation from glory to glory through the indwelling life of God.

### Directives, Exhortations, and Encouragements

- **Cultivate Understanding:** Believers are urged to cultivate a deeper understanding of their identity in Christ and continuously grow in spiritual maturity.
- **Express God's Love:** Actively expressing God's love to others from a place of self-awareness and being an effective witness is encouraged.
- **Manifest God's Wisdom and Character:** Believers are encouraged to seek to manifest God's wisdom and character in daily life, allowing God's love to transform and reflect in every aspect of life.
- **Grow in Awareness:** Encouragement is given to grow in the awareness of God's indwelling presence and the assurance of salvation.
- **Participate Joyfully:** Believers are encouraged to participate joyfully in God's created order, seeking opportunities to express God's love and wisdom.
- **Prayer and Reflection:** The significance of using prayer and reflection as tools to deepen understanding and awareness of God's presence is highlighted.

Overall, the document serves as a guide for believers to deepen their spiritual understanding and experience of God's love, emphasizing the importance of the indwelling Holy Spirit in providing assurance and facilitating transformation in their lives.



## Prayer: Our Bible study session SR 220

The session contains several topics and themes that can be utilized as areas for prayer among participants. Here are some key themes and corresponding prayer points:

This structured approach to the session's content provides a comprehensive overview of the theological insights and practical applications discussed, aimed at deepening our faith and understanding.

### Areas for Prayer

- **Gratitude for God's Love and Fellowship:** Participants can begin their prayers by expressing gratitude for the opportunity to experience God's love and fellowship. They can thank God for the assurance of His presence and the transformative power of His love flowing through them.
- **Assurance of Eternal Life:** Prayers can focus on seeking a deeper understanding and assurance of eternal life as a present reality. Participants can ask for the Holy Spirit's guidance to fully embrace this assurance and live confidently as God's children.
- **Identity in Christ:** Participants can pray for a deeper revelation of their identity in Christ. They can ask for the strength to embrace their oneness with Christ and to manifest God's wisdom and character in their daily lives.
- **Indwelling of the Holy Spirit:** Prayers can include requests for increased awareness of the Holy Spirit's presence and work within them. Participants can seek the Spirit's guidance to lead them into all truth and to transform them from glory to glory.
- **Experiential Knowledge of God's Love:** Participants can pray for the ability to move beyond intellectual understanding to experiential knowledge of God's love and presence. They can ask for personal experiences that deepen their relationship with God.

- **Expressing God's Love to Others:** Prayers can focus on asking for opportunities and the courage to actively express God's love to others. Participants can seek guidance on how to be effective witnesses and testimonies of God's love in their communities.
- **Transformation and Growth:** Participants can pray for continuous transformation and growth in spiritual maturity. They can ask for the Holy Spirit's help in cultivating a deeper understanding of their identity in Christ and in manifesting God's love and character.
- **Joyful Participation in God's Created Order:** Prayers can include requests for the ability to participate joyfully in God's created order. Participants can seek opportunities to express God's love and wisdom in their interactions with the world.

By focusing on these themes, participants can use prayer as a tool to deepen their understanding and awareness of God's presence, love, and purpose in their lives.





1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—<sup>2</sup> the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us—<sup>3</sup> that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. <sup>4</sup> And we are writing this that our joy may be complete.

<sup>5</sup> This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. <sup>6</sup> If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; <sup>7</sup> but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. <sup>8</sup> If we say we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup> If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. <sup>10</sup> If we say we have not sinned, we make him a liar, and his word is not in us.

<sup>2:1</sup> My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; <sup>2</sup> and he is the expiation for our sins, and not for ours only but also for the sins of the whole world.

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<sup>20</sup> But you have been anointed by the Holy One, and you all know. <sup>21</sup> I write to you, not because you do not know the truth, but because you know it, and know that no lie is of the truth. <sup>22</sup> Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. <sup>23</sup> No one who denies the Son has the Father. He who confesses the Son has the Father also. <sup>24</sup> Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father. <sup>25</sup> And this is what he has promised us, eternal life.

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<sup>11</sup> For this is the message which you have heard from the beginning, that we should love one another, <sup>12</sup> and not be like Cain who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. <sup>13</sup> Do not wonder, brethren, that the world hates you. <sup>14</sup> We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. <sup>15</sup> Any one who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. <sup>16</sup> By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. <sup>17</sup> But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? <sup>18</sup> Little children, let us not love in word or speech but in deed and in truth.

<sup>19</sup> By this we shall know that we are of the truth, and reassure our hearts before him <sup>20</sup> whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. <sup>21</sup> Beloved, if our hearts do not condemn us, we have confidence before God; <sup>22</sup> and we receive from him whatever we ask, because we keep his commandments and do what pleases him. <sup>23</sup> And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. <sup>24</sup> All who keep his commandments abide in him, and he in them. And by this we know that he abides in us, by the Spirit which he has given us.

<sup>4:1</sup> Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world. <sup>2</sup> By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God, <sup>3</sup> and every spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which you heard that it was coming, and now it is in the world already.

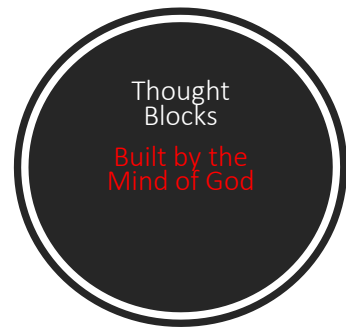
<sup>4</sup> Little children, you are of God, and have overcome them; for he who is in you is greater than he who is in the world. <sup>5</sup> They are of the world, therefore what they say is of the world, and the world listens to them. <sup>6</sup> We are of God. Whoever knows God listens to us, and he who is not of God does not listen to us. By this we know the spirit of truth and the spirit of error.

<sup>7</sup> Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. <sup>8</sup> He who does not love does not know God; for God is love. <sup>9</sup> In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. <sup>10</sup> In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins. <sup>11</sup> Beloved, if God so loved us, we also ought to love one another. <sup>12</sup> No man has ever seen God; if we love one another, God abides in us and his love is perfected in us.

<sup>13</sup> By this we know that we abide in him and he in us, because he has given us of his own Spirit. <sup>14</sup> And we have seen and testify that the Father has sent his Son as the Savior of the world. <sup>15</sup> Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. <sup>16</sup> So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him.

# 1 JN 4.13-16

1 John RSV





# 1 JN 4.13-16

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1

## Mains

Main Ideas, Key Central Phrase



2

## Bullets

Own Words Summary Phrases



3

## Insights

What I Have Learned, New Knowledge or Expanded Applications



4

## Prayers

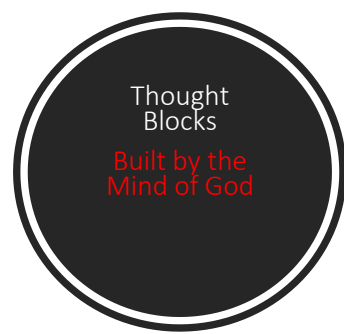
Knowing God's Will Praying In Faith



5

## Quad Relationships

The Same Or Similar Truth From A Different Perspective



# Mains

## Mains

He has given us of own Spirit

## Bullets

## Insights

## Prayers

## Quad Relationships

Thought Blocks

Built by the  
Mind of God

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# 1 JN 4.13-16

1 John RSV



Mains

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Mains Notes Here

He has given us of own Spirit

**1 JN 4.13-16**

*1 John RSV*

Thought Blocks

Built by the  
Mind of God

# Bullets

given us of his own Spirit

**Mains**  
↓

**Bullets**

His LIFE made known and manifest in me  
experientially assured by HIS resident SPIRIT

**Bullets**


**Bullets Notes Here**      Own Words Summary Phrases  
Building Blocks of the Paragraph

By this we know that we abide

And we have seen and testify

Whoever confesses that Jesus is the Son of God

we know and believe the love God has for us



Thought Blocks  
Built by the Mind of God

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**1 JN 4.13-16**



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Please list four main bullet points that are essential for the main topic of the paragraph.

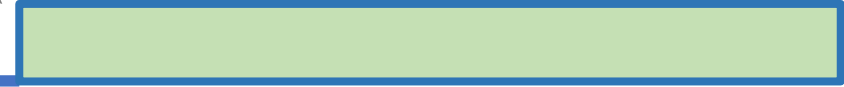
- **Abiding in God:** The passage emphasizes that believers know they abide in God and He in them because He has given them His Spirit.
- **Testimony of Jesus as Savior:** It highlights the testimony that the Father has sent His Son, Jesus, as the Savior of the world.
- **Confession of Jesus as the Son of God:** It states that whoever confesses Jesus as the Son of God, God abides in them, and they in God.
- **God's Love:** The passage concludes with the affirmation that God is love, and those who abide in love abide in God, and God abides in them.

# Bullets

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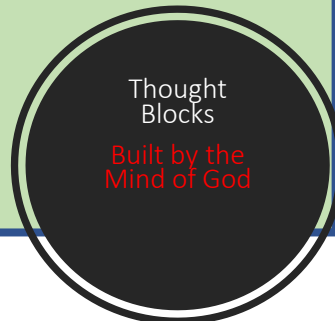
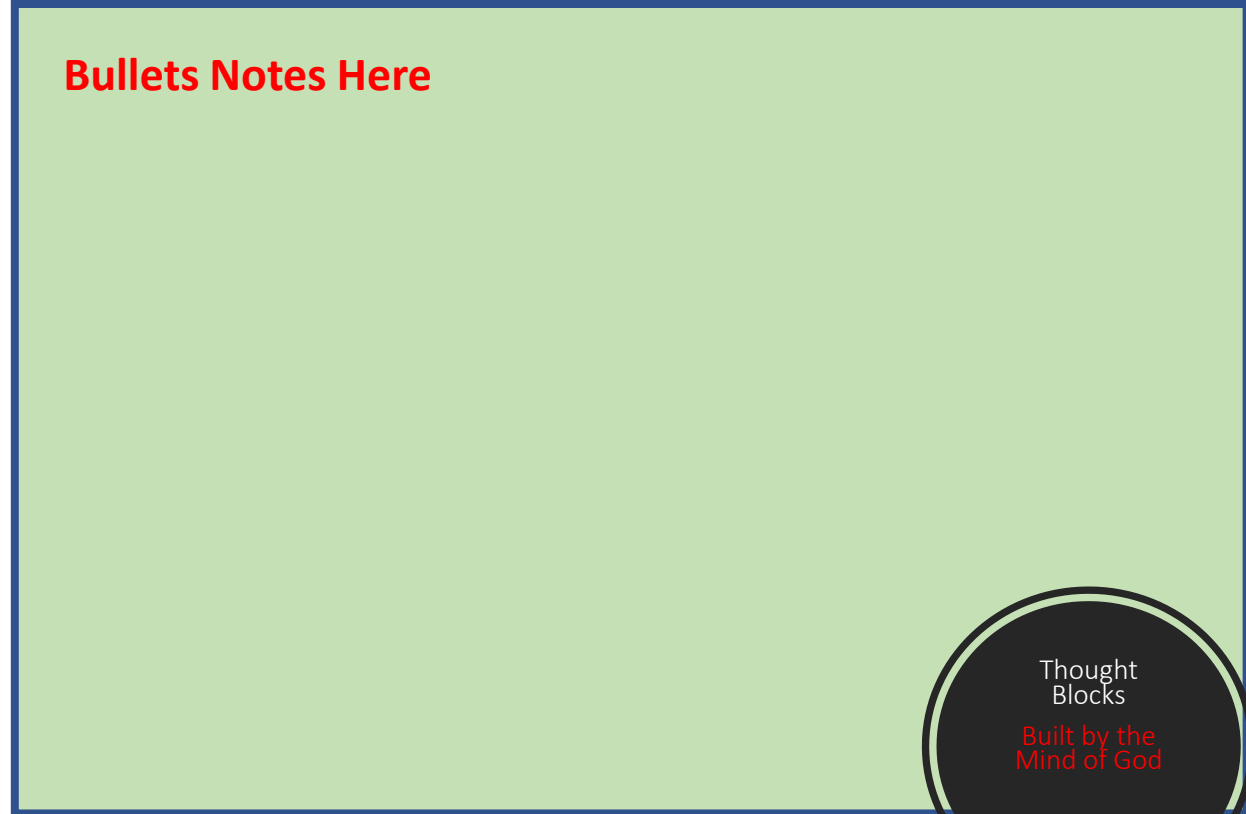
**Bullets**



**Bullets**



**Bullets Notes Here**



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**1 JN 4.13-16**



*1 John RSV*



# Bullets

**Mains**



**Bullets**



**Bullets**



**Bullets Notes Here**

Thought  
Blocks

Built by the  
Mind of God

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**1 JN 4.13-16**

*1 John RSV*



# Insights

**Mains**  
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**Bullets**  
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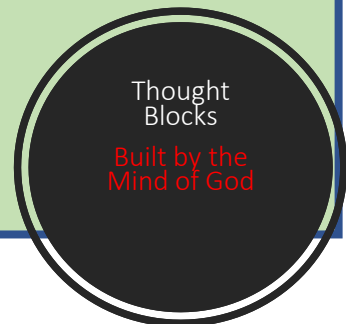
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**Insights**  
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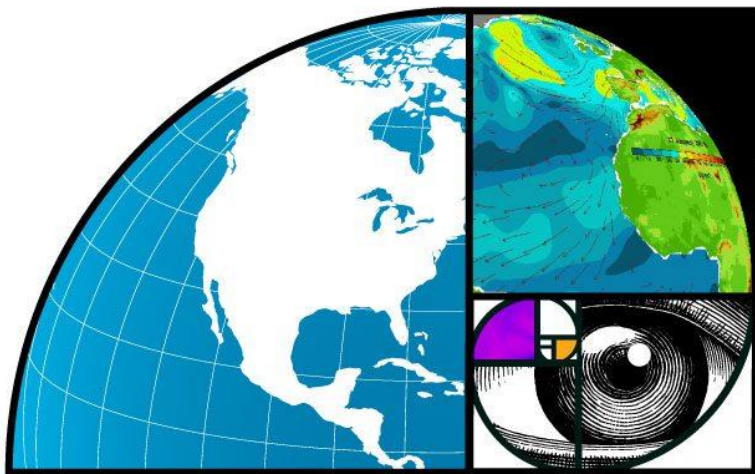
**Insights Notes Here**



*Key Words can help focus our mind on possible 'Insights'*



**1 JN 4.13-16**



# BUILDING INSIGHTS — THROUGH — OBSERVATION

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**1 JN 4.13-16**



**OBSERVATION**



**WHAT** - Facts

**INSIGHT**



**WHY** - Motivation  
**WHO WHERE**  
**WHEN HOW**



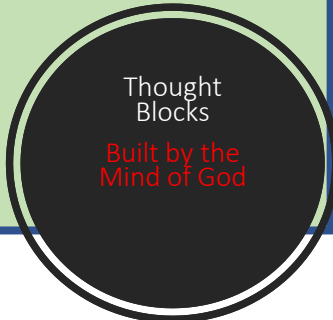
# Insights

**Mains**  
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**Bullets**  
→



**Insights**  
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**1 JN 4.13-16**

*1 John RSV*

# Insights

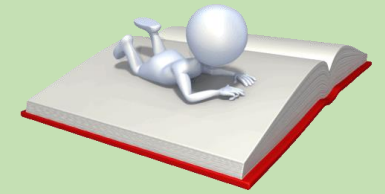
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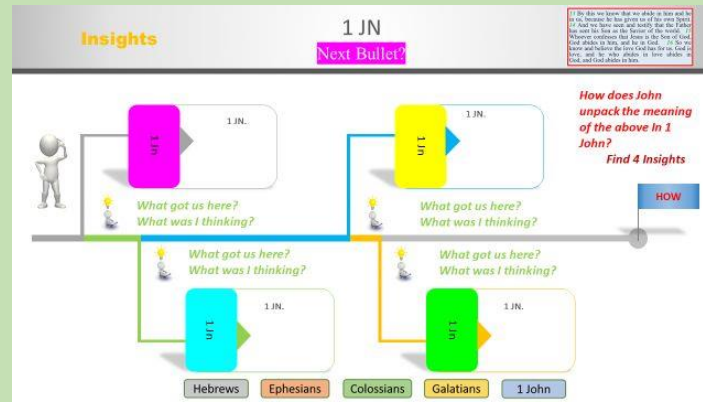
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Insights Notes Here



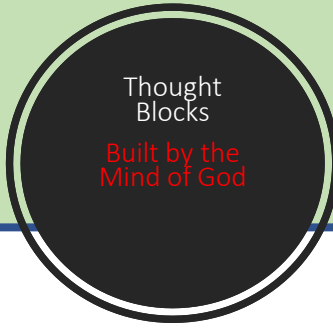
How does John  
unpack the meaning  
of this?



1. The Greek text of the passage, which we have seen, reads: 'By this we know that we abide in him and he in us, because he has given us of his own Spirit.' The Greek word 'by this' is 'ἐν τούτῳ' (en touto), which means 'in this' or 'by this'. The Greek word 'we know' is 'οἴσμεν' (oismen), which means 'we know' or 'we are convinced'. The Greek word 'that we abide in him and he in us' is 'ὅτι ἡμεῖς ἐν αὐτῷ καὶ αὐτὸς ἐν ἡμῖν' (oti hēmeis en autō kai autos en hēmin), which means 'because he has given us of his own Spirit'. The Greek word 'because' is 'ὅτι' (oti), which means 'because' or 'forasmuch as'. The Greek word 'he has given us of his own Spirit' is 'ὅτι ἡμεῖς ἐν αὐτῷ καὶ αὐτὸς ἐν ἡμῖν' (oti hēmeis en autō kai autos en hēmin), which means 'because he has given us of his own Spirit'.	2. The Greek text of the passage, which we have seen, reads: 'By this we know that we abide in him and he in us, because he has given us of his own Spirit.' The Greek word 'by this' is 'ἐν τούτῳ' (en touto), which means 'in this' or 'by this'. The Greek word 'we know' is 'οἴσμεν' (oismen), which means 'we know' or 'we are convinced'. The Greek word 'that we abide in him and he in us' is 'ὅτι ἡμεῖς ἐν αὐτῷ καὶ αὐτὸς ἐν ἡμῖν' (oti hēmeis en autō kai autos en hēmin), which means 'because he has given us of his own Spirit'. The Greek word 'because' is 'ὅτι' (oti), which means 'because' or 'forasmuch as'. The Greek word 'he has given us of his own Spirit' is 'ὅτι ἡμεῖς ἐν αὐτῷ καὶ αὐτὸς ἐν ἡμῖν' (oti hēmeis en autō kai autos en hēmin), which means 'because he has given us of his own Spirit'.	3. The Greek text of the passage, which we have seen, reads: 'By this we know that we abide in him and he in us, because he has given us of his own Spirit.' The Greek word 'by this' is 'ἐν τούτῳ' (en touto), which means 'in this' or 'by this'. The Greek word 'we know' is 'οἴσμεν' (oismen), which means 'we know' or 'we are convinced'. The Greek word 'that we abide in him and he in us' is 'ὅτι ἡμεῖς ἐν αὐτῷ καὶ αὐτὸς ἐν ἡμῖν' (oti hēmeis en autō kai autos en hēmin), which means 'because he has given us of his own Spirit'. The Greek word 'because' is 'ὅτι' (oti), which means 'because' or 'forasmuch as'. The Greek word 'he has given us of his own Spirit' is 'ὅτι ἡμεῖς ἐν αὐτῷ καὶ αὐτὸς ἐν ἡμῖν' (oti hēmeis en autō kai autos en hēmin), which means 'because he has given us of his own Spirit'.	4. The Greek text of the passage, which we have seen, reads: 'By this we know that we abide in him and he in us, because he has given us of his own Spirit.' The Greek word 'by this' is 'ἐν τούτῳ' (en touto), which means 'in this' or 'by this'. The Greek word 'we know' is 'οἴσμεν' (oismen), which means 'we know' or 'we are convinced'. The Greek word 'that we abide in him and he in us' is 'ὅτι ἡμεῖς ἐν αὐτῷ καὶ αὐτὸς ἐν ἡμῖν' (oti hēmeis en autō kai autos en hēmin), which means 'because he has given us of his own Spirit'. The Greek word 'because' is 'ὅτι' (oti), which means 'because' or 'forasmuch as'. The Greek word 'he has given us of his own Spirit' is 'ὅτι ἡμεῖς ἐν αὐτῷ καὶ αὐτὸς ἐν ἡμῖν' (oti hēmeis en autō kai autos en hēmin), which means 'because he has given us of his own Spirit'.	5. The Greek text of the passage, which we have seen, reads: 'By this we know that we abide in him and he in us, because he has given us of his own Spirit.' The Greek word 'by this' is 'ἐν τούτῳ' (en touto), which means 'in this' or 'by this'. The Greek word 'we know' is 'οἴσμεν' (oismen), which means 'we know' or 'we are convinced'. The Greek word 'that we abide in him and he in us' is 'ὅτι ἡμεῖς ἐν αὐτῷ καὶ αὐτὸς ἐν ἡμῖν' (oti hēmeis en autō kai autos en hēmin), which means 'because he has given us of his own Spirit'. The Greek word 'because' is 'ὅτι' (oti), which means 'because' or 'forasmuch as'. The Greek word 'he has given us of his own Spirit' is 'ὅτι ἡμεῖς ἐν αὐτῷ καὶ αὐτὸς ἐν ἡμῖν' (oti hēmeis en autō kai autos en hēmin), which means 'because he has given us of his own Spirit'.
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## 1 JN 4.13-16

1 John RSV



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1 JN.

1 Jn



*What got us here?  
What was I thinking?*

1 JN.

1 Jn



*What got us here?  
What was I thinking?*

1 JN.

1 Jn



*What got us here?  
What was I thinking?*

1 JN.

1 Jn



*What got us here?  
What was I thinking?*

Hebrews

Ephesians

Colossians

Galatians

1 John

*How does John  
unpack the meaning  
of the above In 1  
John?*

*Find Insights*

HOW



# From Bullets to Insights

## 1 JN 4.13-16

**Please describe how the four bullet points relate to the main topic of the paragraph.**

**"By this we know that we abide"**: This point emphasizes the assurance believers have in their relationship with God. It reflects the theme of mutual abiding, as stated in 1 John 4:13, which mentions that believers know they abide in God because He has given them His Spirit.

**"And we have seen and testify"**: This supports the theme by highlighting the role of witness and testimony in the believer's life. In 1 John 4:14, the passage states that believers testify that the Father sent His Son as the Savior of the world. This testimony is a crucial part of the believer's connection to God and reinforces their abiding relationship.

**"Whoever confesses that Jesus is the Son of God"**: This point underscores the importance of confession in the abiding relationship. According to 1 John 4:15, confessing Jesus as the Son of God is a condition for God abiding in the believer and vice versa. This confession is a declaration of faith that solidifies the mutual indwelling.

**"We know and believe the love God has for us"**: This emphasizes the central role of love in the relationship between God and believers. 1 John 4:16 states that knowing and believing in God's love is foundational to abiding in Him. The passage concludes by affirming that God is love, and those who abide in love abide in God, further reinforcing the theme of mutual abiding through love.

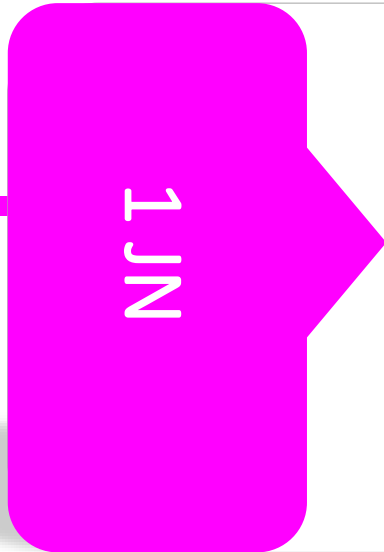
Overall, these points collectively illustrate the core message of 1 John 4:13-16, which is the intimate and reciprocal relationship between believers and God, made possible through the Holy Spirit, faith in Jesus, and divine love.

**13** By this we know that we abide in him and he in us, because he has given us of his own Spirit. **14** And we have seen and testify that the Father has sent his Son as the Savior of the world. **15** Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. **16** So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him.



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By this we know that we abide



He is the very substance of my LIFE therefore I know I abide.  
John's encouraging me to: trust and rely upon His PERSON in me.

How does John unpack the meaning of the above In 1 John?

Find Insights

HOW



What does the Bullet do regarding the mind, heart and belief/faitth of the Believer? The WHY of INSIGHT



Please give a presentation of the rationale and reasoning that the author John used to declare verse 14 of 1 JN 4.13-16. Use all of 1 John as the overall context and 1 JN 4.13-16 as the developed focus.

## Context from 1 John Chapters 1-5

### Theological Foundations

- 1. Incarnation and of Manifestation Life** John begins his epistle by emphasizing the tangible reality of Jesus Christ, who was "from the beginning" and was "seen," "heard," and "touched" (1 John 1:1-3). This underscores the incarnation as a foundational truth, which is crucial for understanding the subsequent declarations about Jesus as the Savior.
- 2. Fellowship with God** A major theme in 1 John is the idea of fellowship with God and with one another (1 John 1:3). This fellowship is predicated on walking in the light, confessing sins, and adhering to God's commandments (1 John 1:5-7, 2:3-6).
- 3. Love and Truth** John repeatedly emphasizes love as a central commandment and the true mark of a believer (1 John 2:7-11, 3:11-18). Love is not merely an emotion but an action that reflects the nature of God, who is love (1 John 4:8).
- 4. Confession of Jesus as the Christ** The epistle stresses the importance of confessing Jesus as the Christ and the Son of God. This confession is a test of true belief and fellowship with God (1 John 2:22-23, 4:2-3).
- 5. Victory over the World** Belief in Jesus as the Son of God is portrayed as the victory that overcomes the world (1 John 5:4-5). This victory is linked to the testimony of God concerning His Son (1 John 5:9-12).

## Focus from 1 John 4:13-16

**Verse 14:** "And we have seen and testify that the Father has sent his Son as the Savior of the world."

- 1. Eyewitness Testimony** In verse 14, John asserts the apostolic testimony concerning Jesus. This is not a new concept but a continuation of the theme introduced in the opening of the epistle (1 John 1:1-2). The use of "we have seen and testify" emphasizes the credibility and authority of the apostolic witness.
- 2. Divine Mission** The declaration that "the Father has sent his Son as the Savior of the world" encapsulates the core of the Christian gospel. It reflects the divine initiative in salvation, aligning with the broader biblical narrative of God's redemptive plan (John 3:16).
- 3. Universal Scope** By stating that Jesus is the "Savior of the world," John underscores the universal scope of Christ's salvific work. This aligns with the inclusive nature of the gospel message, which is intended for all humanity, not just a specific group.
- 4. Connection to Love and Abiding** This verse is strategically placed within a passage that discusses abiding in God through love (1 John 4:13-16). The recognition of Jesus as Savior is intrinsically linked to experiencing and manifesting God's love. Those who confess Jesus as the Son of God abide in God and His love (1 John 4:15-16).

### Rationale and Reasoning

**Consistency with Apostolic Witness** John's declaration in verse 14 is consistent with the apostolic witness and teachings found throughout the New Testament. It reinforces the historical and theological claims about Jesus' identity and mission.

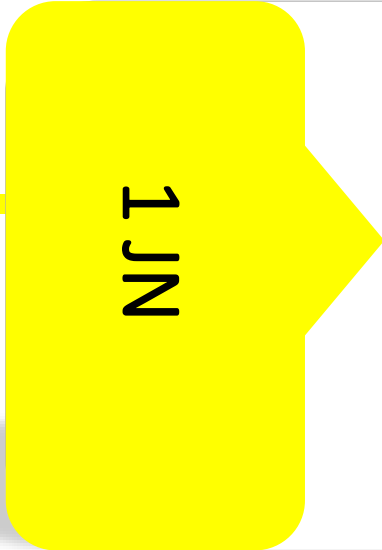
**Integration with Themes of Love and Truth** The assertion of Jesus as Savior is not isolated but integrated with the overarching themes of love and truth. This integration highlights the transformative power of recognizing Jesus' divine mission, which leads to a life characterized by love and truth.

**Encouragement for Believers** By affirming Jesus as the Savior, John provides assurance and encouragement to believers, reinforcing their faith and the authenticity of their spiritual experience. This assurance is vital for maintaining fellowship with God and with one another.

**In conclusion,** John's declaration in verse 14 is a pivotal affirmation of the Christian faith, rooted in the apostolic testimony and aligned with the broader theological themes of love, truth, and fellowship with God. This verse serves as a cornerstone for understanding the nature of Jesus' mission and its implications for believers.

And we have seen and testify

13 By this we know that we abide in him and he in us, because he has given us of his own Spirit. 14 And we have seen and testify that the Father has sent his Son as the Savior of the world. 15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. 16 So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him.



There is no greater encouragement than seeing and knowing HIS LIFE made real to us. His Life has been made Real to me, evidence I see as free from sin. The Lord Healed my severe cough and I am aware that it was HE.

How does John unpack the meaning of the above In 1 John?

Find Insights

HOW

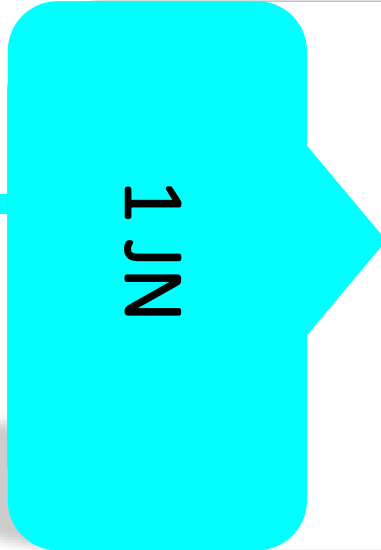
What does the Author KNOW about the value of this bullet relative to the whole Epistle content? The Reasoning, Rationale and Mind Set purposing of the Author?





# Whoever confesses that Jesus is the Son of God

13 By this we know that we abide in him and he in us, because he has given us of his own Spirit. 14 And we have seen and testify that the Father has sent his Son as the Savior of the world. 15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. 16 So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him.



Place Insights Here.

*How does John unpack the meaning of the above In 1 John?*

*Find Insights*

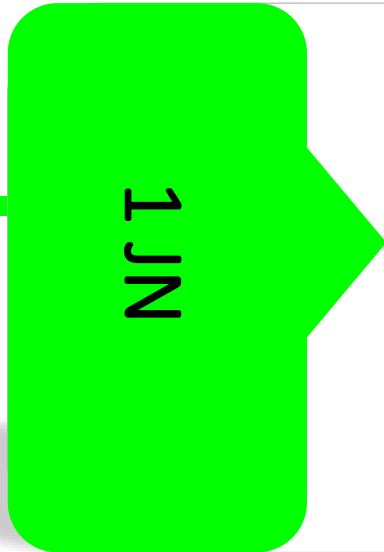
HOW

What overall impression and or feeling, perceptive context or attitude is being conveyed to us regarding the revelation here given us **we know and believe the love God has for us**



we know and believe the love God has for us

13 By this we know that we abide in him and he in us, because he has given us of his own Spirit. 14 And we have seen and testify that the Father has sent his Son as the Savior of the world. 15 Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. 16 So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him.



Place Insights Here.

*How does John unpack the meaning of the above In 1 John?*

*Find Insights*

HOW

Given our newly arrived at self awareness as a Child of God can we put a 'handle on' what the Holy Spirit is accomplishing with this paragraph's revelation of the FATHER & SON?



# Prayers

**Mains**  
↓

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**Insights** →



**Bullets** →



**Prayers** ↘



**Insights** →

**1 JN 4.13-16**





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**1 JN 4.13-16**

**Insights** →



**Bullets** →



**Prayers** →

**Prayers Notes Here**

- **TYPES OF PRAYERS**
- **Type 1 – Worship and Praise.**
- **Type 2 – Petition and Intercession. ...**
- **Type 3 – Supplication. ...**
- **Type 4 – Thanksgiving. ...**
- **Type 5 – Spiritual Warfare.**

Thought  
Blocks

Built by the  
Mind of God

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**1 JN 4.13-16**

**Insights** →



**Bullets** →



**Prayers** →

**Prayers Notes Here**

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- **Type 2 – Petition and Intercession. ...**
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- **Type 4 – Thanksgiving. ...**
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**What is the dynamic in prayer implied in:**

Thought  
Blocks

Built by the  
Mind of God

# Prayers

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**Mains**  
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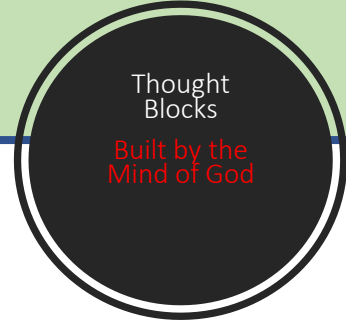
**Insights**  
→



**Prayers**  
↘



**Prayers Notes Here**



## 1 JN 4.13-16










## Insights

*The Segway component to the Quad*

- 1 John **WHY** 
- What is your overall aim and goal in presenting/introducing/'speaking to us 'the ETERNAL LIFE' in the context this epistle?
- What are the central and key things you confirm and what are they meant to accomplish or establish in us?
- Give a listing and explain each one.
- **In Quad relationships** use the list to take into context how each Quad Epistle presents and builds upon each one.
- This is all directed toward bringing unto maturity the faith/heart and Experience of the child of God in the 'joy of Being' = co-participation. God/Son/Child in the full expression and freedom of BEING in PERSON.



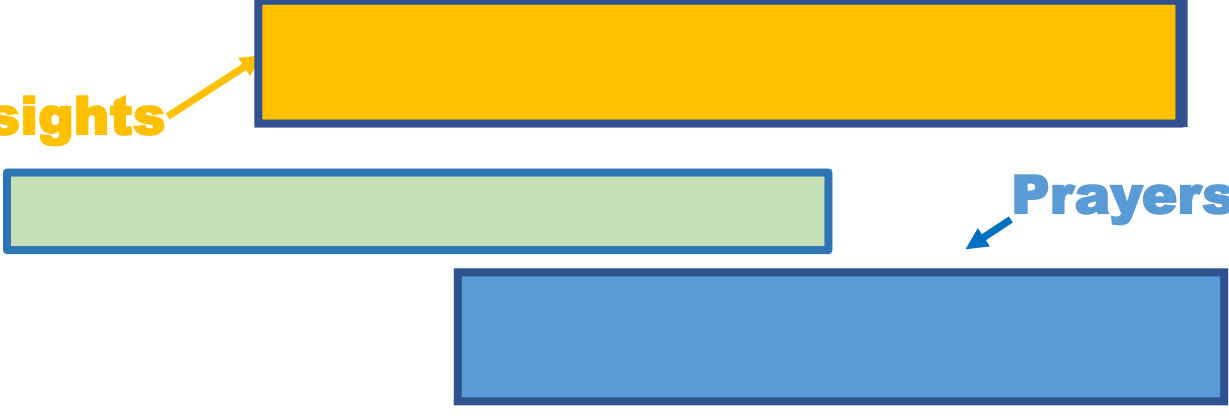
**Mains**  
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**Bullets**

**Insights**

**Prayers**

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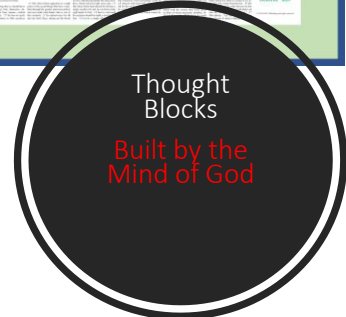


## Quad Relationships

The 'Quad Relationships' diagram features five colored boxes at the top: Hebrews (grey), Ephesians (orange), Colossians (green), Galatians (yellow), and 1 John (blue). Below these boxes is a large green area containing text from various biblical passages, with some text highlighted in different colors to show relationships between the books.

**1 JN 4.13-16**  
**Topics & Concepts**

1 John RSV









# QUAD

**Mains**

**Bullets**

**Insights**



**Prayers**



**Quad Relationships**



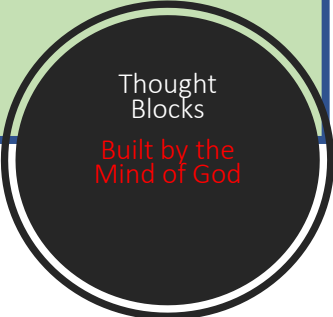
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## 1 JN 4.13-16

### Topics & Concepts

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1 John RSV







**Mains**

**Bullets**

**Insights**

**Prayers**

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## Quad Relationships

### Galatians

Shared Topics and Concepts in "Galatians" and "1 John 4.13-16"

Shared Key Words and Phrases in "Galatians" and "1 John 4.13-16"

### TBBS Resource Study Notes

### Quad Relationships 1 JN 4. 13-16 Galatians Bound

# 1 JN 4.13-16

## Topics & Concepts

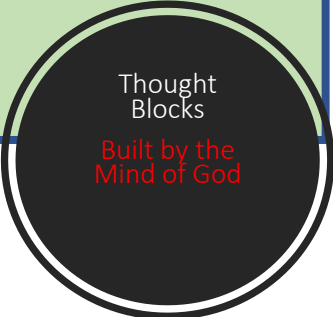
Thought  
Blocks

Built by the  
Mind of God

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# QUAD

**Mains**

**Bullets**

**Insights**

**Prayers**

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**Quad Relationships**

Hebrews

Ephesians

Colossians

Galatians

1 John

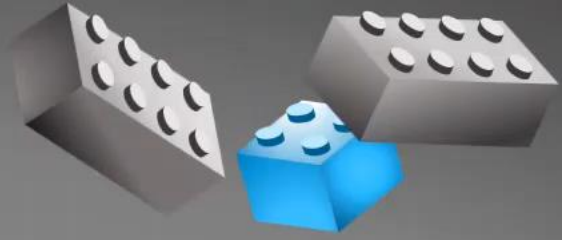
Thoughts of NOTE

**1 JN 4.13-16**

**Topics & Concepts**

**Summary of 1 JN 4.7-12**





# *Thought Block Study: 1 John*

# QUAD

Mains

Bullets

Insights



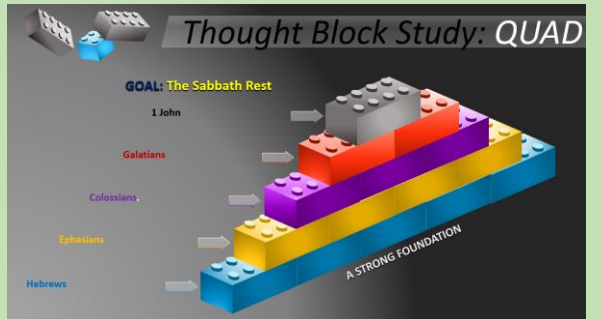
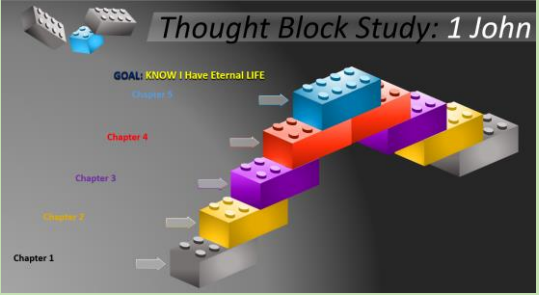
Prayers



## Quad Relationships

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1 John



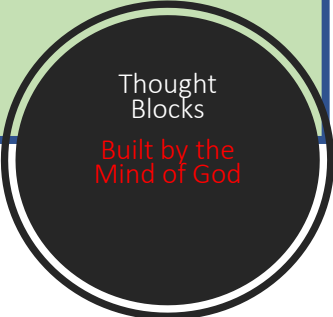
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## Topics & Concepts

Hebrews RSV

1 John RSV



# QUAD

Mains

Bullets

Insights

Prayers

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1 John

# 1 JN 4.13-16

## Topics & Concepts

**Chap 1**

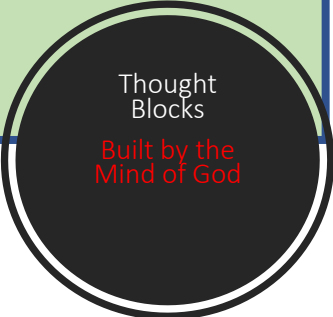
**1:1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—**2** the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us—**3** that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. **4** And we are writing this that your joy may be complete.

**2:1** My little children, I am writing this to you so that you may not sin, but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; **2** and he is the expiation for our sins, and not for ours only but also for the sins of the whole world.

**3** And by this we may be sure that we know him, if we keep his commandments. **4** He who says "I know him" but disobeys his commandments is a liar, and the truth is not in him; **5** but whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in him: **6** he who says he abides in him ought to walk in the same way in which he walked.

**7** Beloved, I am writing you no new commandment, but an old commandment which you had from the beginning; the old commandment is the word which you have heard. **8** Yet I am writing you a new commandment, which is true in him and in you, because the darkness is passing away and the true light is already shining. **9** He who says he is in the light and hates his brother is in the darkness still. **10** He who loves his brother abides in the light, and in it there is no cause for stumbling. **11** But he who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

**3** This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. **6** If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; **7** but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. **8** If we say we have no sin, we deceive ourselves, and the truth is not in us. **9** If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. **10** If we say we have not sinned, we make him a liar, and his word is not in us.

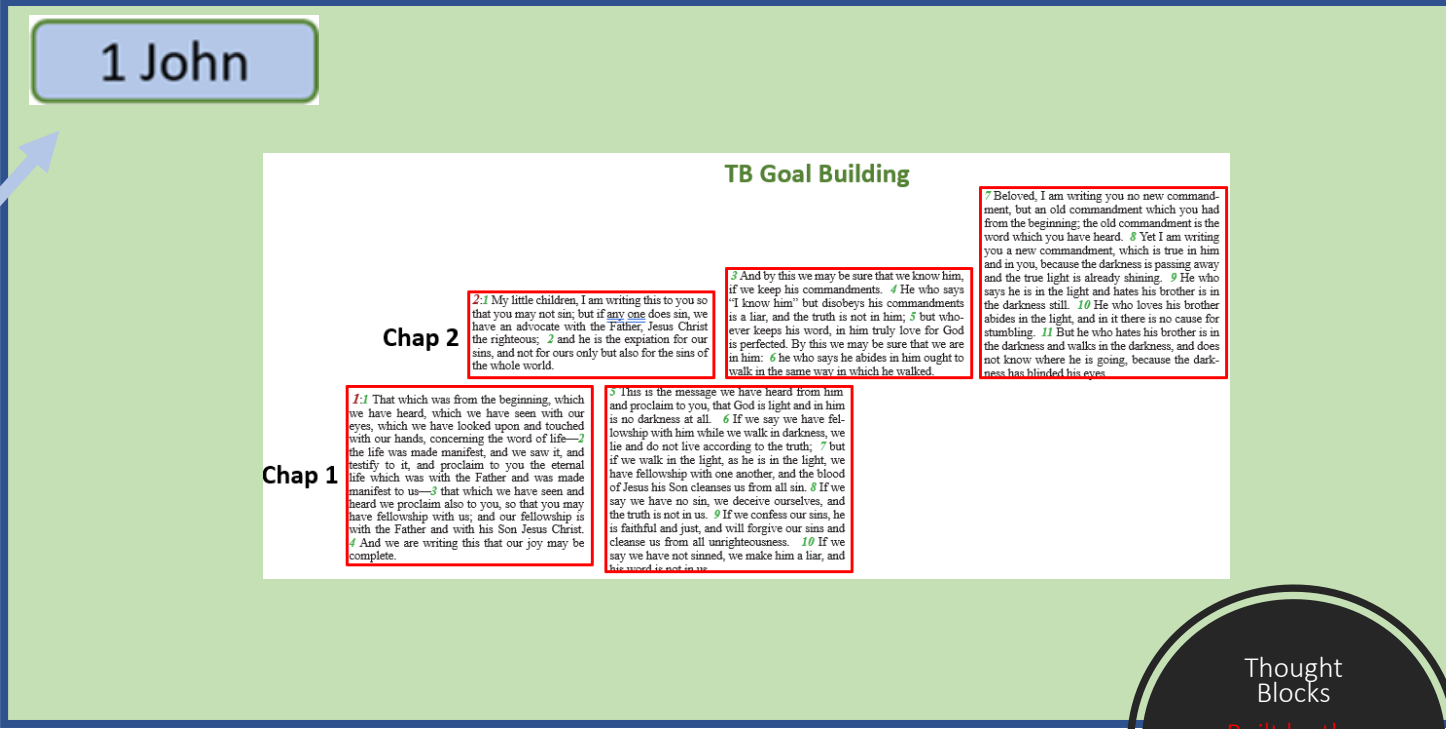
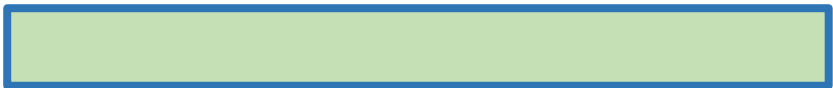


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17 Therefore he that says he knows him, but does not keep his commandments, is a liar, and the truth is not in him; and whoever does not keep his commandments, he shall not see the Father, nor shall he know him who has proclaimed the Father. 18 The Son of God is come into the world, and he has given us life through his blood. 19 All who receive him receive life through his blood. 20 And this is the love, that we walk according to what we have heard, so that we may have fellowship with him. 21 And if anyone does not receive the testimony that Jesus has come in the flesh, he shall not see the Father, nor shall he know him, and he who receives the testimony of the Son of God, God abides in him, and he in God. 22 And we know that the Son of God has come into the world, and he has given us life through his blood. 23 And this is the love, that we walk according to what we have heard, so that we may have fellowship with him. 24 And if anyone does not receive the testimony that Jesus has come in the flesh, he shall not see the Father, nor shall he know him, and he who receives the testimony of the Son of God, God abides in him, and he in God.



1 John RSV

Hebrews RSV

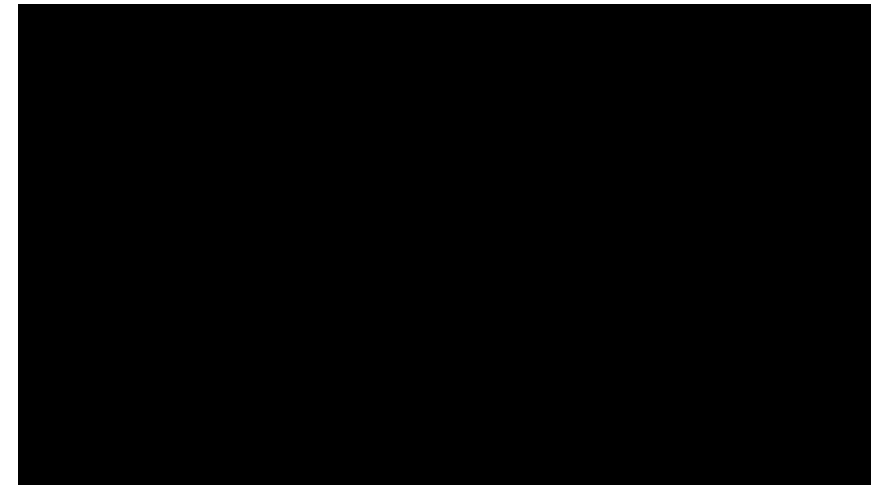
© 2010 CEB International





- *The question is:*

- *The question is:*



## TB Goal Building

### Chap 2

**2:1** My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; **2** and he is the expiation for our sins, and not for ours only but also for the sins of the whole world.

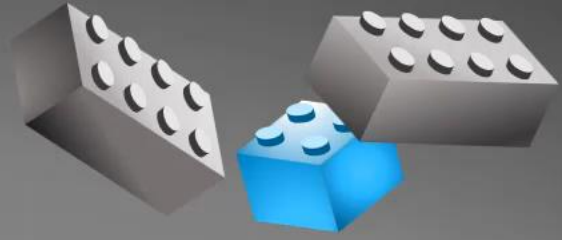
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### Chap 1

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**5** This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. **6** If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; **7** but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. **8** If we say we have no sin, we deceive ourselves, and the truth is not in us. **9** If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. **10** If we say we have not sinned, we make him a liar, and his word is not in us.



# *Thought Block Study: QUAD*



Hebrews

Ephesians

Colossians

Galatians

1 John

## Thoughts of NOTE

*What is the Group?*

*What is the Focus?*

*What is the Goal?*

*Where does it Originate?*



**Quad Summary of 1 Jn 4.7-12**

Hebrews

Ephesians

Colossians

Galatians

1 John

## Thoughts of NOTE

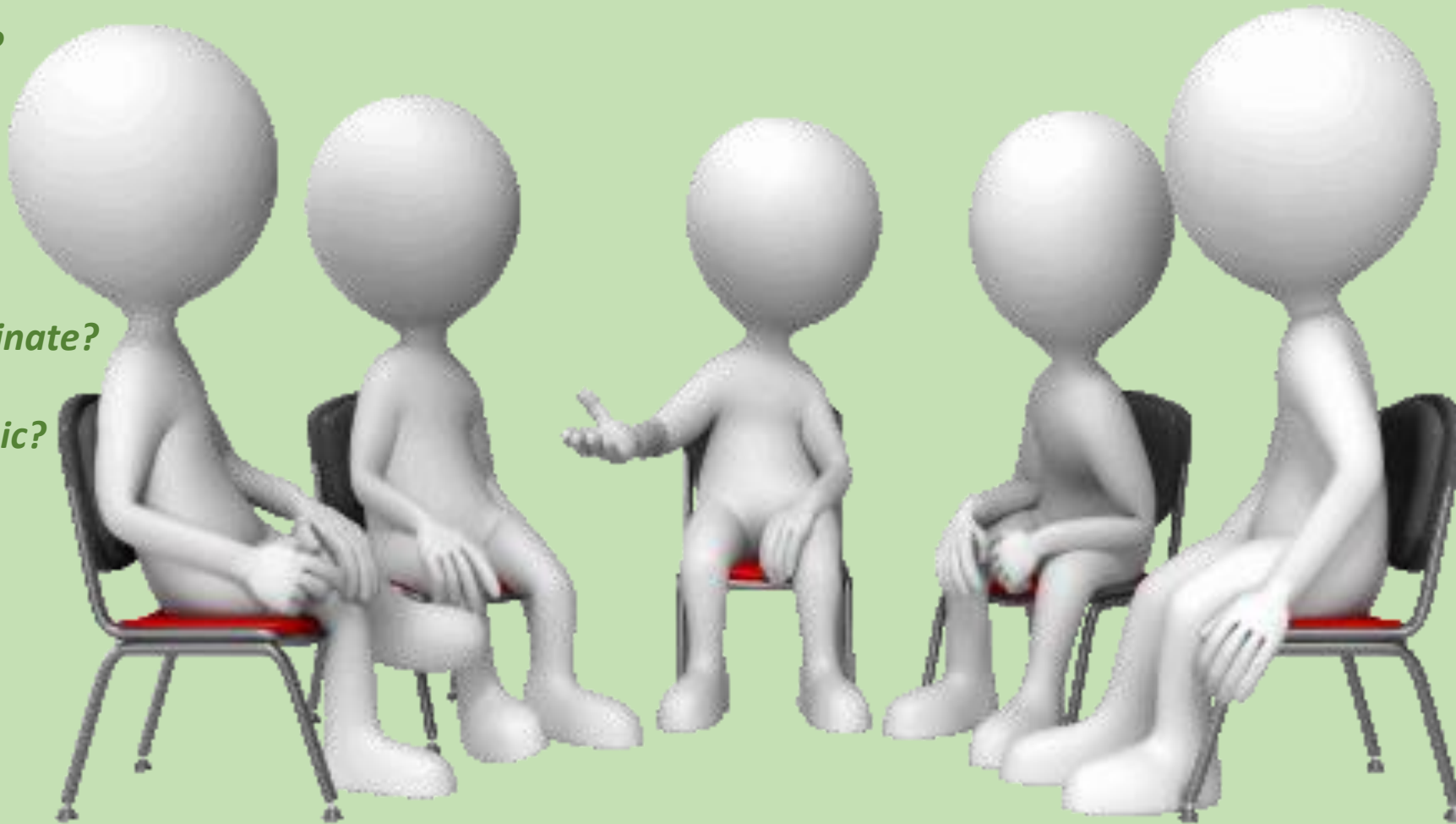
*What is the Group?*

*What is the Focus?*

*What is the Goal?*

*Where does it Originate?*

*What is the Dynamic?*



**Quad Summary of 1 Jn 4.7-12**

Hebrews

Ephesians

Colossians

Galatians

1 John

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*What is the Group?*

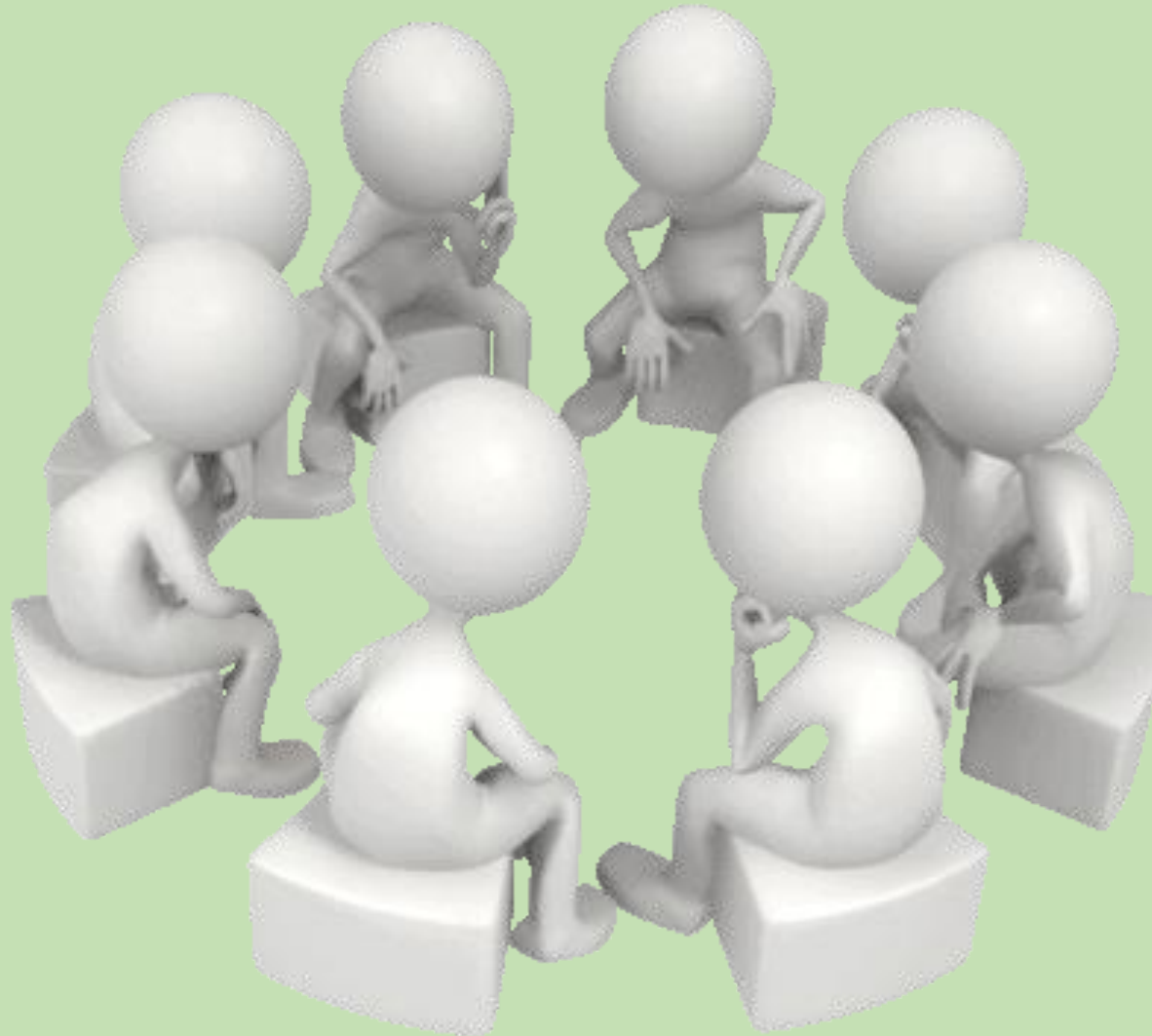
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*What is the Dynamic?*

*What is the Culmination?*



**Quad Summary of 1 Jn 4.7-12**

Hebrews

Ephesians

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*What is the Group?*

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*What is the Goal?*

*Where does it Originate?*

*What is the Dynamic?*

*What is the Culmination?*

*What is the Vindication of God's Name?*



**Quad Summary of 1 Jn 4.7-12**

The culmination is the end point or final stage of something you've been working toward or something that's been building up.



## Thoughts of NOTE



**Joh 3:14** And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: **15** That whosoever believeth in him should not perish, but have eternal life. **16** For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. **17** For God sent not his Son into the world to condemn the world; but that the world through him might be saved. **18** He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

**Joh 8:28** Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. **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. **30** As he spake these words, many believed on him. **31** Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; **32** And ye shall know the truth, and the truth shall make you free.

*What is the Group?*

*What is the Focus?*

*What is the Goal?*

*Where does it Originate?*

*What is the Dynamic?*

*What is the Culmination?*

*What is the Vindication of God's Name?*

## Thoughts of NOTE

**7** Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. **8** He who does not love does not know God; for God is love. **9** In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. **10** In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins. **11** Beloved, if God so loved us, we also ought to love one another. **12** No man has ever seen God; if we love one another, God abides in us and his love is perfected in us.



**Stuff that makes sense for the Box**

**John's emphasis of the experiential LIFE of Christ is confirmed in each of the Epistles.**

**1:1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—**2** the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us—**3** that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. **4** And we are writing this that our joy may be complete.

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**2:1** My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; **2** and he is the expiation for our sins, and not for ours only but also for the sins of the whole world.

**3** And by this we may be sure that we know him, if we keep his commandments. **4** He who says "I know him" but disobeys his commandments is a liar, and the truth is not in him; **5** but whoever keeps his word, in him truly love for God is perfected. By this we may be sure that we are in him: **6** he who says he abides in him ought to walk in the same way in which he walked.

**7** Beloved, I am writing you no new commandment, but an old commandment which you had from the beginning: the old commandment is the word which you have heard. **8** Yet I am writing you a new commandment, which is true in him and in you, because the darkness is passing away and the true light is already shining. **9** He who says he is in the light and hates his brother is in the darkness still. **10** He who loves his brother abides in the light, and in it there is no cause for stumbling. **11** But he who hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

**12** I am writing to you, little children, because your sins are forgiven for his sake. **13** I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young men, because you have overcome the evil one. I write to you, children, because you know the Father. **14** I write to you, fathers, because you know him who is from the beginning. I write to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.

**15** Do not love the world or the things in the world. If any one loves the world, love for the Father is not in him. **16** For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father but is of the world. **17** And the world passes away, and the lust of it; but he who does the will of God abides for ever.

**18** Children, it is the last hour; and as you have heard that antichrist is coming, so now many antichrists have come; therefore we know that it is the last hour. **19** They went out from us, but they were not of us; for if they had been of us, they would have continued with us; but they went out, that it might be plain that they all are not of us.

**20** But you have been anointed by the Holy One, and you all know. **21** I write to you, not because you do not know the truth, but because you know it, and know that no lie is of the truth. **22** Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. **23** No one who denies the Son has the Father. He who confesses the Son has the Father also. **24** Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you will abide in the Son and in the Father. **25** And this is what he has promised us, eternal life.

**26** I write this to you about those who would deceive you; **27** but the anointing which you received from him abides in you, and you have no need that any one should teach you; as his anointing teaches you about everything, and is true, and is no lie, just as it has taught you, abide in him.

**28** And now, little children, abide in him, so that when he appears we may have confidence and not shrink from him in shame at his coming. **29** If you know that he is righteous, you may be sure that every one who does right is born of him.

**3:1** See what love the Father has given us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. **2** Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. **3** And every one who thus hopes in him purifies himself as he is pure.

**4** Every one who commits sin is guilty of lawlessness; sin is lawlessness. **5** You know that he appeared to take away sins, and in him there is no sin. **6** No one who abides in him sins; no one who sins has either seen him or known him. **7** Little children, let no one deceive you. He who does right is righteous, as he is righteous. **8** He who commits sin is of the devil; for the devil has sinned from the beginning. The reason the Son of God appeared was to destroy the works of the devil. **9** No one born of God commits sin; for God's nature abides in him, and he cannot sin because he is born of God. **10** By this it may be seen who are the children of God, and who are the children of the devil: whoever does not do right is not of God, nor he who does not love his brother.

**1** For this is the message which you have heard from the beginning, that we should love one another, **12** and not be like Cain who was of the evil one and murdered his brother. And why did he murder him? Because his own deeds were evil and his brother's righteous. **13** Do not wonder, brethren, that the world hates you. **14** We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death. **15** Any one who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him. **16** By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. **17** But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? **18** Little children, let us not love in word or speech but in deed and in truth. **19** By this we shall know that we are of the truth, and reassure our hearts before him **20** whenever our hearts condemn us; for God is greater than our hearts, and he knows everything. **21** Beloved, if our hearts do not condemn us, we have confidence before God; **22** and we receive from him whatever we ask, because we keep his commandments and do what pleases him. **23** And this is his commandment, that we should believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. **24** All who keep his commandments abide in him, and he in them. And by this we know that he abides in us, by the Spirit which he has given us.

**2** Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. **3** And every one who thus hopes in him purifies himself as he is pure.

## 1 John RSV

**4:1** Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world. **2** By this you know the Spirit of God: every spirit which confesses that Jesus Christ has come in the flesh is of God, **3** and every spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which you heard that it was coming, and now it is in the world already.

**4** Little children, you are of God, and have overcome them; for he who is in you is greater than he who is in the world. **5** They are of the world, therefore what they say is of the world, and the world listens to them. **6** We are of God. Whoever knows God listens to us, and he who is not of God does not listen to us. By this we know the spirit of truth and the spirit of error.

**7** Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. **8** He who does not love does not know God; for God is love. **9** In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. **10** In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins. **11** Beloved, if God so loved us, we also ought to love one another. **12** No man has ever seen God; if we love one another, God abides in us and his love is perfected in us.

**13** By this we know that we abide in him and he in us, because he has given us of his own Spirit. **14** And we have seen and testify that the Father has sent his Son as the Savior of the world. **15** Whoever confesses that Jesus is the Son of God, God abides in him, and he in God. **16** So we know and believe the love God has for us. God is love, and he who abides in love abides in God, and God abides in him.

**17** In this is love perfected with us, that we may have confidence for the day of judgment, because as he is so are we in this world. **18** There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love. **19** We love, because he first loved us. **20** If any one says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, cannot love God whom he has not seen. **21** And this commandment we have from him, that he who loves God should love his brother also.

**5:1** Every one who believes that Jesus is the Christ is a child of God, and every one who loves the parent loves the child. **2** By this we know that we love the children of God, when we love God and obey his commandments. **3** For this is the love of God, that we keep his commandments. And his commandments are not burdensome. **4** For whatever is born of God overcomes the world; and this is the victory that overcomes the world, our faith. **5** Who is it that overcomes the world but he who believes that Jesus is the Son of God?

**6** This is he who came by water and blood, Jesus Christ, not with the water only but with the water and the blood. **7** And the Spirit is the witness, because the Spirit is the truth. **8** There are three witnesses, the Spirit, the water, and the blood; and these three agree. **9** If we receive the testimony of men, the testimony of God is greater;

**10** Beloved, do not believe every spirit, but test the spirits to see whether they are of God; for many false prophets have gone out into the world. **2** By this you know the Spirit of God: who, when it comes, confesses that Jesus Christ has come in the flesh is of God, **3** and every spirit which does not confess Jesus is not of God. This is the spirit of antichrist, of which you heard that it was coming, and now it is in the world already.

**4** Little children, you are of God, and have overcome them; for he who is in you is greater than he who is in the world. **5** They are of the world, therefore what they say is of the world, and the world listens to them. **6** We are of God. Whoever knows God listens to us, and he who is not of God does not listen to us. By this we know the spirit of truth and the spirit of error.

If anyone denies that Jesus Christ came in the flesh, he will ask, and

**7** Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. **8** He who does not love does not know God; for God is love. **9** In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him. **10** In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins. **11** Beloved, if God so loved us, we also ought to love one another. **12** No man has ever seen God; if we love one another, God abides in us and his love is perfected in us.

and has given us understanding, to know him who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life. **21** Little children, keep yourselves from idols.



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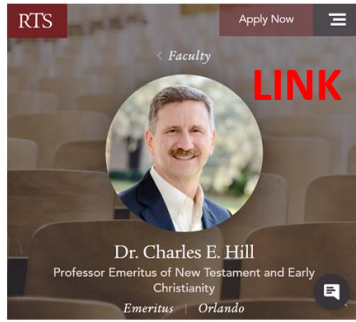
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About Dr. Hill

Dr. Charles Hill joined RTS-Orlando in 1994 and serve as John R. Richardson Professor of New Testament and Early Christianity until his retirement in May 2021. He taught core courses on Hebrews-Revelation and New Testament Greek, and is now Professor Emeritus of New Testament and Early Christianity. After receiving his Ph.D. from Cambridge University, Dr. Hill taught at Northwestern College in Iowa.

Dr. Hill has significant research interest in the Johannine Corpus, New Testament books associated with the Apostle John (Gospel of John, 1-3 John and Revelation). He also has researched and written extensively on several issues related to the early church fathers, particularly early Christian views of the end times, the canon of the New Testament and the New Testament manuscript tradition. Dr. Hill's most recent publications include *Who Chose the Gospels? Probing the Great Gospel Conspiracy* (Oxford University Press, 2010) and *The Early Text of the New Testament* (Oxford University Press, 2012), edited with RTS Professor Michael J. Kruger.

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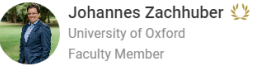
“The Truth Above All Demonstration”:  
Scripture in the Patristic Period to Augustine

Charles E. Hill

Nearly two millennia after their latest constituent member saw the light of day, the books that make up the Christian Bible continue to play an indispensable role in the spiritual lives of churches and individual believers. Yet today, many who wish to honor Scripture as the word of God can scarcely do so unaware that nearly every aspect of the study and use of their prized volume is under dispute. Whether the topic be the origins of Scripture's individual books, the early scribal transmission of those books, their eventual collection into an exclusive "canon," their interpretation, their reliability or truthfulness, or the role they play in the church's attempt to define itself (and others), the reader of Scripture faces no lack of critical scrutiny. It is not surprising, then, that many should think of looking to the "pre-critical" past and should hark back specifically to the early centuries of the Christian era, when the foundations for scriptural exegesis in the Christian tradition were being laid and when Scripture was finding its place in the worshiping life of the church.

[Knowledge and its Limits in Clement of Alexandria](#) LINK

ABOUT AUTHOR



Johannes is Professor of Historical and Systematic Theology at the University of Oxford. Previously he held positions at Humboldt University, Berlin. He has two main areas of expertise: late ancient Christian theology together with its philosophical background and nineteenth century Christian thought. His current work is focussed on notions of individuality in post-Chalcedonian theology, on theological and non-theological understandings of sacrifice, and on the relationship of memory and forgetting. Johannes studied theology in Rostock, Berlin, and Oxford where he was awarded the DPhil in 1998 with a thesis on Gregory of Nyssa. He also holds a Dr.theol.habil. from Humboldt University, Berlin (2011).

[Introduction](#)

LINK

Knowledge and its Limits in  
Clement of Alexandria and Gregory  
of Nyssa

Johannes Zachhuber  
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The article considers the epistemologies of Clement of Alexandria and Gregory of Nyssa. While Clement's theory of knowledge is pitched against scepticism, arguing that Christians have the boon of revealed knowledge from which a science can be deduced, Gregory starts from confidence in sense perception and empirical observation. For him, however, difficulties arise when the human mind seeks to move from the observable aspect of the world to underlying, intelligible reality, the soul and God. Ultimately, both Clement and Gregory affirm 'apophaticism', but it emerges here why this means something rather difficult to both of them.

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# Resources



Dimitrios Pallis

I am a researcher specializing in theology and philosophy in late antique Christian Platonism and modern Greek Orthodox thought. I am the author of over twenty book chapters and research articles and a treatise in these areas. I am also a regular contributor to scholarly encyclopedias, dictionaries, and international conferences. My recent work is focused on Plato, the Scripture, and the Christian liturgy as sources that have shaped the intellectual identity of ancient Christian writers. Four major studies among the ones I have recently published

[Re-Thinking Clement the Philosopher of the Corpus Dionysiacum](#)

LINK

## "Re-Thinking Clement the Philosopher of the Corpus Dionysiacum", *Academia Letters*, Article 4344, San Francisco, CA, 2021, 1-8 (approx. 3,000 words)

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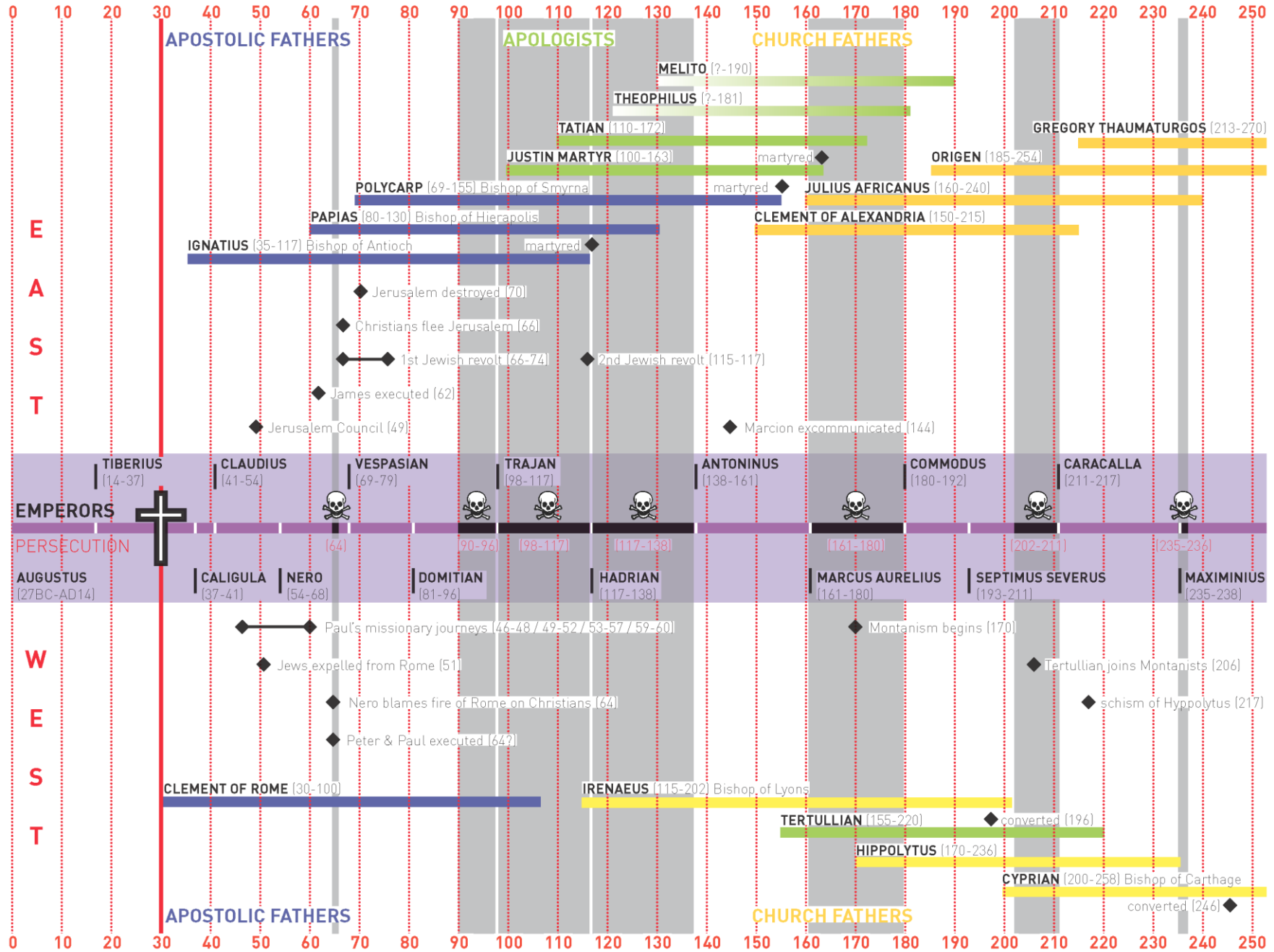
Publication Date: 2021

Publication Name: *Academia Letters*

Some modern researchers have identified the 'Clement the philosopher' mentioned in On the Divine Names V9 of Dionysius the Areopagite with Clement of Alexandria or with a pagan philosopher who was a contemporary of Dionysius or from a more distant past. The present essay develops an interpretation of the above passage in the context of the attempt of the author to stage the structure and contents of his writings so as to persuade his readers of his apostolic identity. Thus, it argues that it would be proper to examine whether the identity of Clement the philosopher in this passage is compatible with the carefully constructed identity of Dionysius. It proposes that it is possible to understand Clement the philosopher as a reference to Clement of Rome because the information we have about him is consistent with Dionysius' professed identity, and also because there were earlier Christian traditions that represented Clement of Rome as related to the apostle Paul, the purported teacher of Dionysius, and trained in Greek philosophy. **Keywords:** Dionysius the Areopagite, Paul the Apostle, Clement of Rome, Clement of Alexandria, Principles of Beings, Scripture, Greek Patristics, Plato, Proclus, Platonism. This is the official academic Journal of the Academia.edu digital forum or website. It is an open access Journal that publishes peer-reviewed research articles authored by scholars in English.

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