

2012

General Epistles Notes

Robert Angelo Traina

Follow this and additional works at: <http://place.asburyseminary.edu/ecommonslectures>

Recommended Citation

Traina, Robert Angelo, "General Epistles Notes" (2012). *ATS Class Lectures*. Book 216.
<http://place.asburyseminary.edu/ecommonslectures/216>

This Document is brought to you for free and open access by the eCommons at ePLACE: preserving, learning, and creative exchange. It has been accepted for inclusion in ATS Class Lectures by an authorized administrator of ePLACE: preserving, learning, and creative exchange. For more information, please contact thad.horner@asburyseminary.edu.

ASBURY THEOLOGICAL SEMINARY
Department of English Bible

NT (EB) 645 General Epistles. Three hours. Traina.

Course Materials:

The course covers the following general or catholic epistles: I John, James, and I and II Peter. The emphasis is on key areas of these epistles.

Course Objectives:

1. In the area of ^{COGNITIVE DOMAIN} METHOD-- The primary emphasis in methodology is on the study of books as wholes. As a result, the student should develop in his ability to do the following.
 - a. Survey books as wholes, including:
 - 1) Identifying the general materials of a book (biographical, historical, ideological, etc.), and the specific materials by giving a brief title to each chapter which recalls its contents by association (MBS, pp. 55-60, 77, W);
 - 2) Locating the main units and sub-units of a book, and observing the major laws of relationship operative between these units (MBS, pp. 49-55);
 - 3) Asking a few questions concerning each major law observed, * [designed to discover the interpretive significance of the presence of each law] (MBS, pp. 95-111);
 - 4) Identifying strategic areas or key verses which provide insight into a book as a whole;
 - 5) Noting evidence bearing on such higher critical matters as the identity of the writer and recipients, and the occasion, date, and place of writing;
 - 6) Observing other major features of the book as a whole, including literary characteristics not previously noted.
 - b. Interpret individual parts of a book in light of their relations to other parts and to the book as a whole, and in the process begin to answer some of the questions raised during the survey.
 - c. Synthesize the findings made in the book ^{-PURPOSE-} [in order to] arrive at the major emphases in the whole, using such techniques as charts, thematic summaries, brief essay statements, topical summaries, and lists of truths, and in the process answer some of the questions raised during the survey.
2. In the area of ^{COGNITIVE DOMAIN} CONTENT--The student should be able to do the following in relation to the General Epistles studied without using an open Bible:
 - a. Indicate the distinctive literary arrangement (structure) of each book, including its major units identified by chapter and theme, the primary relations (laws) operative within the book as a whole, and the specific materials with which these relations are used

- b. Identify and discuss the main themes of each Epistle, on the basis of specific illustrations and substantiations located by chapter;
 - c. Locate by chapter and discuss contextually distinctive and significant passages found in each Epistle;
 - d. Demonstrate how a sound methodology is essential for the interpretation of each Epistle, including specific illustrations and substantiations;
 - e. Compare and contrast the General Epistles as regards their background and main teachings;
 - f. Discuss main motifs which run through the General Epistles.
3. Attitudes--the student should: *APPROPRIATE REACTION*
- a. Appreciate the value of a sound methodology for the study of books as wholes to the end that he/she will continue using and improving that methodology;
 - b. Desire to continue studying the General Epistles on the basis of an appreciation of their value;
 - c. Intend to utilize the General Epistles in a preaching and/or teaching ministry, and in other aspects of ministry.

Texts Required:

1. REVISED STANDARD VERSION OF THE BIBLE.
2. METHODICAL BIBLE STUDY, R. Traina.
3. PRINCETON BIBLIOGRAPHY FOR BIBLE STUDY.

Requirements:

1. The preparation of the following lessons in writing, unless otherwise indicated. The lessons will be due at the beginning of the class hour on the day specified by the professor. Late lessons will not be accepted unless permission is granted based on an emergency.
2. Punctual attendance is expected. You will be asked to report absences, if any, at the close of the semester. Punctuality and absences will be considered in evaluating the work of the course.
3. A final examination based on the objectives of the course (without the use of open Bible).

LESSONS

*MINI UNIT TWO LESSONS EXCEPT FOR
SURVEYS & SYNTHESIS OF
NO TWO LESSONS FROM A SINGLE BOOK*

General Directions

1. Give primacy in sequence and time to the firsthand study of the text, then use secondary sources when time permits. Vary the secondary sources so as to become acquainted with various commentaries. Do not use class notes from previous years.
2. Make primary use of the R.S.V., but also use other translations and the original language, if possible, as auxiliary tools.
3. Always give chapter and verse references for your findings.
4. Paraphrase whenever possible. Using various translations will assist you in this connection.
5. Be as analytical as possible.
6. Try to do a well-rounded study on each lesson, even though you cannot be exhaustive. Attempt to explore one significant area of each lesson in depth if possible.
7. Organize your work in the best possible way in your initial approach.
8. Be as thorough and as profound as possible.
9. Strive for accuracy in your work.
10. Define key and ambiguous words.
11. Constantly compare and contrast the work done in private study with classwork to discover areas of strength and of need. Make a conscious effort to implement your findings in subsequent studies.
12. Note any questions or problems which arise.
13. In all your work make a conscious effort to develop a sound, concrete, orderly, and thorough study procedure which fits your individual abilities and needs.

Lesson I -- Survey of I John (II & III John) *DUE THUR. FOR 2nd & 3rd SESSIONS 6-7-11-12-13-14*

Read the entire lesson before proceeding. Keep in mind that the initial survey of a book-as-a-whole is observational, partial, and tentative. Consequently, premature interpretations should be avoided, and the findings made should be subject to completion and correction based on the subsequent study of the parts. The survey should be done without reference to subsequent lessons.

- A. Read the entire Epistle several times at one sitting if possible, noting the following. It may help to record some of your findings on a chart or diagram and others in columns.
 1. Subject matter -- give a brief title to each chapter of the book (see MBS, p. 77).
 2. Structure -- locate the major structural units of the book, and the few main relations operative within and between these units. (See MBS, pp. 49-59).
 3. Interpretive Questions -- ask a few key interpretive questions about each of the major laws observed and the subject matter with which they are used. You should not attempt to answer these questions at this time. (See MBS, pp. 97-111).
 4. Strategic Areas -- pinpoint key passages which provide "windows" through which to view the book-as-a-whole.
 5. Writer, Readers, and Date and Place of Writing
 - a. note evidence indicating the identity, characteristics, and purpose of the writer, as well as his relationship to the readers;
 - b. discover evidence relating the identity, characteristics, and problems of the readers;
 - c. locate evidence suggesting the date and place of writing, if any.
 6. Other major impressions -- list a few of the major impressions you received in surveying the book-as-a-whole not previously covered, including such matters as outstanding literary features and dominant themes.
- B. Read II and III John, and compare and contrast these epistles with I John.
- C. If you have time, read an introduction to the Epistles of John in a good commentary or Bible encyclopedia. Compare the results of this research with your previous findings.

Lesson II -- I John 1:1-2:29 *DUE THUR 27 3 SESSIONS*

- A. Survey of Segments -- Survey as a whole the segments in 1:1-4, 1:5-2:6, 2:7-11, and 2:12-29, noting the following where relevant. Do not refer to the rest of the lesson.
 1. Subject matter -- give a brief title to each paragraph (see MBS, p. 77).
 2. Structure -- the main grouping of paragraphs, and the few main relations operative within and between these groupings (see MBS, pp. 49-55).
 3. Interpretive questions -- ask a few key interpretive questions based on each main relationship and the subject matter it involves. *FOR TWO OF THE LATTERS*
 4. Strategic areas -- locate any strategic areas or key verses which provide insight into each segment-as-a-whole. *IMMEDIATE SEGMENT 2 STRATEGIC AREAS*
 5. Literary forms -- identify the literary form(s) found in each segment (see MBS, pp. 68-71).
- B. Analysis
 1. According to I John 1:1-4, what is the basis for the authority of the book? What is the significance of such a basis? What are its implications for a concept of authority?
 2. What is the meaning of the stated purpose of the book found in 1:1-4? How are its various parts interrelated? Why should the author write with this purpose?
 3. What is meant by the affirmation that "God is light"? (1:5) Trace the contrasts in 1:6-2:6. What does each mean and why are they valid? How are they related to 1:5 and to 1:1-4?
 4. What is the "new commandment" to which the author refers in 2:7-11? In what sense is it "new"? What is meant by "love"? Why is it true that "he who loves his brother abides in the light"? (2:10) How are the statements of 2:7-11 related to what precedes?

5. Who are the groups identified in 2:12-14, and what reason for writing is indicated in relation to each group? Why are these reasons stated? How are they related to what precedes? What is the radical difference between loving the world and loving the Father? (2:15-17) Who are the anti-Christians according to 2:18-29? Why is it true that "no one who denies the Son has the Father"? (2:23) Why this emphasis in view of the purpose of the book and other preceding materials?
6. How do 2:28-29 provide the transition to chapter 3?

C. Synthesis

List the main ideas stressed in 1:5-2:29. How are they related to each other? How does the author begin developing the thesis that loving God and believing in Jesus Christ, and loving one's brother are inseparable?

Lesson III - I John 3 2 SESSION LESSON THURSDAY MARCH 4th

A. Survey *THRU INTER. QUESTIONS #3, OMIT #4 & 5 (SEE LESSON II)*

Follow the suggestions of Lesson II, A

B. Analysis

1. Trace carefully the thought development of this segment. Pay special attention to the treatment and meaning of the following themes: being children of God; the appearance of Christ; sin, especially as hating one's brother; righteousness, especially as love for the brethren; and belief in Jesus Christ.
2. Focus on the interpretation of I John 3:9. Observe the verse, raise questions on the basis of your observations, and answer the key questions on the basis of the determinants discussed on pp. 139ff. of *METHODICAL BIBLE STUDY*. What is the significance of 3:9 for understanding chapter 3 and the book-as-a-whole? What is its importance in Wesleyan theology?

C. Synthesis

*CONTINUITY BTWN BELIEVING & DOING
THAT GROUPS - GOD'S/SATAN'S*

List the main truths of chapter 3. How are they related to each other? How do they illuminate the preceding materials? What problems does the chapter raise?

Lesson IV -- I John 4:1-5:12 2 SESSION LESSON ^{ONE} FRIDAY MARCH 7th

A. Survey

Follow the suggestions of Lesson II, A in relation to the following units: 4:1-6, 4:7-21, and 5:1-12. *PRIMARY LAYERS FOR EACH UNIT + QUESTIONS
STRATEGIC AREA*

B. Analysis

1. How does 3:24 form a transition to 4:1-6? What is meant by "spirit"? What various emphases are made in relation to "testing the spirits"? What is the significance of these emphases? How do they relate to the preceding material?
2. What are the nature, characteristics and reasons for loving one another according to 4:7-21? What is the meaning and theological significance of the affirmation that "God is love"? What is the importance of the incarnation and crucifixion for understanding and accepting this affirmation? How does this illuminate the emphasis throughout the book on believing that Jesus is the Son of God? What is involved in "abiding in God"?
3. Trace the thought development of 5:1-12. Which ideas here are stressed in the preceding material? What new ideas, if any, are found in these verses? What is meant by 5:6-8, and how do these verses relate to the context?

C. Synthesis

In what ways do 4:1-5:12 bring together the main emphases of I John?

Lesson V -- Review and Synthesis of I John (II and III John) *2 SESSION THUR. 13th*

- A. Summarize the main problems suggested by I John and the main themes used by the author to meet these problems.
- B. Make a list of propositions about "love" based on I John. In light of these propositions, try to define or describe "love." In what ways should such love be implemented in the Christian community?
- C. According to I John, why are love and belief in Christ inseparable? What are the implications of this inseparability?

Lesson VI -- Survey of James *THU. 18th 2 SESSION*

Use the applicable parts of Lesson I as a basis for surveying James as a whole.

Lesson VII -- James 1:2-27 *FRI 21st 2 SESSION LESSON*

- A. Survey *LIST TWO PRIMARY LAWS + QUESTIONS + 2 STRATEGIC AREAS connected to laws*

Use the relevant suggestions of Lesson II-A as a basis for surveying the segment as a whole.

P. Analysis

1. What is meant by "trials" in 1:2-4? How does the joyful facing of trials have the results indicated? Why do these results warrant the joyful facing of trials?
2. Define "wisdom" as used in 1:5-8. Why is wisdom discussed at this point? Discuss the theology of prayer set forth in these verses. What is its significance? Why is the prayer of faith without doubting indispensable for the gift of wisdom?
3. What problem seems to underlie the exhortation of 1:9-10a? (Compare with 2:1ff. and 4:13ff.) What is the author's solution for the problem? How does he support his exhortation? How is the statement of 1:9-11 related to the context?
4. What connection, if any, is there between experiencing "trials" and being "tempted"? (1:12-15) Why discuss temptation in this context? What is the significance of the statement that God cannot be tempted in light of the Incarnation? What is James' understanding of the process of temptation? How is Satan as tempter related to this process? How are the statements of 1:16-18 related to these emphases?
5. How are the exhortations in vs. 19-21 germane to the preceding discussion? In light of 1:22-25 and the surrounding context, how does the hearer but non-doer of the "word" deceive himself? In what sense is the "word" like a mirror? What is the significance of describing the "word" as the perfect law of liberty?
6. Analyze the concept of "religion" set forth in vs. 26-27. What are the links between these verses and the preceding context?

C. Synthesis

1. What are the chief fallacies dealt with in this segment, and what are the chief ways in which the author deals with them?
2. What are the major cohesive elements in the chapter, and what is their significance?

Lesson VIII -- James 2 *THU 27th IMPARTIALITY OVERHEAD*

A. Survey

B. Analysis

1. What problem is suggested by the statements in 2:1-4? What parallels, if any, does this problem have in our day? State in your own words and analyze the reasons for impartiality given in 2:2-13.
2. State in your own words the main principle enunciated in 2:14-26. What main lines of reasoning are used to substantiate this principle? In what sense are the following true: Faith without works is dead, Abraham and Rahab were justified by their works, and a man is justified by works and not by faith alone? What is the exact relationship between faith and works? On the basis of these verses comment on the following statement: "It is faith alone that justifies but the faith that justifies is never alone."

C. Synthesis

1. How are 2:14-26 related to 2:1-13 and to chapter 1? In what sense is it true that we believe what we do? *Paul - works what faith*
2. In light of Romans 2:6-11, 3:27-28, and 4:1-5, was Luther justified in describing James as "a straw-epistle" because of a supposed cleavage between Paul and him? Support your answer.
3. Discuss whether James 2 provides a sound foundation for a contemporary Christian ethic.

Lesson IX -- James 3:1-4:12 *THUR. 3rd*

A. Survey

B. Analysis

1. To what problem is the statement of 3:1 addressed? Identify the various images used by James in 3:2-12 and show how each supports his reasoning. What different characteristics of the tongue are indicated? Why James' great concern regarding the use of the tongue? What is the basic thrust of his reasoning?
2. Identify the contrasting elements in 3:13-18, define significant terms, and indicate the essential differences between the contrasting elements. Why the great stress on "peace"? In light of what is said, why are wisdom, meekness, and the good life indivisible? Relate the emphases of 3:13-18 to 3:1-12, 2:14-26, 1:22-27, and 1:5-8, and indicate the significance of your findings.
3. What actions and characteristics of the readers are noted in 4:1-6? What is the significance of "unfaithful creatures" (4:4) in light of 2:14-26? What common elements, if any, recur in 4:1-6? Paraphrase and interrelate the exhortations of 4:7-10. How do they follow logically from the statements of 4:1-6 (note the "therefore" of 4:7)? What do 4:1-10 have in common with 3:1-18 and with the preceding context in chapters 1 and 2?
4. Relate the exhortation of 4:11 to 3:1ff. and to 1:19-21. How does James support his exhortation by an appeal to law? Compare with 2:8-13.

C. Synthesis

1. List the major truths of 3:1-4:12.
2. Indicate how these verses are an integral part of the Epistle of James.

Lesson X -- James 4:13-5:20 *THU. 15th*

A. Survey

B. Analysis

1. Trace and interpret the exhortations and substantiations of 4:13-5:11. What are the major problems treated in these verses? How do the emphases here relate to the preceding context?
2. James 5:12-20 has been called a "manual of discipline." What various matters are discussed in these verses, how, and why? Explain the significance of 5:16 in its context. Why are confession and intercessory prayer related? What is the contemporary significance of these verses?

C. Synthesis

1. What are the ruling principles of 4:13-5:20?
2. Compare and contrast these verses with the rest of the book.

Lesson XI -- Synthesis of James *THUR. 17th*

A. Summarize the theological ethic of James. What are its dominant emphases? What are the primary virtues stressed. In what sense are these virtues truly Christian?

B. Study James to discover the major characteristics of good exhortation.

Lesson XII -- Survey of I Peter *THU 22nd*

Use the applicable parts of Lesson I as a basis for surveying I Peter as a whole.

Lesson XIII -- I Peter 1:3-2:10 *FRI 25th*

A. Survey

B. Analysis and Synthesis

Do an original study of these materials. Indicate clearly the steps you followed and the findings you made in following each step. At the close of your study formulate a few questions which would be useful in guiding others in a study of this passage.

Lesson XIV - I Peter 2:11-5:11 *THUR 1st TRANSCRIPT*

1. Identify and (interpret) each exhortation in these verses. What is the significance of the various groups involved and of what is exhorted in relation to these groups?
2. Interpret the substantiations for each exhortation. As a result of this study, list the main appeals made in the substantiations. Why are these appeals made? Note the emphasis in 3:19-22 and 4:6.
3. How do the recurring themes here reflect the emphases of 1:3-2:10?
4. What solutions are proposed in 2:11-5:11 for the very problems faced by Peter in the Gospels?

Lesson XV - Synthesis of I Peter *FRI 2nd*

- X. Study I Peter in relation to how it handles the problem of motivation, especially in regard to the problem of suffering.
- [2] Focus your attention on one of the following areas in I Peter: ethics, Christology, soteriology, or exchatology.
- X. Compare and contrast I Peter with James.

Lesson XVI - Survey of II Peter *THUR. 8th*
Use the applicable parts of Lesson I.

*TRANSCRIPT
PRINCIPAL LAW SPECIFIC, INTERPRET AT 2*

Lesson XVII - II Peter 1:3-2:22 *TUE. 13th*
Apply the suggestions of Lesson XIII.

Lesson XVIII - II Peter 3:1-18 *FRI. 16th*
Apply the suggestions of Lesson XIII.)

Lesson XIX - Synthesis of II Peter

1. Contrast [those who follow] the "holy prophets" to the "false prophets" according to this book. What major emphases emerge from this contrast?
2. Compare and contrast the motivation of I and II Peter.

Lesson XX - Synthesis of General Epistles Studied

1. Review the major themes of each epistle. State the theme of each book in a sentence or two.
2. Compare and contrast the epistles as to their major emphases and approaches. Interrelate their emphases.
3. What do you learn from the epistles with regard to the "art of motivation"?
4. Identify key statements in each epistle, and be able to locate each by chapter and to interpret each without reference to the biblical text.
5. List the major lessons you have learned from the General Epistles and support your statements from the material of the Epistles.

ASBURY THEOLOGICAL SEMINARY
Department of English Bible

NT (EB) 645 General Epistles. Three hours. Traina.

Course Materials:

The course covers the following general or catholic epistles: I John, James, and I and II Peter. The emphasis is on key areas of these epistles.

Course Objectives:

1. In the area of ^{COGNITIVE DOMAIN} METHOD-- The primary emphasis in methodology is on the study of books as wholes. As a result, the student should develop in his ability to do the following.
 - a. Survey books as wholes, including:
 - 1) Identifying the general materials of a book (biographical, historical, ideological, etc.), and the specific materials by giving a brief title to each chapter which recalls its contents by association (MBS, pp. 55-60, 77, W);
 - 2) Locating the main units and sub-units of a book, and observing the major laws of relationship operative between these units (MBS, pp. 49-55);
 - 3) Asking a few questions concerning each major law observed, * [designed to discover the interpretive significance of the presence of each law] (MBS, pp. 95-111);
 - 4) Identifying strategic areas or key verses which provide insight into a book as a whole;
 - 5) Noting evidence bearing on such higher critical matters as the identity of the writer and recipients, and the occasion, date, and place of writing;
 - 6) Observing other major features of the book as a whole, including literary characteristics not previously noted.
 - b. Interpret individual parts of a book in light of their relations to other parts and to the book as a whole, and in the process begin to answer some of the questions raised during the survey.
 - c. Synthesize the findings made in the book ^{-PURPOSE-} [in order to] arrive at the major emphases in the whole, using such techniques as charts, thematic summaries, brief essay statements, topical summaries, and lists of truths, and in the process answer some of the questions raised during the survey.
2. In the area of ^{COGNITIVE DOMAIN} CONTENT--The student should be able to do the following in relation to the General Epistles studied without using an open Bible:
 - a. Indicate the distinctive literary arrangement (structure) of each book, including its major units identified by chapter and theme, the primary relations (laws) operative within the book as a whole, and the specific materials with which these relations are used

- b. Identify and discuss the main themes of each Epistle, on the basis of specific illustrations and substantiations located by chapter;
 - c. Locate by chapter and discuss contextually distinctive and significant passages found in each Epistle;
 - d. Demonstrate how a sound methodology is essential for the interpretation of each Epistle, including specific illustrations and substantiations;
 - e. Compare and contrast the General Epistles as regards their background and main teachings;
 - f. Discuss main motifs which run through the General Epistles.
3. Attitudes--the student should: *APPROPRIATE PRINCIPLES*
- a. Appreciate the value of a sound methodology for the study of books as wholes to the end that he/she will continue using and improving that methodology;
 - b. Desire to continue studying the General Epistles on the basis of an appreciation of their value;
 - c. Intend to utilize the General Epistles in a preaching and/or teaching ministry, and in other aspects of ministry.

Texts Required:

1. REVISED STANDARD VERSION OF THE BIBLE.
2. METHODICAL BIBLE STUDY, R. Traina.
3. PRINCETON BIBLIOGRAPHY FOR BIBLE STUDY.

Requirements:

1. The preparation of the following lessons in writing, unless otherwise indicated. The lessons will be due at the beginning of the class hour on the day specified by the professor. Late lessons will not be accepted unless permission is granted based on an emergency.
2. Punctual attendance is expected. You will be asked to report absences, if any, at the close of the semester. Punctuality and absences will be considered in evaluating the work of the course.
3. A final examination based on the objectives of the course (without the use of open Bible).

LESSONS

*MINI UNIT TWO LESSONS EXCEPT FOR
SURVEYS & SYNTHESIS OF
NO TWO LESSONS FROM A SINGLE BOOK*

General Directions

1. Give primacy in sequence and time to the firsthand study of the text, then use secondary sources when time permits. Vary the secondary sources so as to become acquainted with various commentaries. Do not use class notes from previous years.
2. Make primary use of the R.S.V., but also use other translations and the original language, if possible, as auxiliary tools.
3. Always give chapter and verse references for your findings.
4. Paraphrase whenever possible. Using various translations will assist you in this connection.
5. Be as analytical as possible.
6. Try to do a well-rounded study on each lesson, even though you cannot be exhaustive. Attempt to explore one significant area of each lesson in depth if possible.
7. Organize your work in the best possible way in your initial approach.
8. Be as thorough and as profound as possible.
9. Strive for accuracy in your work.
10. Define key and ambiguous words.
11. Constantly compare and contrast the work done in private study with classwork to discover areas of strength and of need. Make a conscious effort to implement your findings in subsequent studies.
12. Note any questions or problems which arise.
13. In all your work make a conscious effort to develop a sound, concrete, orderly, and thorough study procedure which fits your individual abilities and needs.

Lesson I -- Survey of I John (II & III John) *DUE THUR. FOR 2nd & 3rd SESSIONS 6-7-12-13*

Read the entire lesson before proceeding. Keep in mind that the initial survey of a book-as-a-whole is observational, partial, and tentative. Consequently, premature interpretations should be avoided, and the findings made should be subject to completion and correction based on the subsequent study of the parts. The survey should be done without reference to subsequent lessons.

- A. Read the entire Epistle several times at one sitting if possible, noting the following. It may help to record some of your findings on a chart or diagram and others in columns.
1. Subject matter -- give a brief title to each chapter of the book (see MBS, p. 77).
 2. Structure -- locate the major structural units of the book, and the few main relations operative within and between these units. (See MBS, pp. 49-59).
 3. Interpretive Questions -- ask a few key interpretive questions about each of the major laws observed and the subject matter with which they are used. You should not attempt to answer these questions at this time. (See MBS, pp. 97-111).
 4. Strategic Areas -- pinpoint key passages which provide "windows" through which to view the book-as-a-whole.
 5. Writer, Readers, and Date and Place of Writing
 - a. note evidence indicating the identity, characteristics, and purpose of the writer, as well as his relationship to the readers;
 - b. discover evidence relating the identity, characteristics, and problems of the readers;
 - c. locate evidence suggesting the date and place of writing, if any.
 6. Other major impressions -- list a few of the major impressions you received in surveying the book-as-a-whole not previously covered, including such matters as outstanding literary features and dominant themes.
- B. Read II and III John, and compare and contrast these epistles with I John.
- C. If you have time, read an introduction to the Epistles of John in a good commentary or Bible encyclopedia. Compare the results of this research with your previous findings.

Lesson II -- I John 1:1-2:29 *DUE THUR 27 3 SESSIONS*

- A. Survey of Segments -- Survey as a whole the segments in 1:1-4, 1:5-2:6, 2:7-11, and 2:12-29, noting the following where relevant. Do not refer to the rest of the lesson.
1. Subject matter -- give a brief title to each paragraph (see MBS, p. 77).
 2. Structure -- the main grouping of paragraphs, and the few main relations operative within and between these groupings (see MBS, pp. 49-55).
 3. Interpretive questions -- ask a few key interpretive questions based on each main relationship and the subject matter it involves. *FOR TWO OF THE LESSONS*
 4. Strategic areas -- locate any strategic areas or key verses which provide insight into each segment-as-a-whole. *INTRODUCED SEGMENT 2 STRATEGIC AREAS*
 5. Literary forms -- identify the literary form(s) found in each segment (see MBS, pp. 68-71).
- B. Analysis
1. According to I John 1:1-4, what is the basis for the authority of the book? What is the significance of such a basis? What are its implications for a concept of authority?
 2. What is the meaning of the stated purpose of the book found in 1:1-4? How are its various parts interrelated? Why should the author write with this purpose?
 3. What is meant by the affirmation that "God is light"? (1:5) Trace the contrasts in 1:6-2:6. What does each mean and why are they valid? How are they related to 1:5 and to 1:1-4?
 4. What is the "new commandment" to which the author refers in 2:7-11? In what sense is it "new"? What is meant by "love"? Why is it true that "he who loves his brother abides in the light"? (2:10) How are the statements of 2:7-11 related to what precedes?

5. Who are the groups identified in 2:12-14, and what reason for writing is indicated in relation to each group? Why are these reasons stated? How are they related to what precedes? What is the radical difference between loving the world and loving the Father? (2:15-17) Who are the anti-Christians according to 2:18-29? Why is it true that "no one who denies the Son has the Father"? (2:23) Why this emphasis in view of the purpose of the book and other preceding materials?
6. How do 2:28-29 provide the transition to chapter 3?

C. Synthesis

List the main ideas stressed in 1:5-2:29. How are they related to each other? How does the author begin developing the thesis that loving God and believing in Jesus Christ, and loving one's brother are inseparable?

Lesson III - I John 3 2 SESSION LESSON THURSDAY MARCH 4th

A. Survey *THRU INTER. QUESTIONS #3, OMIT #4 & 5 (SEE LESSON II)*

Follow the suggestions of Lesson II, A

B. Analysis

1. Trace carefully the thought development of this segment. Pay special attention to the treatment and meaning of the following themes: being children of God; the appearance of Christ; sin, especially as hating one's brother; righteousness, especially as love for the brethren; and belief in Jesus Christ.
2. Focus on the interpretation of I John 3:9. Observe the verse, raise questions on the basis of your observations, and answer the key questions on the basis of the determinants discussed on pp. 139ff. of *METHODICAL BIBLE STUDY*. What is the significance of 3:9 for understanding chapter 3 and the book-as-a-whole? What is its importance in Wesleyan theology?

C. Synthesis

*CONTINUITY BTWN BELIEVING & DOING
THAT GROUPS - GOD'S/SATAN'S*

List the main truths of chapter 3. How are they related to each other? How do they illuminate the preceding materials? What problems does the chapter raise?

Lesson IV -- I John 4:1-5:12 2 SESSION LESSON ^{ONE} FRIDAY MARCH 7th

A. Survey

Follow the suggestions of Lesson II, A in relation to the following units: 4:1-6, 4:7-21, and 5:1-12. *PRIMARY LAYERS FOR EACH UNIT + QUESTIONS
STRATEGIC AREA*

B. Analysis

1. How does 3:24 form a transition to 4:1-6? What is meant by "spirit"? What various emphases are made in relation to "testing the spirits"? What is the significance of these emphases? How do they relate to the preceding material?
2. What are the nature, characteristics and reasons for loving one another according to 4:7-21? What is the meaning and theological significance of the affirmation that "God is love"? What is the importance of the incarnation and crucifixion for understanding and accepting this affirmation? How does this illuminate the emphasis throughout the book on believing that Jesus is the Son of God? What is involved in "abiding in God"?
3. Trace the thought development of 5:1-12. Which ideas here are stressed in the preceding material? What new ideas, if any, are found in these verses? What is meant by 5:6-8, and how do these verses relate to the context?

C. Synthesis

In what ways do 4:1-5:12 bring together the main emphases of I John?

Lesson V -- Review and Synthesis of I John (II and III John) *2 SESSION THUR. 13th*

- A. Summarize the main problems suggested by I John and the main themes used by the author to meet these problems.
- B. Make a list of propositions about "love" based on I John. In light of these propositions, try to define or describe "love." In what ways should such love be implemented in the Christian community?
- C. According to I John, why are love and belief in Christ inseparable? What are the implications of this inseparability?

Lesson VI -- Survey of James *THU. 18th 2 SESSION*

Use the applicable parts of Lesson I as a basis for surveying James as a whole.

Lesson VII -- James 1:2-27 *FRI 21st 2 SESSION LESSON*

- A. Survey *LIST TWO PRIMARY LAWS + QUESTIONS + 2 STRATEGIC AREAS connected to laws*
Use the relevant suggestions of Lesson II-A as a basis for surveying the segment as a whole.

P. Analysis

1. What is meant by "trials" in 1:2-4? How does the joyful facing of trials have the results indicated? Why do these results warrant the joyful facing of trials?
2. Define "wisdom" as used in 1:5-8. Why is wisdom discussed at this point? Discuss the theology of prayer set forth in these verses. What is its significance? Why is the prayer of faith without doubting indispensable for the gift of wisdom?
3. What problem seems to underlie the exhortation of 1:9-10a? (Compare with 2:1ff. and 4:13ff.) What is the author's solution for the problem? How does he support his exhortation? How is the statement of 1:9-11 related to the context?
4. What connection, if any, is there between experiencing "trials" and being "tempted"? (1:12-15) Why discuss temptation in this context? What is the significance of the statement that God cannot be tempted in light of the Incarnation? What is James' understanding of the process of temptation? How is Satan as tempter related to this process? How are the statements of 1:16-18 related to these emphases?
5. How are the exhortations in vs. 19-21 germane to the preceding discussion? In light of 1:22-25 and the surrounding context, how does the hearer but non-doer of the "word" deceive himself? In what sense is the "word" like a mirror? What is the significance of describing the "word" as the perfect law of liberty?
6. Analyze the concept of "religion" set forth in vs. 26-27. What are the links between these verses and the preceding context?

C. Synthesis

1. What are the chief fallacies dealt with in this segment, and what are the chief ways in which the author deals with them?
2. What are the major cohesive elements in the chapter, and what is their significance?

Lesson VIII -- James 2 *THU 27th IMPARTIALITY OVERHEAD*

A. Survey

B. Analysis

1. What problem is suggested by the statements in 2:1-4? What parallels, if any, does this problem have in our day? State in your own words and analyze the reasons for impartiality given in 2:2-13.
2. State in your own words the main principle enunciated in 2:14-26. What main lines of reasoning are used to substantiate this principle? In what sense are the following true: Faith without works is dead, Abraham and Rahab were justified by their works, and a man is justified by works and not by faith alone? What is the exact relationship between faith and works? On the basis of these verses comment on the following statement: "It is faith alone that justifies but the faith that justifies is never alone."

C. Synthesis

1. How are 2:14-26 related to 2:1-13 and to chapter 1? In what sense is it true that we believe what we do? *Paul - works what faith*
2. In light of Romans 2:6-11, 3:27-28, and 4:1-5, was Luther justified in describing James as "a straw-epistle" because of a supposed cleavage between Paul and him? Support your answer.
3. Discuss whether James 2 provides a sound foundation for a contemporary Christian ethic.

Lesson IX -- James 3:1-4:12 *THUR. 3rd*

A. Survey

B. Analysis

1. To what problem is the statement of 3:1 addressed? Identify the various images used by James in 3:2-12 and show how each supports his reasoning. What different characteristics of the tongue are indicated? Why James' great concern regarding the use of the tongue? What is the basic thrust of his reasoning?
2. Identify the contrasting elements in 3:13-18, define significant terms, and indicate the essential differences between the contrasting elements. Why the great stress on "peace"? In light of what is said, why are wisdom, meekness, and the good life indivisible? Relate the emphases of 3:13-18 to 3:1-12, 2:14-26, 1:22-27, and 1:5-8, and indicate the significance of your findings.
3. What actions and characteristics of the readers are noted in 4:1-6? What is the significance of "unfaithful creatures" (4:4) in light of 2:14-26? What common elements, if any, recur in 4:1-6? Paraphrase and interrelate the exhortations of 4:7-10. How do they follow logically from the statements of 4:1-6 (note the "therefore" of 4:7)? What do 4:1-10 have in common with 3:1-18 and with the preceding context in chapters 1 and 2?
4. Relate the exhortation of 4:11 to 3:1ff. and to 1:19-21. How does James support his exhortation by an appeal to law? Compare with 2:8-13.

C. Synthesis

1. List the major truths of 3:1-4:12.
2. Indicate how these verses are an integral part of the Epistle of James.

Lesson X -- James 4:13-5:20 *THU. 15th*

A. Survey

B. Analysis

1. Trace and interpret the exhortations and substantiations of 4:13-5:11. What are the major problems treated in these verses? How do the emphases here relate to the preceding context?
2. James 5:12-20 has been called a "manual of discipline." What various matters are discussed in these verses, how, and why? Explain the significance of 5:16 in its context. Why are confession and intercessory prayer related? What is the contemporary significance of these verses?

C. Synthesis

1. What are the ruling principles of 4:13-5:20?
2. Compare and contrast these verses with the rest of the book.

Lesson XI -- Synthesis of James *THUR. 17th*

A. Summarize the theological ethic of James. What are its dominant emphases? What are the primary virtues stressed. In what sense are these virtues truly Christian?

B. Study James to discover the major characteristics of good exhortation.

Lesson XII -- Survey of I Peter *THU 22nd*

Use the applicable parts of Lesson I as a basis for surveying I Peter as a whole.

Lesson XIII -- I Peter 1:3-2:10 *FRI 25th*

A. Survey

B. Analysis and Synthesis

Do an original study of these materials. Indicate clearly the steps you followed and the findings you made in following each step. At the close of your study formulate a few questions which would be useful in guiding others in a study of this passage.

Lesson XIV - I Peter 2:11-5:11 *THUR 1st TRANSCRIPT*

1. Identify and (interpret) each exhortation in these verses. What is the significance of the various groups involved and of what is exhorted in relation to these groups?
2. Interpret the substantiations for each exhortation. As a result of this study, list the main appeals made in the substantiations. Why are these appeals made? Note the emphasis in 3:19-22 and 4:6.
3. How do the recurring themes here reflect the emphases of 1:3-2:10?
4. What solutions are proposed in 2:11-5:11 for the very problems faced by Peter in the Gospels?

Lesson XV - Synthesis of I Peter *FRI 2nd*

- X. Study I Peter in relation to how it handles the problem of motivation, especially in regard to the problem of suffering.
- ☒ 2. Focus your attention on one of the following areas in I Peter: ethics, Christology, soteriology, or exchatology.
- X. Compare and contrast I Peter with James.

Lesson XVI - Survey of II Peter *THUR. 8th*
Use the applicable parts of Lesson I.

*TRANSCRIPT
PRINCIPAL LAW SPECIFIC, INTERPRET AT 2*

Lesson XVII - II Peter 1:3-2:22 *TUE. 13th*
Apply the suggestions of Lesson XIII.

Lesson XVIII - II Peter 3:1-18 *FRI. 16th*
Apply the suggestions of Lesson XIII.)

Lesson XIX - Synthesis of II Peter

1. Contrast [those who follow] the "holy prophets" to the "false prophets" according to this book. What major emphases emerge from this contrast?
2. Compare and contrast the motivation of I and II Peter.

Lesson XX - Synthesis of General Epistles Studied

1. Review the major themes of each epistle. State the theme of each book in a sentence or two.
2. Compare and contrast the epistles as to their major emphases and approaches. Interrelate their emphases.
3. What do you learn from the epistles with regard to the "art of motivation"?
4. Identify key statements in each epistle, and be able to locate each by chapter and to interpret each without reference to the biblical text.
5. List the major lessons you have learned from the General Epistles and support your statements from the material of the Epistles.

[RECOGNITION OF INSTRUMENTATION]

Purpose

Means

[IS WEAVING A CLOTH IN WHICH CERTAIN THREADS ARE INSEPARABLY INTERWOVEN]

CAUSATION BY [INTERCHANGE] (OR-REC. OF CAUSATION) by interplay

PURPOSE	MEANS	CAUSATION BY [INTERCHANGE] (OR-REC. OF CAUSATION) by interplay	PURPOSE
1. LIFE MANIFEST	GEN. ———→ PARTICULARS		5:13-78 YOU MA
2. BASIS - MANIFEST HISTORIC, SENSATE, PERSONAL (GATHER)	1. FEL. W. GOD OF LIGHT		KNOW TO YOU THE CTR. OF LIFE
3. ACTIVITY - ACTION PROclamation OF ETERNAL LIFE	2. FEL. W. GOD ANOTHER		
4. REVELATION - TO THAT A. REVEALING TO YOU (YOU) SEE FEL. W. GOD - CONDUCTS (GIVE)	(CONTRASTS: E.G., WHILE IN LIGHT, KEEP DOMINANT) (2:10) (2:11) (2:12-14) (2:15) (2:16) (2:17) (2:18) (2:19) (2:20-24) (2:21-24) (2:25) (2:26-27) (2:28-29) (2:30-31) (2:32-33) (2:34-35) (2:36-37) (2:38-39) (2:40-41) (2:42-43) (2:44-45) (2:46-47) (2:48-49) (2:50-51) (2:52-53) (2:54-55) (2:56-57) (2:58-59) (2:60-61) (2:62-63) (2:64-65) (2:66-67) (2:68-69) (2:70-71) (2:72-73) (2:74-75) (2:76-77) (2:78-79) (2:80-81) (2:82-83) (2:84-85) (2:86-87) (2:88-89) (2:90-91) (2:92-93) (2:94-95) (2:96-97) (2:98-99) (2:100-101) (2:102-103) (2:104-105) (2:106-107) (2:108-109) (2:110-111) (2:112-113) (2:114-115) (2:116-117) (2:118-119) (2:120-121) (2:122-123) (2:124-125) (2:126-127) (2:128-129) (2:130-131) (2:132-133) (2:134-135) (2:136-137) (2:138-139) (2:140-141) (2:142-143) (2:144-145) (2:146-147) (2:148-149) (2:150-151) (2:152-153) (2:154-155) (2:156-157) (2:158-159) (2:160-161) (2:162-163) (2:164-165) (2:166-167) (2:168-169) (2:170-171) (2:172-173) (2:174-175) (2:176-177) (2:178-179) (2:180-181) (2:182-183) (2:184-185) (2:186-187) (2:188-189) (2:190-191) (2:192-193) (2:194-195) (2:196-197) (2:198-199) (2:200-201) (2:202-203) (2:204-205) (2:206-207) (2:208-209) (2:210-211) (2:212-213) (2:214-215) (2:216-217) (2:218-219) (2:220-221) (2:222-223) (2:224-225) (2:226-227) (2:228-229) (2:230-231) (2:232-233) (2:234-235) (2:236-237) (2:238-239) (2:240-241) (2:242-243) (2:244-245) (2:246-247) (2:248-249) (2:250-251) (2:252-253) (2:254-255) (2:256-257) (2:258-259) (2:260-261) (2:262-263) (2:264-265) (2:266-267) (2:268-269) (2:270-271) (2:272-273) (2:274-275) (2:276-277) (2:278-279) (2:280-281) (2:282-283) (2:284-285) (2:286-287) (2:288-289) (2:290-291) (2:292-293) (2:294-295) (2:296-297) (2:298-299) (2:300-301) (2:302-303) (2:304-305) (2:306-307) (2:308-309) (2:310-311) (2:312-313) (2:314-315) (2:316-317) (2:318-319) (2:320-321) (2:322-323) (2:324-325) (2:326-327) (2:328-329) (2:330-331) (2:332-333) (2:334-335) (2:336-337) (2:338-339) (2:340-341) (2:342-343) (2:344-345) (2:346-347) (2:348-349) (2:350-351) (2:352-353) (2:354-355) (2:356-357) (2:358-359) (2:360-361) (2:362-363) (2:364-365) (2:366-367) (2:368-369) (2:370-371) (2:372-373) (2:374-375) (2:376-377) (2:378-379) (2:380-381) (2:382-383) (2:384-385) (2:386-387) (2:388-389) (2:390-391) (2:392-393) (2:394-395) (2:396-397) (2:398-399) (2:400-401) (2:402-403) (2:404-405) (2:406-407) (2:408-409) (2:410-411) (2:412-413) (2:414-415) (2:416-417) (2:418-419) (2:420-421) (2:422-423) (2:424-425) (2:426-427) (2:428-429) (2:430-431) (2:432-433) (2:434-435) (2:436-437) (2:438-439) (2:440-441) (2:442-443) (2:444-445) (2:446-447) (2:448-449) (2:450-451) (2:452-453) (2:454-455) (2:456-457) (2:458-459) (2:460-461) (2:462-463) (2:464-465) (2:466-467) (2:468-469) (2:470-471) (2:472-473) (2:474-475) (2:476-477) (2:478-479) (2:480-481) (2:482-483) (2:484-485) (2:486-487) (2:488-489) (2:490-491) (2:492-493) (2:494-495) (2:496-497) (2:498-499) (2:500-501) (2:502-503) (2:504-505) (2:506-507) (2:508-509) (2:510-511) (2:512-513) (2:514-515) (2:516-517) (2:518-519) (2:520-521) (2:522-523) (2:524-525) (2:526-527) (2:528-529) (2:530-531) (2:532-533) (2:534-535) (2:536-537) (2:538-539) (2:540-541) (2:542-543) (2:544-545) (2:546-547) (2:548-549) (2:550-551) (2:552-553) (2:554-555) (2:556-557) (2:558-559) (2:560-561) (2:562-563) (2:564-565) (2:566-567) (2:568-569) (2:570-571) (2:572-573) (2:574-575) (2:576-577) (2:578-579) (2:580-581) (2:582-583) (2:584-585) (2:586-587) (2:588-589) (2:590-591) (2:592-593) (2:594-595) (2:596-597) (2:598-599) (2:600-601) (2:602-603) (2:604-605) (2:606-607) (2:608-609) (2:610-611) (2:612-613) (2:614-615) (2:616-617) (2:618-619) (2:620-621) (2:622-623) (2:624-625) (2:626-627) (2:628-629) (2:630-631) (2:632-633) (2:634-635) (2:636-637) (2:638-639) (2:640-641) (2:642-643) (2:644-645) (2:646-647) (2:648-649) (2:650-651) (2:652-653) (2:654-655) (2:656-657) (2:658-659) (2:660-661) (2:662-663) (2:664-665) (2:666-667) (2:668-669) (2:670-671) (2:672-673) (2:674-675) (2:676-677) (2:678-679) (2:680-681) (2:682-683) (2:684-685) (2:686-687) (2:688-689) (2:690-691) (2:692-693) (2:694-695) (2:696-697) (2:698-699) (2:700-701) (2:702-703) (2:704-705) (2:706-707) (2:708-709) (2:710-711) (2:712-713) (2:714-715) (2:716-717) (2:718-719) (2:720-721) (2:722-723) (2:724-725) (2:726-727) (2:728-729) (2:730-731) (2:732-733) (2:734-735) (2:736-737) (2:738-739) (2:740-741) (2:742-743) (2:744-745) (2:746-747) (2:748-749) (2:750-751) (2:752-753) (2:754-755) (2:756-757) (2:758-759) (2:760-761) (2:762-763) (2:764-765) (2:766-767) (2:768-769) (2:770-771) (2:772-773) (2:774-775) (2:776-777) (2:778-779) (2:780-781) (2:782-783) (2:784-785) (2:786-787) (2:788-789) (2:790-791) (2:792-793) (2:794-795) (2:796-797) (2:798-799) (2:800-801) (2:802-803) (2:804-805) (2:806-807) (2:808-809) (2:810-811) (2:812-813) (2:814-815) (2:816-817) (2:818-819) (2:820-821) (2:822-823) (2:824-825) (2:826-827) (2:828-829) (2:830-831) (2:832-833) (2:834-835) (2:836-837) (2:838-839) (2:840-841) (2:842-843) (2:844-845) (2:846-847) (2:848-849) (2:850-851) (2:852-853) (2:854-855) (2:856-857) (2:858-859) (2:860-861) (2:862-863) (2:864-865) (2:866-867) (2:868-869) (2:870-871) (2:872-873) (2:874-875) (2:876-877) (2:878-879) (2:880-881) (2:882-883) (2:884-885) (2:886-887) (2:888-889) (2:890-891) (2:892-893) (2:894-895) (2:896-897) (2:898-899) (2:900-901) (2:902-903) (2:904-905) (2:906-907) (2:908-909) (2:910-911) (2:912-913) (2:914-915) (2:916-917) (2:918-919) (2:920-921) (2:922-923) (2:924-925) (2:926-927) (2:928-929) (2:930-931) (2:932-933) (2:934-935) (2:936-937) (2:938-939) (2:940-941) (2:942-943) (2:944-945) (2:946-947) (2:948-949) (2:950-951) (2:952-953) (2:954-955) (2:956-957) (2:958-959) (2:960-961) (2:962-963) (2:964-965) (2:966-967) (2:968-969) (2:970-971) (2:972-973) (2:974-975) (2:976-977) (2:978-979) (2:980-981) (2:982-983) (2:984-985) (2:986-987) (2:988-989) (2:990-991) (2:992-993) (2:994-995) (2:996-997) (2:998-999) (2:1000-1001) (2:1002-1003) (2:1004-1005) (2:1006-1007) (2:1008-1009) (2:1010-1011) (2:1012-1013) (2:1014-1015) (2:1016-1017) (2:1018-1019) (2:1020-1021) (2:1022-1023) (2:1024-1025) (2:1026-1027) (2:1028-1029) (2:1030-1031) (2:1032-1033) (2:1034-1035) (2:1036-1037) (2:1038-1039) (2:1040-1041) (2:1042-1043) (2:1044-1045) (2:1046-1047) (2:1048-1049) (2:1050-1051) (2:1052-1053) (2:1054-1055) (2:1056-1057) (2:1058-1059) (2:1060-1061) (2:1062-1063) (2:1064-1065) (2:1066-1067) (2:1068-1069) (2:1070-1071) (2:1072-1073) (2:1074-1075) (2:1076-1077) (2:1078-1079) (2:1080-1081) (2:1082-1083) (2:1084-1085) (2:1086-1087) (2:1088-1089) (2:1090-1091) (2:1092-1093) (2:1094-1095) (2:1096-1097) (2:1098-1099) (2:1100-1101) (2:1102-1103) (2:1104-1105) (2:1106-1107) (2:1108-1109) (2:1110-1111) (2:1112-1113) (2:1114-1115) (2:1116-1117) (2:1118-1119) (2:1120-1121) (2:1122-1123) (2:1124-1125) (2:1126-1127) (2:1128-1129) (2:1130-1131) (2:1132-1133) (2:1134-1135) (2:1136-1137) (2:1138-1139) (2:1140-1141) (2:1142-1143) (2:1144-1145) (2:1146-1147) (2:1148-1149) (2:1150-1151) (2:1152-1153) (2:1154-1155) (2:1156-1157) (2:1158-1159) (2:1160-1161) (2:1162-1163) (2:1164-1165) (2:1166-1167) (2:1168-1169) (2:1170-1171) (2:1172-1173) (2:1174-1175) (2:1176-1177) (2:1178-1179) (2:1180-1181) (2:1182-1183) (2:1184-1185) (2:1186-1187) (2:1188-1189) (2:1190-1191) (2:1192-1193) (2:1194-1195) (2:1196-1197) (2:1198-1199) (2:1200-1201) (2:1202-1203) (2:1204-1205) (2:1206-1207) (2:1208-1209) (2:1210-1211) (2:1212-1213) (2:1214-1215) (2:1216-1217) (2:1218-1219) (2:1220-1221) (2:1222-1223) (2:1224-1225) (2:1226-1227) (2:1228-1229) (2:1230-1231) (2:1232-1233) (2:1234-1235) (2:1236-1237) (2:1238-1239) (2:1240-1241) (2:1242-1243) (2:1244-1245) (2:1246-1247) (2:1248-1249) (2:1250-1251) (2:1252-1253) (2:1254-1255) (2:1256-1257) (2:1258-1259) (2:1260-1261) (2:1262-1263) (2:1264-1265) (2:1266-1267) (2:1268-1269) (2:1270-1271) (2:1272-1273) (2:1274-1275) (2:1276-1277) (2:1278-1279) (2:1280-1281) (2:1282-1283) (2:1284-1285) (2:1286-1287) (2:1288-1289) (2:1290-1291) (2:1292-1293) (2:1294-1295) (2:1296-1297) (2:1298-1299) (2:1300-1301) (2:1302-1303) (2:1304-1305) (2:1306-1307) (2:1308-1309) (2:1310-1311) (2:1312-1313) (2:1314-1315) (2:1316-1317) (2:1318-1319) (2:1320-1321) (2:1322-1323) (2:1324-1325) (2:1326-1327) (2:1328-1329) (2:1330-1331) (2:1332-1333) (2:1334-1335) (2:1336-1337) (2:1338-1339) (2:1340-1341) (2:1342-1343) (2:1344-1345) (2:1346-1347) (2:1348-1349) (2:1350-1351) (2:1352-1353) (2:1354-1355) (2:1356-1357) (2:1358-1359) (2:1360-1361) (2:1362-1363) (2:1364-1365) (2:1366-1367) (2:1368-1369) (2:1370-1371) (2:1372-1373) (2:1374-1375) (2:1376-1377) (2:1378-1379) (2:1380-1381) (2:1382-1383) (2:1384-1385) (2:1386-1387) (2:1388-1389) (2:1390-1391) (2:1392-1393) (2:1394-1395) (2:1396-1397) (2:1398-1399) (2:1400-1401) (2:1402-1403) (2:1404-1405) (2:1406-1407) (2:1408-1409) (2:1410-1411) (2:1412-1413) (2:1414-1415) (2:1416-1417) (2:1418-1419) (2:1420-1421) (2:1422-1423) (2:1424-1425) (2:1426-1427) (2:1428-1429) (2:1430-1431) (2:1432-1433) (2:1434-1435) (2:1436-1437) (2:1438-1439) (2:1440-1441) (2:1442-1443) (2:1444-1445) (2:1446-1447) (2:1448-1449) (2:1450-1451) (2:1452-1453) (2:1454-1455) (2:1456-1457) (2:1458-1459) (2:1460-1461) (2:1462-1463) (2:1464-1465) (2:1466-1467) (2:1468-1469) (2:1470-1471) (2:1472-1473) (2:1474-1475) (2:1476-1477) (2:1478-1479) (2:1480-1481) (2:1482-1483) (2:1484-1485) (2:1486-1487) (2:1488-1489) (2:1490-1491) (2:1492-1493) (2:1494-1495) (2:1496-1497) (2:1498-1499) (2:1500-1501) (2:1502-1503) (2:1504-1505) (2:1506-1507) (2:1508-1509) (2:1510-1511) (2:1512-1513) (2:1514-1515) (2:1516-1517) (2:1518-1519) (2:1520-1521) (2:1522-1523) (2:1524-1525) (2:1526-1527) (2:1528-1529) (2:1530-1531) (2:1532-1533) (2:1534-1535) (2:1536-1537) (2:1538-1539) (2:1540-1541) (2:1542-1543) (2:1544-1545) (2:1546-1547) (2:1548-1549) (2:1550-1551) (2:1552-1553) (2:1554-1555) (2:1556-1557) (2:1558-1559) (2:1560-1561) (2:1562-1563) (2:1564-1565) (2:1566-1567) (2:1568-1569) (2:1570-1571) (2:1572-1573) (2:1574-1575) (2:1576-1577) (2:1578-1579) (2:1580-1581) (2:1582-1583) (2:1584-1585) (2:1586-1587) (2:1588-1589) (2:1590-1591) (2:1592-1593) (2:1594-1595) (2:1596-1597) (2:1598-1599) (2:1600-1601) (2:1602-1603) (2:1604-1605) (2:1606-1607) (2:1608-1609) (2:1610-1611) (2:1612-1613) (2:1614-1615) (2:1616-1617) (2:1618-1619) (2:1620-1621) (2:1622-1623) (2:1624-1625) (2:1626-1627) (2:1628-1629) (2:1630-1631) (2:1632-1633) (2:1634-1635) (2:1636-1637) (2:1638-1639) (2:1640-1641) (2:1642-1643) (2:1644-1645) (2:1646-1647) (2:1648-1649) (2:1650-1651) (2:1652-1653) (2:1654-1655) (2:1656-1657) (2:1658-1659) (2:1660-1661) (2:1662-1663) (2:1664-1665) (2:1666-1667) (2:1668-1669) (2:1670-1671) (2:1672-1673) (2:1674-1675) (2:1676-1677) (2:1678-1679) (2:1680-1681) (2:1682-1683) (2:1684-1685) (2:1686-1687) (2:1688-1689) (2:1690-1691) (2:1692-1693) (2:1694-1695) (2:1696-1697) (2:1698-1699) (2:1700-1701) (2:1702-1703) (2:1704-1705) (2:1706-1707) (2:1708-1709) (2:1710-1711) (2:1712-1713) (2:1714-1715) (2:1716-1717) (2:1718-1719) (2:1720-1721) (2:1722-1723) (2:1724-1725) (2:1726-1727) (2:1728-1729) (2:1730-1731) (2:1732-1733) (2:1734-1735) (2:1736-1737) (2:1738-1739) (2:1740-1741) (2:1742-1743) (2:1744-1745) (2:1746-1747) (2:1748-1749) (2:1750-1751) (2:1752-1753) (2:1754-1755) (2:1756-1757) (2:1758-1759) (2:1760-1761) (2:1762-1763) (2:1764-1765) (2:1766-1767) (2:1768-1769) (2:1770-1771) (2:1772-1773) (2:1774-1775) (2:1776-1777) (2:1778-1779) (2:1780-1781) (2:1782-1783) (2:1784-1785) (2:1786-1787) (2:1788-1789) (2:1790-1791) (2:1792-1793) (2:1794-1795) (2:1796-1797) (2:1798-1799) (2:1800-1801) (2:1802-1803) (2:1804-1805) (2:1806-1807) (2:1808-1809) (2:1810-1811) (2:1812-1813) (2:1814-1815) (2:1816-1817) (2:1818-1819) (2:1820-1821) (2:1822-1823) (2:1824-1825) (2:1826-1827) (2:1828-1829) (2:1830-1831) (2:1832-1833) (2:1834-1835) (2:1836-1837) (2:1838-1839) (2:1840-1841) (2:1842-1843) (2:1844-1845) (2:1846-1847) (2:1848-1849) (2:1850-1851) (2:1852-1853) (2:1854-1855) (2:1856-1857) (2:1858-1859) (2:1860-1861) (2:1862-1863) (2:1864-1865) (2:1866-1867) (2:1868-1869) (2:1870-1871) (2:1872-1873) (2:1874-1875) (2:1876-1877) (2:1878-1879) (2:1880-1881) (2:1882-1883) (2:1884-1885) (2:1886-1887) (2:1888-1889) (2:1890-1891) (2:1892-1893) (2:1894-1895) (2:1896-1897) (2:1898-1899) (2:1900-1901) (2:1902-1903) (2:1904-1905) (2:1906-1907) (2:1908-1909) (2:1910-1911) (2:1912-1913) (2:1914-1915) (2:1916-1917) (2:1918-1919) (2:1920-1921) (2:1922-1923) (2:1924-1925) (2:1926-1927) (2:1928-1929) (2:1930-1931) (2:1932-1933) (2:1934-1935) (2:1936-1937) (2:1938-1939) (2:1940-1941) (2:1942-1943) (2:1944-1945) (2:1946-1947) (2:1948-1949) (2:1950-1951) (2:1952-1953) (2:1954-1955) (2:1956-1957) (2:1958-1959) (2:1960-1961) (2:1962-1963) (2:1964-1965) (2:1966-1967) (2:1968-1969) (2:1970-1971) (2:1972-1973) (2:1974-1975) (2:1976-1977) (2:1978-1979) (2:1980-1981) (2:1982-1983) (2:1984-1985) (2:1986-1987) (2:1988-1989) (2:1990-1991) (2:1992-1993) (2:1994-1995) (2:1996-1997) (2		

①

RELATION OF INDUCTIVE STUDY
PROCEDURE TO LESSONS
(PAUL. EPISTLES)

IND. PROC.:

(OPEN-
ENDED)

OBSERVE & ASK → SELECT → ANSWER
(1) PART - AS - WHOLE → QUESTIONS QUESTIONS
(2) DETAILS → QUESTIONS (INTERPRETATION)
(DET. ANALYSIS)

LESSONS:

(SELECTIVE)

QUESTIONS SELECTED → OBSERVE & ASK → ANSWER
BY PROFESSOR AS NECESSARY: Qs OF
(LESSONS) (1) PART - AS - LESSON
(2) DETAILS → Qs
(DET. ANALYSIS)

(NOTE: PROCESS
REVERSED FOR
EXPEDIENCY)

②

I JOHN - SURVEY

I. PREP / REALIZATION

PREP - PRESCRIPT (1:1-4)



REALIZATION - BODY?

POSTSCRIPT (1:5ff.)

STRUCTURAL QUESTIONS:

WHAT IS THE MEANING OF
THE PREPATORY MATERIAL?
HOW DOES IT PREPARE FOR
WHAT FOLLOWS? HOW DOES
WHAT FOLLOWS REALIZE THE

1a

I JOHN-SURVEY

1a

PURPOSE OF THE PREPARATION? WHAT
WHY SUCH PREPARATION? WHAT
ARE THE IMPLICATIONS OF THE
ANSWERS TO THESE QUESTIONS?

③

I JOHN-SURVEY

11

II.

RECURRENCE OF INSTRUMENTATION

ESP. 1:1-4 & 5:13 - cf. 2:1.

STRUCTURAL QUESTIONS:

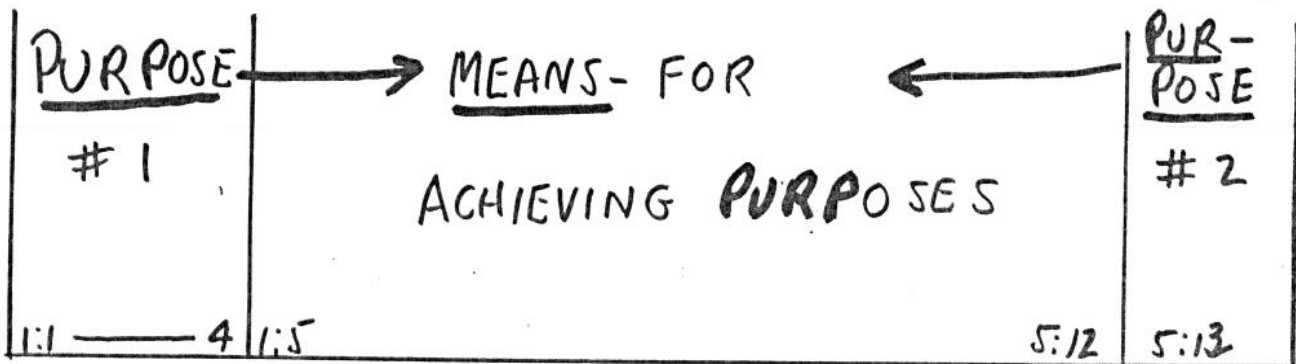
WHAT IS THE MEANING OF EACH OF
THE PURPOSES STATED? (D) How IS
EACH OF THE PURPOSES REALIZED
IN THE REST OF THE BOOK? (M-D)
WHY DID THE AUTHOR HAVE EACH
OF THESE PURPOSES? (R) WHY
DID HE REALIZE THEM THROUGH
THE MEANS USED? (R)

WHAT IS THE RELATIONSHIP BETWEEN
THESE PURPOSES, IF ANY, AND WHAT
DOES IT MEAN? (O-D) WHY DOES
THE AUTHOR UTILIZE THIS RELATION-

I JOHN - SURVEY

(1a)

(4)



(5)

I JOHN - SURVEY (CONT.)

(1b)

[WHY THE RECURRING USE OF IN-STRUMENTATION? (R)]

WHAT ARE THE FULL IMPLICATIONS

OF THE ANSWERS TO THESE QUESTIONS? (I)
(SEE ALSO "BY THIS" - 2:3, 5; 3:10, 16, 19, 24; 4:2, 6, 13; 5:2)

III

PARTICULARIZATION

1:5-2:6 - GENL.

(FELL. W/ GOD; FEW W/ ONE ANOTHER - CF. 1:3-4)

2:7 ff - PARTICULARS

WHAT ARE THE GENERAL AFFIRMATIONS OF 1:5-2:6, AND WHAT DO THEY MEAN? (O-L)
WHAT ARE THE PARTICULARS OF 2:7 ff, AND WHAT DO THEY MEAN? (O-D)
HOW DO THEY PARTICULARIZE THE GENERAL STATEMENT? (M-D) HOW DO THEY ILLUMINATE EACH OTHER? (M-D)

⑥

I JOHN - SURVEY (CONT.)

1c

WHY DOES THE AUTHOR USE PART²
AS HE DOES? (R) IMPLICATIONS? (I)

III.

CAUSATION BY INTERCHANGE (WITHIN

PART² - 2:7 - 5:17)

A. LOVE BROTHER (EFFECT) (2:7-11)

B. LOVE FATHER - CONFESS SON - ABIDE
IN FATHER AND SON (CAUSE) (2:12-24)

C. LOVE FOR BRETHREN (EFFECT) (3:1-24)

D. CONFESS THAT JESUS HAS COME
IN FLESH (CAUSE) (4:1-6)

E. LOVE ONE ANOTHER (EFFECT) (4:7-21)

(ALSO: CONFESS THAT JESUS IS SON
OF GOD, AND ABIDE IN GOD AND

LOVE GOD)

⑦

I JOHN - SURVEY (CONT.)

1d

F. BELIEVES THAT JESUS IS THE
CHRIST, BELIEVE IN THE SON
OF GOD - LOVE GOD (CAUSE X5:1-12)

QUESTIONS:

WHAT IS THE MEANING OF EACH
OF THESE EMPHASES? (D) WHAT IS
INVOLVED IN THE RELATIONSHIP
BETWEEN LOVING GOD (FATHER) AND
RELIEVING IN JESUS AS HIS SON? (D)
WHY ARE THEY INTERCHANGEABLE? (R)
WHY THIS EMPHASIS? (R) HOW
DOES LOVE FOR GOD THE FATHER AND
BELIEF IN JESUS AS HIS SON NECESSA-
RILY RESULT IN LOVE FOR THE
BRETHREN? (M-D) WHY THE EMPHASIS
ON THIS CAUSAL LINK? (R) WHY DO

⑧

I JOHN - SURVEY (CONT.)

(12)

SO BY INTERCHANGE? (R) IMPUTATⁿ? (I)

IV.

RECURRENCE

A. EXPRESSIONS - CLUSTERS (WOULD INCLUDE REFERENCES)

- FELLOWSHIP, KNOW, ABIDE, LOVE;
- TRUTH, LIGHT (KNOW);
- BELIEVE, CONFESS (KNOW);
- WALK, KEEP, OBEY, COMMANDMENTS;
- LIFE, SPIRIT, FATHER, JESUS CHRIST (SON)

QUESTIONS:

WHAT IS THE MEANING OF EACH RECURRENCE? (D) HOW ARE THE WORDS IN THESE CLUSTERS RELATED TO EACH OTHER? (M-D) WHY THE RECURRENCE?

⑨

STRANDS INTERWOVEN IN I JOHN

(I JOHN SURVEY)

(14)

1:5-2:6 - FELLOWSHIP WITH GOD (1:6)

FELLOWSHIP WITH ONE ANOTHER (1:7)

2:7-11 - LOVE FOR BROTHER (2:10)

2:12-29 - LOVE FOR FATHER (2:15)

CONFESS FATHER AND SON (2:22-24)

3:1-24 - LOVE FOR BRETHERN (3:10, 11, 14)

(BELIEVE IN JESUS CHRIST AND

LOVE ONE ANOTHER - 3:23)

4:1-6 - CONFESS THAT J.C. HAS COME IN FLESH (4:2)

4:7-21 - LOVE ONE ANOTHER (4:7, 11, 20-21)

(CONFESS THAT J.C. IS SON OF GOD - 4:1)

5:1-12 - BELIEVE THAT JESUS IS CHRIST, SON OF

GOD (5:1, 10)

LOVE GOD (5:2, 3)

(10)

I JOHN - SURVEY (CONT.)

(19)

USE OF THESE EXPRESSIONS? (R)

HOW ARE THE CLUSTERS RELATED TO EACH OTHER? (M-D) WHY DO THERE RELATIONS SHIPS EXIST, AND WHY DOES THE AUTHOR CALL ATTENTION TO THEM? (R) WHAT INFERENCES MAY BE DRAWN FROM THE ANSWERS TO THESE QUESTIONS? (I)

B. COMPARIS (NOTE PARALLEL OVERLAP)

WITH PRECEDING - IF OVERLAP COMPLETE, WOULD SIMPLY INCLUDE PRECEDING IN COMPARIS) (WOULD INCLUDE ACTS.)

LIGHT (VS) DARKNESS

LOVE ——— HATE

CHRIST ——— ANTI-CHRIST

CHILDREN OF GOD ——— CHILDREN OF DEATH

(11)

I JOHN - SURVEY (CONT.)

(16)

TRUTH

(VS) NON-TRUTH (LIE)

WORLD, EVIL ONE — FATHER

RIGHTEOUSNESS — UNRIGHTEOUSNESS
SIN, LAWLESSNESS

QUESTIONS:

WHAT IS THE MEANING OF EACH ELEMENT IN THESE CONTRASTS, AND

WHAT ARE THE DIFFERENCES BETWEEN THEM? (D) WHY ARE THESE DIFFERENCES EMPHASIZED? (R) WHY IS CONTRAST USED RECURRENTLY? (R)

HOW ARE THE CONTRASTS RELATED TO EACH OTHER, AND WHAT IS INVOLVED IN THESE RELATIONSHIPS? (O-D) WHY DOES THE AUTHOR CALL ATTENTION TO THESE RELATIONSHIPS? (R) EUL. IN PARAGRAPHS? (IT)

⑬

I JN. SURVEY (CONT.)

11

C.

CAUSATⁿ & SUBSTANTⁿ (HODATORY)

PATTERN) - EXPLICIT & IMPLICIT

EX^{NS} - (SEE, FOR EXAMPLE: 2:15, 24, 28, 3:13, 16, 18, 4:1, 7, 11, 5:24)

QUESTIONS:

WHAT IS THE MEANING OF EACH EX^N? WHY IS EACH EX^N MADE? HOW ARE THE EX^{NS} RELATED TO EACH OTHER? WHAT IS INVOLVED IN THESE RELATIONSHIPS? WHY DO THEY EXIST? WHAT ARE THE IMPLICATIONS OF THE ANSWERS TO THESE QUESTIONS?

WHAT IS THE MEANING OF EACH OF THE REASONS GIVEN FOR THE EX^{NS}? HOW DOES EACH SUPPORT THE EX^N WITH WHICH IT IS GIVEN?

⑭

I JN. SURVEY (CONT.)

11

WHY IS EACH REASON USED?

HOW ARE THE REASONS RELATED TO EACH OTHER? WHAT IS INVOLVED IN THESE RELATIONSHIPS? WHY DO THEY EXIST? WHAT ARE THE FULL IMPLICATIONS OF THE ANSWERS TO THESE QUESTIONS?

WHY IS THERE THE RECURRING USE OF CAUSⁿ & SUBSTANTⁿ WITH THE HODATORY PATTERN? IMPLICATIONS?

①④

I JOHN - SURVEY (CONT.)

STRATEGIC AREAS

(2)

① 1:1-4, 5:13 (cf. 2:1) - REC. OF INSTRUMENT

② 1:5-7, 2:3-6 - PART^N (GENERAL STATEMENT)

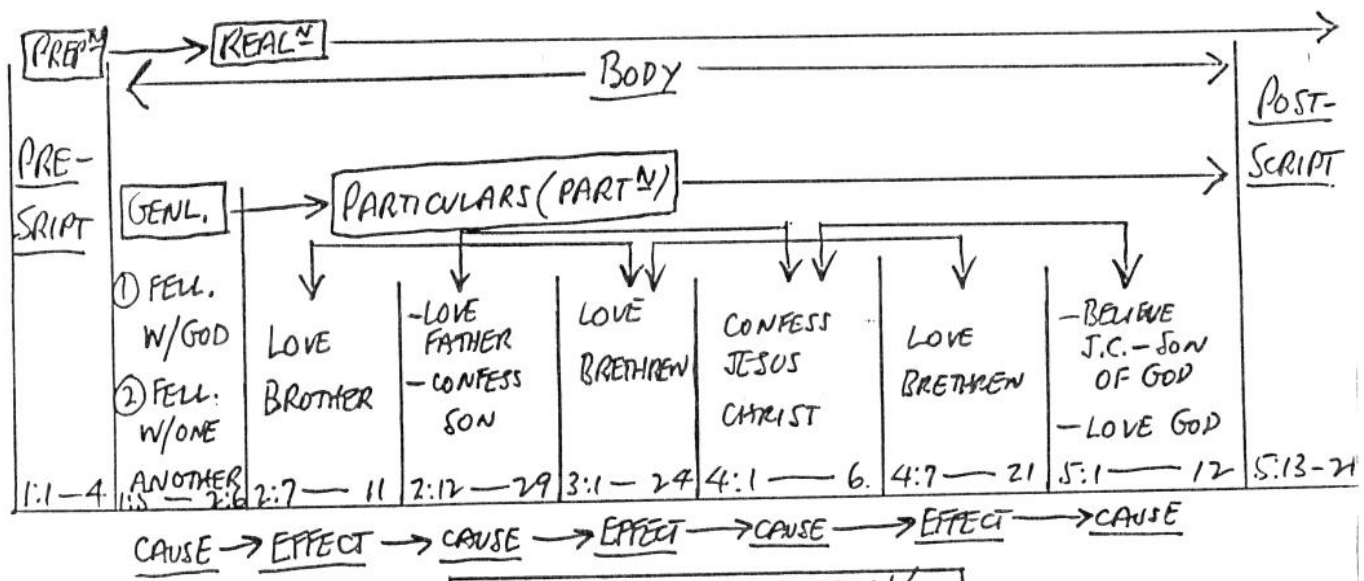
③ 2:22-23, 3:10-18, 3:23, 4:7-12, 4:19-21 -

CAUSATION BY INTERCHANGE, AND
REURRENCE OF CONTRAST
(REPRESENTATIVE AREAS OF CAUSATION)

RELATION BETWEEN LOVING
THE FATHER AND CONFESSING
THE SON, AND BET. LOVING
THE FATHER AND LOVING
ONE'S BROTHERS/SISTERS;
ALSO CONTRASTS, SUCH AS
BET. THOSE WHO ARE FOR
CHRIST AND THOSE WHO ARE
AGAINST HIM (ANTI-CHRIST),
AND THOSE WHO LOVE FELLOW-
CHRIST, AND THOSE WHO HATE
THEM. (ETC.)

① 1c

I JOHN



REURRENCE OF CAUSATION/
CAUSATION BY INTERCHANGE

19 IGN. - PROTOGnosticism

7

1) SoteriologicaL - SALVATION COMES THROUGH THE RELEASE OF THE GOOD SPIRIT FROM ITS IMPRISONMENT. IN AN EVIL BODY - IS THEREFORE PRIMARILY FUTURISTIC AND ESCHATOLOGICAL - SUCH SALVATION IS ATTAINED THROUGH Gnosis: A SPECIAL KNOWLEDGE OF CERTAIN SECRETS WHICH ARE KNOWN ONLY TO A FEW!

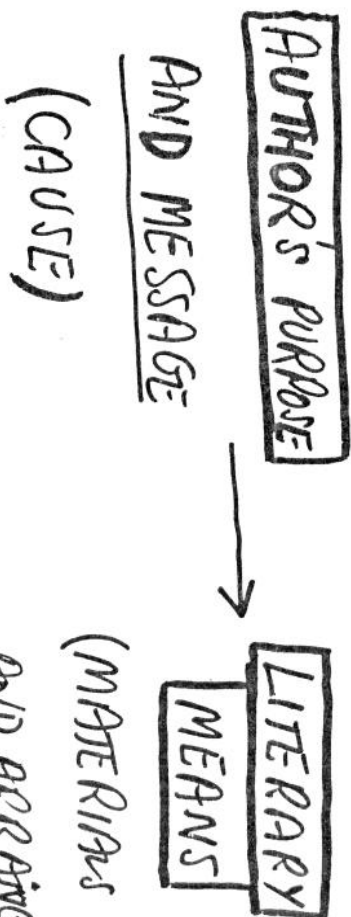
(CF. COLOSSIANS)

20 METHOD (CONT.)

LITERARY

2

1) CAUSAL PROCESS: (WRITING)



INTERPRETIVE PROCESS: (UNDERSTANDING)

REVERSAL

←
METHOD: HOW TO MOVE FROM LITERARY MEANS TO THE UNDERSTANDING OF THE AUTHOR'S PURPOSE AND MESSAGE!

22

METHOD (CONT.)

3

THEOLOGICAL

MODE OF BIBLICAL THEOLOGY =

MODE OF SCRIPTURE =

MODE OF HISTORY



CAUSAL PROCESS

BEING (CAUSE) → ACTS (DOING) (EFFECTS)

INTERPRETIVE PROCESS

REVERSAL

BEING ← ACTS (DOING)

(APPLIES TO HUMAN & DIVINE HISTORY)

23

APPROACHES TO

4

THEOLOGY

PHILOSOPHICAL APPROACH

I THINK GOD → ∴ GOD IS

BIBLICAL-HISTORICAL APPROACH

GOD ACTS → ∴ GOD IS
(NON-WORD
&
WORD ACTS)

(14)

I JOHN

HIST. BACKGROUND - OCC FOR WRITING

INDICATIONS OF PROBLEM (cf. Colossians)

① ETHICAL & CONFESSORIAL

- ETHICAL - CLAIM VS CONDUCT (BEING VS DOING) (3: RELATION VS WALK)

② EMPHASIS ON KNOWING (Gnosis) & ABIDING - ALSO ON LIGHT & DARK

(16)

I JN. - PROTO-GNOSTIC

[4]

UNDERLYING PROBLEMS:

① ONTOLOGICAL - RADICAL DUALISM

BET. MATTER & SPIRIT - MATTER IS INHERENTLY EVIL, & SPIRIT IS INHERENTLY GOOD - THE TWO TEND TO BE MUTUALLY EXCLUSIVE AND THEREFORE CAN IN SOME INSTANCES BE SEPARABLE

(BASIC TENET)



② CHRISTOLOGICAL - RADICAL ONTO-

LOGICAL DUALISM CAUSED PROBLEMS FOR BELIEF IN THE INCARNATION - JESUS CHRIST COULD NOT HAVE COME IN THE FLESH

(12)

1 JN. - PROTO-GNOSTIC

[5]

AND COULD NOT HAVE BEEN THE
SON OF GOD (4:2-3; 2:22-23; 4:15) -
RESULTED IN ONE OF TWO FALSE
CHRISTOLOGIES:

- ADOPTIONISM - JESUS BORN A
MAN, LATER BECAME SON OF
GOD WHEN SPIRIT CAME UPON
HIM AT BAPTISM, AND SUB-
SEQUENTLY DIED AS A MAN -
AFTER THE SPIRIT LEFT HIM -
∴ JESUS NOT EQUATED W/ CHRIST
(cf. CERNIUS - ACTS OF JOHN) SON OF GOD
- DOCETISM - JESUS WAS THE LIGHT
BUT ONLY BECAUSE HE APPEARED
TO HAVE A HUMAN BODY WHICH
IN FACT WAS NOT REAL/MATERIAL

(1)

1 JN. - PROTO-GNOSTIC

[6]

- (3) ANTHROPOLOGICAL & ETHICAL - SINCE
HUMAN BEINGS HAVE BOTH SPIRIT
AND BODIES, THEY MAY BE INWARDLY
GOOD WHILE OVERTLY THEY INEVI-
TABLY COMMIT SINS OF THE FLESH -
THUS THEY MAY HAVE SPIRITUAL
COMMUNION W/ GOD WHILE THEIR
OUTWARD LIVES ARE UNRIGHTEOUS,
SINCE THE SPIRIT IS SEPARABLE
FROM AND UNAFFECTED BY THE
BODY (PERFECTIONISM) - ETHICAL
PESSIMISM IS INEVITABLE, BUT
SHOULD NOT BE A CONCERN TO
THE PERSON WHO IS IN COMMUNION
WITH THE GOD OF LIGHT - OVERT
SIN IS INEVITABLE & THE REFUGE
IN OUR SECURE MORALITY!

MAJOR EMPHASES IN PRESCRIPT:

I

BASIS/ATTESTATION

CONTENT

PROLOGUE OF BOOK (1-3a)

BASIS - HISTORICAL/TANGIBLE -

APPEAL TO THREE SENSES:

HEARING - (1,3)

SEEING - (1,2,3)

TOUCHING - (1)

HISTORICAL VERIFICATION/
SUBSTANTIATION



IMPORTANCE FOR APOLOGISTS/
VALIDATION OF TRUTH CLAIMS!

CONTENT - "WORD OF LIFE" (1),

"THE LIFE" (2), AND "ETERNAL

LIFE" (2)

EMPHASIS ON PERSON OR

MESSAGE OF JESUS CHRIST?

(CF. WITH PROLOGUE OF FOURTH

GOSPEL)

II

PURPOSES OF BOOK (3b-4)

ELLOWSHIP

(YOU)

WITH US (HUMAN)
WITH FATHER;

SON (DIVINE)

COMPLETE JOY

"OUR"

(CF. 5:13 - "YOU")

(ASTU 2011)

IMPORTANCE OF CONCEPT OF

"FELLOWSHIP" (κοινωνία) FOR
UNDERST^N I JN. & BIBLICAL
THOUGHT:

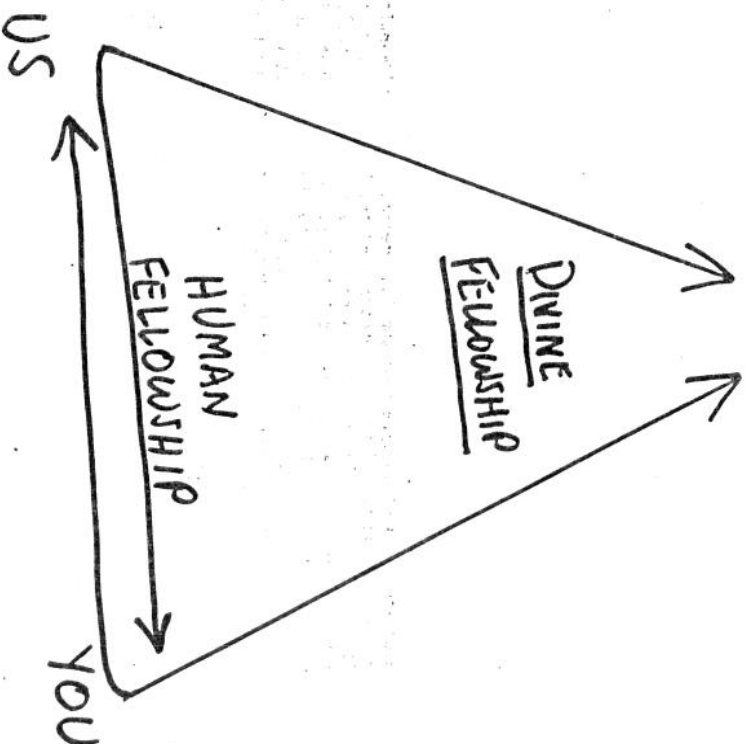
"FELLOWSHIP" = TO HAVE IN COMMON

WITH / COMMUNION WITH; TO
SHARE / PARTICIPATE IN

- ① RELATIONAL/INTERPERSONAL -
NOT SPATIAL OR SUBSTANTIALISTIC
- ② ESSENTIALLY SAME, WHETHER DIVINE
OR HUMAN (ANALOGY OF INTER-
PERSONAL RELATIONS - HUMAN) -
(cf. UNDERSTAND OF ROLE OF
HOLY SPIRIT: "INDWELLING";
"ENTRANCE"; "FILING", ETC.)

GOD-FATHER

SON-JESUS CHRIST



- ① FELLOWSHIP WITH GOD MEDIATED
THROUGH FELLOWSHIP WITH HUMAN
BEINGS
- ② COMPLETE JOY MEDIATED THROUGH
DIVINE & HUMAN FELLOWSHIP

MEANING OF RELATIONSHIP

→ US (HUMAN)

→ FATHER &

SON JESUS

CHRIST

(DIVINE)

Koinuvid = TO HAVE IN COMMON,TO PARTICIPATE IN, TO SHARE, TO
HAVE COMMUNION(SAME WORD USED FOR HUMAN
AND DIVINE FELLOWSHIP)CONCEPT IS RELATIONALINTERPERSONAL - BOTH HUMAN
AND DIVINE SPIRITS CAN BE
SHARED (CAN USE ANALOGY
OF HUMAN, INTERPERSONAL RELATIONS)

⑩ KEY TO UNDERSTANDING

BIBLICAL CONCEPTS - ESP.
OF SYN AND REDEMPTION:

AN INTERPERSONAL, RELATIONAL

APPROACH! (COVENANTAL)

(VS OTHER MODELS - LEGALISM, SUBSTITUTION)

THEREFORE, THE BASIS FOR UNDERSTAND-
THE THEOLOGY OF THE BIBLIST TO USETHE ANALOGY OF HUMAN, INTERPER-
SONAL RELATIONS (NOTE THE A.V.BIBLICAL USE (FAMILY, MARRIAGE) - CF.
I JN. 1:3)

→ WITH US (HUMAN)

FELLOWSHIP (SAME RELATION-
(Koinuvid) SHIP) → WITH FATHER & SON
(HUMAN-DIVINE)

PARAPHRASE

CAUSATION/SUBSTANTIATION)

PHRASE:

OWN WORDS

TEXT, ESPECIALLY RELATIONSHIPS
TURE EXACT MEANING OF TEXT

BASE OF CAUSATION/SUBSTANTIATION:

CAUSE)

1) (STATE EFFECT(S)) → IT FOLLOWS

2) (STATE EFFECT(S)) → IS THAT
(CF, 1 Jn. 3:1b R.S.V.)

SUBSTANTIATION:

1) THE REASON WHY SOMETHING IS
D

CHARACTER'S STATEMENT: THE REASON WHY
AY THIS

ACCEPTANCE - THE REASON WHY YOU SHOULD
AT I SAY

11

Jm 1:5-2:6

(1)

① AFFIRMATION RE GOD: GOD IS LIGHT (1:5)

CAUSE



INFERENCES

DRAWN FROM THE

AFFIRMATION - FALSE AND

TRUE (CONTRASTING COUPLET)

(ANTHETICAL SYNONYMOUS PARALLEL^{ms})

① 1:6-7 - FIRST COUPLET

② 1:8-9 - SECOND COUPLET

(INTERCHANGE)

③ 1:10-2:2 - THIRD COUPLET

④ AFFIRMATION RE KNOWING GOD - (2:3)

FOUR COUPLET



CAUSE

INFERENCES

EFFECT

DRAWN FROM THE AFFIRMATION
(FALSE AND TRUE)

① 2:4-5a

② SUMMARY - IN THE "ABIDE" (2:5b)

CHARACTERISTICS OF GOD AS "LIGHT":

(VS "DARKNESS")

- ① MAJESTIC, GLORIOUS
- ② SPIRITUAL, IMMATERIAL
- ③ DIFFUSIVE, COMMUNICABLE, SHAREABLE
- ④ REVELATORY, ILLUMINATIVE
- ⑤ TRUTHFUL, DEVOID OF FALSEHOOD/ERROR
(GOGNITIVE)
- ⑥ MORAL, PURE, DEVOID OF SIN (EMCAN)
- ⑦ LIFE-GIVING

C.F. FOLLOW-
SHIP

I.

FIRST AFFIRMATION!

CONSEQUENCES - DIVINE
EMPHASIS (1:5-2:2) - (GOD)

A. AFFIRMATION (CAUSE) - 1:5

GOD → LIGHT (POSITIVE)

STRESS

ON

TRUTH-

SPOKEN

!

LIVED

→ NO DARKNESS AT

ALL (NEGATIVE/

NEGATION)

ABSOLUTE/PERFECT!

PURE LIGHT!

← B. **CONSEQUENCES** - EXPRESSED
IN THREE CONTRASTING/
ANTHETICAL PARALLELISMS/
COUPLETS: (CF. POETIC GENRE/FORM)

- **FIRST COUPLET** - PROFESSION (SAY)
; ETHIC (WALK) - (1:6-7)

- **SECOND COUPLET** - PROFESSION (SAY)
RE SIN - (1:8-9)

- **THIRD COUPLET** - PROFESSION (SAY) -
RE HAVING SINNED - (1:10-2:2)

USE OF CONTRAST IN

PARALLELISMS:

→ CLARIFICATION
→ EMPHASIS (RE)

CONTRAST

→ CONTRARIES (SYNONYMOUS)
ANTHETICAL = SIMILAR)

→ CONTRADICTORIES
(MUTUALLY EXCLUSIVE =
DISSIMILAR)

IN WHAT CATEGORY DOES EACH OF
THE CONTRASTING/ANTHETICAL
PARALLELISMS OF 1:5 ff. BELONG?
(NOTE IMPLICIT AS WELL AS
EXPLICIT RELATIONSHIPS)

BASIC STRUCTURE OF COUPLETS:

① CAUSATION (REC.) - (CONDITIONAL)

(WITHIN COMPONENTS)

② CONTRAST (REC.) -

(BETWEEN COMPONENTS) (ALSO WITHIN)

(DETAILED OBSERVATIONS -

PARAGRAPHERICAL & SENTENCE

STRUCTURE + INDIVIDUAL TERMS →

DETAILED QUESTIONS - CF. STEP -

BY STEP DESC. - ANALYSIS)

I JN. 1:6-7

FIRST COUPLET

IF CONDTL. CAUSE WE:

- SAY - FELLOWSHIP -
GOD/LIGHT

- WHILE - WALK - DARKNESS

EFFECT - IN TERMS OF
CONTRAST:

- WE LIE (POS. STATEMT.)

- DO NOT LIVE - ACCG.
TO TRUTH (NEG.)

"BUT" -

EXPLICIT

CONTRAST

IF CONDTL. CAUSE WE

WALK IN LIGHT

AS GOD IS IN
THE LIGHT (COM

(IMPLICIT: SAY -
FELL. WITH GOD)

EFFECTS:

- FELL. W/ ONE
ANOTHER (HUMAN)

- BLOOD OF JESUS
SON - CLEANSSES
ALL UNWASHED (10

CAUSATION

I JN. 1:10-2:2

8

THIRD COUPLET

IF CONDTL. CAUSE WE:

IMPLIED

SAY - HAVE NOT SINNED

CONTRAST

[PARENTHETICAL
STATEMT. -

EXPLANATORY (2:10)]

EFFECT - CONTRAST:

- WE MAKE HIM-
LIAR (POS. STATEMT.)

- TRUTH - NOT IN US
(NEG. STATEMT.)

IF ANY ONE DOES
SIN - (AND CON-
FESSES - IMPLIED) -

CONDTL. CAUSE

EFFECT - JESUS CHRIST

- ACTIONS < ADVOCATE
EXPIAT.

- BEING - RIGH. EDUS

7

I JN. 1:8-9

SECOND COUPLET

IF CONDITIONAL CAUSE WE:

IMPLIED

CONTRAST

SAY - HAVE NO SIN

EFFECT - IN TERMS
OF CONTRAST:

- WE DECEIVE
OURSELVES (POS.)

- TRUTH IS NOT IN
US (NEG.)

IF CONDTL. CAUSE WE:

CONFESS - SINS

EFFECT - DIVINE:

- CHARACTER \nearrow FATHFUL
 \searrow JUST

- ACTIONS:

- FORGIVE - SINS

- CLEANSE - ALL
SINNERS NESS

CAUSATION

CAUSATION

II.

SECOND AFFIRMATION:CONSEQUENCES - HUMANEMPHASIS - (KNOWING GOD)BY THIS - WE SURE - KNOWHIM - IF KEEP HISCOMMANDMENTS - (2:3 - CF.RECURRANCE IN 2:3b-6) -STRESS ON: ASSURANCE - BASED ONOBEEDIENCE

CASE

- POS. - IS Liar
- NEG. - TRUTH NOT

EFFECT - CONTRAST:

CONDUCT - CF. 1:6

COMMENTS. (CLAIM VS)

- BUT - DISOBEYS HIS

- SAYS - KNOW HIM

CONTRAST:

IN TERMS OF

CAUSE

BUT -

CONTRAST

EXPLICIT

EFFECT - IN HIMTRULY LOVE FOR
GOD - PERFECTED

WORD

KEEPS HIS

CAUSE - WHO EVER

(USE OF INDEFINITE

VS) (CONDTL. MATTER)

FOURTH COURSET

I JN. 2:4-5a

L JN. 1:5-2:6

11

[CLEANSING]

I. [MEANINGS]

A. [PHYSICAL] - TO REMOVE
PHYSICAL STAINS/DIRT
OR PHYSICAL DISEASE
(MT. 8:2; 23:25) (LITERAL)

B. [LEVITICAL/CEREMONIAL] -

TO ENGAGE IN A PHYSICAL,
CEREMONIAL ACT WHICH
SYMBOLIZES MORAL
WASHING (CF. LEVITICUS;
ACTS 10:15) (LITERAL/
FIGURATIVE)

[CLEANSING]

X C. [MORAL/SPIRITUAL] - TO

DEAL WITH THE PROBLEM
OF SIN AND ITS CONSE-
QUENCES (HEB. 9:22; 1 JN.
1:7,9) (FIGURATIVE)

II. [TENSES]

A. [PRESENT] (1:7)

- PROGRESSIVE

- AORISTIC

B. [AORIST] (1:9)

- CONSTATIVE

- INGRESSIVE

I JN. 1:5-2:6

- INSTANTANEOUS -

SINGLE EVENT/ONCE
FOR ALL

III. "ALL"

A. **ABSOLUTE** - QUANTITATIVE

- UNRIGHTeous IN EVERY
AND ALL FORMS

- UNRIGHTeousNESS IN

FORM OF TRANSGRESSION -

PERFECTIONISM

B. **RELATIVE** - QUALITATIVE

ALL KINDS OF UNRIGHTeousNESS

113

USE OF PRESENT TENSE

114

IN FIRST JOHN - CH. 1:7,9

① **PROGRESSIVE PRESENT** -

USUAL USE IN N.T.

EMPHASIS: DURATION, PERSISTENCE, HABITUAL/RECURRING/
CONTINUAL ACTION

② **AORISTIC USE OF PRESENT** -

UNUSUAL USE IN N.T.

EMPHASIS: SINGLE ACTION
PRESENT TIME

CONCEPT OF SIN

115

I. MEANINGS

- ἀμαρτία = TO MISS THE MARK
OF GOD'S NORM (1:7, 8, ER.)
- ἁδικία = TO DEVIATE FROM
A RIGHT RELATIONSHIP
WITH GOD AND FROM GOD'S
RIGHTNESS NORMS (1:9)
- ἀνομία - TO VIOLATE GOD'S
LAWS (3:4)

II. INFLECTIONS

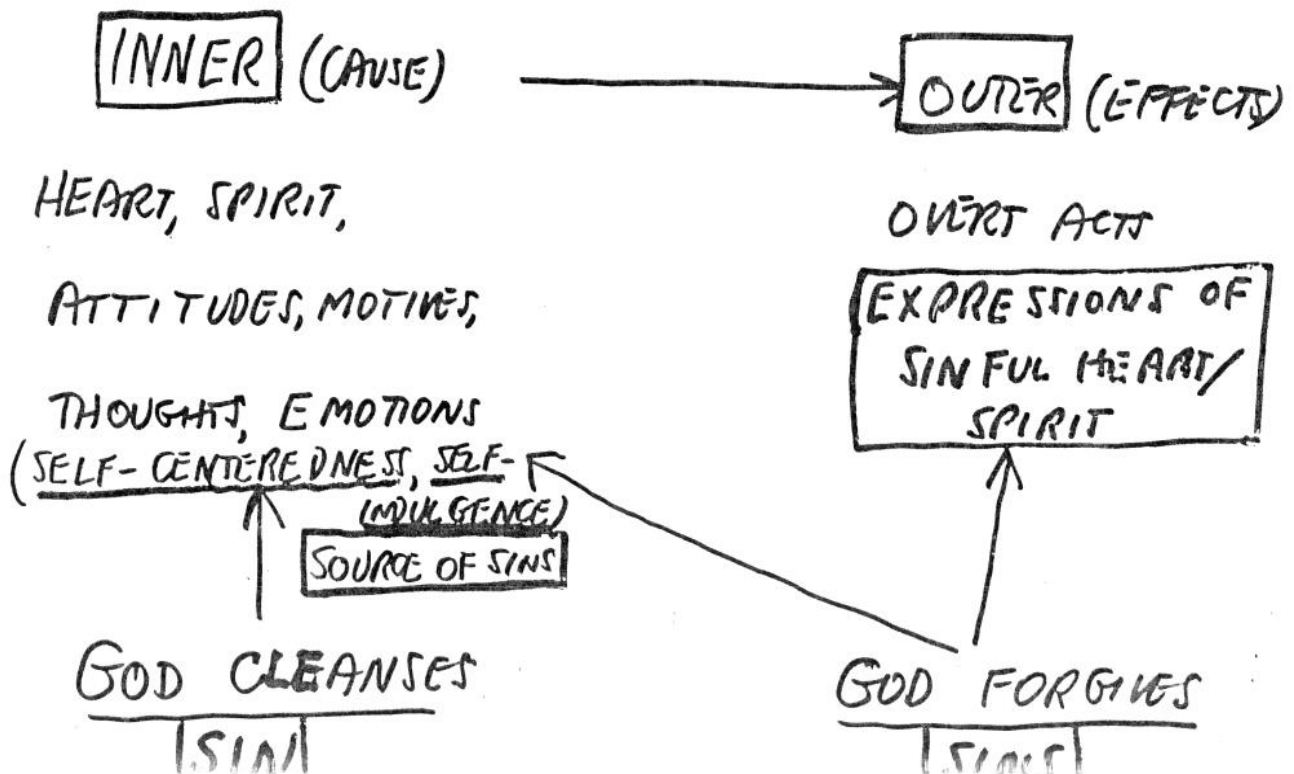
- NUMBER
 - SINGULAR (1:8, 9)
 - PLURAL (1:9)
- TENSE (SEE OTHER PAGE)

1 JN 1:5 - 2:6 (CONT.)

116

DUAL CHARACTER OF OUR ETHIC

89



[I JN. 1:5-2:6]

[17]

[CLEANSING]

- [2:1] - I AM WRITING THIS TO YOU
SO THAT YOU MAY NOT SIN
(GOAL/PURPOSE - SINCE WESS)
- BUT - IF ANY ONE DOES
SIN (AORIST - POSSIBILITY
OF SIN) - HAVE JESUS
AS ADVOCATE & EXPIATION -
MAKES POSSIBLE FOR -
GIVENESS (2:1-2)

[I JN. 1:9]

[18]

[TWO UNDERSTANDINGS OF CLEANSING]

- ① [SUBSTANTIALISTIC/IMPERSONAL]
(REMOVAL OF "SOMETHING" CALLED
"SIN/UNRIGHTEDNESS") - CF.
ERADICATION - STATIC VIEW
- ② [RELATIONAL/PERSONAL/INTER-
PERSONAL]
(REMOVAL/CHANGE OF A
RELATIONSHIP) - DYNAMIC VIEW

I JN. 1:5-2:6

CLEANSINGTWO POSSIBILITIES:

119

- ① THE LITERAL/MORAL REMOVAL OF SOMETHING WITHIN HUMAN PERSONALITY, NAMELY, THE SINFUL NATURE - DONE ONCE FOR ALL - SUBSTANTIAL-ISTIC UNDERSTANDING OF SIN AND CLEAN SING - OTHERWISE EXPRESSED BY ERADICATION RESULTING IN LESSED SIN -
- ② THE MORAL REDIRECTION OF RELATIONSHIPS - NOT ONCE

I JN. 1:5-2:6

CLEANSING

120

FOR ALL, BUT A CONTINUAL PROCESS WHICH BEGINS AT

CERTAIN TIME IN EXPERIENCE -

INTERPERSONAL/RELATIONAL

(SEE FOLLOWING):

1:7- CLEANSSES (PRESENT-CONTINUALLY)

1:8- IF WE SAY WE HAVE NO

SIN, WE DECEIVE OURSELVES

1:9- IF WE CONFESS (PRESENT-

CONTINUAL?) OUR SINS;

HE WILL CLEANSE (AORIST) US FROM ALL UNRIGHTEDNESSES

I JN. 1:5-2:6

INTERPERSONAL/RELATIONAL
UNDERST² OF CLEANSING

God/CHRIST

OTHERS

LOVE

SELF

SELF-

CENDRE ONES,

WIDE -

SELF-LOVE

CLEANSING =

THE REMOVAL/

CHANGING OF WRONG
RELATIONSHIPS

I JN. 1:5-2:6

CLEANSING

WE ARE CONTINUALLY CLEANSING

BY OUR RELATIONSHIP

TO CHRIST/OUR FOCUS ON CHRIST

II C. 3:17-18

I PET. 2:18-25

PHIL. 2:5-8

I JN. 3:16; 4:10-11

ETC.

P. TOURNIER - "MOTIVATION IS THE
ESSENCE OF MORALITY"

CHRIST IS OUR GREAT MOTIVATOR/
CLEANSER!

THESE FALSE ALLEAS
TO DEPEND ON: [I JN. 1:5-10] (CONT.)

1- THE DENIAL OF WHAT
IS SELF-EVIDENT AND
THEREFORE CLEARLY KNOWN
ON DISREGARD FOR
DIVINE REVELATION
(1:10)

[23]

[I JN. 1:5-10]

[24]

ANSWERS THREE FALSE ALLEAS:

- 1- MORAL ACTION HAS NO
RELATION TO SPIRITUAL
FELLOWSHIP (1:6-7)
- 2- THE UNREALITY/NON-
EXISTENCE OF A SINFUL
SPIRIT/HEART (SIN AT THE
VERY CORE/CENTER OF ONE'S
BEING) (1:8-9)
- 3- PERSONAL FREEDOM
FROM SINFUL DEEDS (1:10)

TWO DANGEROUS ATTITUDES TOWARD SIN

- ① **COMPLACENCY** - TAKE SIN FOR GRANTED - IS UNAVOIDABLE AND TO BE EXPECTED - THEREFORE, NOT SERIOUS!

- ② **DENIAL** - REFUSES TO ACKNOWLEDGE ITS PRESENCE - VIEWS SIN AS IMPOSSIBILITY - SEEN AS SO SERIOUS AND SO OUT OF CHARACTER THAT IT IS NOT SEEN AS POSSIBLE OR REAL!

1. JIM. 1.3-6.10

SYNTHESIS - PASSAGE DEALS IN GEN. WITH SOME MAJOR DICHOTOMIES WHICH ARE PARADOXICALIZED IN THE REST OF THE BOOK:

- ① BETWEEN PROFESSION (CLAIM/SAY) & CONDUCT/ETHIC (ORTHODOXY VS ORTHOPRAXY)
- ② BETWEEN TRUTH & FALSEHOOD (UNREALITY VS REALITY)
- (OR PROTO-GNOSTICISM)

[I JN. 2:7-11]

(16)

BASED ON DUAL CONTRAST

REC. OF CONTRAST

I. 2:7-8

CONTRAST/PARADOX

YES

OLD COMMANDMENT

VS

NEW COMMANDMENT

(E.G. LEV. 19:18)

(JN. 13:34)

(CF. MT. 22:34ff.)

NEW IN TWO SENSES:

(NO NEW COMMAND - BUT OLD COMMAND)

CONTRAST

II. 2:9-11

(SEE LINK TO 2:8b)

IMPERFECT DARKNESS = HATED OF BROTHER

(VS)

LIGHT = LOVE OF BROTHER

HE WHO SAYS IN LIGHT - HE WHO LOVES BROTHER -
 AND HATES BROTHER -
 IS IN DARKNESS STILL

CONTRAST

BUT - HE WHO HATES BROTHER -
 THERE - IS & WALKS IN
 DARKNESS'S

CONTRAST

RESULT - NO CAUSE
 FOR STUMBING

(RESULT) - SUBSTANTIATION 11b

[I JN. 2:7-11]

11c

RELATION BETWEEN

LIGHT (1:5-7) & LOVE:

[INSEPARABLE]

2:9 - HE WHO SAYS HE IS IN THE

LIGHT AND HATES HIS BROTHER
 IS IN THE DARKNESS STILL.

2:10 - HE WHO LOVES HIS BROTHER

ABIDES IN THE LIGHT...

2:11 - BUT HE WHO HATES HIS

BROTHER IS IN DARKNESS &
 WALKS IN DARKNESS... THE
 DARKNESS HAS BLINDED HIS
 EYES.

I JN. 2:12-14

(4)

STRUCTURE:

- 1) REC. OF SUBSTANTIVATION - I AM WRITING (WRITE) TO YOU - BECAUSE [2:12, 13/2, 14/2]
- 2) REC. OF PARTIES - LITTLE CHILDREN (TEKNIK), CHILDREN (ΠΑΙΔΙΑ) (12, 13); FATHERS (13, 14); YOUNG MEN (13, 14)
- APPEARS TO INVOLVE TWO TRILINETS - 12-13a 13b-14

ADDRESSEES: - POSSIBILITIES -

- 1) CHRONOLOGICAL GROUPINGS
- 2) SPIRITUAL GROUPINGS
- 3) RHETORICAL GROUPINGS

EMPHASES: - NOTE PARTIAL SYMMETRY -

- 1) FOR GIVENESS - FOR ARTIST'S SAKE (12)
- 2) KNOWLEDGE (GNOUSIS) - FROM BEGⁿ (13) THE FATHER (14)
- 3) STRENGTH (14)
- 4) INDWELLING WORD (14)
- 5) VICTORY (13, 14)

I JN. 2:12-14 (CONT.)

(3)

PURPOSES: - ASSURANCE & AFFIRMATION

- 1) REC. OF QUESTIONS RAISED BY GUESTS CONCERNING THE FACT
- 2) REC. OF EPISTLE AND ITS EMPHASES, WHICH MIGHT BE TAKEN TO IMPLY DOUBTS RE THE SPIRITUAL STATUS OF RECAPITULANTS OF 5:13ff.

I JN. 2:15-17 (HOMOTOPY PATTERN)

2:15a

NEGATIVE EXN

DO NOT LOVE

WORLD - OR

(EFFECT)

THINGS OF WORLD

① - 15b

SUBSTⁿ

(CAUSE) - LOVE FOR WORLD &

LOVE FOR FATHER ARE MUTUALLY

EXCLUSIVE (W/ CONTR. CAUSATION -

LITERARY (3) EXPERIENTIAL)

16 - SUBSTⁿPARTⁿ WITH CONTRAST - TWO

MUTUALLY EXCLUSIVE REC. OF

WHAT IS INVOLVED IN LOVE OF WORLD:

PHYSICALLY-ORIENTED CAUSINGS; DESIRES ARISING FROM DEFT; PRIDE OF LIFE-STYLE

NOT-OF FATHER

BUT - OF

WORLD

102

I JN. 2:15-17

(3a)

CONTRAST
FURTHER SUBSTANTIATION - FOR EX² OF ISA-

WORLD AND LAST-
TEMPORARY (VS) HE WHO DOES NOT
OF GOD - ABIDES
FOREVER -
ETERNAL - SUPERIOR

103

I JN. 2:15-17 (cont)

(4)

CHRISTIAN EXCLUSIVISM (ETHEREAL)

(VS)

GNOSTIC ECLECTICISM (BOTH/AND)

WORLD (AMT-FATHER)

(VS)

FATHER

LOST-FLESH
LOST-EYES
PRIDE-LIFE

LOVE

AFFECTION,
INTENTION,
DIRECTION,
ORIENTATION

PRIMARY
CONTROL/
MOMENT

LOVE

EXPANSIVE
POWER
OF A
NEW
AFFECTION!

(LOVE)

I

ONE IS CONTROLLED AND MOTIVATED
BY THE OBJECT OF ONE'S AFFECTION

I JN. 2:18-29 (cont.)

(6)

CONTRAST
- BUT - CAUTION - THEY WENT OUT (DID NOT REMAIN)

→ WITH THE RESULT THAT IT WAS PLAIN THAT THEY ARE NOT OF US (OR - INSTRUMENTATION - PURPOSE)

20-21

BUT YOU KNOW THEY - **CONTRAST** - DESCRIPTION OF FAITHFUL CHRISTIANS:

20a - YOU - HAVE BEEN APPOINTED BY THE HOLY ONES

20b - YOU - ARE KNOW (INCLUSIVE) APPOINTING? HAVE ENVOIS?

21 - **SUBSTⁿ** FOR DECLARATION RE

READERS' KNOWLEDGE - BY EXPLAINING REASON FOR WRITING - FACT OF WRITING DOES NOT NEGATE CONVICTION OF AUTHOR THAT READERS HAVE GNOSSIS - EX- PRESENTED IN TERMS OF CONTRAST -

- I WRITE TO YOU NOT - RET. DO NOT KNOW TRUTH (NEG.) BUT - RET. KNOW IT KNOW WHAT NO LIE IS OF IT IS NOT? TRUTH (POS)

I JN. 2:18-29

(5)

2:18a **DECLARATION** - EXHIBIT LOGIC: CHURCH, IT

→ IS THE LAST HOUR

18b **IMPLIED SUBSTⁿ**

COMPARISON AS YOU HAVE HEARD - AMBIGUOUS IS COMING (SING. - FUTURE)

SO NOW - MANY AMBIGUOUS HAVE COME CAUSE (PULCH. - PAST/PRESENT)

18c - **EFFECT CAUSATION** - THE NOTE -

WE KNOW THAT IT IS THE LAST HOUR (CONCLUSION)

19 **PARTⁿ** OF AMBIGUOUS WHO HAVE COME - DESCRIPTION EXPRESSED BY **CONTRAST** AND **SUBSTANTATION**

THEY **CONTRAST** THEY WENT OUT FROM US POS. BUT - THEY WERE NOT OF US NEG.

SUBSTⁿ BY **CONTRAST** FOR:

- CONTR. CAUSE - IF THEY HAD BEEN OF US → THEY WOULD HAVE COME WITH US

THEY WENT OUT FROM US

I DN. 2:18-29 (cont.)

(8)

* 24a

EXN

- MAIN ELEMENT IN PASSAGE -

(cf. WITH vs. 27c-28a) - LET WHAT

YOU HEARD FROM THE BEGINNING

ABIDE IN YOU. (EFFECT OF ALL THAT

PRECEDES IN 2:18ff.)

24b

CONDITIONAL CAUSATION - IMPLIED
SUBSTANTIATION OF EXN - TWO-FOLD:

INTERVIEWS

IF WHAT YOU HEARD FROM THE
BEGINNING ABIDES IN YOU (any-
THEN EFFECT):- YOU WILL ABIDE IN SON
AND FATHER.- YOU WILL REALIZE WHAT
THEY PROMISED YOU:

ETERNAL LIFE

26-27a

FURTHER SUBSTⁿ OF EXN OF V. 24CAUSATION FOR FURTHER EXⁿ IN

27b-28a - EXPRESSED IN TERMS OF

REASON FOR WRITING - USES CONTRAST

22-23

I DN. 2:18-29 (cont.)

23

PARTICULAR -

LVAR =

- THE WHO DENIES THAT

- THE GAST (METASTASIS) THAT DENIES

AND THE SON (RESULT OF PRECEDING)

INVOLVES DENYING THE FATHER

WELL AS THE SON - TWO ARE

INSEPARABLE (BY GENERⁿ)

NEG

- THE SON WHO DENIES

HE WHO COME

THE SON WHO

CONTRAST

CONTRAST

DECEIVERS - THEY

I WRITE THIS TO

YOU ABOUT THOSE

SMART. AREA - WHO WOULD DECEIVE

2:26-27

YOU (CONTENT - PRECEDING & FOLG.)

(cf. 2:1, 7, 8, 12, 13, 14)

ANTICHRIST

(SEE ALSO 22-24)

24

ANTICHRIST -

DENIES SON

∴ DENIES FATHER

YOU - BELIEVERS

VARIOUS EMPHASIS

RE ANOINTING

1 PART RECEPTION -

YOU RECEIVED

2 SOURCE - DIVINE -

FROM HIM

3 CONTINUATION -

PRESENT - STILL

4 COMPREHENSIVE

PEGA GOBY (REV?) -

TEACHES YOU ABOUT EVERYTHING (SUBST)

5 VALIDITY, REALITY -

IS TRUE - IS NO LIE

POS. / NEG.

CONTRAST

6 TEACHING - HAS

TAUGHT YOU TO

ABIDE IN HIM

* 27b-28a - Ret. of Exⁿ - ABIDE IN HIM(RESULT OF ALL THAT PRECEDES IN 18-26 - CAUSATION) - cf. WITH OTHER Exⁿ OF v. 24

↓

28b - PURPOSE INSTRUMENTATION / IMPACT SUBST

EXPRESSED IN FORM OF CONTRAST

SOMETHING WHEN HE APPEARS (ESCHT. RETURN) (cf. 2:18)

POSITIVE -

VS NEGATIVE -

WE - HAVE CONF-

DENUE

NOT - SHAME FROM HIM IN SHAME AT HIS COMING

29 - BASIS / REASON (SUBST) - INVOLVES

INTRODUCES ETHICAL COMPARISON - PUT IN TERMS OF CONDITIONAL CAUSATION -

RIGHT IMAGERY IF - YOU KNOW HE IS RIGHTEOUS

BASIC FOR EACH TL. CONFIDENCE THEN - YOU MAY BE SURE (NOW) THAT EVERYONE (SCOPE) - DOES RIGHT - IS RIGHT - ELN!

(cf. CH 3 - CHILDREN)

110

T JN.2:28-29

THREE LINKS WITH 3:1 ff.

① ESCHATOLOGICAL LINK-
APPEARS/coming

② ETHICAL LINK - DOES RIGHT

③ GENERATION LINK - BORN
OF HIM

How Related to Each Other?

1

117

ITN:3:1-10

ANALYSIS



REC.-CONTRAST - (SEE 2:28-29)

CHILDREN OF GOD

WORLD CHILDREN OF DEN

“五經”

314- LOVE GIVEN BY FATHER

(DIVINE ACT-CAUSE)

WE- CALLED/AND RE-

GOD'S CHILDREN (HUMAN) (RESCUE)

COMPARISON

RESULT/
PURPOSE

3.2- PRESENT STATUS - WE

ARE GOD'S CHILDREN
NOW (ACTUALITY)

FUTURE STATUS-CONTRAST

NEG - DOCS NOT YET

ESCHMIL.

SHALL BE (CF. 2:28)

(8)

- [POJ]-WHEN HE APPROXS-

STANLEY LIKE HIM
CHRIST LIKE ME

COMPARISON

SUBS-1

REASON - FOR - WE - SHAM
SEE HIM AS HE IS

(SEEING RESULTS
IN BEING!)

65-215-171
3.1b-14

3.1b- WORLD-DOES NOT

KNOW US **FACT**

**REASON-
BECUSE**

IT DID NOT KNOW
H/M - **SUBRT**

CLASSIC
PARAPARATE
OF SUBSTYI

3:3-EFFECT - ETHICAL IMPLICATION

FOR PRESENT - PURIFIES

HIMSELF AS HE IS PURE

(CHRISTLIKE PURITY)

(SELF-PURE) VS DIVINE CLEAN

OF CH. 1)

(1) PURE LOGIC OF HOPE OF

CHRISTIANITY (PRESENT)

(2) PURE DONE BY CHR. BELIEVER

3:5-CONTRAST - BETWEEN

SINFUL EXISTENCE &

INCARNATION - TWO

EMPHASIS

1) PURPOSE OF INCARNATE

CHRIST - APPEARED TO

TAKE AWAY SINS

2) CHARACTER OF INCARNATE

CHRIST - IN HIM THERE IS NO

SIN (CF. 1:8)

(SHIFT FROM FUTURE APPEARANCE

TO PAST APPEARANCE)

VS FUTURE

EVERYONE WHO PRACTICES SIN IS GUILTY OF LAWLESSNESS

REASON - SIN IS

LAWLESSNESS

(REBELLION)

(IMP. SUBT) (ἀνομία =

TRANSGRESSION)

(NOTE: 1) USE OF "COM-

MITS" (τοις)

WITH "SIN"

2) TENSE/MOOD

"COMMON"

(PRES. PART.)

3:6a-ETHICAL IMPLICATION

CAUSE

NO ONE WHO ABIDES IN

HIM SINS (PRES. TENSE)

POS. CONTRAST

3:6b-FURTHER ETHICAL

IMPLICATION - NO

ONE WHO SINS HAS

ETERNAL LIFE

OR KNOWN HIM

NEG.

3:7-EXHORTATION - RESULT

OF PRECEDENCE: CAUSE

NEG - LET NO ONE DECIDE YOU

POS - HE WHO DOES RIGHT IS

SUBT. RIGHTeous, AS HE IS

Kingdom RIGHTeous (CHRISTLIKE-DEGREE)

(ETHICAL RIGHTeousNESS)

3:8a- RETURNS TO APPEARANCE

OF SON OF GOD (VS DEVIL) -

REASON THE SON OF GOD

APPEARED WAS TO DESTROY

THE WORKS OF THE DEVIL

(PURPOSE - INST.) (CF. 3:5)

3:6a-ASSERTION: HE

WHO COMITS SIN

IS OF THE DEVIL

REASON - FOR

SUBT. THE DEVIL HAS

SINNED FROM

THE BEGINNING

RIGHTeousNESS

- ETHICAL

- CHRISTO -

LOGICAL

115

CONTRAST (CONT.)

I JOHN 3:1-10

3:9 - ETHICAL IMPLICATION -

NO ONE BORN OF
GOD COMMITS SIN

NEG. (VS) HE WHO COMMITS SIN
IS OF THE DEVIL - v.8

REASON: TWO EMPHASES -
SUBST.

1) BECAUSE OF THE
NATURE OF GOD (CHRIST) -
SINLESS

2) BECAUSE OF THE
NATURE OF NEW
BIRTH - GOD'S NATURE (BEING)
ABIDES IN HIM, AND
HE CANNOT SIN, BECAUSE
HE IS BORN OF GOD

KINDS OF SIN:

① UNKNOWNING (VS)

KNOWING SIN -
KNOWING SIN -

WEAK - REBELLION
NEEDS

② INDIVIDUAL SINS
(VS) HABITUAL
SINNING

KEY ISSUE:

ETHIC INDICATES
THE ONE FROM
WHOM YOU
DERIVE YOUR
BEING/LIFE!

PART 2

2:10 - SUMMARY - BY THIS MAY BE SEEN CHILDREN
OF GOD AND DEVIL - WHOEVER DOES NOT DO
RIGHT IS NOT OF GOD, NOR NOT LOVE BROTHER

116

I JN, 3:4

[4a]

SOME CRITICAL INTERPRETIVE ISSUES

① SIGNIFICANCE OF PRESENT TENSE -

PROGRESSIVE/HABITUAL/CONTINUAL (OR)
ADRIATIC/PUNCTUAR → SINS CONTINUALLY
SINS AT ALL

② SIGNIFICANCE OF "SIN" (ἁμαρτία) AND
USE OF "COMMITTS" (πράξις) IN RELATION
TO IT → ABSOLUTE - IN ANY SENSE

→ RELATIVE/RESTRICTIVE - IN TERMS
OF VOLUNTARY/DELIBERATE AND
KNOWING ACTS OF LAWBREAKER
(νόμος), ESP. IN TERMS OF
REBELLION

③ SIGNIFICANCE OF TENSE OF "BORN" IN
9a; b (PERFECT) → EVENT/RELATIONSHIP

→ REPRESENTATION OF EVENT/
RELATIONSHIP

USE OF PRESENT TENSE - (J.N. 3)

IN I JOHN (AND ELSEWHERE)

46

1 PROGRESSIVE PRESENT - LINEAR

EMPHASIZES DURATION, PERSISTENCE, CONTINUAL ACTION - OR WHAT IS HABITUAL, RECURRING, USUAL - NEAREST ROOT MEANING OF TENSE (D & M, A MANUAL GRAMMAR OF THE GREEK N.T., pp. 182-3)

2 ADDITIONAL PRESENT - PUNCTILIOUS

EXPRESSES PUNCTILIOUS ACTION IN PRESENT TIME - (VS) USE OF ADDITIONAL TO CONVEY PUNCTILIOUS ACTION IN PAST TIME (USUAL USE) - SETS FORTH AN EVENT AS NOW OCCURRING (D & M, p. 184 - cf. Acts 9:34, 16:18; Gal. 1:11)
(INDIVIDUAL ACT/EVENT)

I J.N. 3:9

46

4 SIGNIFICANCE OF USE OF "CANNOT"

(οὐ δύναται) → ABSOLUTE - IMPOSSIBILITY AT ALL

→ RELATIVE - IMPOSSIBILITY UNDER CERTAIN CONDITIONS OTHERWISE POSSIBILITY

ETC.

THREE POSSIBLE INTERPRETS

1 SINGLENESS/PERFECTION - ESP. IN TERMS

OF DELIBERATE & KNOWING TRANSGRESSION OF GOD'S LAW (ABSOLUTE)

2 ABSENCE OF CONTINUALLY/HABITUALLY

SINNING - ESP. IN TERMS OF DELIBERATE AND KNOWING VIOLATION OF GOD'S

LAW

3 ABSENCE OF INDIVIDUAL ACTS OF TRANSGRESSION

WHILE ONE IS EXPRESSING GOD'S LIFE
WHILE ONE - IS - CAN ACT OUT OF CHARACTER (2.)

INTERPRETIVE POSSIBILITIES:

① ABSOLUTE VIEW:

- ① HAVING EXPERIENCED DIVINE RE-BIRTH, ONE WILL NOT COMMIT ANY ACT WHICH DELIBERATELY DEVIATES FROM THE WILL OF GOD / OR - ANY ACT OF TRANSGRESSION
- ② IT IS NOT POSSIBLE TO COMMIT ANY ACT WHICH DEVIATES FROM GOD'S WILL AT ONE CONTINUES TO EXPRESS THE BEING OF GOD WHICH ONE BEGINS TO SHARE AT THE TIME OF RE-BIRTH

② RELATIVE VIEW

ONE WILL NOT SIN HABITUALLY IN TERMS OF TRANSGRESSION / LAWLESSNESS IF ONE HAS EXPERIENCED DIVINE RE-BIRTH AND CONTINUES TO EXPRESS THE DIVINE LIFE WHICH ONE BEGINS TO SHARE AT THAT TIME

KINDS OF SIN

① **UNKNOWN SIN** - NOT AWARE

OF GOD'S WILL AND ONE'S VOCATION OF IT - PROBLEM IS LACK OF KNOWLEDGE

② **KNOWING SIN** - AWARE OF

GOD'S WILL & VIOLATION OF IT -

OUT OF PROBLEM: CHOICE

REBELLION

VS

WEAKNESS

(ARE THESE DIFFERENT? IF SO, HOW?)

CHILDREN OF DEVIL

DEVIL (SIN'S)
(LIFE-SOURCE)

MOTIVATES,
CONTROLS,
INSPIRES,
ACTIVATES

ICK =
OUT OF:
SOURCE/
ORIGIN
OF
LIFE

CHILDREN OF GOD

GOD - FATHER
SON JESUS CHRIST
(LIFE-SOURCE)

MOTIVATES,
CONTROLS,
INSPIRES,
ACTIVATES

NEW BIRTH

I

(COMMIT SIN,
DOES NOT LOVE)

I

(DOES NOT COMMIT
SIN, LOVES
BROTHER)

RELATIONSHIP
DYNAMIC

COMMIT SIN

- ① DELIBERATE REBELLION AGAINST GOD'S LAW
- ② BASIC COURAGE OF

RELATIONSHIP AND BEING

[6]

I JN. 3

"TO BE IS TO BE IN RELATIONSHIP"

"RELATIONSHIPS DETERMINE BEING"

① BEINGS DETERMINE THE RELATIONSHIPS

INTO WHICH THEY ENTER (OR IN WHICH THEY REMAIN) - BEINGS

ARE VOLITIONAL - THEY MAKE
DECISIONS ABOUT THEIR RELATION-
SHIPS - OFTEN IN RESPONSE TO THE
ACTIONS OF OTHER BEINGS ("WE LOVE
 BECAUSE HE FIRST LOVED US" - 4:19)

② BEINGS ARE SHAPED BY THE RELATION-

SHIPS INTO WHICH THEY ENTER (OR IN
 WHICH THEY CHOOSE TO REMAIN) - WE
 BECOME LIKE THAT TO WHICH WE ARE
 RELATED

I JN. 3:1-10

[6]

SYNTHESIS

① IMAGE OF BIRTH, CHILDREN,FAMILY DOMINANT② EMPHASIS IS ETHICAL - DOING RIGHT;③ WRITER DIVIDES PEOPLE INTO

TWO CONTRASTING CATEGORIES:
CHILDREN OF GOD (W. CHILDREN
 OF DEVIL)

④ DOING RIGHT; LOVING FELLOW-CHRISTIANS ARE INSEPARABLE

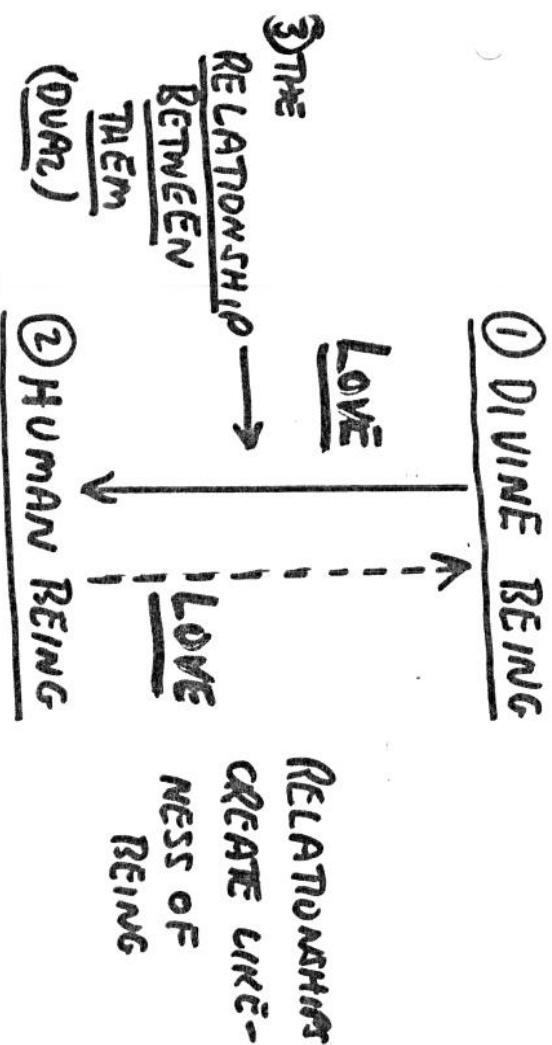
175

RELATIONSHIP & BEING

I JN. 3

AN INTERPERSONAL, RELATIONAL
THEOLOGY HAS IMPLICATIONS
FOR ONTOLOGY

THEY ARE ALWAYS THREE
ELEMENTS IN A RELATIONSHIP:



176

I JN. 3

MEANING OF "CHILDREN"
AND "BORN" (FATHER)

(CF. FELLOWSHIP)

① GENERATION - SOURCE/ORIGIN
OF LIFE; PRODUCTION OF LIFE;
PRODUCTION OF LIFE

- A RIGHTEOUS BEING (GOD) →
PRODUCES A RIGHTEOUS LIFE

- A SINFUL BEING (DEVIL) →
PRODUCES A SINFUL LIFE

② LIKENESS - LIKE FATHER,
LIKE CHILD

A CHILD IS LIKE HER/HIS
FATHER!

"CHILDREN," "BORN"

(FATHER)

③ **OBEDIENCE** - CHILDREN OBEY
THEIR FATHER - THE IDENTITY
OF THE FATHER IS DETERMINED
BY THE OBJECT OF THEIR
OBEDIENCE

④ **INHERITANCE** - CHILDREN
ARE HEIRS OF THEIR FATHER -
ALL THAT BELONGS TO
THEIR FATHER BELONGS
TO THEM!

SYNTHESIS

THREE FOLD EMPHASIS:

CHARISTOLOGICAL

① **ESCHATOLOGICAL**

(3:2-3)

② **INCARNATE**

(3:5, 6, 8)

③ **GENERATION**

(3:1, 9, 10)

THEOL. &
ANTHROP.

ALL HAVE ETHICAL IMPLICATION

① SELF-PURE

CHARISTOLOGICAL

② TAKES AWAY

SINS, DESTROYS
WORKS OF DEVIL

③ CHILDREN
OF GOD - BORN

NO ONE ABIDING

IN HIM COMMIT SIN

1 Jn. 3:11-24

ALSO CONTAINS PART

3:11 - SUBST FOR 3:10 - "of God" - BEGIN IN 3:10

REASON: THE REASON WHY I SAY THAT

WHOMER DOES NOT (SCOPE/NEG) LOVE (PERFORMING)

(C.F.I) HIS BROTHER (RECIPIENT) IS NOT OF GOD (NEG)

3:1a) (EFFECT) - DOES NOT BELONG TO GOD, DOES NOT

3:1a) DRAW HIS LIFE FROM GOD, IS NOT IN FELLOWSHIP

WITH GOD) IS THAT → THE CALL TO LOVE

ONE AND THERE IS A CLEAR PART OF THE DIVINE

MEASURE WHICH YOU HAD FROM ANCIENT

TIMES (C.F. 2:7), AND ANYONE WHO DENIES

LY AND CONTINUOUSLY VIOLATES THIS ANTI-

AUTHENTIC COMMAND CANNOT BELONG TO GOD

CAUSE: IMPLIED CONTRAST BET. PRIMITIVE

AUTHORITY KNOWN PUBLICLY (VS) RECENT

Gnostic KNOWLEDGE WHICH WE'RE KNOWING

PRIVILEGE AND SECRETLY BY A FEW)

3:12a) - CONTRAST - NEGATIVE (VS) POSITIVE OF 3:11b -

USE OF COMPARISON -

NOT BE LIKE CAIN (C.F. 3:12b) - OUT OF (EIK) THE END

(TWO FOLD RESE) (C.F. 3:12b) - ONE (TWO) OF GOD

1 Jn. 3:11-24 (cont.)

RELATES MURDER TO ABSENCE OF LOVE -

LATER EQUIVALENT OF HATE, WHICH LIVES

IS MURDER (C.F. MTT. 5: 21 ff)

3:12b) - EXHIBIT THE REASON FOR CAIN'S ACT BY

USE OF INTERROGATION (RHETORICAL - OWN Q)

Q - WHY DID CAIN MURDER HIS BROTHER (CAUSE)

A - BEQ. OF THE CONTRAST BET. HIS DEED AND

THE USE OF HIS BROTHER (CAIN'S DEEDS - END)

(RELIGIOUS CAUSE) BROTHERS " - RIGHTEOUS

(HOW DOES THIS REASON ACCOUNT

FOR CAIN'S MURDEROUS ACT?)

PART

3:13) - NEG. EX - PRESENT (COMPARISON) - PART

DO NOT BE AMAZED/SURPRISED (C.F. 3:13)

THAT THE WORLD HATES YOU (Jude's)

(EFFECT) OF PRECISE - CAUSATION - IMPACT

THAT THE WORLD, LIKE CAIN, IS END, AND

THAT CHRISTIANS, LIKE ABEL, ARE RIGHTEOUS,

AND ∴ WILL EVOKE SIMILAR RESPONSE)

COMPARISON

WHY?

131

I JN. 3:11-24 (cont.)

(3)

3:14 - CONTRAST - BET. "WORLD" (v.13) AND BELIEVERS -

IMPLIES THAT WORLD'S HATRED RESULTS IN DEATH, AND THAT CHRISTIANS ONE REMOVED TO THE WORLD (CF. 2:9,11)

- ACKNOWLEDGED AND SURE AFFIRMATION -

WE KNOW THAT WE HAVE CROSSED OVER FROM DEATH TO LIFE (MOVEMENT -

CONTRAST) [14a]

- SUBSTANT - BECAUSE WE CONTINUOUSLY

LIVE THE BROTHERS (LIFE - RESUR)

"LOVE IS THE PRE-EMINENT CHARACTER OF

POSITIVE [14b]

SUREST TEST OF

LOVE!

- CONTRAST - WHEREAS THE ONE WHO DOES

NOT LOVE REMAINS IN DEATH [14c]

NEGATIVE

LOVE - SIGN OF LIFE
HATE - SIGN OF DEATH

132

I JN. 3:11-24 (cont.)

(4)

3:15 - CONTINUES MOTIF OF 14c - GENERALIZES WITH

RE TO THE PARTICULAR CASE OF CAIN (v.14) - APPLIES STATEMENT UNIVERSALLY - MAKES TWO-FOLD DESCRIPTION:

ANYONE - HATES BROTHER (HATE ACTIVE/PASSIVE?)

IS A MURDERER - LIKE CAIN [POS] COMPARISON

YOU KNOW - NO

IS THEIR POS.

[SUBSTANT] - OF 14c -

NEUTRALITY

RELATES ABSENCE OF LOVE TO MURDER IN HIM [NEG.]

BET. LOVE & HATE?

(WHY DOES THE AUTHOR MAKE THIS

APATHY?

CONNECTION?)

INDIFFERENCE?

ABSENCE OF LOVE → HATRED → MURDER

3:16 - CONTRAST - MOVES FROM ONE WHO DOES NOT

HAVE LOVE AND MURDERS, AND DOES NOT EXPERIENCE ETERNAL LIFE → THOSE WHO DO - "WE"

NOTE

REC. - INSTRUMENTATION - BY THIS WE HAVE

KNOWN (PERF. IND. - PAST WITH ON - GOING RESULTS) LOVE - MEANS [16a]

CF. 3:11-10

- APPROPRIATION - NAMELY, BY THE FACT THAT CHRIST LIVED DOWN HIS LIFE ON OUR BEHALF - (CONTRAST WITH MURDERER)

I JN. 3:11-24 (cont.)

[5]

- "WE" (EMPHATIC - *hēteis*) OUGHT TO LAY DOWN
(OF 16a - SAME VERB) OUR LIVES ON
BEHALF OF / FOR THE SAKE OF (VITEP-OF 16a)
THE BROTHERN - IMPLIED EX^c - COMMAND -
TIVE - CALL FOR AMISTAKE, SACRIFICIAL
LOVE - CONTRAST TO ABSENCE OF LOVE,
HATRED, AND MURDER) [16b]

THE ESSENCE OF LOVE IS SELF-SACRIFICE.

(HOW DOES THIS STATEMENT HELP US
TO UNDERSTAND LOVE?)

ULTIMATE CONTRAST

→ CAIN
(V)
→ CHAIST

[3:17]

- CHARACTERIZATION OF CHAISTAN'S LOVE
RESULTING FROM GOD'S LOVE, REVEALED IN
CHAIST'S VICARIOUS, SACRIFICIAL DEATH,
DUELLING IN HIM OUTWORKING/IMPLICATION
OF PRECEDING - EXPRESSED IN FORM OF
CONTRAST BY INTERROGATION -
DOES NOT EXHIBIT A SELF-GIVING, SACRIFICIAL
LOVE - LIKE GOD'S!

I JN. 3:11-24 (cont.)

[6]

[3:17]

IF ANYONE (INCLUSIVE)

↓ CAUSATION

MEETS THREE CONDITIONS

CONTRAST - TO V.16

→ HAS WORKED GOOD
(ABILITY)

→ SET RATHER IN WHO
(AMBIGUOUS -
OPPORTUNITY)

→ GOES HIGHER
AGAINST HIM

(REFUSAL TO
SHARE - THE
LOVE)

CAUSATION

CONCLUSION TO RE DRAWN: IT FOLLOWS

THAT - GOD'S LOVE DOES NOT CONTINUOUSLY
REMAIN (DUELY) IN HIM (RITDRUA) -

IMPLIED NEG. ANSWER) [17b]

[3:18]

RESULT FROM PRECEDING CAUSATION -

→

EXⁿ EXPRESSED IN CONTRASTING SYNONYMOUS

PARALLELISM: LET US -

NOT - LOVE IN WORD OR SPEECH ONLY NEG.

↓

BUT - ALSO IN ACTION (ἐργον) AND IN TRUTH

(ἀλήθεια) - POS.

(ἀλήθεια)

(IN CONTRAST TO V.17, AND LIKE V.16)
CHAIST DID MORE THAN EXPRESS LOVE - HE GAVE HIS LIFE!

3:19-24 -

KEY CONCEPTS

- REASSURANCE (OF THEM) (19)
- CONFIDENCE BEFORE GOD (21)
- ANSWERED PRAYER (22a)
- OBEDIENCE - PLEASE GOD (22b)
- BELIEVE - SON J.C.
- LOVE ONE ANOTHER
- MUTUAL ABIDING (24a)
- GIFT OF SPIRIT (24b)

(7)

ONTOLOGICAL DUALISM

GOD

He = source/
origin

DEVIL

(SOURCE OF

ALL RIGHTEOUSNESS/
GOOD/LOVE)

(SOURCE OF ALL

UNRIGHTEOUSNESS/
EVIL/HATE)

HUMANS = BELIEVERS

(DRAW THEIR LIFE

FROM GOD - ARE
RIGHTEOUS/GOOD/
LOVING)

HUMANS = SINNERS

(DRAW THEIR LIFE

FROM DEVIL - ARE
UNRIGHTEOUS/
EVIL/HATEFUL)

USE OF INFERENTIAL REASONING - SWAST⁴:

① THE MESSAGE TO LOVE FELLOW-CHRISTIANS IS AUTHENTIC, ORIGINAL, CLEAR; & DIVINE - PREMISE #1 - 3:11

② TO DISREGARD THAT MESSAGE IS A FLAGRANT VIOLATION OF / REBELLION AGAINST GOD'S COMMAND - PREMISE #2 - IMPLIED

③ IT IS NOT POSSIBLE TO VIOLATE GOD'S CLEAR COMMAND TO FLAGRANTLY (ESP. CONTINUALLY) AND AT THE SAME TIME BELONG TO GOD; DRAW YOUR LIFE FROM HIM - PREMISE #3 - 3:10

INFERENTIAL REASONING - CONT.

④ THEREFORE, THOSE WHO DO NOT LOVE THEIR FELLOW-CHRISTIANS DO NOT BELONG TO GOD OR DRAW THEIR LIFE FROM HIM - CONCLUSION - 3:10

I JN. 3:14

TWO BASIC UNDERSTANDINGS OF
ὑπέρ ("FOR")

① ONLY GENERAL UNDERSTANDING -

FOR THE SAKE OF/ON BEHALF OF/
TO SAVE-THE BRETHREN - **INTEREST**

CHRIST'S DEATH → BELIEVERS

② ALSO - **SPECIFIC UNDERSTANDING** -

ADDS CONCRETE MEANS BY WHICH
GEN. IS RETAINED - IN OUR PLACE -

SUBSTITUTION - EQUIVALENT

③

CHRIST'S DEATH = SINNERS' DEATH

I JN. 3:15

DUAL ETHIC



INNER

(ATTITUDE,

THOUGHTS, **CAUSE** → **EFFECT** ACTION
MOTIVES,

SPIRIT,

HEART)

BEHAVIOR,

OUTER

BEING

=====

DOING

HATE

MURDER

(CF.

"ANYONE WHO HATES A FELLOW-
CHRISTIAN IS A MURDERER."

5:21FF)

I Th 3:24

THE

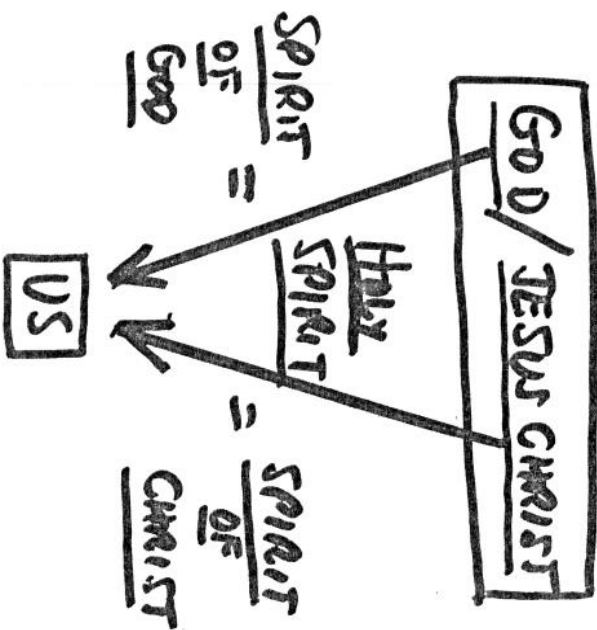
HOLY SPIRIT

IS GOD & CHRIST

IN RELATION TO BELIEVERS/

SHARED WITH BELIEVERS!

(KOINONIA = FELLOWSHIP)



1 +

14^v

PROPOSITIONS ABOUT LOVE FOR BROTHERS

(3:11-24, 4:7-21)

AND GOD

(SYNTHESIS - UNIT WITHIN BK/BLK AT THE)

①

LOVE IS THE ESSENCE OF RIGHTEOUSNESS (3:10-11)
(OF I.C. 13) (WHY?) - RIGHTEOUSNESS & LOVE ARE INSEPARABLE (OF 3:14)

②

LOVE IS THE ORIGINAL MESSAGE OF GOD -
HEARD FROM BEGINNING - LEV. 19:18 (3:11)

③

LOVE INVOLVES NOT BEING OF THE EVIL ONE

CF.

AND NOT ENGAGING IN THE ESSENCE OF
MURDER (3:12, 15) - A BROTHER - HATER IS A MURDERER LIKE CAIN (WHY?)

④

LOVE IS NECESSARY FOR ETERNAL LIFE (3:14-15)

(LOVE - BASIS OF ASSURANCE - TEST - PASSAGE FROM DEATH TO LIFE) - SIGN OF PASSAGE!

⑤

LOVE FINDS ITS HIGHEST EXPRESSION, STANDARD,

AND MOTIVATION IN CHRIST'S DEATH (CF. JN. 15:13)

(3:16) - SUPREMACY SACRIFICIAL, LIFE-GIVING,

UNCONDITIONAL, GRACIOUS - DIVINE LOVE!

⑥

LOVE IS CHRIST-LIKE GIVING OF ONE'S LIFE

(3:16b) FOR FELLOW-BELIEVERS

⑦

LOVE IS OTHER-ORIENTED AND NEED -

ORIENTED (3:17) < POSSESSION
AWARENESS
HEART-CLOSURE

143

PROPOSITIONS RE LOVE (CONT.)

7

SYNTHESIS - CONT.

✓ (8) LOVE IS SPIRITUAL - FROM THE HEART (3:11)
 (- CENTER OF A PERSON'S BEING)

✓ (9) LOVE IS ACTIVE, NOT MERELY VERBAL (3:18)

✓ (10) LOVE INVOLVES OBEDIENCE TO GOD'S COMMAND,
WHICH ALSO INCLUDES BELIEF IN GOD'S SON
DUAL
COMMAND JESUS CHRIST (3:23, 4:21) (WHY TWO AS TO CHASO?)

✓ (11) LOVE IS THE ^{PROOF} EVIDENCE OF THE GIFT OF THE
HOLY SPIRIT (3:24, 4:13) (CF. GN. 5:22-23)

✓ (12) LOVE HAS ITS ORIGIN AND SOURCE IN GOD -
A GIFT OF GOD (4:7b)

✓ (13) LOVE IS THE SUPREME EVIDENCE THAT WE
DRAW OUR LIFE FROM GOD AND THAT WE
HAVE AN INTIMATE, EXPERIENTIAL KNOW-
LEDGE OF GOD (4:7c-8a) - BORN OF GOD!

✓ (14) LOVE IS SUPREMELY REVEALED AND EVIDENCED
IN GOD'S SENDING HIS OWN SON INTO THE
WORLD (4:9-10) - TO GIVE US LIFE! (EXPIATORY LOVE)

144

PROPOSITION RE LOVE (CONT.)

10

SYNTHESIS - CONT.

✓ (15) LOVE IS THE VERY ESSENCE OF GOD - GOD
IS LOVE (4:8b, 16a)

✓ (16) LOVE FINDS ITS TOUCHSTONE AND STANDARD
IN DIVINE LOVE, NOT HUMAN LOVE (4:10)

✓ (17) LOVE IS LIFE-GIVING (4:9-10) (CF. 3:16)

✓ (18) LOVE MAKES A COSTLY PROVISION FOR
FORGIVENESS - EXPIATION (4:9-10)

✓ (19) LOVE IS ULTIMATELY UNDETERMINED GRACIOUS,
MERCIFUL (4:10)

✓ (20) LOVE IS GODLIKENESS (4:11) (CF. 3:16)

✓ (21) LOVE IS THE MEANS BY WHICH THE UNSEEN
GOD IS KNOWN AND THEREFORE THE VISIBLE
TEST OF THE INDWELLING OF THE INVISIBLE
GOD (4:12, 20)

145

PROPOSITIONS RE LOVE (CONT.)

SYNTHESIS - CONT.

I JN.

"

(22) LOVE FOR THE BROTHERN IS THE PERFECTION OF GOD'S LOVE (4:12b) (BROUGHT TO COMPLET^y REACHES IT PURPOSE)

(23) LOVE IS FULLY REAIZED WHEN IT PRODUCES CONFIDENCE AND GRAD BONDNESS IN THE DAY OF JUDGMENT (4:17) (ABSENCE OF FEAR OF JUDGMENT)

(24) LOVE FOR GOD IS A RESPONSE TO GOD'S PRIOR LOVE FOR US (4:19)

(25) LOVE FOR GOD AND FOR OUR BROTHERS ARE INSEPARABLE AND INDIVISIBLE (4:20, 5:16)

(26) LOVE FOR OUR BROTHERS IS GOD'S COMMAND TO ALL WHO LOVE HIM (4:21) - ABSENCE OF LOVE FOR BROTHERS DISOBEDIENCE - SIN (ἀφ'αγνία, ἀδικία, ἀνολία)

146

I JN. 3

TWO GREAT CONTRASTS

3:1-10 - CHILDREN OF GOD (RIGHTeousNESS) VS CHILDREN OF THE DEVIL (UNRIGHTeousNESS)

3:11 ff. - CHRIST (LOVE) VS CAIN (HATE)

DOING RIGHT = LOVING!

I JN. 4:1-6

ANALYSIS/
PARAPHRASE4:1a - Ex^N - EXPRESSED IN TERMS OF

CONTRAST

NEG. - BELOVED, DO NOT BELIEVE EVERY

SPIRIT - Ex^N

Pos. - BUT - TEST THE SPIRITS (ACT-MEANS) →

TO SEE WHETHER THEY ARE OF

GENL. GOD (PURPOSE - DETERMINE WHETHER

THEY HAVE DIVINE ORIGIN) - Ex^NLAW OF INSTRUM^NA. 4:1b - REASON/SUBST^N - FOR Ex^NOF 4:1a - MANY (NUMBER) FALSE
PROPHETS (CHARACTER) HAVE GONE

INTO THE WORLD

B. 4:2-3a - SPECIFIC TESTS TO BE APPLIED -

PART^N

I JN. 4:1-6

TO DETERMINE WHETHER SPIRITS ARE
OF GOD AND TO DETERMINE THE PRESENCE
OF THE SPIRIT OF GOD - "BY THIS YOU
KNOW THE SPIRIT OF GOD" (MEANS -
INSTRUMENT^N)

EXPRESSED IN TERMS OF CONTRAST.

Pos. - "EVERY SPIRIT WHICH CONFESSES
THAT JESUS CHRIST HAS COME
IN THE FLESH IS OF GOD"NEG. - "AND EVERY SPIRIT WHICH
DOES NOT CONFESS JESUS
IS NOT OF GOD"

CONFESSIOAL TEST!

(CF. 2:22-23)

(CF. ENJOY TEST:
RECEIVE LOVE/LOVE)

[I JN. 4:1-6]

- [4:3b] - FURTHER DESCRIPTION (PART²)

OF THE SPIRIT WHICH IS NOT
OF GOD (NEG. OF 4:3a):

"THIS IS THE SPIRIT OF THE
ANTICHRIST" (SETS SPIRIT OF
ANTICHRIST OVER AGAINST
SPIRITS WHICH ARE OF GOD AND
THE SPIRIT OF GOD)

↓
MAKES TWO DECLARATIONS RE
THE SPIRIT OF ANTICHRIST (FURTHER
PART²):

- ANTICIPATION - "OF WHICH YOU
HEARD THAT IT WAS COMING"
 - PRESENT - "AND NOW IT IS
IN THE WORLD ALREADY"
- (cf. 2:18-19, 22)

[I JN. 4:1-6]

(II)

[4:4a] - DECLARATION RE REMEDERS -

POSITIVE - TWO FOLD: LITTLE CHILDREN -

- ORIGIN/SOURCE - "YOU ARE OF GOD"
- VICTORY - "YOU HAVE OVERCOME THEM"

↓
[4:4b] - SUBST² - REASON WHY READERS

HAVE EXPERIENCED VICTORY OVER
THOSE WHO ARE NOT OF GOD -
EXPRESSED IN TERMS OF CONTRAST:
"FOR HE WHO IS IN YOU IS GREATER
THAN HE WHO IS IN THE WORLD"
(SUPREMACY/SUPERIORITY OF
THE GOD WHO INDWELLS THEM
TO THE EVIL ONE WHO INDWELLS
THE WORLD)

151

I Jn. 4:1-6

4:5 - CONTRAST - TO READERS WHOM

HE HAS BEEN DESCRIBING - RETURNS
TO THE ANTHRAST - FURTHER DESCⁿ
(PART^s) AS TO ORIGIN/ASSOCIATION:

"THEY ARE OF THE WORLD" (cf. DUALISM
OF 2:15-17)

↓
TWO RESULTS-CAUSATION: (THEREFORE)

- THEIR STATEMENTS - "WHAT THEY
SAY IS OF THE WORLD

- THEIR RECEPTION - "THE WORLD
LISTENS TO THEM"

4:6a-b - CONTRAST - RETURNS TO

READERS - "WE ARE OF GOD"

152

I Jn. 4:1-6

↓
- RESULTS (CAUSⁿ) - EXPRESSED IN

TERMS OF CONTRAST RE RECEPTION:

- POS. - "WHOEVER KNOWS GOD
LISTENS TO US"

- NEG. - "HE WHO IS NOT OF

GOD DOES NOT LISTEN TO US"

↓
4:6c - SIGNIFICANCE - TEST OF KNOWLEDGE -

INSTRⁿ w/ CONTRAST - "BY THIS

WE KNOW THE SPIRIT OF TRUTH
(OF GOD) AND THE SPIRIT OF ERROR
(NOT OF GOD - OF WORLD)"

(MAY APPLY TO ENTIRE STATEMENT,

ESP. 4:2-4 & 4:5-6b)

I. [4:7a] - [Exⁿ] - LOVE ONE ANOTHER

- [SUBSTⁿ] FOR 7a - LOVE IS OF GOD - [7b]

- [IMPLICATIONS] FOR HUMAN BEINGS -

CAUSATION - HE WHO LOVES IS ^{BORN OF} GOD

[POS.]

KNOWS

[CONTRAST] - HE WHO DOES NOT

LOVE - DOES NOT KNOW GOD

[NEG.]

[7c-8a]

[SUBSTANTⁿ] -

GOD IS LOVE - [8b] [DIVINE BEING]

MANIFESTATION/EXPRESSION/EVIDENCE

OF DIVINE LOVE -

[INSTⁿ] -

[9a] [ONE SENT]

- GOD SENT

ONLY SON -

INTO THE WORLD - [PLACE SENT]

- [PURPOSE/INSTⁿ] -

[LIFE-]

[AGENCY] -

THROUGH HIM - [9b]

"TO LOVE IS TO GIVE LIFE"

- [RECURRENT W/ CONTRAST] - [10]

IN THIS IS ^{NOT- THAT WE LOVED GOD}

LOVE

[NEG.]

BUT - THAT HE LOVED US

[POS.]

[RESULT] -

SENT HIS SON

AS EXPLANATION FOR

OUR SINS - [MODE] OF LOVING PRO- VISION OF LIFE

II. [4:11] -

[IMPLIED EXⁿ] -

[RECURRENT (CF V7a)]

BASED ON COMPARISON, W/ CONTR.

CAUSATION

- GOD'S LOVE - IF GOD SO LOVED US

- HUMAN LOVE - WE OUGHT ALSO TO

LOVE ONE ANOTHER

↓
- SUBSTⁿ - BASED ON CONTRAST!

CONTR. CAUSE - [12]

NEG. - NO PERSON HAS EVER SEEN
GOD - INVISIBILITY OF GOD
POS. - IF WE LOVE ONE ANOTHER

↓
TWO FOLD RESULT:

- GOD ABIDES IN US
- HIS LOVE IS PERCEIVED
IN US

III. [4:13-21] - SERIES OF DECLARATIONS w/
ETHICAL IMPLICATIONS (IMPLIED EVS)

- DECLARⁿ #1 - INSTⁿ - BY THIS WE
KNOW THAT WE ABIDE IN HIM - [13a]
HE ABIDES IN US

↓
- SUBSTⁿ - [13b]

- EXPERIENTIAL/SUBJECTIVE
HISTORY - GIFT OF SPIRIT

- DECLⁿ #2 - INCARNAL / OBJECTIVE
HISTORY - [14]

↓
- ETHICAL IMPLⁿ - CAUSⁿ - [15]

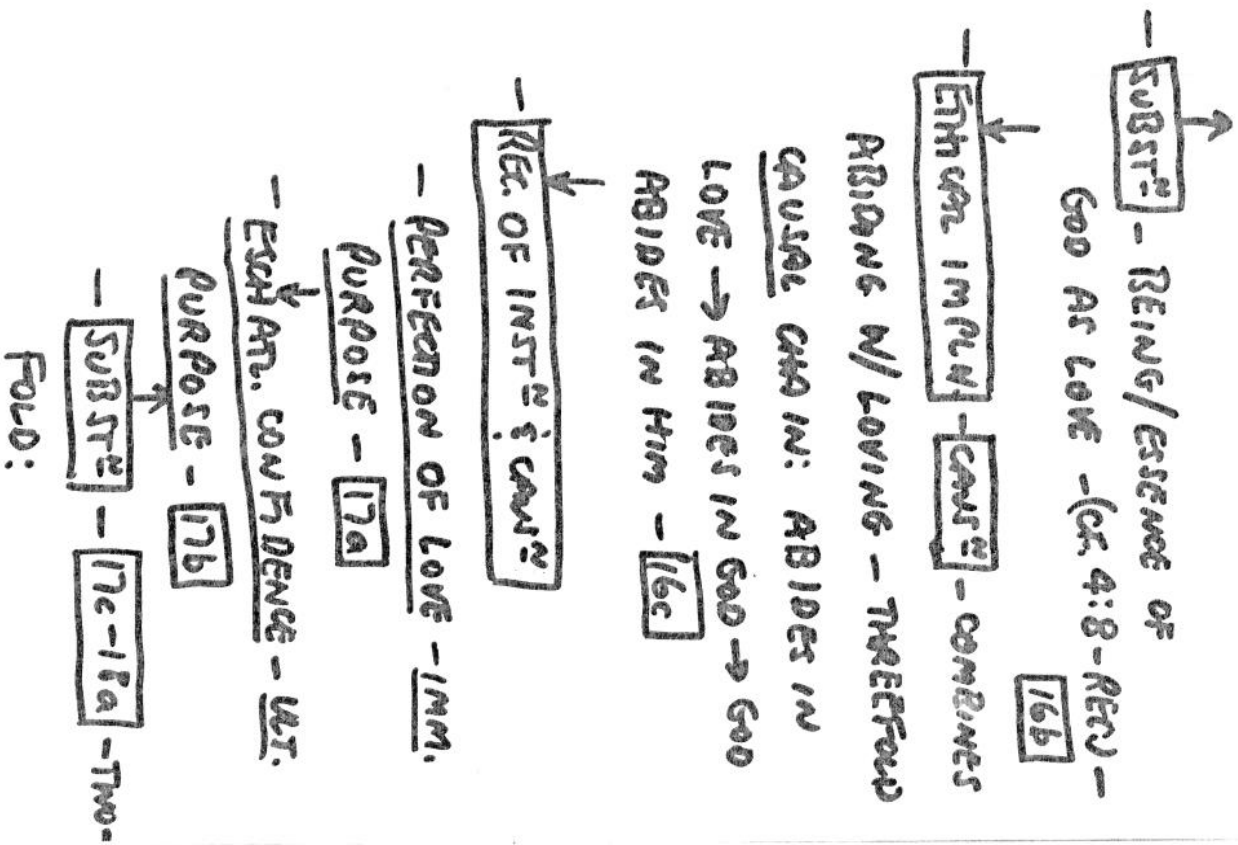
- CAUSE - UNIVERSAL / CONTEMP.
CHRISTOLOGICAL - [15a]

↓
- EFFECT - GOD ABIDES IN HIM
HE ABIDES IN GOD -
(cf. 13a) [15b]

- DECLⁿ #3 - CONCEⁿ FROM PRECEDⁿ - [16a]
WE KNOW LOVE GOD HAS FOR US

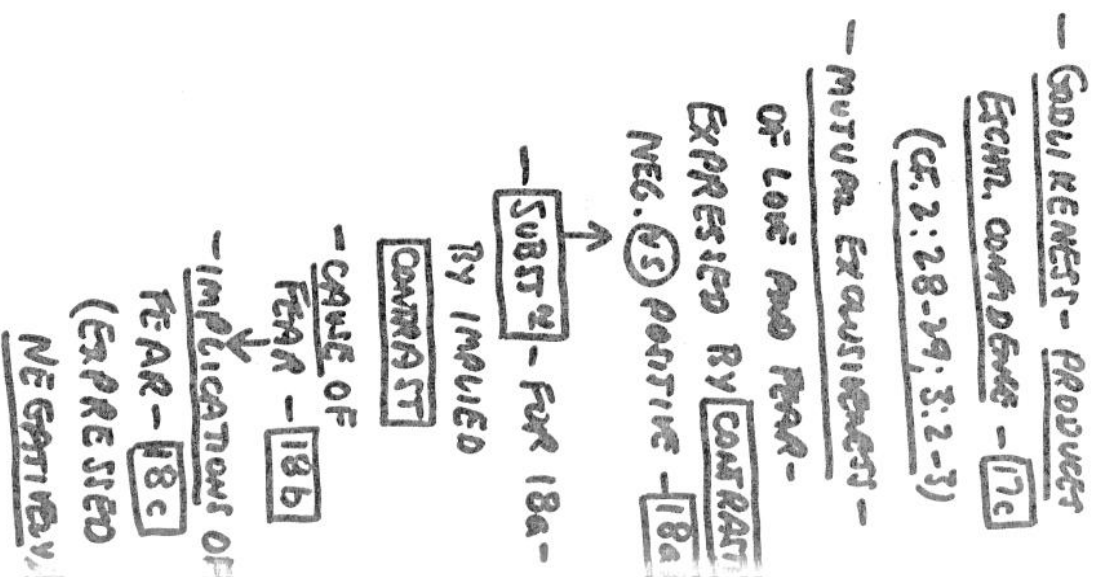
I JN. 4:7-21 (cont.)

[7a]



I JN. 4:7-21 (cont.)

[7f]



- DECLARE #4 - BY SUBSTⁿ - [19]

- HUMAN REACTION - WE LOVE GOD

- DIVINE ACTION - BE-HE PART
LOVED US



- ETHICAL IMPLICATIONS - IN TERMS

OF CAUSE INVOLVING

CONTRAST BETWEEN TO LOVE

GOD & ATTITUDE TOW. FELLOW-

CHRISTIAN - [20a]

- TWO FOLD SUBSTⁿ:

- IMPOSSIBILITY - BY

CONTRAST BET. REVELI-

RY OF GOD & USRI-

LITY OF HUMANS -

CAUSE - FROM EASIER

- OBEDIENCE - [21]

TWO MAJOR CONCERNS/TESTS

① ETHICAL - ESPECIALLY
RIGHTEOUS WALK

THE NEED FOR LOVING

FELLOW-CHRISTIANS -

THOUGH ALSO NEED FOR

LOVING GOD THE FATHER

② CONFESSIOANAL - BELIEVING

THAT JESUS IS THE CHRIST,

THE SON OF GOD, IN THE

FLESH

ARE INTERRELATED! (SEE 3:21-24)

MEANING/CHARACTER OF
LOVE

15c

- ① DIVINE (GIFT) - "DEVOTION TO GOD'S ENDS FOR HUMAN PERSONALITY." - J. MOFFATT
- ② CHRISTLIKE - CHRIST THE MODEL - "LOVE ONE ANOTHER EVEN AS I HAVE LOVED YOU." (JN. 13:34; CF. I C. 13:4-7)
- ③ APPRECIATIVE - WARM AFFECTION BASED ON THE WORTH OF A PERSON AS SEEN THROUGH GOD'S EYES: AS ONE FOR WHOM

I JN.
LOVE

15c

- CHRIST DIED - CAUSES ONE TO TREAT OTHERS AS ONE TREATS CHRIST, BECAUSE WHAT WE DO TO OTHERS WE DO TO CHRIST: "AS YOU DID IT TO ONE OF THE LEAST OF THESE MY BRETHREN, YOU DID IT TO ME." (MT. 25:40) CF. MOTHER THERESA
- ④ REDEMPTIVE - DO WHAT WILL HELP PERSONS/SITUATIONS TO BE DELIVERED FROM EVIL AND TO CONFORM TO GOD'S WILL

<u>I JN.</u> LOVE

- ⑤ SPONTANEOUS / GRACIOUS / UN-
CONDITIONAL - UNDESERVED,
UNMERITED - CF. JESUS' TREATY.
OF JUDAS IN JN. 13; JESUS'
PRAYER TO FORGIVE HIS CRU-
CIFERS; "GOD SHOWS HIS LOVE
FOR US IN THAT WHILE WE WERE
YET SINNERS (UNGOODY ENEMIES)
CHRIST DIED FOR US." (Rom. 5:8)

- ⑥ SACRIFICIAL / EXTRAVAGANT /
LIFE-GIVING - "LOVE IS EX-
PENSIVE" - GOES THE SECOND MILE

<u>I JN.</u> LOVE

- ⑦ SERVING - "SERVICE IS NOTHING
BUT LOVE IN WORK CLOTHES."
- ⑧ ACTIVE - MORE THAN EMOTION /
SENTIMENT - IS EXPRESSED
IN CONCRETE ACTION - CF.
GOD'S STANDING CHRIST TO
EARTH
- ⑨ INDISPENSABLE - NOT OPTIONAL
(SEE I JN.)

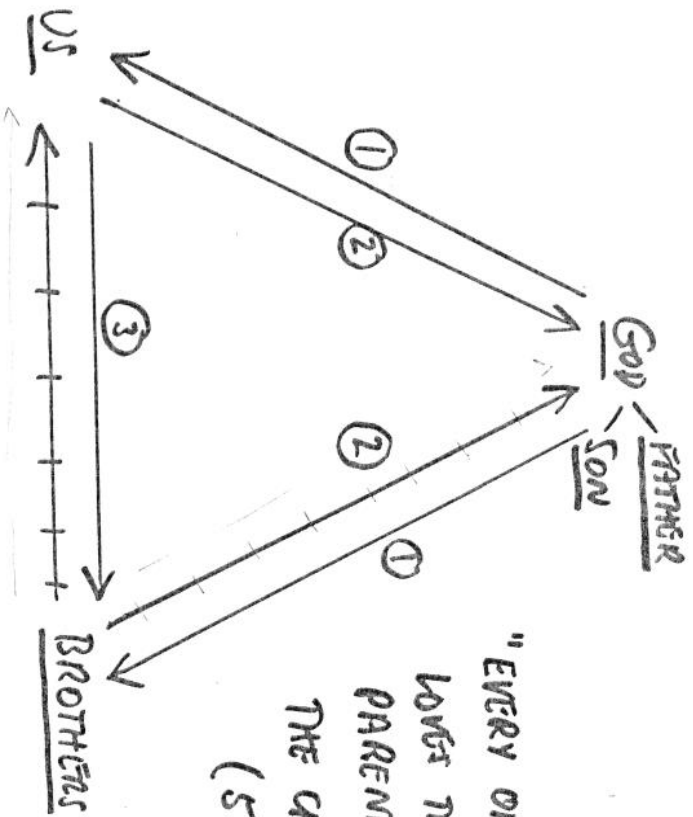
166

[L. J. W. - SYNTHESIS]

(2)

WHY ARE LOVE FOR GOD AND FOR
OUR BROTHERS INSEPARABLE?

TRIAD OF LOVE



MEANING OF LOVE

"DEVOTION TO GOD'S ENDS FOR HUMAN
PERSONALITY." - J. MOFFATT

167

[L. J. W. - SYNTHESIS]

[3]

OTHER MEANS OF TOPICAL SYNTHESIS
IN TERMS OF LOVING
ONE ANOTHER

- ① SERIES OF PROPOSITIONS ABOUT LOVE - LOVE IS. (SYNTHETIC COMMON IDEAS) (CF. WORK ON 3:11ff)
- ② ORGANIZATION OF TEACHINGS ABOUT LOVE IN TERMS OF CATEGORIES: E.G.,

I. DIVINE LOVE

- A. RELATION TO DIVINE BEING - BASIS FOR LOVE - ESSENCE OF GOD (4:8, 16)
 - B. EXPRESSIONS OF LOVE (3:1, 4:10)
 - C. CHARACTER OF LOVE (4:10, 19)
 - D. SOURCE OF LOVE (4:7)
- ETC.

I. JN. - SYNTHESIS

II. HUMAN LOVE

A. FOR GOD

=====

B. FOR FELLOW-CHRISTIANS

③ DEFINITION OF AGAPIC LOVE

3a

CHARACTERISTICS OF

LOVE - I JOHN (WHAT IS LOVE?)

(TOPICAL SYNTHESIS)

(EXPRESSED IN TERMS OF PREDICATE

NOUNS/ADJECTIVES) - SYNTHETIC

(3b)

1. LOVE IS GOD-DERIVED, GOD-GIVEN, GOD-MOTIVATED (4:7-8, 16) (DIVINE)

2. LOVE IS GODLIKE & CHRISTLIKE (THEISTIC)
(4:10-11; 3:1 & 5:1)

3. LOVE IS SACRIFICIAL, LIFE-GIVING (3:16,
4:10; 2:1) - REDEMPITIVE

4. LOVE IS ACTIVE (3:17-18)

5. LOVE IS REACTIVE (4:19)

6. LOVE IS OBEEDIENCE (3:23; 2:7-8)

7. LOVE IS RIGTEOUS (3:10)

8. LOVE IS LIGHT (2:9-10)

9. LOVE IS INDISPENSABLE (3:14-15) (ETC.)

190 WHAT ARE THE TESTS FOR KNOWING

184

THAT WE HAVE "ETERNAL LIFE"? (5:13)

1. OBEDIENCE TO GOD'S COMMANDMENTS (2:4) - cf. 3:24
2. CHRISTLIKENESS (2:5b-c)
3. LOVE FOR BROTHERS (2:10, 3:14, 4:7-8, 4:20)
4. CONFESSES THAT JESUS IS THE CHRIST (2:22-24, 4:2, 15; 5:1, 5:10-12, 5:20)
5. DOES RIGHT (2:29, 3:7, 10)
6. DOES NOT COMMIT SIN (3:6, 8, 9; 5:19)
7. GIVEN THE HOLY SPIRIT (4:13)
8. OVERCOMES THE WORLD (5:4-5)

191

INDISPENSABILITY OF LOVE

185

"

HE WHO LOVES HIS BROTHER ABIDES IN THE LIGHT... BUT HE WHO HATES HIS BROTHER... WALKS IN THE DARKNESS

(1 J. 2:10-11)

"

... WHO EVER DOES NOT DO RIGHT IS NOT OF GOD, NOR HE WHO DOES NOT LOVE HIS BROTHER." (1 J. 3:10)

"

WE KNOW THAT WE HAVE PASSED OUT OF DEATH INTO LIFE BECAUSE WE LOVE THE BRETHREN. HE WHO DOES NOT LOVE REMAINS IN DEATH." (1 J. 3:14)

LOVE (CONT.)

" BELOVED, LET US LOVE ONE ANOTHER;
FOR LOVE IS OF GOD, AND HE WHO LOVES
IS BORN OF GOD AND KNOWS GOD. HE
WHO DOES NOT LOVE DOES NOT KNOW GOD;
FOR GOD IS LOVE. " (I J. 4:7-8)

" IF ANY ONE SAYS, 'I LOVE GOD' AND
HATES HIS BROTHER, HE IS A LIAR. . . . "

(I J. 4:20)

" . . . THIS IS THE COMMANDMENT WE
HAVE FROM HIM, THAT HE WHO LOVES
GOD SHOULD LOVE HIS BROTHER ALSO. "

(I J. 4:21)

CRITICAL ISSUES IN

I JOHN

(SYNTHESIS)

WHY ARE LOVE FOR OUR BROTHERS AND
RELIEF IN JESUS CHRIST INDEPARABLE?

1. BECAUSE LOVE HAS BOTH ITS STANDARD
AND MOTIVATION IN THE SACRIFICIAL
LOVE OF GOD IN GIVING HIS ONLY SON.
(3:16-18; 4:9-11)
2. BECAUSE LOVE GROWS OUT OF A RIGHT
RELATIONSHIP WITH GOD, WHICH IS MADE
POSSIBLE BY THE EXPIATORY DEATH OF JC.
(1:7; 2:1-2; 3:16; 4:9-10)
3. BECAUSE IT IS ONLY IF JESUS CHRIST IS THE
SON OF GOD THAT HIS COMMAND CREATES
DIVINE AUTHORITY. (2:8)
4. BECAUSE THE DENIAL OF THE SON IS A
DENIAL OF THE FATHER, WHO IS THE ONLY
ORIGIN AND SOURCE OF LOVE. (2:22-23)

Love & BELIEF (cont.)

5. BECAUSE ULTIMATELY GOD'S LOVE DOES NOT EXIST APART FROM ITS REDEMPITIVE EXPRESSION IN THE GIFT OF HIS SON.

6. BECAUSE BOTH ARE PART OF THE DIVINE ^(4:10) COMMANDMENT. AND THEREFORE ARE INVOLVED IN THE LIFE OF OBEDIENCE, APART FROM WHICH NO ONE PARTICIPATES IN THE BEING OF GOD. (3:23-24; 2:3-4)

7. BECAUSE BELIEF IN CHRIST IS NECESSARY FOR THE GIFT OF THE SPIRIT, WHO IS THE SOURCE OF LOVE. (3:24; 4:2)

8. BECAUSE ONE CANNOT BE BORN OF GOD APART FROM BELIEF IN JESUS CHRIST, AND ONE CANNOT LOVE WITHOUT BEING BORN OF GOD. (5:1-3)

Love & BELIEF (cont.)

9. BECAUSE ETERNAL LIFE IS EXPERIENCED THROUGH THE SON, AND APART FROM ETERNAL LIFE LOVE IS IMPOSSIBLE. (5:11-12; 5:13; 5:20; 1:2-3)

10. BECAUSE IT IS THE DEATH OF JESUS CHRIST, THE SON OF GOD, WHICH REMOVES THE SIN OF HATRED AND MAKES POSSIBLE AND NECESSARY THE RIGHTEOUS LIFE OF LOVE. (1:7; 3:5, 8, 10)

ETC.

DEALS WITH TWO FOLD DISCREPANCY:

CONFESSED/ - REFUSAL TO
CARNAL LOVE

BET. A RELATIONSHIP
TO GOD (LOVE, KNOW,
ABIDE IN, BORN OF)

IS BELIEVE JESUS
IS CHRIST, SON
OF GOD, IN FACT

REFUSAL TO
LOVE ONE ANOTHER

176

I JN. - APPLICATION

17

① WHAT ARE SOME OF THE UNLOVING

THINGS WE DO IN THE CHURCH? - NEG.

② WHAT CAN/SHOULD THE CHURCH

DO TO EXPRESS LOVE BETTER?

(IN ORDER TO BE MORE LOVING,

MY/OUR/THE CHURCH SHOULD.....)

SOMETIMES APPLICATION

ENHANCES INTERPRETATION -

RELATES ABSTRACTIONS

TO REALITIES!

178

I JN. - APPLICATION

8

WHAT ARE THE MAIN LESSONS YOU

HAVE LEARNED FROM THIS STUDY?

IMPLEMENTATION OF LOVE (FELLOWSHIP)

BEGIN WITH STATEMENTS IN 1 JOHN--MOVE TO IMPLICATIONS FOR KM COMMUNITY

*emphasize positives--but could share negativesWilliam -
in the spirit

1. SHARING OF LIFE (3:16)
2. SHARING OF MATERIAL THINGS (3:17)
3. SHARING OF CONCERNS, esp in INTERCESSORY PRAYER (5:16)
4. SHARING OF TIME (visiting the lonely)
5. SHARING OF WISDOM AND TRUTH (counseling)
6. SHARING CONVICTIONS--even differences, in mutual respect and concern, as long as those differences do not touch essentials (e.g., that Jesus is the Son of God)--creative use of conflict--learning from one another
7. Sharing responsibilities in the kingdom--help to identify gifts and use them--rejoice in use of gifts--avoid spirit of competition, envy, and jealousy (vs. Cain--3:12ff)
8. SHARING OF COMPASSION
9. SHARING OF MERCY--FORGIVENESS
10. SHARING OF RESPECT, CONFIDENCE, AND TRUST--vs. distrust, suspicion, malice, putting worst construction on things
11. SHARING OF REDEMPITIVE, CONSTRUCTIVE CONCERN--be redemptive in what is done, not vindictive or punitive
12. Unity of the body--work against the forming of cliques; of levels of importance--PROMOTING UNITY
13. CONCERN FOR THE WHOLE PERSON--not just spiritual needs; anything which affects the well-being of the individual
14. PATIENCE, esp with those who are weak (LONG-SUFFERING)
15. EMPATHY (GOLDEN RULE)
16. SHARE EXPERIENCES--with a view to edifying
17. DISREGARD FOR THOSE ELEMENTS THAT DIVIDE PEOPLE--LOOK AT PEOPLE AS THOSE FOR WHOM CHRIST DIED--EVALUATE THEM THROUGH GOD'S EYES (vs. human distinctions: economic, social, etc) - IMMENSITY / PROSPERITY
18. SPEAK THE TRUTH IN LOVE
19. CONCERN FOR IMPACT OF ACTIONS UPON OTHERS
20. FELLOWSHIP WITH GOD AND WITH ONE ANOTHER THROUGH THE WORD OF GOD--Group study of scriptures
21. RECONCILIATION--WORK FOR RECONCILIATION
22. AVOID CENSORIOUS JUDGMENT, GOSSIP, SLANDER, BACKBITING
23. SHARE CONVICTIONS--but with tolerance and understanding and without dogmatic attitude - see #16

24. SHARE SHORTCOMINGS--confess sins (James 5:16) - APPROPRIATE
25. SHARE BURDENS
26. Share tasks in the church
27. WILLINGNESS TO COMPROMISE WHERE COMPROMISE IS POSSIBLE--avoid rigidity where there is no basis for rigidity
28. SPEAK THE TRUTH TO ONE ANOTHER--HONESTY IN RELATIONSHIPS - see #18
29. ACCEFT AND GIVE LOVING, CONSTRUCTIVE CRITICISM
- 30.

I.

PREP / REALIZATION

PREP (PRESCRIPT) - 1:1

REAL - 1:2 ff.

Q5 - WHAT IS THE MEANING OF EACH ELEMENT IN V.1? (D) HOW DO THESE ELEMENTS PREPARE FOR WHAT FOLLOWS? (M-D) HOW DO THE MATERIALS IN 1:2 ff. REALIZE THE PREPARATORY STATEMENT. IN 1:1? (M-D) HOW DO THE PREP & REALIZATION ILLUMINATE EACH OTHER? (M-D) WHY USE THIS KIND OF PREP? (R) IMPLICATIONS? (IMP.) (E.G. TWAVE TRIBES IN DISPERSSION)

II.

RECURRENCE OF hortatory structure

A. EXHORTATIONS

B. SUBSTANTIATION/CAUSATION (Reasons FOR EX^s EITHER FLG. OR PRECEDING THE EX^s)
(MATERIALS AND REFERENCES)

Q5 - WHAT IS THE MEANING OF EACH EX^s? (D) WHY IS EACH EX^s MADE? (R) WHY ARE EXHORTATIONS USED RECURRINGLY? (R) [ARE THERE RECURRING ELEMENTS IN THE EXHORTATIONS? (OBS.) IF SO, WHAT ARE THEY, AND WHY ARE THESE ELEMENTS USED RECURRINGLY? (R)] WHAT ARE THE IMPLICATIONS OF THE EXHORTATIONS? (IMP)

WHAT IS THE MEANING OF EACH SUBSTANTIATION STATEMENT? (D) HOW DOES EACH SUPPORT THE EX^s WITH WHICH IT IS ASSOCIATED? (M-D)

WHY IS EACH EX² SUPPORTED AS IT IS? (R) [ARE THERE RECURRING

RELATION-
SHIPS?

ELEMENTS IN THE SUBSTANTIATIONS? (OBJ²) IF SO, WHAT ARE THEY, AND WHY ARE THEY USED BY THE AUTHOR? (R)] WHAT ARE THE FULL IMPLICATIONS OF THE WHY IN WHICH THE AUTHOR SUBSTANTIATES THE EX²? (IMP)

WHAT IS INVOLVED IN EACH OF THESE MOTIFS? (D) HOW ARE THEY RELATED TO EACH OTHER? (O) IF THEY ARE RELATED, WHAT IS THE MEANING OF THEIR RELATIONSHIPS? (D) WHY ARE THEY RELATED TO EACH OTHER? (R) WHY ARE THESE MOTIFS USED RECURRINGLY? (R) FULL IMPLICATIONS? (IMP)

J. [RECURRENT] OF CERTAIN MOTIFS IN

BOOK

A. [RICH - POOR PROBLEM] (1:9-11, 2:1-13, 5:1-11)

B. [ACTION-BASED ON DIVINE WORD, TRUTH, FAITH] (1:5-8, 3:13-17, 1:22-25, 2:14-26)

C. [SUFFERING] - REFERENCE TO A (1:2-4, 1:12, 5:1-11)

D. [USE OF TDNGVE] (1:19, 1:26, 3:1-12, 4:11-12)

JAMES SURVEY (cont.)

(4)

STRATEGIC AREASRELATED TO HOOTANBY PATTERN + RECURRING

MOTIFS, INC. CONTRAST: CORRELATION OF
BELIEF (FAITH) WITH PRACTICE (WORKS)

- ① 1:5-8, 3:13-18 - WISDOM/FAITH
- ② 1:22-24 - DENIAL OF WORD/NOT HEAR HEAR ONLY
- ③ 2:17-8 (2:14-26) - FAITH WITHOUT ACTIONS/FAITH WITH ACTIONS

COULD INCLUDE REPRESENTATIVE ELEM-
RECURRING MOTIFS:

- ① TRIALS - 1:2, 12
- ② RICH-POOR PROBLEM - 1:9-10; 2:1
- ③ USE OF TONGUE - 3:1, 4:11

QUESTIONS

(3)

WHY DO THESE MOTIFS RECUR? (R) HOW
ARE THEY RELATED TO EACH OTHER, AND
WHAT IS INVOLVED IN THESE RECOMMENDATIONS? (D)
WHAT ARE THE IMPLICATIONS OF THESE
FACTS? (IMP)

IV.

RECURRENCE OF CONTRAST

- (1:6, 8, 9, 13-14, 17, 20, 24-25, 26-27)
- 2:2, 6, 8-9, 10, 13, 18
- 3:2, 3, 4, 5, 7-8, 9-12, 13-14, 15, 17
- 4:6, 7, 9, 10, 13-14, 15
- 5:1-6, 9-10, 14, 17-18)

Q5- WHAT IS INVOLVED IN EACH CONTRAST? (D)

WHY ARE THESE DIFFERENCES EMPHASIZED?
[ARE THERE RECURRING ELEMENTS IN THESE
CONTRASTS? (OBS.) IF SO, WHY ARE THEY USED? (R)
WHY ARE CONTRASTS USED RECURRINGLY? (R)
IMPLICATIONS?

2	BY IN TRIALS
4	
5	ASK FOR WISDOM
8	
9	WITHERED GRASS
11	
17	GOD TEMPT NO ONE TRIALS
15	
16	BIRTH THROUGH WORD
18	
19	
21	RECEPTION OF WORD
22	
25	DOCTR OF WORD
26	
27	PURE RELIGION

① 1:2 - Ex² - (SCOPE/OCCASION/EMPHATIC)

(1:2-4) 1:3-4 - SUBSTANCE w/ Ex²

TESTING → STEADFASTNESS →

ABSOLUTE COMPLETENESS

CAUSATION w/ INST² ; CONTRAST -

POS/NEG

CONTRAST

② 1:5a - Ex² - w/ CONDITIONAL CAUSATION/PRAYER - ("IF...LET...")

(1:5-8)

1:5b-6a - REQUESTS - FOR RECEIVING REQUEST CAUSATION -

TWO FOLD (AND IT WILL BE GIVEN HIM):

- 1:5b - CHARACTER OF GOD (PRAYER) - CONTRAST

- 1:6a - CHARACTER OF HUMAN KING (PRAYER) - CONTRAST

- 1:6b-f - REG. OF SUBST² - (CONTRAST, POS/NEG) - (CONDI

- 1:6b - REASON FOR POSITIVE INST.

- 1:7-8 - REASON FOR NEG. OF FAITH

FOR EFFECTIVE PRAYER

GEN²

JAMES 1:2-4

110

PERSPECTIVES:

- ① LONG-RANGE POINT OF VIEW / TELEOLOGICAL VIEW (VS) SHORT RANGE POINT OF VIEW (CONCERN FOR OUTCOMES/PURPOSES)
- ② SPIRITUAL VIEW (CHARACTER) (VS) PHYSICAL VIEW (HEDONISM/AVOIDANCE OF PAIN)
- ③ THEISTIC VIEW (VS) HUMANISTIC VIEW
- ④ CHRISTIAN/CHRISTLIKE VIEW (VS) STOIC VIEW

THEOLOGY OF SUFFERING (VS) SUCCESS THEOLOGY

JAMES 1:2-27 (CONT.)

(2)

9-10a - EX^N - CONTRAST / Boor-Exalt^N
(19-11) RICH - HUMILIATION

10b - SUBST^N / BY COMPARISON - RICH man

11 - SUBST^N - WILL FACE SCORNING
AMU PASS AWAY

HEAT & MILE METER LIKE
GRASS [COMPARISON] (PERANT
(RICHES TEMPORARY) ANALOGY)

117a - BENEDICTION/BEATTITUDE - EN DURET THRX

(1:12-15) (cf. 1:2-4) (cf. SERMON ON MT.)

12b - SUBST^N - w/ CAUSAT^N

NATURE OF OUTCOME - CROWN/LIFE
RECIPIENT/REASON - PROMISED/
OF/FOR OUTCOME
THOSE WHO
LOVE HIM

113a - EX^N - NEGATIVE - SCOPE - SITUATION

SOURCE - CONTRAST / BLESS'D BY GOD
(IMPLIED) NOT-TEMPERED BY GOD

[13b-15] - [SUBSTⁿ] - BY [CONTRAST] & [INSTⁿ]

[13b] - NOT - BY GOD
 { UNEMPTYING
 NATURE OF GOD
 [NEG.]

[14-15] - BUT - BY HUMAN LUST
 [POS.] [SCOPE - ALL THINGS]

LUST → ENCITEMT. →
 CONCESSION → BIRTH →
 FULL-GROWN (DEATH)

(BIRTH - cf. 1:18)

NATURE OF
 PERSON/
 TEMPTATION

INTERNAL TEMPTⁿ! (DESIRE)

(HOW RELATED TO EXTERNAL TEMPTⁿ BY DEVIL?)

[16] - [EXⁿ] - [NEGATIVE] - ADDRESSING/RELATIONSHIP

(1:16-18)

[IMPLIED CONTRAST TO WHAT PRECEDES -

ALSO REFERS IN RELATION TO WHAT

FOLLOWS - TWO ERRORS SHOULD BE AVOIDED -

ARE INTERRELATED: NAMELY, THAT GOD

IS THE SOURCE OF INDUCEMENT TO ENH (13),

AND THAT THERE IS VARIATION IN

GOD (12) [NEGATIVE - cf. 17b]

[17] - WHAT THEY ARE TO BELIEVE: [POSITIVE]

(1) THE GIFTS OF GOD - GOD AS THE

SOURCE OF EVERY BENEFICIAL [GIVING]

GIFT / EVERY PERFECT PRESENT [GOD]

[NATURE / SCOPE]

(2) THE CHARACTER OF GOD - INVARIABLY/

UNCHANGINGLY THE FATHER OF

LUMINARIES (LIGHT = GOOD)

[CONTRAST]

[GOOD GOD]

[1:18] - [CAUSATION BY PART] - [ONE PART]

GIFT RESULTING FROM THE PARTS OF THE

GOOD GOD WHO GIVES - GIVEN BY NOBODY - THUS

RESULT
 PART.

JAMES 1:2-27 (CONT.)

(5)

COMPONENT OF V.18:

- ACT OF GOD (CAUSAL INSTRUM²)- MOTIVATION, SOURCE - DESIRE;
PURPOSE RESULTING IN DECISION
(SELF-MOTIVATED)

NEW BIRTH

- ACT PROPER - BROUGHT US
INTO BEING ← (JES. 1:15)

- MEANS/AGENCY - BY MEANS

OF THE WORD OF TRUTH

- PURPOSE OF GOD - FIRST CHILDREN
OF HIS NEW FAMILY[1:19] - [EX²] - EMPHASIZED BY INTRODUCTORYSTATEMENT: DECLARATIVE/IMPERATIVE -
YOU UNDERSTAND THIS/ YOU MUST

UNDERSTAND THIS:

THREE AND EX²: [SCOPE] - [M2-1000]

JAMES 1:2-27 (CONT.)

(6)

CONTRAST

- BE QUICK TO HEAR (WORD OF GOD/
ANYONE - TEACHABLE, SYMPATHETIC,
APPRECIATIVE)

- BE SLOW TO SPEAK (EXTERNAL)

- BE SLOW TO WRATH (LONG-STRUNG)
(INTERNAL)(HOW RELATED TO EACH
OTHER?)[1:20] - [SUBST²] CIP. OF LATTER

(THOUGH ARE PROBABLY INTER-

RELATED) - [NEGATIVE RESULTS] -
BY CAUSE

ANGER OF MAN → DOES NOT

RESULT IN → RIGHTEOUS

W/ GOD/ COMPENSATION W/ GOD'S

RIGHTEOUS NORMS

MAN/ GOD - WRATH/ PATIENT-

FOUSNESS

JAMES 1:2-27 (CONT.)

(7)

1:21 - **EX²** - **RESULT OF PRECED²** - **CONTRAST²** - **W**

CONTRAST

NEG.

PUT AWAY

ALL

SCORE

PART²?

(GROWTH)

MORAL UNCLEANNES
(GROWTH)
PERNICIOUS MALICE

POS.

RECEIVE

HOW? - MANNER - HUMILITY
(GENTLENESS)

WHAT? - WORD - IMPLANTED

IN THE APT

CHANGE FROM
BIRTH IMAGE
TO

PLANT IMAGE:

NATURE OF WORD - SUBST²

- HAS

POWER TO SAVE YOUR SOULS!

1:22 - **EX²** - **REC** OF WORD MOTIF - **CONTRAST**

(ALSO CONTRAST TO PRECED²)

1:23-25

POS. - **BE CONTINUALLY OBEYING THE**

WORD

NEG.

NOT - LISTENERS ONLY, MISTEAD²
YOURSELVES

JAMES 1:2-27 (CONT.)

(8)

1:23-25 - **SUBST²** BY **CAUSAT² (CONTR.)**

COMPARISON/ANALOGY, CONTRAST

CAUSATION

CAUSATION/CONTR. - **23a**

SUBSTANT² BY - **23b-25a**

MIRROR!

DOING =

PERSEVERING!

CAUSAT²/SUBST² - **25b**

SUBST² - **24**

CONTRAST - **25a**

1:26-27 - **ASSERTIONS** (IMPLIED EX²) - **CONTRAST** w/

PART²

CF. WISDOM, DOCTR
OF WORD

26 - **EMPTY,**

VS 27 - **PURE, UNSPOTT**

WORDLESS

RELIGION

RELIGION - TRUE

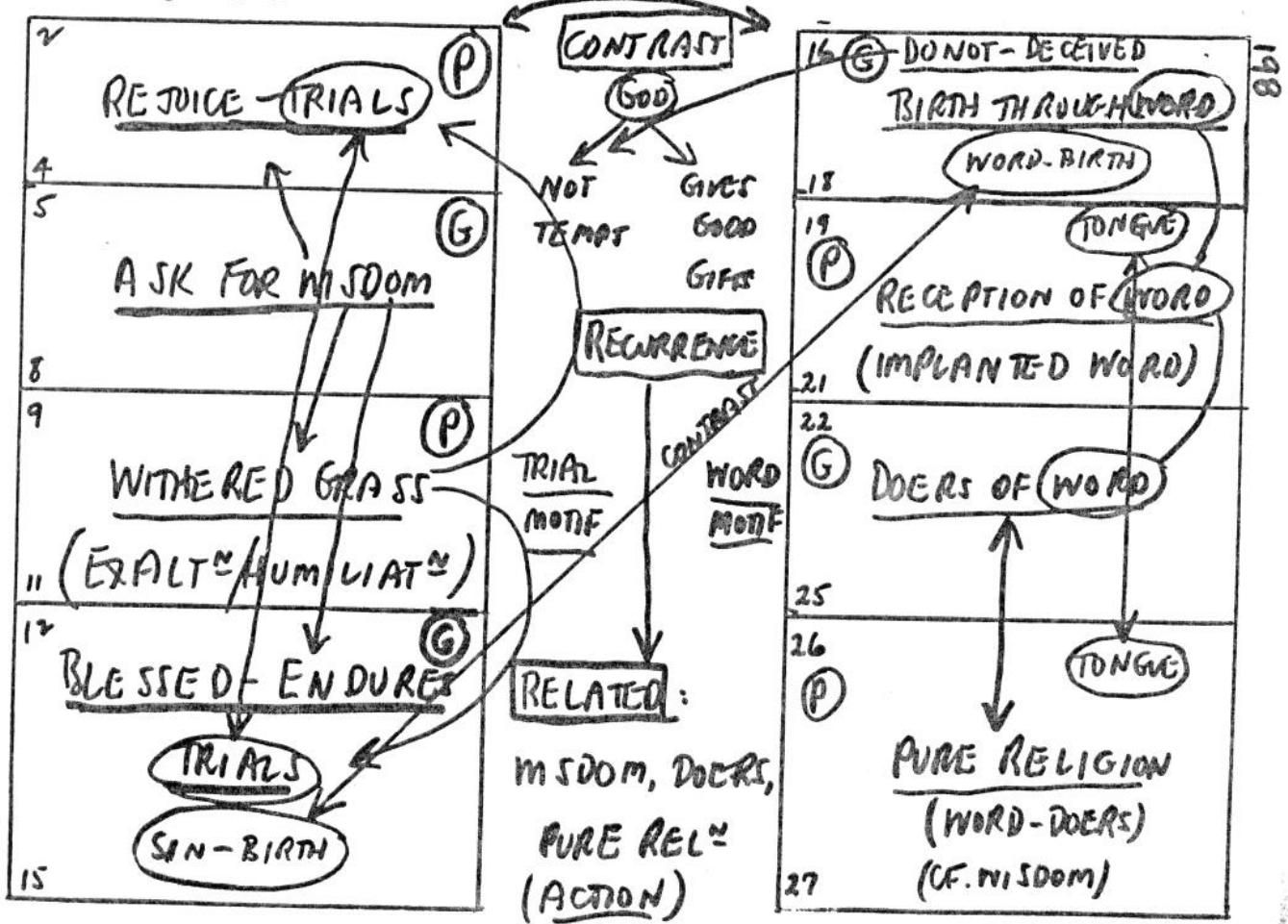
CONTRAST - NEG. TONGUE

POS. - HEART - **FATHERLESS; MINDS - AFF**
- UNTRUSTED - NO REL

P = PART.
G = GENL

JAMES 1:2-27

9



- 2:1-13 FAITH → A SPECIFIC WORK OF FAITH (IMPARTIALITY)
- 2:14-26 FAITH → WORKS OF FAITH IN GENL.
(NOTE: RECURRENCE OF FAITH) (GENL)
- 2:1-13
- I. [Ex-] (2:14) - SHOW NO PARTIALITY - AS YOU HOLD THE FAITH OF OUR LORD JESUS CHRIST - [NEG.]
- II SPECIFICATION OF PROBLEM (ECONOMIC PARTIALITY) - AND SUBSTANTIATION OF EXHORTATION (2:14-13)
- A. CONTRARY TO STANDARD SET BY JESUS - THE WORD OF GOD - RE WHAT IS EXALTED (2:14)
- B. CONTRARY TO THE NATURE OF THE CHRISTIAN FELLOWSHIP - IS WITHOUT ECONOMIC DISTINCTIONS (2:4a)
- C. CONTRARY TO YOUR PROPER ROLE - YOU HAVE BECOME JUDGES (2:4b)

200
④ CONTRARY TO RIGHTEOUS STANDARDS - JUDGE ②
WITH EWL THOUGHTS (2:4b)

⑤ CONTRARY TO GOD'S ACTIONS AND VALUES (2:5-6a)

⑥ CONTRARY TO COMMON SENSE (2:6b)

⑦ CONTRARY TO YOUR OWN BEST INTERESTS
(BEC OPPOSES YOUR OWN SPIRITUAL VALUES (2:7))

⑧ CONTRARY TO THE ROYAL LAW (2:8-9)

⑨ CONTRARY TO THE WILL OF THE LAW-GIVER
(2:10-11) [SUBST - GENE]

⑩ CONTRARY TO THE LAW OF LIBERTY (2:12)

⑪ CONTRARY TO YOUR DESIRE TO BE SAVED
[EX 2] [SUBST]

⑫ CONTRARY TO THE LAW OF LIBERTY (2:13)

⑬ CONTRARY TO YOUR DESIRE TO BE SAVED
[EX 2] [SUBST]

⑭ CONTRARY TO YOUR DESIRE TO BE SAVED
[EX 2] [SUBST]

201

[JAMES 2:1-13]

"LAW OF LIBERTY"

(1:25; 2:12)

LIBERTY (FREEDOM) FROM:

① CONDEMNATION (cf. MERCY OF 2:13)

② EXTERNAL COMPELSION/BOUNDS (LOVE)

③ INFLEXIBILITY (RELATIVE VS ABSOLUTE)

④ COMMUNAL TYRANNY (INDIVIDUAL CONSCIENCE)

⑤ WORKS - RIGHTEOUSNESS (FAITH)

⑥ ENSLAVEMENT TO SINFUL PASSIONS (POWER, VICTORY)

ETC (cf. GALATIANS 3-4; ROM. 7:1-6)

2 a

JAMES 2:1-13

(26)

CONTRASTING STANDARDS OF

JUD GNT. (PROBLEM: DISCRIM. PREJUDICE)

FALSE (VIOLATES FAITH) VS TRUE (ACCORDS WITH FAITH)

EXTERNAL (CLOTHING, ECONOMIC STATUS) — INTERNAL — SPIRITUAL

HUMAN — DIVINE

(MAKE DISTINCTIONS WHERE DO NOT EXIST; JUDGE WITHIN YOU SHOULD NOT JUDGE- USE HUMAN STANDARDS)

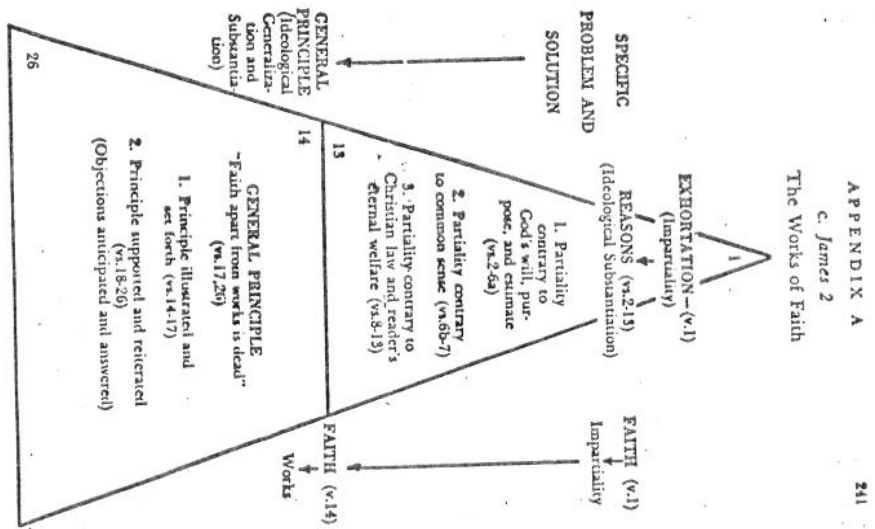
DESTRUCTIVE — ENL — CONSTRUCTIVE, REDEMPTIVE

UNLOVING — LOVING

UNMERCIFUL — MERCIFUL

HOW DOES YOUR SPIRITUAL FACE LOOK — MIRROR?

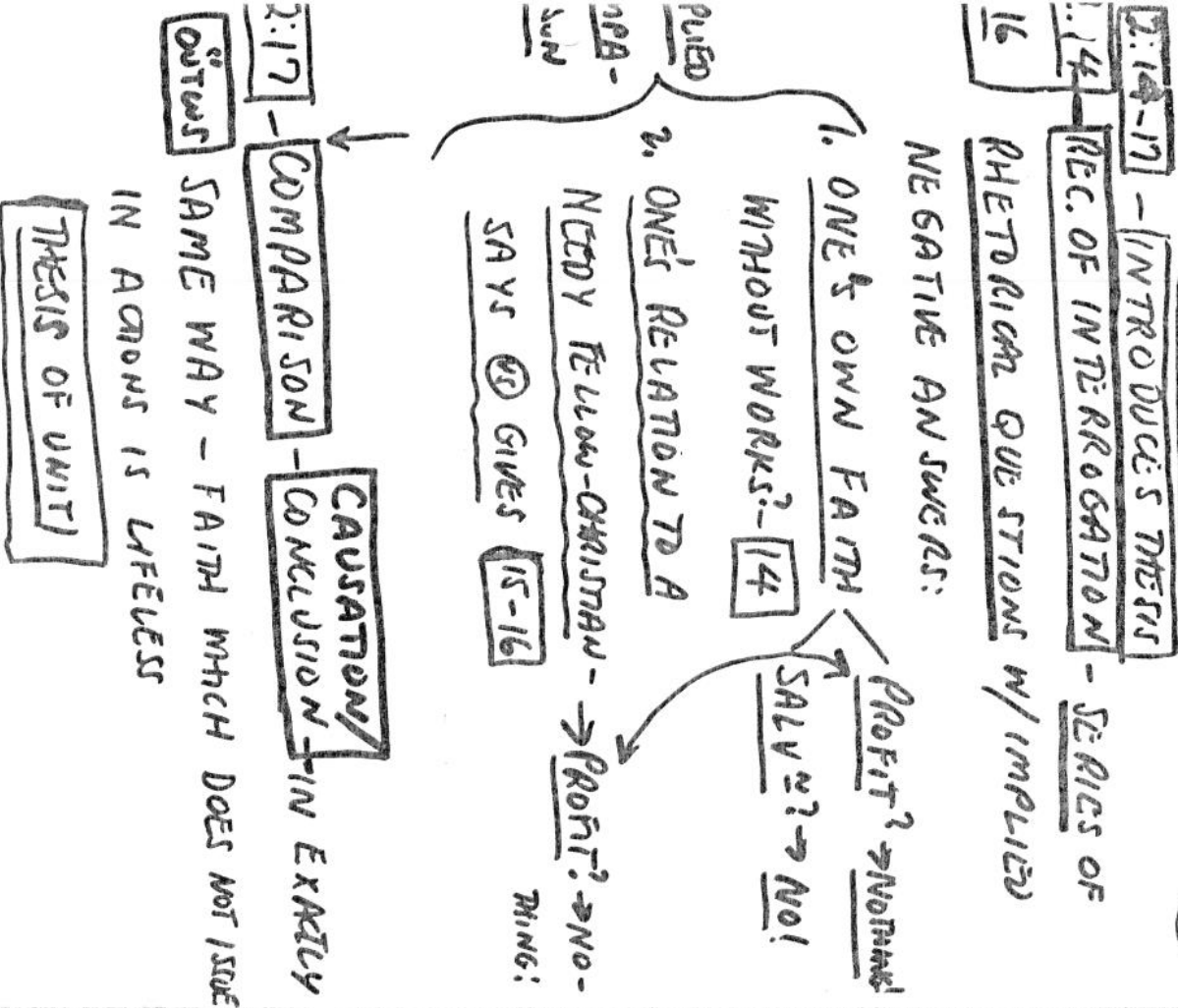
(3)



204

JAMES 2:14-26

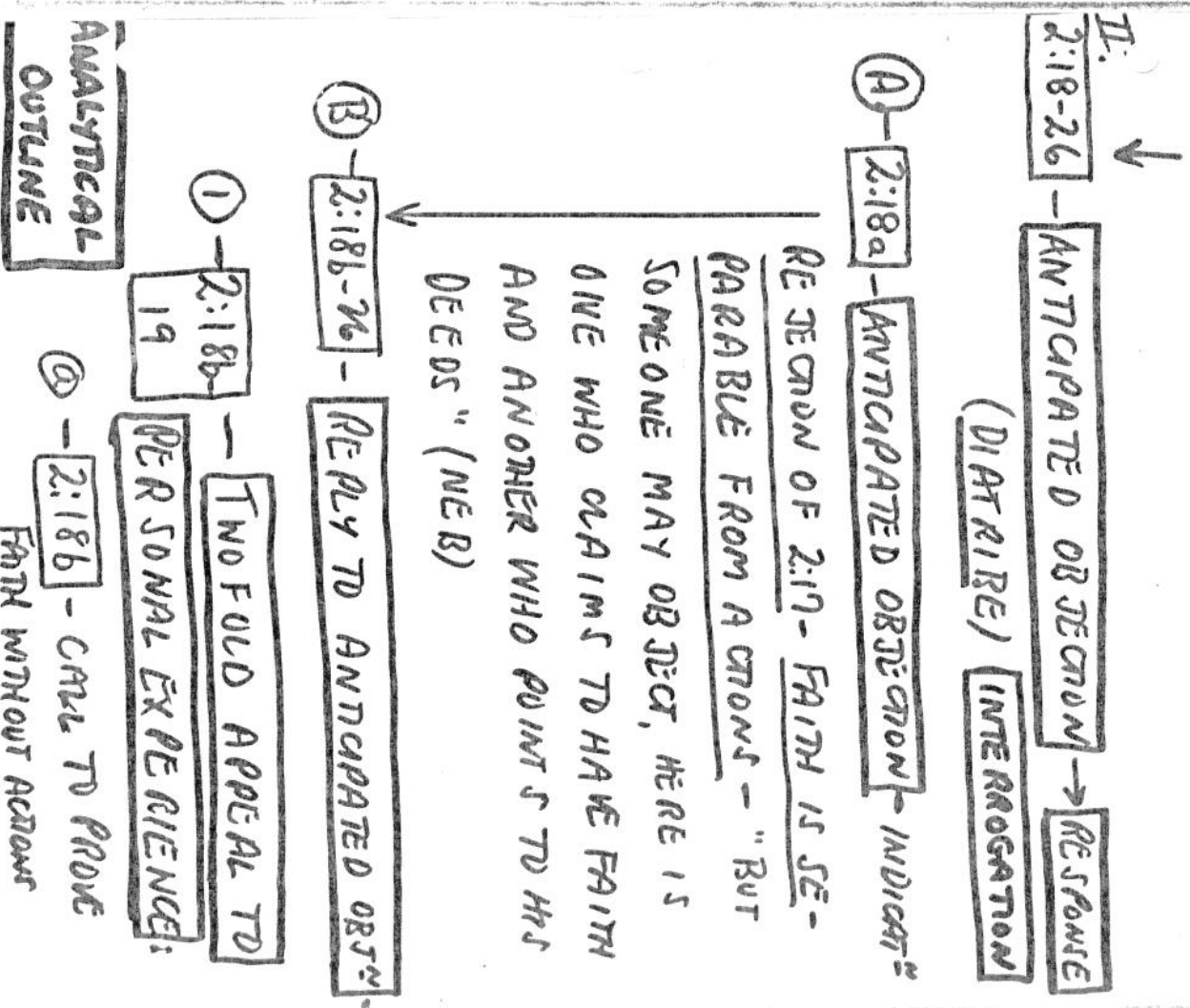
(4)



205

JAMES 2:14-26 (CONT.)

(5)



JAMES 2:14-26 (cont.)

(6)

- US WRITER'S PROOF OF FAITH BY

ALSO-INST²

ACTIONS (OBJECTOR WILL SUFFER BY COMPARISON) - CALL TO

COMPARE HIMSELF W/ WRITER

(WILL SHOW CONTRAST -

EMPTYNESS OF OBJECTOR)

1 - 2:19

- CALL TO COMPARE HIMSELF WITH DEMONS - RE MONO-

APPEAL TO

CREDULISM

THEISM - SIMILARITY - SARCASM!
(CONGRATULATIONS! YOU ARE IN THE SAME CLASS AS THE DEVILS!)

2 - 2:20

- APPEAL TO PERSONAL DESIRE -

QUESTION FORM - DO YOU REALLY WANT TO UNDERSTAND, YOU FOOLISH MAN, THAT FAITH APART FROM WORKS IS UNPRODUCTIVE?

INTERROGATION

JAMES 2:14-26 (cont.)

(7)

3 - 2:21-25

- APPEAL TO SCRIPTURE

HISTORY

4 - 2:21-24

- APPEAL TO ABRAHAM'S

HISTORY

- 21 - AB. JUSTIFIED BY HIS

JUST²

WORKS WHEN OFFERED ISAAC - (4) - INTER²

- 22a - FAITH AND ACTIONS

ACCOMPANIED EACH

COOPERATION

OTHER - MEANT TOGETHER

REC. OF

- 22b - FAITH REACHED ITS

CULMINATION

SUPREME EXPR²ION

IN DEEDS

CAUTION

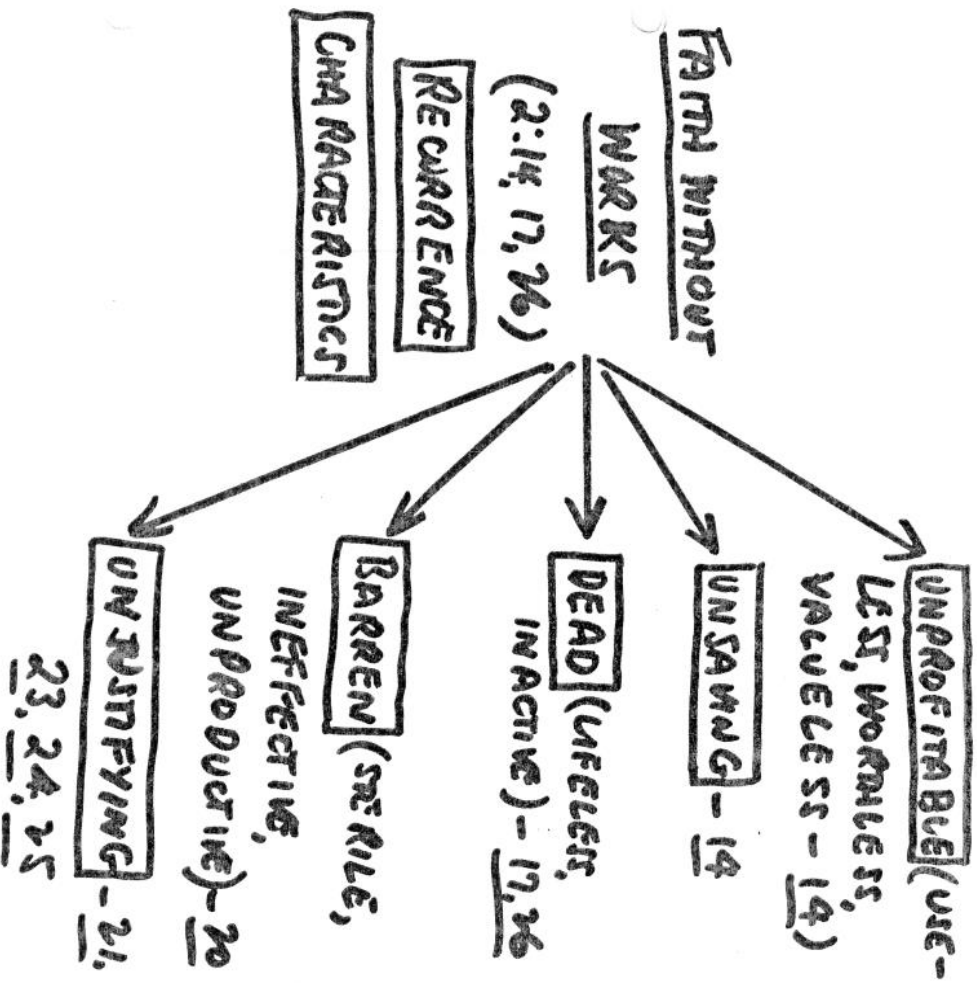
- 23 - FULFILLED (FILED FUL OF MEANING) SCRIPT. RE

CONSUMMATION JUST² BY FAITH - GEN²AL

JAMES 2:14-26

8a

SYNTHESIS OF THEMIS (NEG.)
THAT FAITH IS MEANINGLESS
WITHOUT ACCOMPANYING ACTION



JAMES 2:14-26 (CONT.)

18

COMPANION-
AFFECTION

23b - AB. CALLED - THE FRIEND
OF GOD

↓ FURTHER CAUSATION

24 - GENERAL CONCLUSION -

GEN. w/ CAUSATION -

A PERSON IS JUSTIFIED BY
WORKS AND NOT BY FAITH
ALONE

b - 2:25 - APPEAL TO RHABAB'S

COMPARISON HISTORY - FORM - INTERPRE

2:26 - SUBSTANTIVELY CONCURS

BASED ON 2:14-25, ESP.

2:18b-25 - USING COMPARISON

AS - BODY APART FROM SPIRIT
DEAD

So - FAITH APART FROM WORKS IS
AS LIFELESS AS A CORPSE

JAMES 2 (cont.)

PROBLEMS ADDRESSED

(9)

I PRIMARY ISSUE - FAILURE TO REAVERSE
THE RELATIONSHIP BETWEEN
FAITH AND ACTION

II SUBORDINATE ASPECTS OF THIS ISSUE -

- A. FAILURE TO UNDERSTAND THE
NATURE OF JUSTIFYING FAITH
- B. FAILURE TO DISTINGUISH BET.
FAITH-WORKS AND LAW-WORKS
(WORKS OF THE LAW)
- C. FAILURE TO DISTINGUISH BET.
MORAL JUSTICE AND ON-BOULE JUSTICE
(ESCAP. JUSTICE)
- D. FAILURE TO UNDERSTAND THAT THE
FAITH WHICH JUSTIFIES ALSO REGENERATES

FAITH BELIEVE

(πίστις)

10

FROM ΠΕΙΘΩ = CONVINCE, PERSUADE

FAITH IS RELATIONAL → TRUST
↙ ENTRUST

1 INTELLECTUAL CONVICTION/PERSUASION
BELIEF AS WHOLE - HEARTED
ASSENT - BE PERSUADED OF
THE TRUTH OF ANYTHING

2 ETHICAL CONVICTION/PERSUASION
TRUST - ENTRUST ONESELF TO
SOMEONE - PERSUASION WHICH
LEADS TO ACTION - COMMIT ONE-
SELF IN TRUSTFULNESS AND
OBEDIENCE (FAITH-WORKS)

3 BELIEFISM/CREDULISM

INITIAL AND ON-GOING JUST² (ESCHT²) (JUST²)

JUST² = RIGHT INTERPERSONAL

RELATIONSHIP = TRUST IN

A TRUSTWORTHY GOD

HEB. 11

11:1

CA. 4:17

2:6-10

ROM.

(CF. 2:6-10)

ROM.

PAVING DOCTRINE OF JUST² BY FRANK NOT WORKS OF LAW

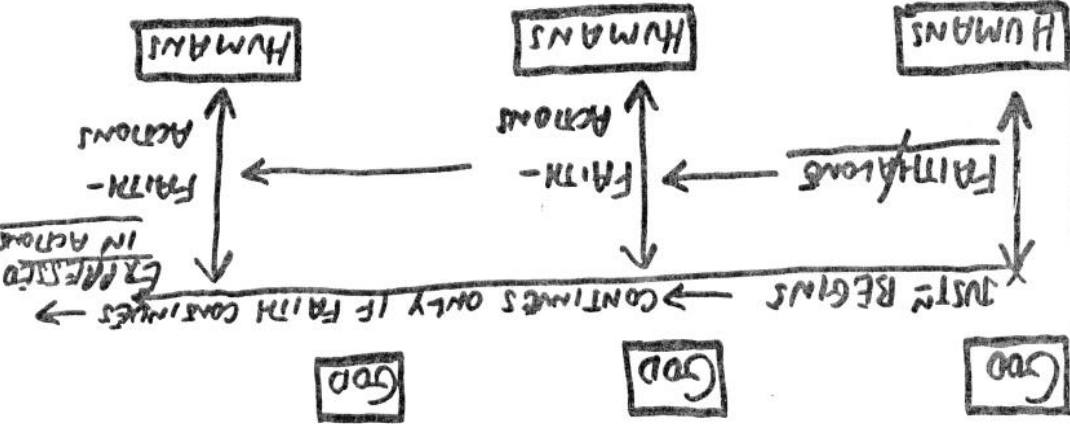
(VS) ABUSE OF

INVOLVED IN RELATION

RET. GEN. 15:6 &

GEN. 22 -

CF. ROM. 4:17ff.



"IT IS FAITH ALONE THAT JUSTIFIES, BUT THE FAITH THAT JUSTIFIES IS NEVER ALONE."

213

11

(VS) FAITH-WORKS

(CF. ROM. 3:27-28; 2:6-10)

OUTCOME

NORM - OUTWORKS

MOTIVATION

IMM - WORKS

HUMAN SELF-DISCIPLINE (MOTIVATION)

LAW - LEGALISTIC COMPLIANCE w/LEGAL, COORD. REGULATIONS (LETTER) (FLESH)

HUMAN MERIT - EARN AND DEMAND DIVINE APPROVAL (PRIDE-MAN)

(VS)

DIVINE MOTIVATION

LAW OF CHARIST, OTHERS

NO HUMAN MERIT - ALIENS REQUIRES DIVINE GRACE - (BOAST -> GOD)

IMM - WORKS

HOLY SPIRIT - POWER OF SPIRIT OF X -

CHARIST, OTHERS

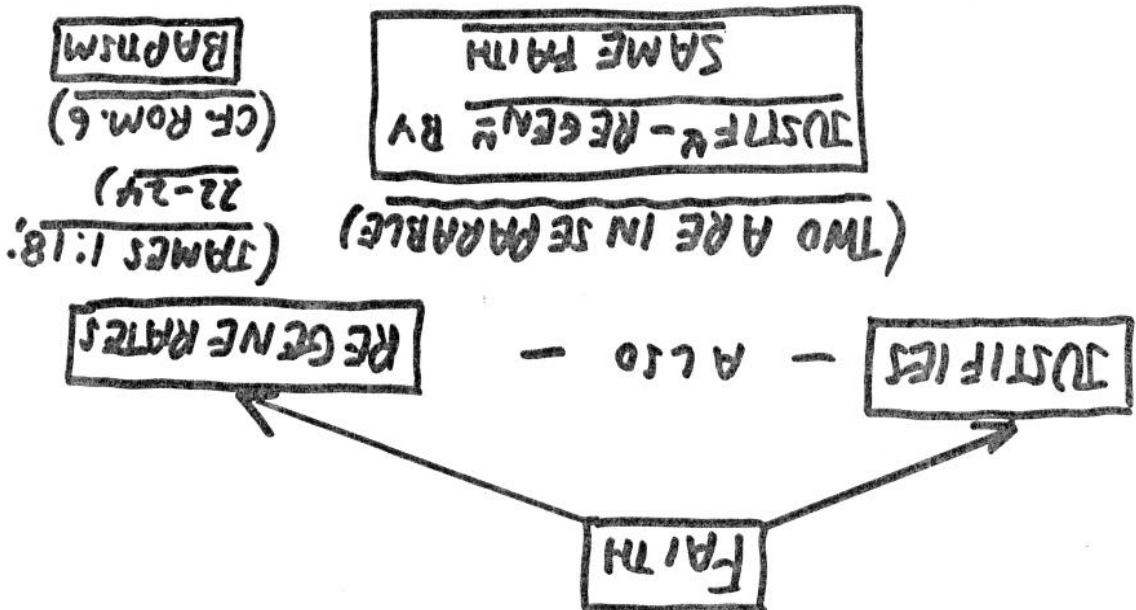
ALIENS REQUIRES DIVINE GRACE - (BOAST -> GOD)

RESULT OF

FAITH

WALK AFTER SPIRIT, FRUIT OF SPIRIT - LOVE (SPIRIT)

THE RE IS NO CONTRADICTION BETWEEN
JAMES & PAUL - THERE IS ONLY A
DIFFERENCE OF EMPHASIS!



JAMES 2:14-26

13

JAMES 2:14-26

113a

FAITH & ACTION

YOUR LIFE IS
YOUR CREED; YOUR
CREED IS YOUR
LIFE!
YOU BELIEVE WHAT
YOU DO; YOU DO
WHAT YOU BELIEVE!

JAMES 2:14-26

14

TEST OF INCONSISTENCY / CONSISTENCY

BETWEEN FAITH AND ACTIONS

FAITH / BELIEF

ACTIONS

INDICATE WHAT
YOU BELIEVE

INDICATE WHAT
YOU DO / DO NOT
DO

WILL FIND ONE OF TWO RELATIONS:

① CAUSATION - INDICATES CONSISTENCY
(RIGHT)

② CONTRAST - INDICATES INCONSISTENCY
(WRONG)

WHAT YOU BELIEVE IS WHAT YOU DO - & WORKS

JAMES 3:1-4:12

①

② 3:1-12 - MAIN EXⁿ w/ SUBSTANTⁿ

A 3:16 - MAIN EXⁿ - NEGATIVE - "LET NOT

MANY OF YOU BECOME TEACHERS, MY
BRETHREN" - NUMBER.

MANNER (?) - RUSHIN - HURRY
PERSONS (ADDRESSEES) -
FELLOW - CHRIS.

③ 3:16-12 - SUBSTⁿ

- 3:16 - TEACHERS - STRICTER JUDGMENT.
MAIN SUBSTⁿ

- 3:2ff. - SUBSTⁿ FOR 3:16 -

IMPORTANCE & NATURE OF
SPEAKING AND OF THE ORGAN
USED IN TEACHING / SPEAKING -
THE TONGUE

- 3:2-4 - PARTⁿ (POS)
MANY MISTAKES
AND MISTAKES

④ 3:2-4 - CONTRAST (NEG. SPEAKING)
DIFFICULT TO CONTROL - TONGUE PERSON

JAMES 3:1-4:12 (cont.)

(2)

- [3:2a] - SUSCEPTIBILITY TO

MISTAKES / STUMBLING /
OFFENDING - PART. (ME)
SCOPE (ALL)

GENL.

NUMEROUS (MANY)

- [3:2b-4] - PART - SPECIAL

SUSCEPTIBILITY TO MAKING

MISTAKES IN USE OF TONGUE -

TAKES A MATURE / PERFECT

PERSON TO CONTROL TONGUE

(SPEAKING) - EXPRESSED

NEGATIVELY [2b] - ALSO - GREAT

OF TONGUE

[3-4] - TWO ANALOGIES

COMPARISONS - SUBST^N

OF GREAT SIGNIFICANCE

OF TONGUE FOR MATURE

PERSON / LIFE

JAMES 3:1-4:12

(3)

- [3] - BITS - HORSES

(CF. "BRIDLE WHOLE

BODY" - V.2)

- [4] - SHIPS - VERY SMALL

RUDER (EX-EMANANT

LOOK!

- [5-12] - FURTHER STATEMENTS RE

THE CHARACTERISTICS OF

TONGUE (ADDRESSES' OCCU-

RATIONAL HAZARD OF THINGS

TONGUE - HAS ALREADY BEG

TO INDICATE ITS NATURE)

ANALYSIS

CHARACTERISTICS / NATURE OF TONGUE

① SUSCEPTIBLE TO MISTAKE - TAKES

A MATURE / PERFECT PERSON TO

CONTROL IT [3:2]

JAMES 3:1-4:12

(4)

221

JAMES 3:1-4:12

(5)

② SMALL BUT POWERFUL, INFLUENTIAL,DECISIVE, DESTRUCTIVE → THEMSELVES3-6 - THREE IMAGES → NOTES✓ SMALL BITS CONTROL LARGE HORSES /✓ SMALL RUDDERS CONTROL GREATSHIPS, EVEN THOUGH DRIVEN BYSTRONG WINDS / SMALL FINE SETSGREAT FOREST ABRAZEGREAT SIGNIFICANCE OF THINGS!(ONE IMPLICATION: ONLY MATUREPEOPLE SHOULD TAKE ON THE

RESPONSIBILITY OF USING IT

FOR TEACHING)

③ BOASTFUL - 5④ INHERENTLY UPRIGHTNESS -WIDELY CONTRASTING AND DEFILING 6
(INDIVIDUALLY / SOCIALLY)⑤ DEMONIC - SET ON FIRE BY A FLAME→ FED FROM HELL - 6SAT?HUMANLY UNCONTROLLABLE / UNPREDICTABLECONTRAST TO ANIMALS - 7-8 - INTERACTABLE
ONLY!⑥ FATALLY VENEZOUS - 8⑦ HELL, INCONSISTENT, CONTRADICTORYIRRATIONAL - CONTRAST CAUSATION(EX- IMPLIED - OUGHT NOT TO BE!)9-12

THAMES 3:1-4:12
(3:13-18)

(6)

I 3:1-12 - TEACHERS-TONGUE

II 3:13-18 - EARLYLY VS HEAVENLY WISDOM

(RELATION TO 3:1-12 - SUBSTⁿ BY CONTRAST -
CONTRAST MAY SUGGEST INTERROGATION -

HEAVENLY WISDOM IS THE ANSWER TO THOSE
WHO WANT TO BECOME TEACHERS ON THE
GROUNDS OF EARLYLY WISDOM - (cf. 1:5-8)

A 3:13-14 - TWO EX^{NS} - CONTRAST

① 3:13 - ^{NO TIME} - INTRODUCED BY QUESTION INTERROGATION

WHICH IS THE CAUSE OF WHICH THE EXⁿ IS
THE EFFECT 3:13a

EXⁿ PROPER - INVOLVING INSTRUMENTAL

CAUTION (MEANS/EFFECT) - POSITIVE

EXⁿ (VS NEG. EXⁿ OF 3:1) - 13b

(COULD BE WOULD-BE TEACHERS WHO
WANT TO BE TRUE SAGES)

KEY IDEA: MEAKNESS OF WISDOM

THAMES 3:1-4:12
(3:13-18)

(6)

I 3:1-12 - TEACHERS-TONGUE

II 3:13-18 - EARLYLY VS HEAVENLY WISDOM

(RELATION TO 3:1-12 - SUBSTⁿ BY CONTRAST -
CONTRAST MAY SUGGEST INTERROGATION -

HEAVENLY WISDOM IS THE ANSWER TO THOSE
WHO WANT TO BECOME TEACHERS ON THE
GROUNDS OF EARLYLY WISDOM - (cf. 1:5-8)

A 3:13-14 - TWO EX^{NS} - CONTRAST

① 3:13 - ^{NO TIME} - INTRODUCED BY QUESTION INTERROGATION

WHICH IS THE CAUSE OF WHICH THE EXⁿ IS
THE EFFECT 3:13a

EXⁿ PROPER - INVOLVING INSTRUMENTAL

CAUTION (MEANS/EFFECT) - POSITIVE

EXⁿ (VS NEG. EXⁿ OF 3:1) - 13b

(COULD BE WOULD-BE TEACHERS WHO
WANT TO BE TRUE SAGES)

KEY IDEA: MEAKNESS OF WISDOM

② [3:14] - [EX^N] - BY [CONTRAST] -

- [CONDITIONAL CAUSE] (CAUS^N) - IF YOU

HAVE IN YOUR HEART → [ENVY - WARRINESS]

↑ [SELF-CENTRED AMBITION] - [14a]

- [HIDDEN EFFECT] - [NEGATIVE] -

Do NOT → BE A RROGANT OF TRUTH - [14b]

CF. 3:5

③ [3:15-18] - [SUBST^N FOR BOTH EX^N] - [RE OF]

[CONTRAST]

① [3:15-16] - NATURE OF THE SUPPOSED "MORAL"

REPRESENTED BY THOSE ADDRESSING IN 3:14 - SUBST^N ESP. FOR 3:14

- CHARACTERISTICS - [CONTRAST] - [3:15]

NOT FROM ABOVE BUT - HUMAN/NORMALLY
[NEGATIVE] - NOT NATURAL/INSTINCTIVE
[THE AGENCY, DIRECT] DEMONIC [POSITIVE]

CF. 1:5-8

- [SUBSTANT^N] FOR CHARACTERISTICS

DESCRIBED IN 3:15 - [3:16]

- [CAUSE] - JEALOUSY & SELFISH

AMBITION/RIVALRY - [16a]

(CF. 3:14)

↑

- [EFFECT] - [INNER] [QUALITIES] - [OUTER EXPRESSIONS] -

[TWO-FOLD]

→ [CONUSION/TUMULT/ DISCORD]

CF. W/ CHARACTERISTICS OF TONGUE - 3:5-12

② [3:17-18] - [SUBST^N] - ESP. FOR EX^N OF 3:13 -

BY [CONTRAST] - [PROBABLY INVOLVING]

[CAUSATION]

- [CAUSE] - PRIMARILY SPIRITUAL

QUALITIES - BUT ALSO [ACTUAL] - [17]
POSITIVE/NEGATIVE

[SCOPE] - [16b]

→ EVERY OTHER KIND OF ENVY/DETER-

225

JAMES 3:13-18 (CONT.)

(9)

- FIRST - morally pure/devoid
OF UNLAWY (PRIORITY?)

(*)

- PICKABLE/IRREVE/FOREGONE/
CONCERNARY

- GENE/COUNTDOWN

- REASONABLE/OPEN-MINDED/
ADJUSTABLE

- RICH IN COMPASSION/FORGIVING

- FULL OF MORAL/UNVARIABLE/
WORTHWHILE DEEDS

- UNWAVERING AND UNHINDING
QUALITY (CF. 1:8)

- WORTHWHILE DEEDS

- Effect (?) - THE HARVEST WHICH
RIGHTEDNESS YIELDS -> IS

GOD = A
300 OF PENCE

GROW FROM THE SEED OF
PENCE - BY THE AGENTS
WHO WORK FOR PENCE - 118

226

III. JAMES 4:1-10

(10)

(A) 4:1-4 - PROBLEM PRESENTED (THROUGH WARS)

(1) 4:1a - QUESTION - WHAT CAUSES - WARS

(EMPHASIS ON CAUSES)

→ FIGHTING
→ AMONG
→ YOU?

(2) 4:1b-4 - ANSWER

(a) 4:1b - GENL. ANSWER - IN FORM OF
ETHNICAL QUESTION - PASSIONS

AT WAR WITHIN PARTS OF YOUR
OWN BODIES (CF JAMES 1:14-15)

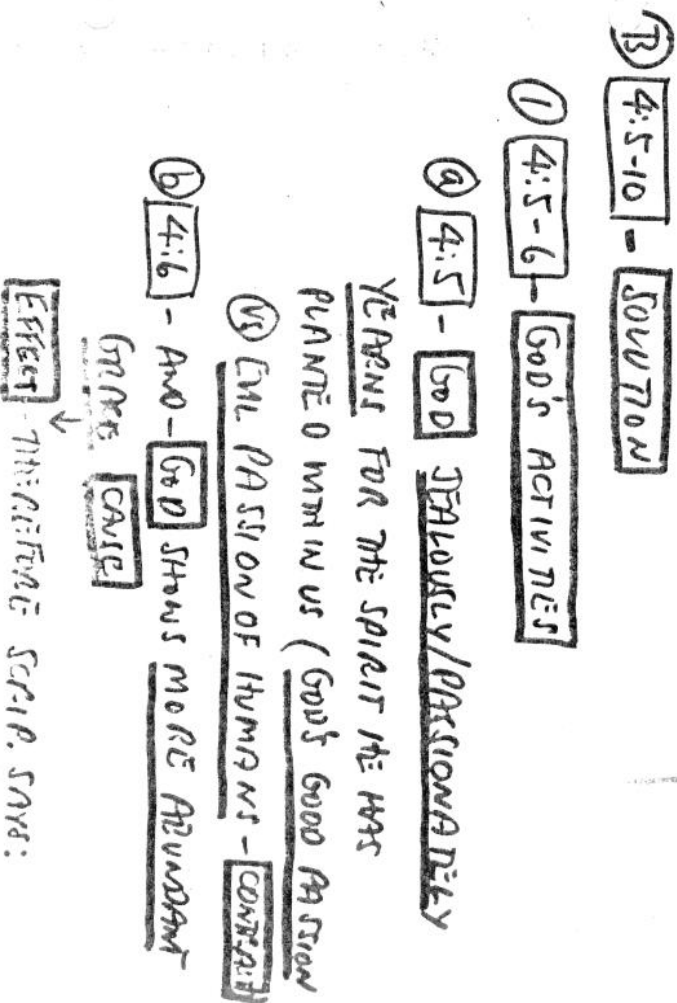
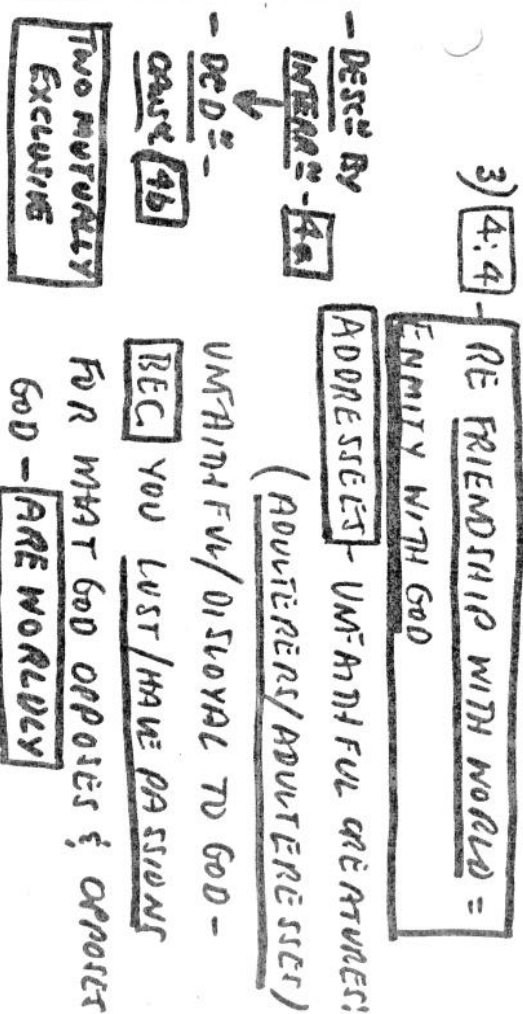
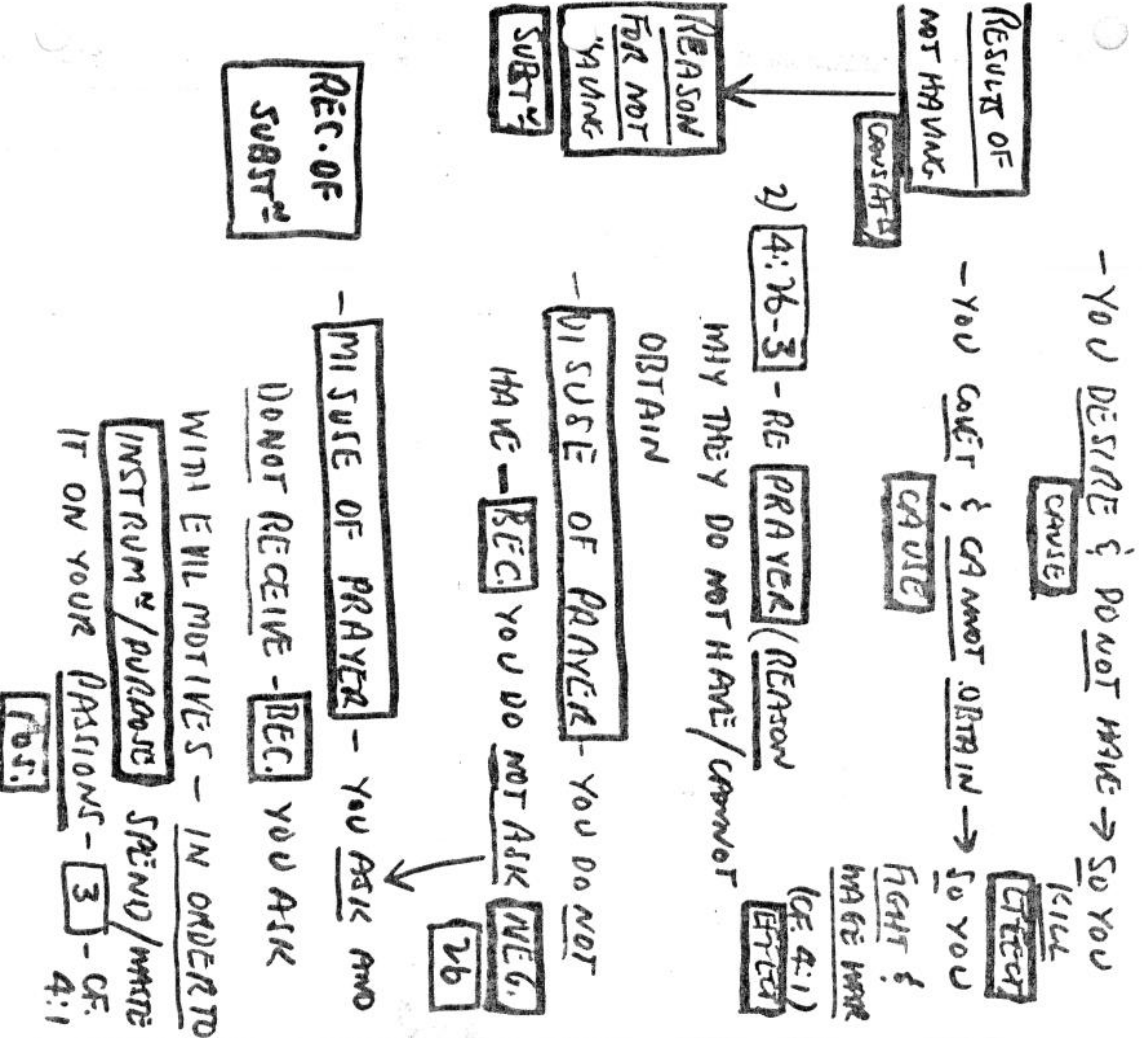
"WAR WITHIN CAUSES WARS WITHOUT
(SELF-CENTRED, SENSUAL, EML
CRAVINGS)

CONTRAST
TO HEAVENLY
WISDOM,

EAR PENCE (b) 4:2-4 - SPECIFIC OUTWORKINGS (PART
OF PENCE)

(1) 4:2a - RE DESIRES/CONTINUOUSNESS

BY CONFLICT - REC. OF NEG.
EMPHASIS OF CAUSATION



JAMES 4:1-10 (cont.)

(13)

GOD OPPOSES PROUD (VS) GIVES GRACE

TO HUMBLE CONTRAST - ALSO NOT.↓
VAIN & MEANINGLESS SCRAM

② 4:7-10 -

CONSEQUENT HUMAN ACTIVITIESSTAGES OF EX'NSALSO - DIVINECAUS'G

③ 7a -

PLACE YOURSELF UNDER GOD'S
CONTROL (VS) CONTROL OF PASSIONS

④ 7b -

STAND UP TO THE DEVIL AND
HE WILL TURN AND RUN - REACT
TO PASSIONS - CONTRAST

⑤ 8a -

COME CLOSE TO GOD AND
HE WILL COME CLOSE TO YOU
CAUSATION - CAN FOR INTIMATE
RELATIONSHIP

⑥ 8b -

WASH YOUR HANDS - SINNERS
(OUTWARD BEHAVIOR)

- SEE THAT YOUR MOTIVES ARE

PURE (SINGLE-MINDED) - YOU

DOUBLE-MINDED PEOPLE (GENS

UNWARRD ATTITUDE)

JAMES 4:1-10 (cont.)

(14)

⑦ 9 -

EXPERIENCE GODLY SORROW
FOR YOUR SINS RECURRING

⑧ 10 -

MAKE YOURSELVES LOW BEFORE
THE LORD↓
AND HE WILL LIFT YOU UPCAUS'G
SUBST'G

I. 3:1-12

II. 3:13-18

III. 4:1-10

IV. 4:11-12

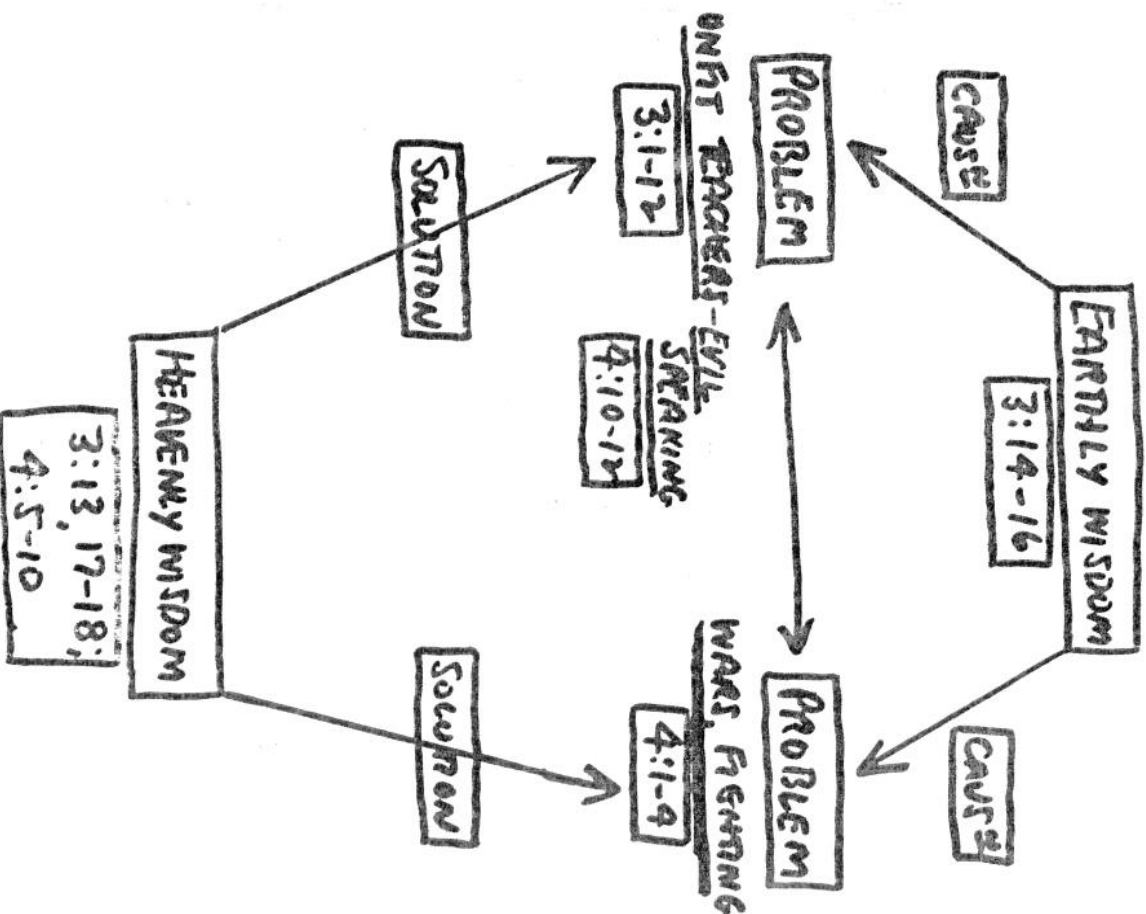
A. **EXH² (NEG.)** - "DO NOT SPEAK ENL AGAINST ONE ANOTHER, BRETHREN." [4:11a] - CF: 3:1-12)

B. **SUBSTANTIATION:**

1. IMPLICATIONS FOR LAW [4:11b]

2. IMPLICATIONS FOR LAW-GIVER (GOD) [4:11c-12]

SYNTHESIS



I JAMES 4:13-17

(1)

EX - W/CONTRAST/INTENT (TRADERS)

MAN OF COMMERCE - ITINERANT BUSINESS
MEN)

NEG - "WE WILL"
(4:13)

VS POS - "INSTEAD-IF
THE LORD WILLS...."
(4:15)

(SITUATION/DESCRIPTIVE)

(EX/SOLUTION)

3 SUBSTANTIA TION:

1) REC. OF THE LIMITATIONS OF YOUR
KNOWLEDGE (VS. THE SOVEREIGNTY/OMNISCIENCE
OF GOD) (4:14a)

2) REC. OF THE NATURE AND UNCERTAINTY
OF LIFE (VS ASSUMPTION OF CERTAINTY OF
LIFE) (4:14b) - TRANSITORY

3) REC. OF THE ARROGANCE AND THEREFORE
SINFUL AND INSUBORDINATE NATURE OF SUCH
MANKIND (VS. THE HUMBLE, RIGHTEOUS, AND
BENEFICIAL NATURE) (4:16-17)

EARTHLY
(VS)
HEAVENLY
WISDOM

REC. OF GOD'S
JUDGMENT (15a)
→ GENL./PART. (15b) (3)
GENL. (17)

II 5:1-11: EMPLOYERS & EMPLOYEES

(JAMES) (2)

1. EX - 5:1a - "COME NOW, YOU RICH WEEP AND
MOURN... (CF. 1:9-11) POSITIVE

2. SUBSTANTIATION 5:1b-6

IN RELATION TO: AREN/SPHERE
a. GEN. SUBST - "FOR THE MISERIES THAT ARE
COMING UPON YOU" 5:1b
b. SPEC. SUBST - 5:1b-6 - PART 2

TRANSCIENCE

1) REC. OF THE NATURE OF THE TREASURE
TO WHICH YOU HAVE GIVEN YOUR CARE,
AND REC. OF WHAT HAPPENS TO THAT
TREASURE AND TO YOU 5:2-3

FRAUDULENCE

2) REC. OF THE WAY IN WHICH YOU
HAVE GAINED YOUR RICHES AND
THE CONSEQUENCES OF YOUR ACTS
5:4-6 CLIMAX

SELF-INDULGENCE

ACTS - DE FRAUDED WORKERS; KILLED
UNRESTITUTING RIGHTEOUS
CAUTION

ESCHTL. EMPHASIS

JUDGMENT (CRISIS OF HONESTY) HAVE
RECEIVED GRACE OF LORD OF HEAVS;
DAY OF REVENGE NOT COME

(B) EMPLOYEES (AND OTHERS) - [S:7-14] (3)

(SEE THEREFORE - CAUTION) → PARAPHRASE

ALSO - CONTRAST

EMPLOYEES: PARASNES

EX^N [S:7a] - "BY PATIENT, THEREFORE,

BE THERE, UNTIL THE COMING OF THE

EMPLOYEES: PARASNES

LONG" (CF. EX^N OF [8a] - REC. BY COMPARISON

ESCHNR.

SUBST^N - BY COMPARISON W/ WAITING,

EMPHASIS

PATIENT FARMER [S:7b-8a] - TWO FOLD

CALL TO LONG-SUFFER- ATTITUDE

- CERTAINLY OF HARVEST (IMMINENT) - NEED FOR PATIENCE

COMPARE

2. EX^N - [S:8b] - "ESTABLISH YOUR HEARTS"

BE STEAD-HEARTED/ COURAGEOUS

SUBST^N - [S:8c] - IMMINENCE OF LORD'S

COMING - REC - (cf. S:9, 9c)

IMMINENT ESCHNATY.

CALL TO VIEW THE PRESENT IN LIGHT OF THE FUTURE!

3. EX^N NET. [S:9a] - "DO NOT GUESS, BUT KNOW" (4)

AGAINST ONE ANOTHER - NEGATIVE

DO NOT COMPLAIN/ BLAME ONE ANOTHER

SUBST^N (W/ INSTRUMENT) - [S:9b-c]

a. THE PURPOSE FOR NOT GUESSING - AVOID

REASON FOR AVOID -

JUDGMENT: "THAT YOU MAY NOT BE JUDGED"

AVOID JUDGMENT.

AVOID -

b. THE IMMINENCE OF THE JUDGE JUDGMENT:

BEHOLD, THE JUDGE IS STANDING AT THE DOORS. [S:9c]

WITHIN IS IMMINENT

4. EX^N - TAKE AS EXAMPLES OF SUFFERING, PATIENTS,

CF. S:7-8

AND STEADFASTNESS - PROPHETS/ JUDS [S:10-11]

SUBSTANT:

CONTRAST

a. BCT. STEADFAST ARE TRULY HAPPY [S:11]

b. BCT. IN THE END THE LORD IS COMPASSIONATE AND MEREFUL TO SUCH [S:12] - (cf. JUD)

(c. 4:14)

NOTE RECURRENT EMPHASIS!

JAMES 5:1-11

EMPHASIZES TWO GREAT

CHRISTIAN VIRTUES:

① **PATIENCE / LONG SUFFERING** -

(μακροθυμία) - BE WILLING
TO PUT UP WITH UNJUST SUFFERING
(κακοπαθίαι - 5:10) FOR A
LONG TIME (5:7, 8, 10)

② **STEADFASTNESS / ENDURANCE** -

WILLINGNESS & ABILITY
TO PERSEVERE UNDER GREAT
PRESSURE / SUFFERING -
(ὑπομονή) (5:11 - cf. 1:2, 3)

174

5:12-20 - MANNER OF DISCIPLINE

(JAMES) (5) 238

I.

ONH-TAKING FORBIDDEN (5:17)

Ⓐ **EX²** (5:17a) - CONTRAST

Ⓑ **SUBST²** (5:17b) - AVOID INDIGNITY.

II.

TOTAL CONCENTRATION OF LIFE (5:13)

TWO EX²

Ⓐ **SUFFERING** - PAIN (5:13a)

Ⓑ **CAREFUL** - SING PRAISE (5:13b)

JIC **SACRIFICE AND PRAYER** (PRACTICE OF 5:13a) (5:14-18)

Ⓐ **EX²** (5:14)

RESULT (∴ SUBST²) (5:15)

→ **HEALING**
→ **FORGIVENESS**

Ⓑ **EX²** (5:16a) - **RESULT OF PRAYER**

SUBST²

① **PURPOSE** (∴ SUBST²) - (16b)

② **TURNING SUBST²** (16c-18)

JAMES 5:12-20 (cont.)

- a. GEN. SUBSTⁿ [16c]
 b. SPC. SUBSTⁿ - [17-18] - EXAMPLE OF
COMPARISON SYSTEM

⑥

IV. RECALL OF HEALING - [5:19-20]

- A. EXⁿ (INDIRECT) - [5:19-20a]
 B. RESULT (∴ SUBSTⁿ) - [5:20b]

JAMES 5:13 ff.

HEALINGTWO POSSIBLE UNDERSTANDINGS:① ABSOLUTE - IF SO, MUST BROADEN

MEANING:

- INSTANTANEOUS & GRADUAL
- MEDICAL & NON-MEDICAL
- TEMPORAL & ETERNAL

② GENERAL/RELATIVE - ESPECIALLY

AGAINST LIFE-SETTING OF THOSE
 WHO DENIED THE POSSIBILITY OF
 HEALING

JAMES 5:13 ff.

God's will is answered prayer

cf. ELIJAH

— REVELATION OF GOD'S WILL

— PRAYER OF FAITH

— ANSWER

GOD ANSWERS THE PRAYER
OF FAITH ONLY WHEN IT
ACCORDS WITH HIS WILL!
(PRAYER OF RIGHTEOUS)

8

242

JAMES-SYNTHESIS

11

THEOLOGICAL ETHIC — THEO. OF ETHICS:

① FAITH ETHIC — PRAYER ETHIC —

THEISTIC ETHIC (1:6; 2:1; 2:14-26; 4:3, etc.)

(NOTE: NO USE OF CHRIST AS EXAMPLE)

② CONSISTENT ETHIC — CONGRUITY RET.

BEHEF & PRACTICE, HEARING & DOING

(2:14-26; 1:22-25) — (VS) DOUBLE-MINDEDNESS
(1:8; 4:8)

③ WISDOM ETHIC — cf. WISDOM LITERATURE

BASED ON HEAVENLY, DIVINE & DIVINELY-

GIVEN WISDOM, NOT EARTHLY, HUMAN WISDOM

— (VS) SOPHISTRY OF STOICS, OR

SOCRATIC WISDOM (1:5-8; 3:13-18)

④ EMPIRICAL ETHIC — ORIGIN OF LIFE —

COMMON SENSE — GEN. REVE — cf.

WISDOM LITERATURE (2:6; 3:9; 4:1-2, etc.)

THEO. ETHIC

- ⑤ **SCRIPTURAL ETHIC** - SPECIFIC REV - BIBLICAL HISTORY - ABRAHAM, RUTH, JOB, EZEKIEL, ROYAL LAW, ETC. (REFS.)
- ⑥ **INDIVIDUAL & SOCIAL ETHIC** - UNCOMPARTMENTALIZED - FAIR BUSINESS PRACTICES, INC. ECONOMIC OPPRESSION, DISCRIMINATION, AS WELL AS SUCH INDIVIDUAL MATTERS AS JUDICIAL DURATION OF TRIALS & PROPER UNDERSTANDING OF TEMPT. (REFS.)
- ⑦ **VOLUNTARY ETHIC** - SYNERGISTIC - NOT MORALISTIC ETHIC IN HUMAN OR DIVINE TERMS - CALLS FOR HUMAN EFFORT BASED ON DIVINE RELIANCE (REFS.)

THEO ETHIC

- ⑧ **DUALISTIC ETHIC** - INTERNAL & EXTERNAL INNER/ATTITUDE - 1:2, 2:1, 3:13-18, ETC. OUTER/BEHAVIORAL - 2:14-26, 3:1, ETC.
- ⑨ **REALISM ETHIC** - DEALS WITH REAL WORLD & IS PRACTICAL (2:1, ETC.)
- ⑩ **BOLD/FOURMIGHT/COUGEROUS ETHIC** - DOES NOT PUNCE, EVEN WHEN TAKING ABOUT THE INFLUENTIAL (2:1-13, 5:1-6, ETC.)
- ⑪ **ETHIC OF FREEDOM** - VS ROMANCE - ETHIC - "LAW OF LIBERTY" (1:25, 2:12)
- ⑫ **PACIFIC ETHIC** - 1:2-4, 1:9-11, 1:19-20, 3:17-18, 4:1-2, 5:7-12, ETC.)

⑬ [CONSEQUENTIA ETHIC] - APPEAL TO

Self-concern

REWARD (1:21; 3:18; 5:7-11; etc.)

RETribution (1:15; 1:21; 2:13; 4:11-12; 5:1-6; etc.)

⑭ [ESCHATOLOGICAL ETHIC] -

APPEAL TO IMMORTALITY.

(1:21; 2:13; 3:1; 4:12; 5:3,5; 5:7-9; 5:12)

⑮ [REDEMPTIVE/COMPENSATORY ETHIC] -

ESA 5:19-20

[ETC.]

[CHARACTERISTICS OF GOOD EXP.] (REFS.)

- ① SUBSTANTIAL
- ② LUCID
- ③ PRACTICAL/RELEVANT/RELEVANT
- ④ GENERAL; SPECIFIC
- ⑤ VIVID - IMAGES
- ⑥ PERSUASIVE
- ⑦ VERTICAL; HORIZONTAL
- ⑧ SYMMETRIC
- ⑨ INTERNAL; EXTERNAL
- ⑩ PROFOUND/CONSEQUENTIAL
- ⑪ REASONABLE
- ⑫ ESCHATOLOGICAL - TIME RELATED TO ETERNITY

247

CHARACTERISTICS

- 13 COUNAGE/BOLO
- 14 POSITIVE & NEGATIVE
- 15 AMBIGUOUS - DIATRIBE
- 16 EMBARRASSED/FAR/BLAMABLE
- 17 FRANK BUT COMPROMISING
- 18 PERCEPTIVE - KEY, UNDERLYING ISSUES
- 19 INTERROGATORY - USE QUESTIONS SKILLFULLY
- 20 PITY/CONCERN/TEAR
- 21 INDIVIDUAL & SOCIAL
- 22 HOW STC - ALL OF USED INVOLVED - NOT ONLY "SPIRITUAL" MATTERS
- 23 IRENE
- 24 NEEDS MOTIVATION

[172]

248

PETER - SURVEY (CONT.)

①

I.

PREP/REALIZE (EMPH.)

STRUCTURE) - 1:1-2 → 1:2f.

QUESTIONS:

WHAT ARE THE ELEMENTS INCLUDED IN THE PREPARATORY STATEMENT, AND WHAT DOES EACH MEAN? HOW DO THEY PREPARE FOR WHAT FOLLOWS? HOW DOES WHAT FOLLOWS FULFILL THE PURPOSE OF THE PREPARATORY STATEMENT? WHY IS SUCH PREP MADE? IMPLICATIONS?

II. CAUSATION (WITH REC OF

CAUSATION/SUBSTⁿ IN

HORTATORY MATERIALS)

A. CAUSATⁿ - (1:3-11 → 1:13f)

B. REC. OF CAUSⁿ/SUBSTⁿ IN

HORTATORY MATERIALS

(1:13-5:11)

EX²³ (EFFECT)

CAUSE/REASON

QUESTIONS RE A: (PRECEDⁿ/

FG. EX²³)

WHAT IS THE MEANING OF THE

VARIOUS STATEMT. IN 1:3-12? (D)

WHAT IS THE MAIN EMPHASIS (EX²³) THERE?

WHY ARE THESE VARIOUS STATEMT.

AND MAIN EMPHASES MADE? (R)

WHAT ARE THE VARIOUS RESULT OF

THESE CAUSAL STATEMENTS IN 1:3-5:11?

AND WHAT DOES EACH MEAN? (O-D)

HOW DO THE CAUSAL STATEMT. OF

1:3-12 PRODUCE THE RESULTS OF

1:13-5:11? (M-D) WHY EMPHASIZE

THIS CAUSAL MOVEMENT? (R)

WHAT ARE IMPLICATIONS OF THE

ANSWERS TO THESE QUESTIONS? (IMP)

QUESTIONS RE B: (NOTE OVERLAP)

WHAT IS THE MEANING OF EACH

EXHORTATION IN 1:13-5:11? (D)

I PETER - SURVEY (CONT.)

(4)

WHY IS EACH Exⁿ MADE? (R) HOW ARE THE EXⁿ RELATED TO EACH OTHER, AND WHAT IS THE MEANING OF THESE RELATIONSHIPS, IF ANY EXIST? (O-D-ESP. RECURRENT) WHY DO THESE RELATIONSHIPS EXIST, IF THEY DO? (R)

WHY THE RECURRING USE OF EXⁿ? (R)

IMPLICATIONS OF ANSWERS? (IMP)

WHAT ARE THE REASONS GIVEN IN SUPPORT OF EACH EXⁿ (PREC/FUG.), AND WHAT IS THE MEANING OF EACH? (O-D) HOW DO THESE REASONS SUPPORT EACH EXⁿ? (M-D) WHY ARE THESE REASONS USED TO SUPPORT THE EXⁿ? (R) RELATIONS BET. SUPPORTⁿ

I PETER - SURVEY (CONT.)

(5)

REASONS, IF ANY, AND MEANING? (O-D) PURPOSE OF RELATIONS BET. REASONS, IF ANY? (R) WHY SUPPORT EXⁿ RECURRING? (R) IMPLICATIONS? (IMP)

III. RECURRENTA. SIMILAR MOTIFS (COMPAR^{INC.})

1. CHURCH - USING DIFFERENT IMAGES
FAMILY, SPIRITUAL HOUSE, RACE,
PRIESTHOOD, NATION, PEOPLE, FLOCK,
EXILES (①: 3, 14, 15, 17, 22, 23; ②: 2,
4-10, 11, 17; ③: 7, 8, 9, 21; ④: 8-11;
⑤: 1-5, 13)

253

I PETER - SURVEY (CONT.)

(6)

2.

THEOLOGICAL / CHRISTOLOGICAL EMPHASIS

①: 1, 2, 3, 7, 8, 9, 11, 13, 14, 19, 20, 21, 23-25

②: 4-8, 9-10, 12, 13, 15, 17, 19-25

③: 4, 5, 15, 16, 17, 18, 20, 21, 22

④: 1, 2, 5, 6, 7, 10, 11, 13, 14, 16, 17, 19

⑤: 1, 2, 4, 5, 6, 10, 11, 12

(ESPR. DEM. / RES. OF CHRIST)

3.

SUFFERING

①: 6, 10; ②: 12, 18-25;

③: 8-22; ④: 1-6, 12-19; ⑤: 1, 9-10

4.

ESCHATOLOGICAL EMPHASIS

HOPE, INHERITANCE, SALVATION

REV. OF CHRIST, ETC.

①: 3-5, 7, 9, 13, 21; ②: 12; ④: 5, 7;

⑤: 4, 10, 11

254

I PETER - SURVEY (CONT.)

(7)

5.

LOVE OF BRETHREN - 1:22; 2:17;

3:8; 4: 8-9; 5:14

(SEE ALSO COMBAT / BEHAVIOR / RIGHTEOUS / AGES / HOLY; ALSO

QUESTIONS:

MEANING OF EACH? (D) WHY EACH

USED RECURRINGLY? (R) RELATIONS,

IF ANY, BET. THEM, AND MEANING? (O-D)

WHY RELATIONS, IF ANY? (R) IMPACT? (IMP)

3.

DISSIMILAR MOTIFS

CONTRASTS:

①: 14-15, 18-19, 20, 23-25

②: 4, 7, 10, 14-15, 16, 18, 20

③: 3-4, 9, 10-12, 13-14, 15, 17

④: 2-5, 13-14, 15, 16, 18

⑤: 2-3, 5, 6, 10

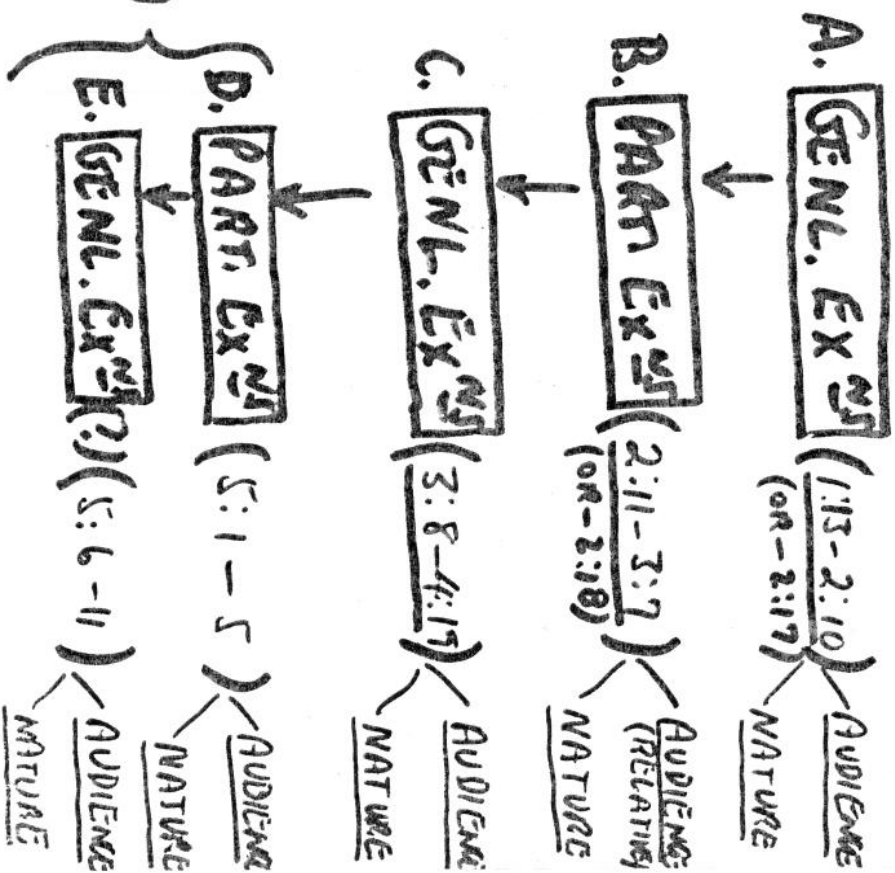
QUESTIONS: (NOT RECORDED)

CF. CON-TRASTING EXPS

IV.

PART²/GEN² BY INTER-

CHANGE (ESQ. 1:13-5:11) ③

QUESTIONS: (IN ADDITION TO PREVIOUS)

HOW ARE THE GEN. EX² PARTICULARIZED?
 (M-D) WHY ARE THEY PARTICULARIZED?
 (R) WHY BY INTERCHANGE? (R)
 HOW DOES THE INTERCHANGE RESULT IN
 MUTUAL ILLUMINATION? (M-D)
 (IMPL²? (IMP.)

I PETER - SURVEY (CONT.)

(10)

I

GENERALIZATION
(IMPLIED INSTANCES?)

(1:1-5:11 → 5:13)

QUESTIONS:

WHAT IS MEANT BY THE GENL. DECLARATION
(PURPOSE)

STATED IN 5:12? (O) HOW DOES

THE REST OF THE BOOK SEEMS

TO PARTICULARIZE THIS GENL. STATEMENT.

(AS A MEANS OF REMINDING THIS

PURPOSE?)(M-O) WHY USE SUCH

A GENL. STATEMENT AT THE CLOSE OF

THE BOOK, AND WHY PARTICULARIZE IT

AT THE WATER DOCK? (R) (WHY PURSUE

WHY MEANS USED TO ACHIEVE PURPOSE?)

IMPLICATIONS?

I PET. - SURVEY (CONT.)

(11)

STRATEGIC AREAS:

① [1:3-8]

- ESSENCE OF CAUSAL MATERIAL
IN BENEDICTION - BASIS FOR EX^{PS}
IN 1:13 ff. (CAUSE) - ALSO REC^{ED} ELEMENT

② [1:14-17]

- BASIC GENERAL EX^{PS} FROMWHICH AN SPECIFIC EX^{PS} FLOW (PART^{IAL}
(HYPOTHETICAL PATTERN))

③ [2:20-25]

- RECURRING MOTIF OF SUBMISSION
PATIENT ENDURANCE OF UNJUST SUFFERING,
CHARITABLENESS (ALSO PART^{IAL}; HYPOTHETICAL)

④ [4:7-8]

- RECURRING MOTIFS - ESCHATOLOGICAL
EMPHASIS - LOVE FOR ONE ANOTHER

⑤ [5:12]

- GEN^{AL} (IMPLIED INST^{ANCES})

⑥ [3:8-9]

- RECURRING MOTIFS: LOVE, SUFFERING

I PET. 1:3-12

(1)

① 1:3-9 - DOXOLOGY/BENEDICTION

② 1:3a - DOXOLOGY PROPER - BLESSED

OBJECT/RECIPIENT OF DOX - DEITY

(GOD & FATHER) IN RELATION TO
LORD JESUS CHRIST (GIVEN DOX.)

③ 1:3b-5 - SUBSTANTIATION OF DOX.

KEY REASON

WE HAVE BEEN

BORN A NEW

(HUMAN EXPR.)

REGENERATION
(RESULT)

CAUSAL MEANS

SCOPE - GREAT

DIVINE MEANS

(DIVINE MOTIVATION)

VI TRON

OUTCOMES TO -

(EIS)

A LIVING HOPE -

(A LIFE FULL OF HOPE) - ③b

AGENCY - C'S RES

TO AN IMMERGING

EUR.

④

CHARACTERISTICS:

(PARTICULARS)

OLD
DIAGRAM
SENTENCES

I PETER 1:3

1A

CHRIST'S RESURRECTION AND

HOPE - TRIUMPH OVER DESPAIR:

① TRIUMPH OVER THE DESPAIR OF

EVIL - BONDAGE TO EMB PASSIONS

② TRIUMPH OVER THE DESPAIR OF

SOCIAL DEPRIVATION - EXILES, SERVANT,
OPPRESSED, ETC.

③ TRIUMPH OVER THE DESPAIR OF A

DEAD LORD

④ TRIUMPH OVER THE DESPAIR OF

DEATH

NEW PERSONS - PERSONS OF HOPE

I PET. 1:3-12 (cont.)

C. [1:6-9] - OUTCOME OF DOXOLOGY -

FOR READERS [PRESENT]

① [6-7] - JUDY- CIRCUMSTANCES - CONTRAST - THOUGH NOWSUFFERING / TEMPORARY

[6]

GRIEVINGTRIALSMANIFEST / TYPESNUMBER- PURPOSE - FAITHNATURE-VALUEPURPOSE (ESSENTIAL)

[7]

GENUINE, PRECIOUS, FIRE-
REBOUND TO (YOUR)
PRAISE/Glory/
HONORTESTEDPRESENTCONTRASTTIME - AT REVEAL

OF JESUS

CHRIST

ANALOGY
COMPARE

I PET. 1:3-12 (cont.)

② [8] - LOVE - BELIEF - JUDY- CONDITION - WITHOUT HAVING SEENBASICHIM FIRST / WITHOUT SEEINGHIM NOW [PRESENT]- NATURE OF JUDY / UNSPEAKABLEGLORIOUS- RESULT/OUTCOME - PRESENT
OF FAITH / SPIRITUAL
DELIVERANCE(NOTE MOVEMENT. BACK AND FORTH
BET. PRESENT & FUTURE)① [10-12] - VALIDATION OF REALITY &GREATNESS OF THE GOOD NEWS
OF SALVATION (cf. 1:9,5)

①

[10-12a] - PROPHETS - THEIR SINGULAR
IN GUNAW & PROPHECY② THEIR PROPHECY - [10-11]FURTHER
SUBJECT
OF
DOX.

I Pt. 1:3-9 (cont.)

Lv

[1:6-9] - RESULT/SUBSTⁿ OF DOX OF1:3-5 - OUTCOME-TRY, SUFFERING,FAITH, AND LOVE → SALVATION[1:6] - RESULT OF PRECEDING -CONTRAST - REJOICE IN THISSALVⁿ - EVEN THOUGH YOUMAY EXPERIENCE THE GUILT
OF VARIOUS TRIALS[1:6b-9] - SUBSTⁿ - BASED ESPECIALLY ONTHE CENTRALITY OF FAITH

THE TRANSIENCY OF TRIALS - [6b]

THE PURPOSE; RESULT OFTRIALS - ESPECIALLY IN RELATION TOFAITH - [7-9]

- PURPOSE OF TRIALS →

CHARACTER OF FAITH - [7a]

(GENUINENESS → TRUST)

I Pt. 1:3-9 (cont.)

It

- PURPOSE OF SUCH FAITH - [7c]- VALUE OF FAITH - AND NEED TO

TEST FAITH - [7b] - CONTRAST/COMPARISON

- BASIS OF LOVE & FAITH - [8a]- RESULTS OF FAITH - [8b-9]- IMMEDIATE - [8b]- ULTIMATE - [9]

I PET. 1:3-12 (CONT.)

(5)

- GEN. STATEMENT RE PROPHECY/SEARCH/

INQUIRY - [10]

- SPECIFIC STATEMENT - PART² - [11]

- SPECIFIC INQUIRY - PERSON &

TIME INDICATED - [11a]

- AGENCY/LOCATE - BY SPIRIT OF

CHRIST WITHIN THEM - [11b]

- SPECIFIC PREDICTION - TWO FOLD:

- SUFFERINGS OF CHRIST

- SUBSEQUENT GLORY OF
CHRIST - [11c]

(b) [12a] - THEIR REVELATION - CONTRAST

(2) [12b] - ANGELS - LONGED TO LOOK INTO

THINGS PROPHESIED AND PROCLAIMED
TO YOU - EVEN ANGELS ARE CURIOUS
AND EXCITED ABOUT THE REMARKABLE
SALVATION WHICH IS YOURS!

(C.) THE PROPHETS, ANGELS, AND THE GOPEL OF [15]

SALVATION [1:10-12]

1. THE PROPHETS' SEARCH AND INQUIRY [10-11]

(a) GENERAL STATEMENT [10]

(b) SPECIFIC STATEMENTS [11] - PART²/INST²

1) THEIR SPECIFIC INQUIRY [11a]

2) THEIR MEANS [11b]

3) THEIR SPECIFIC PREDICTION [11c]

2. THE PROPHETS' REVELATION [12]

(a) THEIR MINISTRY/SERVICE CONTRAST/PAC

1) GEN¹ - "IT WAS REVEALED TO THEM
THAT THEY WERE SERVING NOT THEM-

SELVES BUT YOU..." [12a]

2) SPECIFIC - "IN THE THINGS THAT HAVE
BEEN ANNOUNCED TO YOU..." [12b]

(b) YOUR RECEIVING - MEANS/INSTRUMENTS

1) HUMAN PROCLAIMATION

2) DIVINE INSPIRATION
[ADDENDUM] "...MINDS INTO WHICH ANGELS LONGED TO LOOK" [12c]

II. DOXOLOGY - "BLESSED BE THE GOD AND FATHER OF OUR LORD JESUS CHRIST"

[1:3a]

II SUBSTANTIATION (REASONS FOR DOXOLOGY - [1:3b-12])

DOXOLOGY - [1:3b-12]

(A) BECAUSE OF OUR RE-BIRTH, AND ITS CAUSE, PURPOSE, AND OUTWORKINGS

[1:3b-5]

(B) BECAUSE OF OUR ABILITY TO REJOICE EVEN IN THE MIDST OF TRIALS [1:6-9]

(C) BECAUSE OF THE GREATNESS AND CERTAINTY OF OUR SALVATION, AS INDICATED BY THE ACTIVITIES OF THE PROPHETS AND ANGELS [1:10-12]

(I) [13] - THREEFOLD EX^m - [RESULT OF PRECED^m] (..)

(A) REMOVE ALL OBSTACLES TO CONCENTRATED, CLEAR THINKING

(B) BE STEADY; STANFORD - ALERT TO REALITY AND BE ABLE TO COP W/IT (LITERARY = DON'T REDUND)

(C) SET YOUR HOPE COMPLETELY [SCOPE] UPON THE GRACE COMING AT REVE OF JESUS CHRIST (OBJECT OF HOPE & TIME - EPISTOLOGICAL, CHASTENING GRACE)

(II) [14-16] - EX^m - [SUBST^m]

[SUBST^m]

[CONTRAST/COMPARISON]

[CONTRAST]

AS OBEDIENT

[NEG] - DO NOT LET YOUR

LIVES BE SHAPED

CHILDREN [SUBST^m] BY THE EVIL (NEXT PAGE)

I PET. 1:13-2:10/contd)

(U)

NET (cont.) - DESIRES YOU WERE

TO FOLLOW WHEN YOU WERE
DEVOID OF KNOWLEDGE OF
THE TRUTH - [14][15] - BUT - BE HOLY IN ALL
YOUR CONDUCT

[16] -

ETHICAL
HOLINESS[SCOPE] AS THE ONE
WHO CALLED YOU IS
HOLY

[15]

[SCOPE] SUPPRESSED - [16]

FATHER = CALLER

[OBEEDIENCE =
WIKENESS]

CLUES TO HOLINESS

[BEING
DOING]

- HUMAN ACTION - HONORARY

- BEHAVIORAL

- OBEEDIENCE

- TOTAL - ALL

- UNCONTROLLED BY EM

- GODLIKE - AS
[BEING]

OF

2:11 ff.

I P. 1:14-16

[19]

CLUES TO HOLINESS:

- ① HUMAN ACTION/HONORARY - NOT ENVY
- ② OBEEDIENCE - AS OBEIENT CHILDREN
- ③ FULL - CHILDREN
- ④ CONTRARY TO EM DESIRES -
UNCONTROLLED/NOT SHAPED BY
EM DESIRES
- ⑤ ETHICAL/BEHAVIORAL - CONDUCT
- ⑥ TOTAL - ALL OF YOUR CONDUCT
- ⑦ GODLIKE - AS FATHER IS HOLY

[I PET. 1:13-2:10 (cont.)]

(8)

III [17-21] -

A [17] - CONDITIONS - IF/SINCE YOU AD-

DRESS AS FATHER THE ONE WHO IS ALSO

- FACT
- KIND

YOUR WIFE

MODE OF JUDGMENT -
WITHOUT FAVORITISM
BASIS FOR JUDGMENT -

AGENTS

YOUR FATHER

B [17b] - EX - IF - CA - COMBAT YOUR JEALOUSWITH REVERENCE MANNER DURINGTHE EMBRE TIME OF YOUR SOJOURNON EARTH TIME/SCOPE/NATURE

OF EXISTENCE

C [18-21] -

SUBSTYOUR RE-
DEMPTION

[I PET. 1:13-2:10 (cont.)]

(9)

C [18-21] - (cont.)

D [18] THE FACT OF YOUR REDEMPTION/RA-

SOM - AND THAT FROM WHICH YOU

WERE BOUGHT BACK - [18a]

E THE MEANS/COST OF YOUR RED-

CONTRAST WITH COMPARISONS

(ANALOGIES)

NEG - NOT WITH ... [18b]POS - BUT WITHBLOOD

NATURE OF

BLOOD - PRECIOUS(VALUE - PRICE)

NATURE OF ONE

AMB INTO GRACEBLOOD - GIVENOF BLOOD -

PERFECT, SINLESS

[19]

(SACRIFICIAL LANGUAGE)

I PET. 1:13-2:10 (CONT.) (10)

③ [20] - THE FIRST REDEMPTION FOR YOU

REDEMPTION: CONTRAST - FOR

FORE KNOWN DEC / FORE OR UNKNOWN - BEFORE FOUNDATION (CREATION)

OF WORLD TIME

- MANIFESTATION/REVELATION - AT

THE END OF THE TIME / IN THESE
LAST DAYS TIME

↓
PURPOSE/SUBST - IN ORDER TO REDEEM

YOU / REC OF DESIRE TO REDEEM YOU

④ [21] - MEANS/PURPOSE/OUTCOME-OF

YOUR REDEMPTION

AGENTS - THROUGH HIM (CHRIST)

OUTCOME - Belief in God RETURNING - TRUTH GODFATHER

PURPOSE

FAITH → IN GOD OBJECT
HOPE

I PET. 1:13-2:10 (CONT.) (11)

IV [22-25] - LOVE FOR FELLOW-CHRISTIANS

A [22a] - CAUSE - HUMAN SELF-PURIFY

ACTION & OBJECT - HAVING PURIFIED - SOULS/LIVES PERF. AMT.

↓
MEANS - THROUGH YOUR OBEDIENCE

TO THE TRUTH

↓
PURPOSE - FOR THE PURPOSE OF HAVING

A SINCERE/UNITY RELATION

LOVE FOR FELLOW-CHRISTIANS

(φιλὰ ἀδελφίαν)

B [22b] - EX - EXPECT - CAUTION

ACTION & OBJECT - LOVE ONE ANOTHER

(ἀγαπήσατε)

I PET. 1:3-2:10 (CONT.)

(12)

MODE/MANNER - EARNESTLY/GENUINELY
FERVENTLY

SOURCE - FROM THE VERY CENTER/ CORE
OF YOUR BEING (NOTE EMPHASIS ON SINCERITY - RECURRENT)

EXⁿ - 22b

③ FURTHER REASON - SUBSTⁿ -

23-25 DIVINE REGENERATION

DIVINE ACTION - GOD MADE YOU

NEW PERSONS/MEMBERS OF
HIS FAMILY

PASS. PART. - 23a

DIVINE MEANS - INSTRUMENTⁿ/
STIMULATION - 23b-25

MEANS

NEG - NOT OF MORAL STRENGTH

POS - BUT THROUGH WORK OF GOD

I PET. 1:3-2:10 (CONT.)

(13)

CHARACTERISTICS
OF GOD'S MERCY

IMMORTAL
→ LIVING/LIFE-GIVING
→ ABIDING - 23b

SCENARIOAL SUBSTANTIAL -

CONTRACT/COMPANIONSHIP

FIDELITY - 24-25c

IDENTITY OF WORD - GOOD NEWS

ACTION/RESPONSES - (GOSPEL)

PROCLAIMED → TO
YOU - 25b

① 2:1-3 - NEW BORN BABIES (OF BORN AGAIN -

1:23,3)

② 2:1 - EXⁿ - RESULT OF PRECEDING

ACTION & SCOPE -

NEG

DO YOU RECEIVE
OF ALL

WIVES OF OLD LIFE
→ IMAGINED
→ DECEITFULNESS
→ INHIBITIVITY
→ DEATH
→ BAPTISM

I PET. 1:3-2:10 (CONT.) (14)

③ 2:2a - COMPARATIVE EX^N - LIKE NEWBORN

BABES - YEARN FOR MILK:

TWO CHARACTERISTICS

OF MILK:

UNMIXED W/
FAT
SIGNATURE
(OF GOD'S WORD)

PURPOSE (INST^S)

IMM - GROWTH

FUT - SALVATION

(FUTURE) - 2b

SUBST^N

CONDITIONAL REASON - IF YOU
YOU HAVE TRIED/EXPERIENCED
THE KINDNESS/GOODNESS
OF THE LORD - 3

④ 2:4-10 - NEW TEMPLE, PRIESTHOOD,

RACE, NATION, PEOPLE / RELATED

TO REGENERATION - RE-BORN AS
NEW PERSONS

I PET. 1:3-2:10 (CONT.) (15)

④ 2:4-8 - NEW HOUSE / TEMPLE

① TWOFOLD EX^N - 4-5

(KEEP ON COMING)

② COME TO HIM - CHARACTERISTICS - B

EX^N #1 CONTRAST - 4 - OF CHRISTIAN

BASIC CHARACTERISTICS - LIVING

(NOT IN ABANDON
LIKE OTHER
STONES)

EVALUATION / REACTION / CONTRAST

HUMAN - REJECTED

VS

LIVING - ELECTED

(GOD'S
CHOICE)
HIGHLY PRIZED

② EX^N #2 - COMPARATIVE - LIKE

LIVING STONES - KEEP ON BUILD^G

3. EN.

YOU RESERVES UP INTO A SPIRITUAL

2. EN.

HOUSE ACTION-REFLECTIVE/NATURE

TWOFOLD PURPOSE - [5b]

IMM. PURPOSE - TO BE A HOLY

PRIESTHOOD **CHAR. / FUNCTION - VOCAT.**

(CF. 1:15-16)

UP PURPOSE -

ACTIVITY - OFFER SACRIFICES

(REDEMPTIVE?)

KIND \swarrow SPIRITUAL

ACCEPTABLE - TO GOD

AGENCY - THROUGH J.C. (CF. 2:4)

[6-8] - SCRIPTURAL SUBSTANCE -

TWO EMPHASES: **CONTRAST/COMP.**

[9] CHARACTER OF J.C. - CORRESPONDENCE

MAID BY GOD \swarrow **CHARITY** (HEMO STOM2)

(6a, 7b) **PRECIOUS** \swarrow (CF. 2:4)

[10] HUMANE REACTIONS & REACTIONS - CONTRASTING CAUSATION (6b, 7a, 8)

RELIEVERS **[6b, 7a]**

\rightarrow NOT DISAPPOINTED SHAME \rightarrow PRECIOUS / VALUABLE

(SAVING / LIFE - GIVING)

[10]

[*] (FOUNDATION STONE - RE-SPICITUAL TEMPLE)

UNBELIEVERS **[7b, 8]**

\rightarrow STUMBLE / FALL

\rightarrow REC. - DISOBEDIENT TO

WORD SUBST²

COMPARATIVE SUBST²

AS THEY WERE APPROX. TO DO

(ROLE AS CORNERSTONE NOT CHANGED BY REDEMPTION UNBELIEF)

DUAL ROLE ASSIGNED BY GOD!

[3] [2:9-10] -

DESCRIPTION OF BELIEVERS

CONTRAST TO UNBELIEVERS - FUNCTION

SUBSTANTION FOR TWOFOLD EX²

[9] CHARACTER & FUNCTION - [9a, 10]

- GOD'S ELECT RACE

- ROYAL MEDIATORS OF GOD'S BLESSINGS

EX. 19:5

6

I PET. 1:13-2:10 (cont.)

(18)

Ex. 19:
5-6

- A HOLY/CONSECATED MANN
- GOD'S OWN PEOPLE/POSSESSION

(1 J. V. 10 - CONTRAST - RE-WEAVE NEG. POS.)

NO PEOPLE (C) GOD'S PEOPLE
HAD NOT RE- (C) NOW - HAVE
CEIVED MERCY RECEIVED
MERCY

HOS.
2:23

(b) PURPOSE - INSTRUMENT - (9b) -

THAT YOU MAY PROCLAIM THE
WONDEROUS DEEDS/VIRTUES OF
GOD, WHO CALLED YOU OUT OF
DARKNESS INTO HIS AMAZING
LIGHT CONTRAST

CHRISTIANS = THE NEW ISRAEL

(NOT PROSELYTES!)

I PET. 2:11-5:11

(19)

(I) 2:11-17 - RELATIONS TO NON-CHRISTIAN

GENTILES (PRIMARILY)

(A) 2:11-12 - GENTILES IN GENERAL

(1) 2:11 - EXN - REFUSE TO INDULGE THE
ENLARGINGS ARISING FROM A
LIFE CONTROLLED BY PHYSICAL DESIRES

IMPACT SUBST²⁵:

- YOUR CARRIES/IDENTITY - SOJOURNERS
IN FOREIGN LAND/ON EARTH
- YOUR CONCERN FOR YOUR SPIRITUAL
WELL-BEING - LUSTS WAGE WAR
AGAINST YOUR SOUL

(2) 2:12 - EXN - LIVE HONORABLE/ATTRAC-

TIVE/GOOD LIVES IN THE PRESENCE
OF THE PAGANS

I PET. 2:11-3:7 (CONT.)

(3)

① [EX^N] - [2:13-14]

- ACTION - SUBMISSION

- MOTIVATION/SUBST^N - BEC OF THE LORD

- OBJECT/SCOPE

- EREKLY HUMAN INSTITUTION

- EMPEROR AS SUPREME AUTHORITY

OR GOVERNORS COMMISSIONED BY HIM TO PUNISH - WRONG DOERS

- PRAISE/ENCOURAGE - WITH

PART^N/INST^N/CONTRAST

PROMPT

2:15 - [SUBST^N]

- MOTIVATION - GOD'S WILL (CF. LORD'S SAKE)

- (MUTUAL MEND) - BY DOING GOOD/RIGHT

- PURPOSE/RESULT - SILENCE THE THOUGHT

LESS TALK OF FOUL MEN

315

I PET. 2:11-3:7 (CONT.)

(2)

PURPOSE [INSTRUM^N/SUBST^N] - [12b]

- POSSIBLE CONDITION/ACTUAL CONDITION

IN CASE/ALTHOUGH THEY STAND TO ALIGN YOU AS EVILDOERS/CRIMINALS

- WITNESS & RESULT - THEY:

MAY SEE/WITNES YOUR GOOD/BEAUTIFUL DEEDS (CAUSE)



PRAISE GOD → TIME - DAY OF

INSPECTION/JUDGMENT (ESCHN.)

[result]

② [2:13-17]

- RELATION TO GENTILE GOVT.

- STATE (PRIMARILY) - [PART^N]

① [2:13-15] - [CARN. & STATE]

(CF. ROM. 13:1-7)

I Pet. 2:11-3:7 (cont.)

① 2:16 - EX^N - CONTRAST/GENE^N

LIVE AS
FREE PERSONS

→ NEG. - NOT USING LIBERTY
AS EXCUSE FOR
WICKEDNESS
Pos - BUT - LIVE AS SERVANTS
OF God

③ 2:17 - SERIES OF EX^N - PART^N

- HONOR ALL SCOPE PERSONS GEN.
- LOVE YOUR CHRISTIAN BROTHERS POS.
- REVERE GOD
- HONOR THE EMPEROR PART^N

NOTE:

- HUMAN & DIVINE OBJECT
- NON-CHRISTIANS & CHRISTIANS
- NON-RULERS & RULERS
- (UNDERLYING PROBLEMS?)

I Pet. 2:11-3:7 (cont.)

II 2:18-25 - FURTHER PART^N OF 2:11-12/H⁹ -

RECURRENT OF SUBMISSION MOTIF (cf. 2:13)
ADDRESSED TO CHRISTIAN HOUSE SERVANTS

① 2:18 - EX^N - BE SUBMISSIVE TO YOUR

MASTERS

MANNER/KIND OF SUBMISSION - UMOST

(ATTITUDE - INDEED) RESPECT SCORE

(cf. Eph. 5:21-33; Col. 3:18-4:1)

CHARACTER OF MASTERS - CONTRAST

(TO WHOM THEY ARE TO SUBMIT)
- NEG. - NOT ONLY - GOOD/KIND &

FORBEARING/GENTLE

→ Pos. - BUT ALSO - PERSECUTE/HARSH/CRUEL
② SUBST^N - 2:19-25

① 2:19-20 - CONSCIOUSNESS OF GOD -

GOD'S APPROVAL
AND OF WHAT GOD APPROVES: PATIENT
ENDURANCE OF UNWIT SUFFERING!

I PET. 2:18-25

6a

374

I PET. 2:11-3:7 (cont.)

(b)

2:21-25

- FURTHER SUBSTⁿ FOR NEEDⁿ

- FACT/EVENT OF CALLING -

SUFFER FOR DOING RIGHT /
TAKE IT PATIENTLY / GAIN
GOD'S APPROVAL - 21a

- REASONS FOR CALLING / DECLARⁿ

OF CALLING - BEC. CHRIST

SUFFERED FOR YOU & BEC. CHRIST

LEFT YOU AN EXAMPLE - COMPASSⁿ

21b

- PURPOSE OF HIS EXAMPLE.

CHRISTLIKENESS / DISIPLE-

SHIP - 21c

- NATURE OF HIS EXAMPLE -

22 25

V. 20 - SUBSTⁿ

OF V. 19 - BASED ON

CONTRAST -

NO CREDIT - PATIENT ENW-
RANCE OF PUNISHMENT FOR
WRONG DOING

CREDIT / DIVINE APPRO-

VAL - PATIENT ENDURANCE
OF SUFFERING FOR
RIGHT DOING

2

2:21-25

- FURTHER SUBSTⁿ

- FOR EXⁿ OF

V. 18 & FOR SUBSTANTION OF 19-20 -

CALLING / VOCATION FROM GOD 21a

REASONS FOR THIS CALLING

21b-25

- CHRIST'S SUFFERING

21b

- CHRIST'S EXAMPLE & PURPOSE

COMPARISON

21c-25

KIND OF SUFFERⁿ

CALLING &

CHRISTLIKENESS

- UNDESERVED, UNWANTⁿ

22

SUFFERING

- UNRETRIBUTING PA-
IENT SUFFERING

23a

I PET. 2:11-3:7 (CONT.)

(1)

334

- [236] - TRUSTING / COMMITTED

SUFFERING [CONTRAST / SUBSTⁿ](COMMITTED HIS CAUSE TO A
JUST GOD INSTEAD OF TAKING
MATTERS INTO HIS OWN HANDS)- [24] - PHYSICAL, MODERATE SUFFERⁿ

- [24-25] - REDEMPTIVE SUFFERING

PURPOSE / MEANS → SUBSTⁿ

BY CONTRAST

III. [3:1-7] - [ENDS TO SPOUSES] - [RECURRING] OF

SUBMISSION MOTIF (CF. 2:18, 2:13) -

PERHAPS 2:13-3:7 ARE PARTS OF

2:11-12

(A) [3:1-6] - [WIVES] (ESP. TOW. NON-CHRISTIAN HUSBANDS)

(NOTE [COMPARISON] - PERHAPS LIKE AN AN-

CHOR. HUSBANDS TO MATRONS & Xth WIVES TO
Xth HOUSE SEVERANTS - OF SUBMISSION)

I PET. 2:18-25

112

EXPOSITORY SERMON OUTLINE

THE DISCIPLESHIP OF UNJUST

SUFFERING

BASED ON:

I. [A CONSCIOUSNESS] - MINDFUL

OF GOD'S APPROVAL (19, 20)

II. [A CALLING] (21)

III. [A CRITERION] - CHRISTLIKENESS

(22-25)

AN EXAMPLE THAT
YOU SHOULD FOLLOW

I PET. 2:11-3:1 (CONT.)

(1) 334

① 3:1-2 - SUBMISSION

② 3:1a - EX² - WIVES, SUBMIT YOURSELVES TO YOUR HUSBANDS

③ 3:1b-2 - PURPOSE/SUBST²

- NUMBER/SCOPE - SOME DISOBEDIENT? WOM?

- DESCRIPTION/CONCESSION - THOUGH

DISOBEDIENT TO WORD (GOSPEL)

- POSSIBLE OUTCOME - MAY BE

WOM TO FAITH & OBEDIENCE

- MEANS/BASIS CONTRAST/ART²

NEG - WITHOUT A WORD/THE WORD

POS - BY WIFE'S BEHAVIOR

PAR² - BY WIFE'S

BEHAVIOR → REVEREND (TOWARD), PURE/

CHASTE

BEHAVIOR

I PET. 2:11-3:7 (CONT.)

(9)

① 3:3-6 - ADORNMENT (HOW RETURNED TO PRECEDING?)

TO PRECEDING?

② 3:3-4 - EX² - BY CONTRAST

(SPIRITUAL)

NEG - YOU ARE NOT TO ADORN

YOURSELVES OUTWARDLY

SPEC. MEANS → BRAIDING - HAIR

WEARING - GOLD

POS - LET YOUR ADORNMENT BE

INTERNAL, SPIRITUAL LIFE (HEART)

SPEC. MEANS → QUIET SPIRIT

(IMPELUSABLE → GEMME/CONTAINED ADORNMENT) SPIRIT

④ 3:6 - SUBST²/OUTCOME - DIVINE

RESPONSE - RARE VALUE IN GOD'S EYES (DIVINE APPEALING)

I PET. 2:11-3:7 (comp)

(10) 16

⑥ [3:5-6] - FURTHER SUBSTⁿ - COMPARATIVE

SCRIPTURE

- GENL - [5] -

- DECⁿ OF WOMEN → HOLY↑
[CHARACT^r] → HOPEFUL - IN GOD
(PASS/OBEDI)- ACTIONS → ADORⁿMS.↓
SUBMISSION TO HUSBANDS- COMPARATIVE PARTⁿ - [6] - SARAH

- PAST - ACTIONS OF

SARAH → OBEYED ABRAHAM
(SUBMISSIVE)

- PRESENT - COMPARISON - MRS

FOR YOU WIVES [CAUTION] -

ANOTHER CHILDREN (LIKE MOTHER)

↓
CONTR. PASTS - IF → DO GOOD/RIGHT
[CONTRAST] → DO NOT FEAR [WIS]

I PET. 2:11-3:7 (comp)

(11)

⑦ [3:7] - [HUSBANDS]

- [3:7] - COMPARATIVE EXⁿ - UKEIME.↑
BE CAREFUL/ALARMED YOUR WIFE

- SPECIFIC MEANS - [7b] - SHOWING

DEFERENCE TO THEM/ABANDON
THEM ON A PAR WITH YOUR
SELVES- SUBSTⁿ / INSTRUMENTⁿ - [7c]- SINCE THEY ARE THE MEANS
SEX [POS.]- SINCE YOU ARE JOINT-HEIRS
OF THE GRACIOUS GIFT OF LIFE
[POS.]- IN ORDER THAT YOUR PARTNERS
MAY NOT BE HINDERED/RE-
STRAINED/INTERFERED

[NEG.]

I PET. 3:8-4:6

I. Ex^N - ACTING - [3:8]

II. Ex^N - [3:9a]

$SUBST^N$ - [3:9b-14a]

III. Ex^N - [3:14b]

IV. Ex^N - [3:14c-15a]

V. Ex^N - [3:15b]

VI. Ex^N - [3:16a]

$SUBST^N$ - [3:16b-22]

VII. Ex^N - [4:1] \rightarrow [w/ $SUBST^N$] - [4:1-2]

VIII. Ex^N - [4:3] \rightarrow [w/ $SUBST^N$] - [4:4-6]

(SEE ALSO 4:12-19 & 5:9-11)

EFFECTS

- **HOMOTY/IMPERATIVE STATEMENTS**
(MOOD/CALLS TO ACTION)

CAUSES

- **DECLARATIVE INDICATIVE STATEMENTS**
(MOOD/ASSERTIONS)

I PET. 3:8-4:19

I [3:8] - Ex^N - FINALLY/LASTLY/TO SUM UP,

ALL OF YOU IMAGINE/SEE \rightarrow [ALL FOR. 15:19]

Be
 \rightarrow LIKE-MINDED/ONE-MINDED/UNITED
 \rightarrow SYMPATHY
 \rightarrow BROTHER-LOVES
 \rightarrow COMPASSIONATE/TENDER-HEARTED
 \rightarrow HUMBLE-MINDED

II [3:9-4:19] - SUFFERING MORE - NON-RETALIATION

A [3:9-12]

① [3:9] - Ex^N - CONTRAST

NEG. - DO NOT GIVE BACK ENL FOR ENL
OR REPLY/CARE FOR RETURNING-9a

POS. BUT ON THE CONTRARY RT - RULES-9b

$SUBST^N$ - BET. THIS IS YOUR CARING/VO-

CARUN - 9c

ETHIC OF
CARING

POK/POSE - INST/ $SUBST^N$

I P. 3:8-4:19 (CONT.)

(2)

ETHIC
OF
BLESSING

IN ORDER THAT YOU MAY INHERIT

A BLESSING - [9d] - RECEIVE WHAT

YOU GOAT BLESSING!

SCENARIO: SUBST - [10-12] (cf. Ps. 34:12-16)

- CAUSES - ONE DESTINY

BLESSING - LOVE LIFE

SEE GOOD DAYS

[10a]

- EXM - EFFECT - [10b-11] - CF. 4:9

- SUBST - BASED ON CONTRAST

INVOLVING DIVINE RESPONSE -

[12] - DESTINY / BLESSING - CARE

DEPENDS ON LORD'S ATTITUDE

RELATIONSHIP TOWARD YOU

B 3:13-22

1 3:13-15a

a) [3-14a] - CHANGES - BY CONTRAST

I P. 5:8-4:19 (CONT.)

(3)

- ETHIC OF CONFIDENCE - WHO CAN HURT YOU

IF YOU ARE ZEALOT FOR WHAT IS GOOD - [13]

- ETHIC OF BLESSING - BUT EVEN IF YOU

SHOULD SUFFER BE. OF RIGHTEOUSNESS,

YOU WILL BE BLESSED (cf. 3:9, 10)

MT. 5:10-12 - [14a]

b) [14b-16a] - EXM - EFFECT - CAUSAL

- [14b-15a] - EXM - BY CONTRAST:

- NEG. - DO NOT BE AFRAID OF THEIR THREATS

DO NOT LET THEM TROUBLE YOU - [14]

- POS. - BUT - REVERE AGAINST AS LORD

IN YOUR HEARTS [SPHERE]

- [15b-15c] - TWOFOLD EXM - BY CONTRAST

- ALWAYS [SPHERE] BE READY TO MAKE

YOUR DEFENSE TO ANYONE [SPHERE]

WHO CALLS ON YOU TO ACCOUNT FOR

THE HOPE THAT IS IN YOU - [15b] - (cf. 1:3)

IP. 3:1-18a

3:1-2 (I → You)

ACTION AND PURPOSE
OF WRITER

3:3-7 - They → (I)

SUBSTITUTION -

CONTRAST

① SCOTTER'S OBJECTION
(3-4)

SUBSTITUTION

② WRITER'S REBUTTAL
(5-7)

CONTRAST

MATURE

3:8-18a - But - You

CONTRAST /
CAUSATION

HORTATORY

PATTERN!

U

IP. 3:8-4:19 (CONT. 1)

(4)

- BUT, IN CONTRAST TO THE MANNER IN WHICH
YOU MIGHT BE INCENTED TO DO IT, BE

GENUINE/CONTROLLED & RESISTANT - 15b

16-22

16a - EX² - MAINTAIN A GOOD/CLEAR

CONSCIENCE

PURPOSE - SURETY / INST² - SO THAT THOSE WHO

MAINTAIN YOU AS ROGUES MAY BE PUT
TO SHAME FOR FALSELY REMAINING

THAT OF
SHAME -
OPPONENT

IF YOUR GOOD AND STAY BEHAVIOR - 16
FURTHER SUBSTANCE - 17 - IT IS BETTER,

TO DO SO FOR DOING GOOD THAN FOR
DOING EVIL/INCEDEDNESS - CONTRAST - 17

ETHIC OF
THE BETTER
WHY

THAT SUBSTANTIATE - EXAMPLES OF
WHEN - 18-22 - (cf. 2:21-25)

344

ETHIC OF
CHRIST-
LIKENESS

I P. 3:8-4:19 (cont.)

- [21b-22] - [18-20]

- [18-20]

- CHARACTER - REDEMPTRIVE,
FINAL, VICARIOUS - [18a]

↓

- [21b-22] - SO THAT HE MIGHT
BRING US NEAR TO GOD - [18b]

- SPHERE - [CONTRAST]

DIED PHYSICALLY

(VI)

QUICKENED SPIRITUALLY

- [18b]

- JOURNEY & PROCESSION -

TO IMPRISONED SPIRIT - OF

THOSE WHO DISOBEYED WHEN A

LONG SUFFERING GOD PATIENTLY

WAITED DURING THE CONFLICT

OF THE AMN IN THE DAY OF

NOAH - [19-20a]

↓

- CONTRAST - FEW, NAMELY 5617,

WERE SAVED IN THE ARK
THROUGH WATER - [20b]

(5) 343

I P. 3:8-4:19 (cont.)

- BAPTISM - [COMPARISON] w/ SAVE

THROUGH WATER DURING TIME OF

NOAH [21-22] (PREFIGURED/TYPE/SHADOW)

(FIRST SALVATION) - [21]

(PRESENT SAVE) - [22] - NOW SAVES YOU!

- BASIS OF SAVE - [CONTRAST] - [21a]

- NOT AS REMOVAL OF

PHYSICAL DIRT FROM THE BODY

- [20] - BUT - AS A REQUEST TO GOD

FOR A GOOD/ETHICAL CONVERSION

(CF. 3:16)

- MEANS OF SAVE - CHRIST - [21b-22]

- RESURRECTION OF CHRIST - [21]

- ASCENSION, SESSION, AND

AUTHORITY OF CHRIST - [22]

③ [4:1-6]

- CAUSE - SINCE THEREFORE CHRIST ENDS

ROBLY SUFFERING - [4:1a]

(6)

I PET. 3:14-24

10a

345

I PET. 5:17-44

10b

① Ex^m - EXPRESSED IN FORM OFCONTRAST/CONTRARIES - [3:9a] -↑ CALL TO CHRISTLIKE SUFFER^y② SUBST^{ns}/MOTIVATIONS - SOME IN FORMOF EX^{ms} - [3:9b-22]

a) BEC. THIS ACTION ACCORDS WITH YOUR

CALLING - [3:9b] - CF. 2:21

b) BEC. THIS ACTION WILL RESULT IN

DIVINE BLESSING - [3:9b-14] -

SUPPORTED BY SCRIPTURE

c) BEC THIS ACTION WILL REVERENCECHRIST AS LORD - [3:15a]

d) BEC. THIS ACTION WILL RESULT IN

A CLEAR CONSCIENCE - [3:16a]

e) BEC. THIS ACTION WILL HUMILIATE/

SHAME YOUR REVERERS - [3:16b]f) BEC. THIS ACTION IS BETTER BEC.CHRISTLIKE, AND REWARDES CHRISTPURPOSE FOR US: TO BRING US TO

GOD AND TO ENABLE US TO EXERCISE

SPIRITUAL LIFE - [3:17-18]

g) BEC. THIS ACTION REALIZES THE SAMEMEANING OF BAPTISM - A PRAYER TOGOD FOR A CLEANED CONSCIENCE -

[3:19-22]

I P. 3:8-4:19 (cont.)

(7)

EX^N - EFFECT/COMPARATIVE - YOU ARE YOUR-
SEAVES AND W/ THE SAME MIND ATTITUDE/
RESOLVE - [4:16]

SUBST^N - B.C. WHOEVER SCOPE-GOV^N HAS
SUFFERED PHYSICALLY HAS CEASED
FROM SINNING - [1c]

PURPOSE - CONTRAST - [2] - SO AS TO LIVE

THE REST OF HIS PHYSICAL
LIFE - MIG - NOT GUIDED
BY HUMAN REASON
POT BUT - BY THE
WILL OF GOD

EX^N - LET THE PART SUFFICE FOR LIVING AS

THE GENTILES/PAGANS DO - [4:3]

PART^N - LA SCIOUSNESS/SENSUALITY
→ PASSIONS/LESTS
→ DEBAUCHERIES/DRUNKENNESS
→ REVELINGS/FEASTING
→ HARD DRINKING
→ CRASS IDOLATRY

I P. 3:8-4:19 (cont.)

(8)

REACTIONS OF PAGANS - SURPRISE/DISBELIEF
[4:4]

RESULT - HAVE TO GIVE AN ACCOUNT TO
GOD - WHO IS READY TO PRONOUNCE

JUDGMENT ON THE LIVING & THE DEAD - [4:5]

EFFECT - B.C. OF THIS THE GURF
WAS PREPARED EVEN TO THE DEAD

PURPOSE - CONTRAST - [4:6]

THOUGHT JUDGMENT LIKE MEN
IN THE HELL (PHYSSICAL)

THEY MIGHT LIVE IN THE SPIRIT
LIFE GOO

① [4:7-11]

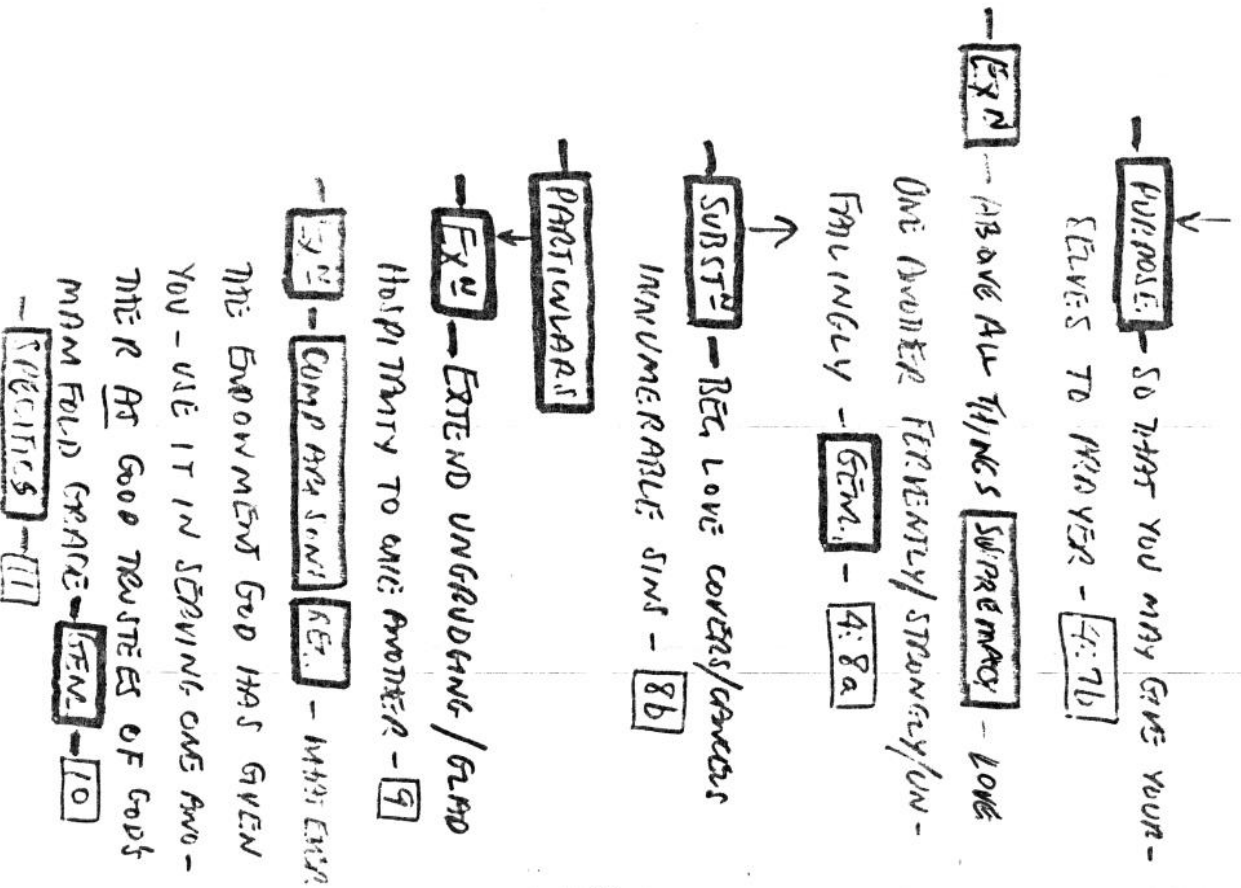
THE END OF EVERYTHING HAS
DRAWN NEAR SCOPE/TEMP.

IMMINENCE - [4:7a]

EX^N - EFFECT - LIVE AND DROPPED & SOBER LIFE

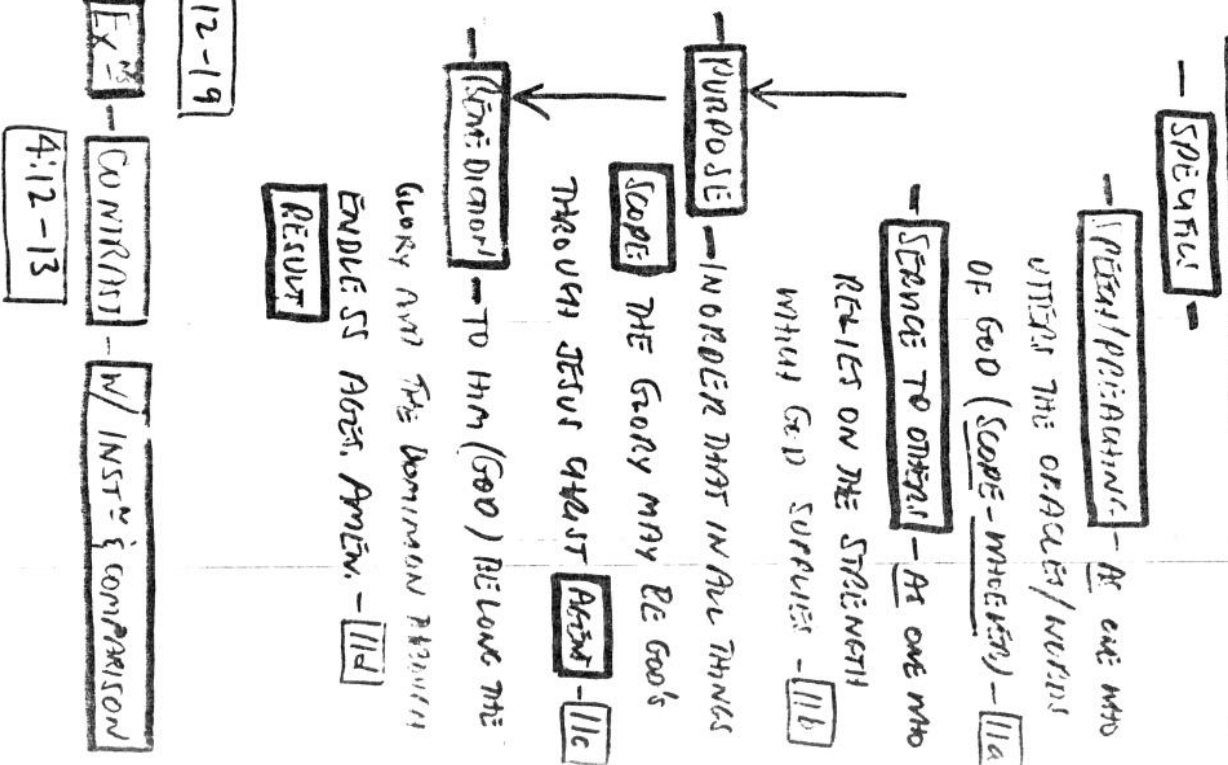
L P. 3:8-4:14 (cont.)

(9) 149



I P. 3:8-4:14 (cont.)

(10)



I P. 3:8-4:19 (cont.)

(11)

- [NEG] - BELIEVED **RELATIONSHIP-ADDRESSED**.
DO NOT BE SURPRISED/BELIEVED/
ASTONISHED - AT THE VERY TRIAL
OCCURRING TO YOU **CAUSE/NATURE** -
FOR THE PURPOSE OF TESTING YOU **INSTⁿ**
AS YOU WOULD IF SOMETHING SURPRI-
SING/STRANGE/ABNORMAL/FOREIGN
WERE OCCURRING TO YOU **COMPARISON**
(CR:1:6-7)
- [POS] - BUT - RESIDE - AS YOU SHARE THE
SUFFERINGS OF CHRIST **SUBSTⁿ** -
THAT WHEN HIS GRACE IS REVEALED
[13] YOU SHALL BE TRULY PROPHETICALLY
HAPPY **INSTⁿ/CONTRAST/REC/
SUBSTⁿ/CAUSE**
- ↓
[SUBSTⁿ] - **W/ CONDITIONAL CAUSATION** - [14]

I P. 3:8-4:19 (cont.)

(12)

IF YOU ARE ABUSED/DENOUNCED BUT YOU
BEAR THE NAME OF CHRIST **CONDN CAUSE**
YOU ARE **BLESSED** **EFFECT** ← BUT THE
DIVINE GLORY & SPIRIT ARE RESTING
UPON YOU **SUBSTⁿ** - [14]

② [EXⁿ] - **CONTRAST & INSTⁿ** - [15-19]

③ [EXⁿ] - **CONTRAST** - [15-16]

[NEG.] - LET NONE OF YOU **SCOPE**
SUFFER AS A → **MURDERER** **SPEC**
→ **THIEF** **SPEC**
→ **ENSLAVER** **GENL**

**BASED/
RATIONAL**

→ MISCHIEF-MAKER/
ONE WHO DIPS INTO
AFFAIRS OF
OTHERS **SPEC.** - [15]

[POS.] - BUT - IF ONE SUFFERS **SCOPE** AS
A CHRISTIAN **RASIS/REASON/CAUSE** [16a]

EFFECT [EXⁿ] - **CONTRAST**

I P. 3:8-4:19 (com)

(15)

NEG.

LET HIM NOT BE ASSISTED/
FEEL DISGRACED - [16b]

POS.

BUT - LET HIM AS A CHRISTIAN/
BECAUSE HE IS CHRISTIAN [16c]
GROSSLY GOOD - [16c]

SUBST^N - [17-18] - INC. SCRIPTURE

SUPPORT (PROV. 31-7) AND
LXX

CONTRAST - JUDGMENT, [17-18] - INC. INITIAL

PRIORITY OF JUDGMENT - BEGINS

W/ HOUSEHOLD OF GOD (FAMIL)

ISSUE OF JUDGMENT FOR DISOBEDIENT

SENTIMENTALITY - [17]

SUBST^N - [18] - SCRIPT. -
DIFFICULTY OF SLAVE

- RIGHTEOUS PERSON -
HARD/DIFFICULT

- UNFAIRLY SITUATED -
MORE DIFF. + IMPOSSIBLE

I P. 5:1-5

(14)

I EX^NS TO EVIDENCE - [5:1-4]

A REASONS/CAUSES FOR EXHORTING EVIDENCE - [5:1]

1 AS A FELLOW EVIDENCE - [1b] AUTHORITY/SYMPATHY

2 A WITNESS OF THE SUFFERINGS OF CHURCH - [1c]

3 A SHAKER IN THE GROUND ABOUT TO BE

REVEALED (TRANS^N?) - [1d]

B EX^N - CONTRAST W/ CAUSE/SUBST^N - [2-4]

2a TEND THAT FORCE OF GOD WHOSE SUFFERINGS
YOU ARE! - MANNER/INTENTIONS/MOTIVATIONS

NEG. - NOT

(15)

POS. - BUT

2b

BY COMPELSION -> MILITARY/VOLUNTARY -
(FORCED UPON YOU) RILEY - IN ACC. W/
RELIGIOUSLY GOD'S WILL

2c

FOR HEALTHY LUCK/ -> EAGER SINCERE TO
STAYING IN RELIGION THE FORCE

354

I P. 5:1-5 (cont.)

(15)

NEG - MT:

AS LENDING IT OVER THOSE OVER WHOM GOD HAS GIVEN YOU CHARGE

But:

AS EXAMPLES/ MODELS FOR THE FLOCK TO FOLLOW/COPY (cf. 2:21)

REC OF CONTRAST

CAUSE/SUBSTⁿ

- WHEN WHEN SHE PRETEND

CONTRAST/COMPARISON

APPEARS/

IS REVEALED TIME

→ YOU

4

WILL RECEIVE A GROOMING MARY

CROWN THAT WILL NEVER FADE

EIGHTH OUTCOME

II

EXP TO YOUNGER PERSONS

- COMPARISON -

5a

LIKEWISE, SUBMIT YOURSELVES/SHOW DIFFERENCE TO THE PRESBYTERS/OLDER ONES

SPEAKING OF? OR THEOLOGICAL?

355

I P. 5:1-5 (cont.)

(16)

III

EXP -

ADDRESSED TO BOTH GROUPS/ALL

more time

(?)

SCOPE

As OF YOU PUT ON THE APPEAR OF HUMILITY TO SERVE ONE ANOTHER (CAR FOR MUTUAL SUBMISSION - cf. Mt. 13) -

5b

SUBSTⁿ

CONTRAST

- RE REACTION OF GOD:

5c

- GOD RESISTS/OPPOSES THE REBELLIOUS

- BUT - GIVES GRACE/HELP TO THE HUMBLE ONLY

I

EXP -

EFFCT

OF PRECEPTING (EXP. 5b-c) -

I P. 5:6-10

Ethers

① Acetone Ethic - [13; 14: 16

② Thioether/Unithioether Ethic

Fast-ethic - [15; 7; 8; 9; 22; [2]: 4-8; [2]: 11-12; [2]: 23;
 Mercapto ethic - [1; 3; [5: 12
 [4; 19;
 [5: 1, 9

③ REGENERATE ETHIC - no-bath, new persons, distinct

family, growth (1; 4; 11; [2]: 20; 4: 3-4
 influence

④ Acrylic Ethic - [1: 22, 1: 8; [3: 8; [4: 8; [5: 14

⑤ Peptide, sufficient Ethic - [1: 6; 11; [2]: 20-25;

[3]: 9-14, 12-19; [5: 9-10

⑥ Glycol/Unithio Ethic - [1: 5-16; [2]: 21-25;

3: 18 ff, [4]: 1-6, 13

⑦ Organic Ethic - [1: 6, 8; [4]: 13

⑧ Subliminal/Unithio Ethic - [1: 5, 9, 10, 17, 18-20

[2]: 3

I PET

⑨ Redeemed Ethic (at same time Gracified -

Advent for first time) - [2]: 12; [4]: 7, 13; [5]: 1, 4

Ethic of Hope - [7]: 3, 4, 5, 7, 13, 21; [3]: 15

New Nat Line 1: 1, 10

⑩ Parental Ethic - [7]: 17

⑪ Seigneur Ethic - [7]: 17; [2]: 11

⑫ Sublime Ethic (Ethic of Humility) -
[2]: 13-14, 18; [3]: 1; [5]: 5, 6

(2)

⑬ Redemptive Ethic - are free/individual

[2]: 12, 15; [3]: 1-7;

⑭ Internal/External Ethic - Active Ethic -

[2]: 12, 2, 18; [3]: 3, 4, 3, 15, 21; 5: 1-3

⑮ Scriptural Ethic - [3]: 5-6; 10-12; [1]: 16;
1: 24-25; [3]: 6-8

⑯ Consequential Ethic: Reveals a just
just - [2]: 12; [4]: 17-18
Reveals - [3]: 7, 9-14; [4]: 14

[I 13.]

⑪ Positive/Negative Suffer -

Pos. - [11:13, 15, 16, 17], [22:2, 4, 12, 13, 16, 17],
 Neg. - [17:14, 23:1, 11:16, 17],

③

361

NOTATIONS/EMPHASIS RE PAINT, UNREMARKING ENDURANCE OF UNJUST SUFFERING IN I Peter

- ① TEST GENUINENESS OF FAITH - REVIEW IN ESCM. PAINTS CARRY, AND HONOR - [1:6-7] - CF. 4:12 (ENHANCES FAITH)
- ② TEMPORARY CHALLENGE OF SUFFER - [1:6] - CF. 5:10
- ③ (AVOID SELF-DETERMINATION) - [2:11]
- ④ (REDEMPTION NEEDED TO GENTILES/PAGANS) - [2:12] - CF. 3:1-2
- ⑤ DIVINE APPROVAL - [2:20]
- ⑥ DIVINE CALLING/VOCATION - [2:21] - CF. 3:9
- ⑦ CHRIST'S EXAMPLE - CARITATIVENESS/DISCIPLINAR - [2:21-25] - NOTE ANAGORISMOS - EST. REDEMPTION & TRANSFORM SUFFER - CF. 3:13, 3:18-20, 4:11, 17.
- ⑧ RECEIVE DIVINE BLESSING - PRESENT & FUTURE/ESCHOL. - [3:9] - CF. 3:10, 12, 14, 17-18, 5:10.
- ⑨ OPORTUNUM PUT TO SHAME - [3:16]
- ⑩ SUPERIORITY - [3:17]
- ⑪ CLEAR CONVICTION - [3:16] - CF. 3:21
- ⑫ AWARDED FROM SIN - VICTORY OVER PASSIONS - [4:1-2]

EMPHASIS RE SUFFERING
(CON)

- 13 SHARE GAIUS'S SUFFERINGS - [4:13]
- X 14 HAVE DIVINE GLORY & SPIRIT RESTING ON YOU - [4:14]
- 15 NOT REASON FOR VEXATION - [4:16]
- 16 RIGHTEOUS - [4:19]
- 17 DEMOCRACY OF SUFFERING - [5:9]
- 18 SCRIPTURAL AUTHORITY - [3:10-12]

1 PET. - SYNTHESIS/ANALYSIS

DISCUSS THE FOLLOWING PER-

SPECIMENS IN LIGHT OF THE

ETHIC OF 1 PETER

(CH. USE OF
FORCE, NUCLEAR
ISSUE, ETC.)

- 1 BETTER DEAD THAN REND -
MUST RETAIN SOCIAL - POLITICAL
FREEDOM AT ALL COSTS
- 2 THE UNITED STATES MUST SURVIVE
AS A NATION
- 3 THE church must survive, and
THE EVANGELIZATION OF THE
WORLD (OBEDIENCE TO THE GREAT
COMMISSION) MUST BE POSSIBLE -
BOTH REQUIRE THE SURVIVAL OF
FREEDOM.

④ WE MUST RESPECT AND OBEY

GOVERNMENTAL AUTHORITIES,
SINCE THEY ARE ORDAINED BY
GOD.

⑤ THE USE OF FORCE IS JUSTIFIED IN
OVERCOMING UNJUST INEQUITIES.

⑥ WE MUST RECONCILE ABOUT
THE COMMON GOOD, AND WE MUST
THE REFUSE DISTINGUISH BET.

AN INDIVIDUAL/INTELECTUAL
ETHIC AND A SOCIAL ETHIC WHEN
IT COMES TO THE RESISTANCE TO EVIL
AND THE USE OF FORCE

⑦ FORCE IS A NECESSARY EVIL IN
AN IMMORAL SOCIETY

⑧ FORCE IS JUSTIFIED IF IT IS
USED LONGER AND REDEMPTIVELY
RATHER THAN VINDICTIVELY.

⑨ THE CHURCH HAS A DIFFERENT
ROLE TO PLAY FROM THE
UNREGENTED IF ITS TO SERVE
A REDEMPTIVE ROLE IN SOCIETY.

⑩ THE UNIQUE ROLE OF CHRIST
MAKES HIS EXAMPLE IMPOSSIBLE
TO FOLLOW ABSOLUTELY.

ETC.

LECT - SYMPTOMS/APPETITION

GOOD/CHRISTLIKE AND GOOD-MOTIVATED

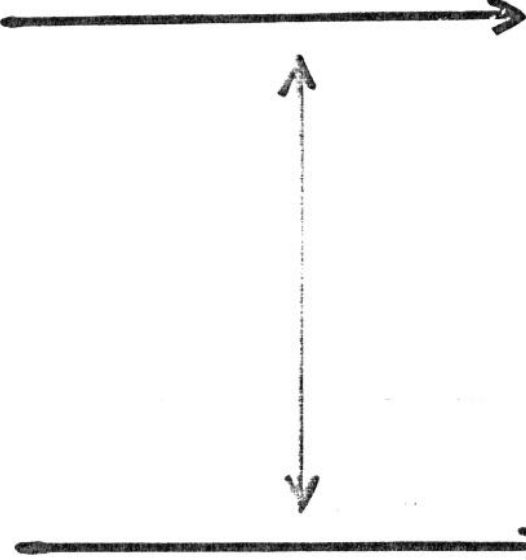
CHRIST-MOTIVATED ETHIC

INDIVIDUAL
ETHIC

SOCIAL ETHIC
(IMMORAL SOCIETY)

CHRIST

CHRIST



CHRISTIAN'S
INDIVIDUALS

CHRISTIAN'S
SOCIETY

LECT - SYMPTOMS/REPLY

HEALING
CHRIST
UNREALIZABLE

REALIZABLE

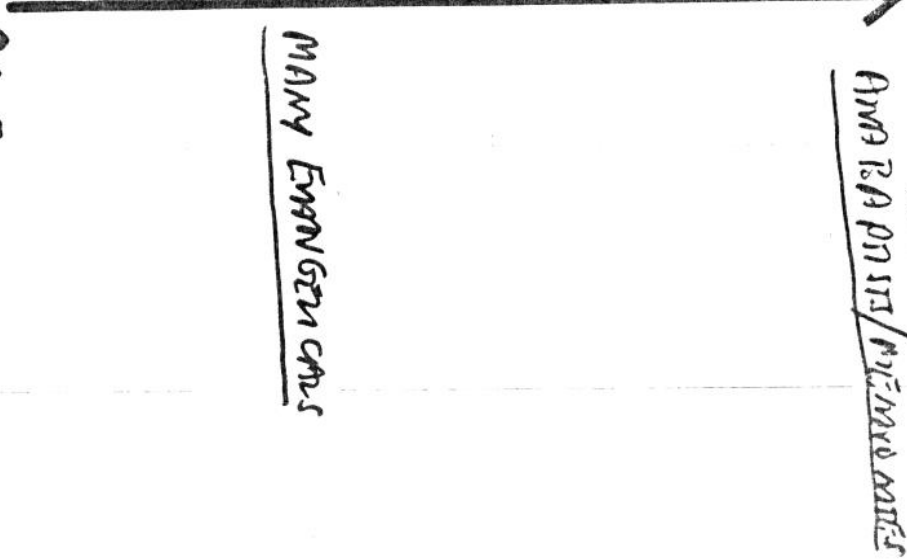
AND RAPIDS/RECOVERIES

REINHOLD
NIEBUHR

DISPENSATIONALIST
SCHWITZER

DISAPLE

MANY EMERGENT CHRS



368

ISSUES - I (PT. SYNTHESIS/ ANALYSIS)

BASIC ISSUE: HOW FAR SHOULD WE FOLLOW ETHICS?

- ① IS THE CHRISTLIKE ETHIC AN ABSOLUTE ETHIC; OR IS IT AN IDEAL WHICH IS UNREALISTIC AND WHICH SHOULD BE APPROXIMATED? (IDEAL AS GOAL/NORM?)
- ② IS IT ESSENTIALLY A REDEEMATIVE ETHIC (VS) A VENGEFUL ETHIC? IS IT THEREFORE A MATTER OF INTENTION AND PRUDENCE?
- ③ IS THERE A DIFFERENCE BET. AN INDIVIDUAL ETHIC AND A SOCIAL ETHIC? IF SO, WHAT IS IT? IS THERE ROOM FOR LEX TALIONIS IN A SOCIAL ETHIC?

369

ISSUES (CONT'D) - I (PT. SYNTHESIS/ ANALYSIS)

- ④ WHAT IS THE ROLE OF A DISABLED MAN-A-VIS SOCIETY?

- ⑤ SHOULD THE CHRISTIAN ETHIC OF SUBMISSION BE KINGLED, REDEEMING, OR BOTH?

INDIVIDUAL \longrightarrow SOCIETY (GOVT.)
 SOCIETY (GOVT.) \longrightarrow INDIVIDUAL
 SOCIETY (GOVT.) \longleftrightarrow SOCIETY (GOVT.)