

# MASTER'S VOICE SERIES


1 JOHN

LEGEND

“JOYFUL ASSURANCE”

**ALBION BIBLE CLASSICS**  
**NO.23**

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### INTRODUCTION

#### CHAPTER 1

1. We make (you) think or hope-we “message”(you) or we herald **מַבְרִיא** that which was in the beginning or head of creation-that which we have listened and obeyed and have been caused to see-we have seen and touched (Him) with our hands –That One –the word **אֱלֹהֵינוּ אֱלֹהֵי חַיֵּינוּ** of life.
2. And the lives were revealed **אֲפָלַח** uncovered or manifested. *In Jesus Christ the whole Trinity was manifested. His incarnation revealed not just Marya but Ruaha(with) Eloha. And we were caused to see or get a penetrating vision and we testify and herald to that eternal living One-(literally “life”) in existence intimately with the Father and has been revealed to us.*
3. And that certain something **מַבְרִיא** that we saw and heard we are making known also to you that there will be sharing **שֶׁתִּיפְחָה** SHETIPHA[“communion” proper is SHETIPHOTHA and it has to do with the intimacy with Christ that is exclusive on the one hand and connects the church to the sons of God as a family]and consequently our communion is with the father and with His Son Yeshua the Messiah.[*The Father Son aspect intimates that communion is meant to operate within the expanding family*]
4. **(A)And we write these things to you that the joy that is in you may be complete.** **שֶׁתִּיפְחָה** [bridal joy –we associate this expression with newly weds] **NO.1 JOY**
5. And this is the good news that we heard from Him and we announce preach and expect it for you that God is light and there is **not any darkness** in Him.
6. And **if we say that communion exists with Him** for us and we walk in darkness and we are not walking quickly or flowing **אֲרָא** in the REALITY of truth. *John is arguing that we may be Christians but there is no quick flow of obedience-no river of evidence.*
7. But if, conversely, **NO.2 WE ARE WALKING IN THE LIGHT** He lives in the light and there is living communion with one another and the blood of Yeshua His Son cleanses or separates us from sin or removes sin wiping us clean **אֲרָא** from all evil
8. And **if we should say that there is no intimate sin to us** we get ourselves into error or corrupt ourselves or completely forget ourselves [it is amnesia] and the REALITY is not in intimately in **אֲרָא** us. *John is arguing that there is no true real eternal life in us and we conveniently forget what we really are sinners*

9. If, conversely, we confess our sins He is faithful and righteous to forgive us ~~μακα~~ our sins and purge us from all deepest evil ~~Δα~~ [*The fact is we are deeply dyed with sin-this word bespeaks the sin resident in man naturally-it is deceitful above all things as the prophet said.*]
10. **And if we say that we have not actually sinned** we are building Him Jesus into a liar or creating Him as a functionary of lies and His word [*promise consent matter or discourse*] is not intimately united ~~ηαδ~~ with our lives. *John argues there is no union of mind-no true comprehension of the gospel relationship-we are dark.*

## CHAPTER 2

1. **(ii) My children I write these things to you that you may not sin** and if any man should sin there lives for us a “Redeemer from the curse” ~~ῥυτῶν~~ [*The Greek in this passage has “paraclete” but the Aramaic “Redeemer from the curse”- a more definitive expression of redemption-relating to Christ and His protecting ministry at the throne based on His saving ministry at the cross]... intimate with the Father -Yeshua the Messiah –the Righteous One.*]
2. For He is the atonement ~~ῥυτῶν~~ [*HOSIA-the “forgiveness”, “propitiation” “atonement” “expiation” “mercy” “covering” from the verb ῥυτῶν cf. ἰλασ터리ον and ῥηκ]*... Who is over or above the face of our sins and not in our place only but **(1) ADDITIONALLY Δε** in the place of the whole age or the entire era or even our “entire life”. *John’s expansions are of the highest interest. Here the idea of “universal” and “age-long” application of the atonement is clearly important for him to state. This is not “universalism” but it bespeaks the application of mercy via the mercy seat to all ages and to all conditions of mankind who acknowledge the Lamb of God. It also implies that atonement is applicable to the life of a man or woman from conversion to home call. Looking to Paul’s expression “He became (not “sin”) but “sin-offering”(2Cor5.21) for us we have the same application of the death of Christ to the Romans or Gentiles as well as the Jews.*
3. And by this one thing we understand, discern or sense **intimate awareness** of Him if **NO.3 WE GUARD HIS COMMANDMENTS** ~~ῥα~~ [*POQAD includes the bequeathed testament of Christ-His teaching, parables and desires for us-and enumerating them to abide in them. It is a wider field than the 10 commandments*].
4. For He that says “I know Him” and does **NO.4 NOT GUARD HIS COMMANDMENTS IS NOT STANDING FIRM OR NOT STRIKING WITH THE SWORD(BEING A CHRISTIAN SOLDIER)** or not abiding ~~ῥα~~ and the **–REALITY** of truth is not intimate in his case. *John appears to consider the word of Christ one involving using the sword of scripture and so witnessing as soldiers of Christ. John is employing a concept akin to that of Paul.*

5. Conversely he who guards His word, promise or answer **מַלְתָּה** in this **MALTHA** word the love of Eloha is completed in REALITY for in this we are **deeply aware** that we are in Him.
6. He that says “I live in Him” is it not necessary for him to walk exactly as He (Jesus) walked? *The Aramaic future indicates a rhetorical question affirmed by the use of “not”.*
7. Beloved, it is not a new commandment I am writing to you but that ancient one that was in existence for you from the beginning **בְּרִשְׁתָּהּ** –conversely the old commandment is the live word that you heard.
8. Afterward or later **אַחֲרָיִךְ** I write a new commandment-that which is fundamental REALITY in Him and in you for the darkness has passed **NO.5 THE REALITY OF TRUTH DAWNS** to be seen. **אֲנִי מְבַרְכֵם** *This SHIRIRA SHIR is the dawning of truth or fundamental reality over the world.*
9. Whoever therefore says that He is in the light and hates his brother is living in darkness until now.
10. He, conversely, who loves his brother, is remaining or living expectantly in the light and there is no **חַטָּאת** intimate cause of sin (as in covenant breach) in him.
11. He, conversely, who hates **אֶת** his brother, is living in darkness and walking in darkness and he does not know precisely where he is going because the darkness has blinded **אֶת** his eyes.
12. I write to you children who are forgiven **בְּחַטָּאתֵיכֶם** [literally “Passed-over” or “left without (sin reckoned)”] **NO.6 “FREED FROM (YOUR) SINS” ON ACCOUNT OF HIS NAME.**
13. I write to you Fathers that have known him who is from the beginning-I have written to you young men that have conquered or defeated **הַרְשָׁעִים**, the evil one –I have written to you boys of tender age that have known the Father. *John is recording the fact that he writes to three groups within the church-because they have been intimate from the earliest days and because though the second generation they have already been victorious in testimony and because as the third generation they are sure of a relationship with God. The letter is doubtless John’s and he is writing at a late date.*
14. I have written to you, fathers that have known Him that is from the beginning-I have written to you, young men –you who are strong and the word of Eloha remains expectantly in you and you have conquered the evil one. *John repeats his encouragement to Generation one because Jesus is as real to them now as then. He repeats his encouragement to generation 2 because they not only conquer but remain expectant and that expectation is the hallmark of love and its cultivation. A church devoid of prophetic expectation has a love deficit. Blessed are those who “love” His appearing.*
15. Do not love the world or the things that exist in it for whoever has an erotic or passionate love **רַחֵם** RAHAM this world the mutual love **רַחֵם** HOBAH of the Father is not in him.

16. For everything that is in the world-the desire of the body and the lust of the eyes and the pride of one's life or of the era (where nations are concerned) – these are not that which is from the Father but these are from the era.
17. And the era is passing and its lust; conversely he who does the will of God continues/ABIDES אָבִיד QOA [*Waits like a ship for the fair wind-abides like a long established city or "is established" for eternity.*
18. My children-it is a latter period-a time of "after (*these things*". *John is explaining his expression used in the gospel and revelation.*) And exactly from what you have heard the **Messiah** comes and now there are false prophets belonging to them-many false messiahs or anointed ones and from this you know that the time is an end time.
19. They went out from us but they were not from us for if they had been from us they would have remained intimate with us but they went out from us to make it known they were not from us.
20. And there is **an "anointing"** that belongs to you from the Holy One and you do "solve the riddle" or "say goodbye" or **NO.7 SEPARATE FROM" EVERY FLESHLY PERSON.** *This "anointing" is the MESHIOTHA "anointing of the king" that means the believers know who the true Messiah is and are not duped by false ones.*
21. I have not written to you because you do not know the REALITY of truth but because you know it and you know that every lie or deception is not from the fundamental REALITY אֱמֶת
22. Who is a liar except whoever is apostate - so that "Yeshua is not (a) **Messiah**" - this one is a false Messiah - **he that is apostate in the matter of the Father also in that matter denies the Son.** *This is not a double negative-it is a short idiom using the very expression of the apostate and then showing such denial refutes the relationship of Jesus with the Father. **Dual apostasy is the test. To deny Marya is to deny Eloha***
23. And he who denies the Son also does not believe in the Father and who confesses אֵדָה [*acknowledge praise thank*] the Son also confesses the Father. And that מַדָּם MADAM [(b)"**certain thing**" or "proportion" in the Hebrew equivalent] which you heard from the earliest let it abide intimately with you for if that knowledge that you heard from the first (2)**ADDITIONALLY** אַדְוָה remains with you, you will continue to abide in Father and Son. *In the second of John's expansions he speaks of the "experience" of God as Father and Son. He is radical and stating that to really know Jesus is to know God and to know Him intimately is to know the inner intimacy of the Son with the Father. Modern theology has departed the Aramaic roots that delivered the Marya /Eloha intimacy in our scriptures. We even have it in a conversation between Father and Son in the Apocalypse 18.5:- two statements which appear to be addressed within the Trinity by Marya to Eloha-certainly this "voice" calls for "double payment" and "double mix" of wrath. (a)Pay her also exactly as she has paid and double to her for her deeds in the cup that she mixed a mix for herself mix double For that in which she glorified her soul and exalted herself so (b) give אֲדָה [the word means*

“mass” not give in the normal sense] her exactly the same suffering and sorrow for in her heart she said “I sit the Queen and I am not living as a widow and I do not envision sorrow. Suffering **שָׂרָה** [“torture” or “torment”-in Hebrew “revenge”] and sorrow **אֵשֶׁת**

24. And this is the promise **שָׂרָה** [SHOWADAN “alliance” “promise”] that **NO.8 HE PROMISED US-ETERNAL LIFE!**
25. These things, conversely, I have written to you because of those who seduce **אֵשֶׁת** corrupt you or “make you to wander”.
26. And in ADDITION **אֵשֶׁת** if (c) **the anointing** that you received from Him will remain or be established in your support **שָׂרָה** you will not need any man to teach you but precisely as (d) **the anointing** Who is from God is teaching you about everything and He is ultimate REALITY and there is nothing intimate to him that is deceptive and precisely as He taught you abide in Him. *So John’s “expansion” develops the doctrine of the Holy Spirit drawing on inner experience of the presence of God -the anointing-that generally covered the whole person but in this case made John a “teacher” and makes any such anointed believer a teacher as Jesus affirmed in John 17. The term is MESHIOtha which generally means “peacefulness” or “reconciliation” comes from the root **שָׂרָה** “to restore” “to placate” “to bring tranquility” to end war and clamour”. The Hebrew **אֵשֶׁת** Messiah and **הַיְחִי** Anointing are distinct as are MESHIAH and MESHIOtha in Aramaic but the creating of “priests to God” and provision of the “experience” and “teaching” is of the Holy Spirit MESHIOtha and demonstrates Jesus’ presence.*
27. And now **NO.9. MY CHILDREN REMAIN/ABIDE** [Waits like a ship for the fair wind-abides like a long established city or “is established” **שָׂרָה** in Him that when He is revealed we shall not be ashamed **שָׂרָה** on account of Him but there will be openness of face **שָׂרָה** [perspicuity or “bringing to light”] at His coming.
28. And if you have experienced that He is righteous you know in addition that **NO.10. EVERYONE WHO SERVES RIGHTEOUSNESS** lives or “has life” **שָׂרָה** from Him. *The Greek text “has been born” is not really to be distinguished from “has” because the word “has” entails having LIFE or being born.*

### CHAPTER 3

1. And behold how greatly the love of the Father grows or multiplies **שָׂרָה** that He has **called** us “Sons”-(3)**IN ADDITION אֵשֶׁת NO.11 HE HAS MADE OR CREATED OR COMPLETED US** by consecration and recovering us –because this world has not known us because neither does it know Him(the Son of God). *John is speaking not just of a name as if of adoptive heirs where*

*often the Reformation and its sons come to a grinding halt. He is expanding the doctrine of regeneration. He is speaking of a nature and of a begetting. We have as Peter says the “divine nature”. John “the theologos” as he is known throughout Greece with good reason goes beyond justification to see us as regenerate and “born from heaven”. Of this principle he is the chief proponent. The implication of being “born again” is that we mirror Christ. This consecration is a position of sanctification rooted in Him as generic ID links us to our parents. There is a host of loving acts of God about each of us. His subjugation of sin in us-His accomplishment of His purpose through us, his celebration of us, His urging of us to the highest, His refashioning of us in detail, his intimately uniting us with Him.*

2. Beloved now we are children of Eloha and it has not been revealed until now what we are going to be- we, conversely, know by experience that when He has been revealed we shall be in His likeness and we shall see Him exactly as the one **אֵלֹהִים** MADAM that He is.
3. And everyone “Whoever **אֵלֹהִים** he is” that has this hope over him **NO. 12 PURIFIES HIS SOUL** exactly as he (Christ) is pure.
4. He, conversely, who accommodates or instigates sin sows or performs gross evil for sin is entirely evil.
5. And you know that He that was revealed that He might abolish remove or conquer **אֵלֹהִים** our sins and there is no sin intimate to Him.
6. And everyone that **remains/ABIDES** **אֵלֹהִים** [Waits like a ship for the fair wind-abides like a long established city or “is established] in Him does not sin and everyone that sins has not seen Him and has not known Him.
7. My sons or children do not let any man deceive you-he who does business with /agrees with or completes righteousness is righteous EXACTLY as (4) **IN ADDITION** He the Messiah **אֵלֹהִים** is righteous. **This fourth “added or “expanded” truth-this comparison has to do with perseverance in but principally completion of righteousness. The cross is the summary of the life of Christ. Turn to Jesus suffering if you will understand the character of that glorious person. The word “does” is like the word “servant” –it covers every obedient act and our daily living –it covers the “urges” of the heart springing from love of our master-it covers completion of the work to which we are committed. How we finish will also show the tribute we bring to our Saviour.**
8. He who performs or visits **אֵלֹהִים** sin is from Satan because He Satan from the beginning was a sinner. And because of this the Son of God appeared –to destroy annul or loose even annihilate **אֵלֹהִים** the performance or visits of Satan.
9. **NO.13 EVERYONE WHO HAS BEEN BEGOTTEN OF ELOHA DOES NOT** urge on, commit to, agree with, accommodate to, engage in, instigate, do business with, live active in, be subjugated to, act as agent of or **BECOME ENSLAVED BY SIN** **אֵלֹהִים** because **His (God’s) seed is alive in him and it is not possible to sin** (i.e. there is no intercourse enabling it) on account of

being begotten by God. *John is not essentially saying that a Christian who gets into a temporary or negligent relationship with Satan or the world or the flesh could not sin but it cannot emerge out of his or her relationship with God.*

10. In this the Sons of Eloha and the children of Satan have been separated or distinguished **ⲥⲓⲁ** -everyone who does not actively pursue righteousness or engage in such and does not love his brother is not of God.
11. That is the command you heard from the first that you should love each one the other one. *This one-to-one relationship is of vital significance.*
12. Not precisely like Cain –he who had his life from the Evil one and murdered his brother-and for what did he murder him but because his urges or commitments or activities were evil and that of his brother was righteous. *John is giving an example of the “seed” of righteousness which indwelt Abel.*
13. And you should not wonder or be amazed **ⲏⲁⲛ** my brothers if the age expresses hatred toward you.
14. We have the experience of turning from-removal from-changing from death to life in this that we are ones who love our brothers. He who does not love his brother **remains/ABIDES** in death. *John is laying down signs of the REALITY of Christian life. NO. 14 IS PRACTICAL LOVE*
15. For everyone who hates his brother murders a person and you know from experience that everyone who murders a person cannot **ABIDE** in Him the living one of eternity.
16. By this we know in our experience His love for us for He gave His very soul and life as a substitute or in exchange for us and (5) **IN ADDITION ⲁⲓ** and also it is right or righteous for us that **NO. 15 FOR THE SAKE OF OUR BROTHERS WE WOULD INCLINE THE BALANCE OF OUR LIVES** *i.e. weigh the preponderance of right John is saying that martyrs inspire-they do something very special for those who are loyal to Christ-they count not their lives weighty but of no account for Him. That’s why Paul said “I am off scouring-I am nothing-so said John the Baptist. Where there is a martyr there are scales of self abnegation. The word “incline” is a word related to the balances or scales that measure life.*
17. And whoever has existing acquisitions of the world and sees his brother who has compelling need **ⲛⲁⲃ** and will hold back compassion from him –how does the love of Eloha live in him? –*James the Lord’s brother says much the same thing but expresses it under “faith that works” =love.*
18. My children do not be those who would love one another in words and on the tongue but in urgent action and in truth’s REALITY.
19. And by this we have been known that we are from the REALITY of truth and before He comes (again) we *convince reconcile persuade ⲙⲁⲁ* our hearts. *This is of interest. John is thinking of the return of the Lord as he did manifestly in the Apocalypse several times recording the Lord’s later words “Behold I come quickly”. The Reality of Christ’s return is such for Him that possessions*



*mean nothing and the need of the brothers means everything. NO.16 IS A CLEAR CONSCIENCE*

20. For if our heart **نصحه** rebukes us how much greater is God Eloha than our heart and He knows everything. *John is offering the advice that our largess like our will at the end declares our character.*
21. **Beloved**-if our heart does not rebuke us our faces and lives are open in the presence of God.
22. And everything whatsoever we ask we will receive from Him because we guard His commands and we deal, “sow”, perform or act **نصحه** beautifully in His presence. *John adds a test-the fact that prayer succeeds where we have nothing but God to depend on and we are living by faith. It is not to be imagined that all else being correct in Christian living but this one factor of “giving” we can be assured of answered prayer.NO.17 IS PRAYERS ANSWERED*
23. And this is His command that we believe in the name of His Son Yeshua Meshiaha (Jesus the Lord or Christ) and we should love one another as He commanded.
24. And whoever guards His commands is kept or watched by Him and He (by the Spirit) and he is established settled kept true or steadfast in Him and by this we perceive understand or recognize **نصحه** that He is settled in us-from that one same RUHA Spirit that He gives to us.**NO.18 IS THE INNER WITNESS OF THE HOLY SPIRIT.**

#### CHAPTER 4

1. Beloved **NO.19 DO NOT TRUST ALL SPIRITS** but be those who separate spirits whether they are from Eloha because crowds of false prophets have appeared or become known or practiced **نصحه** in the world.
2. By this the Spirit of God is known-every spirit that confesses that Yeshua is Messiah come in the flesh is from God.
3. And every spirit that does not confess that Yeshua has come in the flesh is not from God but this is that false messiah whom you have heard is now coming in the world and exists from now. *John is reminding disciples of the Antichrist of the O.T. and that in one sense he masquerades throughout church history.*
4. You, conversely, are children of God and you have **defeated** **نصحه** them because greater is He that is in you than he that is in the world. *The Holy Spirit is the power whose superior energy and holiness overwhelms Satan in the world. On this account though it appears right is on the scaffold and wrong on the throne nevertheless God is marching on-souls are being rescued and we are moving with the Kingdom of God towards its greatest days.*

5. And these are from the world or the era or from under the prince of the world because they are talking from the world and that belonging to the world listens to them obediently.
6. We, conversely, are from Eloha and He that knows what belongs to God listens to us and he who is not living from God does not listen to us-by this single matter or principle or proportion **אֵלֹהִים** we perceive what belongs to the Spirit of REALITY in truth and what belongs to the spirit of deception.
7. Beloved let us love one another because love is from Eloha and everyone who loves **אֵלֹהִים** i.e. each who is kindled inspired greets and embraces (as Christians do) is born of Eloha and has experiential knowledge of Eloha.
8. Because He who is Eloha is love **אֵלֹהִים** (a) polite and warm, (b) engaged and committed, (c) bubbling over and a fountain of love. *When we say God is Love we have not these Aramaic features of HOBAB in our hearts...* and he that does not love so does not know God.
9. By *this proportion* or principle or means the love of God is known in experience intimately among us for God sent that only Son of His to be ours – He sent Him to the world that it might “live” through Him **אֵלֹהִים** or by His arm or extraordinary deed **אֵלֹהִים**
10. In this Love lives and thrives –it was not that we loved God (as above) but He loved us and sent His Son in connection with atonement for the face or presence **אֵלֹהִים** of our sins. *John sees sin as a “presence” –our evil person-our “stale showbread”. He became the atonement **אֵלֹהִים** –the force is the “veiling”-that which hides our guilty face and shamefacedness. It is also that which wipes away his anger for ever-that which enables forgiveness-that which atones or expiates.*
11. Beloved if in this way God loves us we also are in **NO.20 DEBT TO LOVE ONE ANOTHER**. *We owe it to other Christians.*
12. That belonging to Eloha fleshly man has not seen eternally or anywhere any time **אֵלֹהִים** MATHOM but if we love one another God **REMAINS/abides** in us and His love is fulfilled in us.
13. And by this we experience that we are in Him –if we are those **who REMAINS/abide in Him** and He **REMAINS/abides** in us-that is from His Spirit that He has given us.
14. And we have seen and testify that the Father sent His Son near **אֵלֹהִים** the Saviour of the world.
15. Everyone who confesses in Yeshua [*or in the name of Yeshua*] that He is the Son of God God dwells in him and he dwells in God.
16. And we believe and know by experience the love that exists intimate to him-intimate to God for our part [*or “with us”*] **אֵלֹהִים** for God is love [**אֵלֹהִים** *HOBAB* i.e. *polite and dear, for ever engaged and bubbling in overflow*]and everyone that dwells in love dwells in God.
17. And by this love is completed or remains healthy among us-that we will be marked by **NO.21 OPENNESS OF FACE IN THE DAY OF JUDGMENT**

because exactly as that which He was in this manner we also live in this world.

18. There is no dread closely in there united to love but **NO.22 HEALTHY COMPLETE LOVE DRIVES AWAY FEAR** or repudiates what belongs to fear because fear lives and thrives in alarm anxiety and suspicion **𐤆𐤊𐤁** he conversely who dreads is not mature or in a healthy state of love.
19. We therefore love God because His prior love for us.
20. If conversely a man should say “I have love for God and he has hate for his brother he is deceived or misled **𐤏𐤓** for whoever does not love his brother who has been seen –how is it possible that he would have love for God whom he has not seen?
21. And this command we received from Him that everyone who loves God should love his brother also.

## CHAPTER 5

1. Everyone that believes that Yeshua is the living Messiah is born of God **NO.23 AND EVERYONE THAT LOVES THE ONE WHO BEGOT ALSO LOVES THE ONE THAT IS BEGOTTEN OF HIM.** *This is the ad hominem argument with which the apostle begins the final section. If we have a relative whom we love and that person has a child we naturally shower our affection on the infant.*
2. And in this matter (**𐤆𐤊𐤁** or even “to this degree) we know in our hearts that we love the children of God-whenver we love God we also observe His commands.
3. For this is the love of God –to keep His commands and His commands are not troublesome annoying or a burden **𐤆𐤊𐤁** [ EPHREM like something we could not buy-we have the means-the aid of the Holy Spirit]
4. That is because everyone that is born of God **NO.24 HE HIMSELF CONQUERS OR “JUSTIFIES” THE UNIVERSE** and this is the victory that conquers the universe-our faith. *John uses the word **𐤆𐤊𐤁**, ZACA which means “justifies”. The life of one Christian justifies the creation of the world-to make just one more person like Christ. The life of one Christian is sign that all that is wrong in the world can be overcome-one who observes the un-burdensome laws of Christ by the Spirit’s strength.*
5. For who is he that **conquers the universe** on his own but he that believes that Yeshua is the Son of God.
6. This is the one that came by the power of water and blood-Yeshua Messiah. He was not by water only but by water and blood. *John is now saying that the victory of Christ was not just achieved by incarnation and a beautiful life but by blood and the atoning death of the Lord.*
7. And the Spirit gives testimony because the Spirit is **REALITY** of truth

8. **NO.25 AND THESE THREE ARE LIVING TO TESTIFY**—the Spirit and the water—*indicative of the deity of Christ and more-of the Father’s giving of His Son and the blood indicative as it is of the Son of God as man for as man He came to die...* and the three **ἑσθλὸν** TALITHION —*the triple or trio are in one.*
9. If we receive the testimony that is of one of the sons of men how much that testimony of God is greater and this is the **NO.26.TESTIMONY OF GOD** that He witnesses over His Son. *John is insisting that the incarnation is witnessed by the Father—at the birth of Christ and at the Baptism of Christ and indeed before the Greeks and on the Holy Mount. John heard it over several times and it is the testimony that links Father and Son —added to this is the testimony that links Father Son and Holy Spirit—the trio that John is speaking of. The death of Christ led to the third in the sending of the Holy Spirit.*
10. Everyone that believes in the Son of God—there exists for him this —this degree of witness in his soul. Everyone who does not believe God makes Him a liar because he does not believe the testimony God testifies about His Son.
11. And this is the sort and size **ἕκαστος** [as we attribute the “degree” to the term] of the testimony—that God gave us eternal lives and those lives are living in His Son.
12. **NO.27 EVERYONE WHO HOLDS TO THE SON** also lays hold on life and everyone who does not lay hold on the Son of God —there is no such intimate life that belongs to him. *The ἔκαστος “holding” becomes radically important. The “accepting” “embracing”, “being touched or kindled in affection for”, “taking refuge in” or “abiding” in the Son is vital. Basically it is grasping Jesus—it is holding Him for very life.*
13. **(ii) These things I have written to you that you may know that that life that is eternal exists as yours** /belonging to you —\*you that believe in the Name of the Son of God. *\*The Greek varies between “whose faith” and “that your faith”. The Greek juggles a new purpose clause with a result clause. The original purpose clause was John’s intent that disciples might have an “assured” experience. The one added by Greek translators is that John was writing to encourage “saving faith”—that I think is not his purpose —which was rather to encourage “assurance of faith” by further demonstrations from the life of Christ.*
  - (i) 1.1-3 *The apostolic testimony of joy*
  - (ii) 1.4-10 *The reality of walking in shadowless light*
  - (iii) 2.3 *Guarding His {Jesus} commands*
  - (iv) 2.4 *Standing girded with the sword.*
  - (v) 2.8 *Living as a “Dawn” or enlightened people aware of reality.*
  - (vi) 2.12 *Enjoying “Passover” forgiveness.*
  - (vii) 2.20 *Separation from fleshly persons.*
  - (viii) 2.24 *Believing the promise of eternal life.*

- (ix) 2.27 Abiding
- (x) 2.28 Walking in righteousness
- (xi) 3.1 The experience of being “born from above”
- (xii) 3.3 Purity of heart /soul.
- (xiii) 3.9 Not committing sin.
- (xiv) 3.14 Showing practical love
- (xv) 3.16 Not holding our lives dear-incline life’s balance.
- (xvi) 3.19 A clear conscience
- (xvii) 3.22 Prayers answered
- (xviii) 3.24 The inner witness of the Spirit
- (xix) 4.1 Not being deceived by the evil one
- (xx) 4.11 Loving one another
- (xxi) 4.17 Being open to God and without shame
- (xxii) 4.18 The existence of healthy love without dread
- (xxiii) 5.1 The parent child argument
- (xxiv) 5.4 Victory over the world.
- (xxv) 5.8 Being united to the divine trinity
- (xxvi) 5.9 God’s testimony believed giving a high degree assurance radiating form holding the Son
- (xxvii) 5.12 Holding to the Son of God

14. And this is the principle or proportion of confidence that exists in close relationship אלה with Him that all that we ask belonging to Him exactly according to His will he hears us.
15. And if we are persuaded or convinced or yielded to the persuasion אלה that He hears us above or over what matter or **proportion** אלה we ask from Him-we believe that we receive thus far or **sufficiently** אלה as praying people what we ask from Him.
16. If a man should see his brother that sins the sin that is not smitten or wounded unto אלה death let him ask and life for those that are not sinning exactly that belonging to death for there exists a sin that is death and for this I do not say that a man should implore אלה
17. For every crass evil אלה is sin and there exists the sin that is not that of death. John in speaking of crass evil changes from אלה HATATA to אלה AOLA-the crass iniquity is “betrayal” “rebellion” “idolatry” “rejection of the Spirit’s offices”.
18. And **we know** by experience that everyone that is born from God does not sin for he or she that is born from God keeps his or her soul and the evil one does not come near or approach it. אלה
19. **We know** that we are from God and all the world sits in the evil one. אלה The world is drawn up in battle with the evil one. The world is buried like dead men by the evil one. The world is assigned a name by the evil one. The world is ordered by the evil one. The world is consecrated to the evil one. The world is disposed to and kneeling before the evil one. Thus

*wide ranging applications of show the obeisance and submission of the world* **אֱלֹהִים**

20. And we know that the Son of God has come and has given us a comprehension or intellectual perception, spiritual understanding and family awareness **אֱלֹהִים** to know the REALITY of the true one and that we should be in the one who is REALITY of truth-in His Son Yeshua Messiah- this one is the REAL God of truth and the life that is eternal. *Three times no less as he signs off, John insists Jesus is the truth. Is is as if he is saying "God's Son is the truth, the whole truth and nothing but the truth. Over and over and over again I say He is the fundamental reality for all mankind.*
21. My Sons guard your souls from the fear or threat **אֱלֹהִים** of idol demons **אֱלֹהִים** *This last word of all scripture is a word for the preservation of the soul from the sin John has hinted in v.17-the tragedy of being sucked into the devil's kingdom and drawn from Christ. To commit to this apostasy is irremediable and it is at this point Calvin has to square with scripture and we must stand with Christ and with John recognizing despite the 27 assurances the very last is vital-we need to "hold on" faithful. Those who stand with the Lamb are the called and chosen and "faithful" ones.*

**FINIS**

*Bob Coffey Albion Court  
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